

VIEWS

ON THE

TWO SEEDS:

TAKEN FROM

GENESIS,

3d CHAPTER, AND PART OF THE 15th VERSE:

“AND I WILL PUT ENMITY BETWEEN THEE AND THE WOMAN,
AND BETWEEN THY SEED AND HER SEED.”

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VANDALIA, ILLINOIS.

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VIEWS, &C.

Being well apprized, that there are various ideas on the subject of the Christian Religion, and believing that each one has, and ought to have, an equal privilege in offering their views on this all-important subject, I have felt it my duty to offer the following remarks, for the instruction of the candid inquirers after truth. These remarks, if correctly understood, will stand a complete wall against the Universalian's extreme error, of the love of God to all men, on which he boasts of his charity, and lays as a foundation, on which he believes in the redemption of all the human family; and the Antinomian errors, who hope for salvation without repentance towards God and faith in Jesus Christ; as well as the Armenian's false plan, in mixing grace and works meritoriously together, and bringing the sovereign predestination of God to turn upon the agency of the creature, and thereby making salvation more to depend on the soft, pliable nature of man, than the riches of Divine Grace.

If we wish to understand truth correctly, we can begin at no better place than the beginning of God's revelation to man, and trace it through, for it is like the chain without one broken or open link in it; thus the two seeds, with the enmity between them, and the source from whence they sprung, is worth attention.

Much has been said upon the doctrine of Election and Non-Elect. If we could correctly understand the light afforded us, in this part of the curse levied on the Serpent, for what he had done, it perhaps would afford us as much information as any part of Divine Writ. Without any regard to oppositions and criticisms, being well apprized of my inability, and magnitude of the subject, yet relying on Divine aid in the Word of God, under a sense of duty to stand in my lot, I shall venture my views for public scrutiny. I shall first show a distinction in the natural existence of these two seeds: and secondly, the two Covenants by which they are distinguished. I hope my reader will examine the evidences which support my views, and not condemn me without Scriptural authority, for it is best to be found on the side of truth, although it may seem hard for nature to reconcile or love.

First. The natural existence of these seeds appear first in our text—yet there are sources from whence they sprung. The seed of the woman was no doubt Christ in the prime or true sense of the word. Yet, as Christ and his church are one; He the head and the church the body, we shall find this seed to be the members of the body.

A Trinity appears in the one only true and living God. And when he said "let us make man in our image, after our likeness," he spoke to himself and of himself—as "the Father, the Word, and the Holy Ghost," which are one. And "so God created man in his own image, in the image of God created he him, male and female created he them." So, it is evidenced from these, as well as a number of other passages of Divine Writ, that God was the standard by which he himself made man. I am apprized of various ideas on this point, but shall let it suffice me to give my own, independent of others. I now view man, at the first, a complete figure of the triune God. For Adam now stood with the seed and the woman in himself: the woman the instrument by which the seed should be brought into a natural existence—thus as the Father, Word, and Holy Ghost are all one, and in one, so was the man seed and the woman: God the Father, Christ the Seed, and the Holy Ghost the instrument of their spiritual existence. So as we bore the image of our natural father, from our natural birth, we shall bare the image of our Heavenly Father by this spiritual birth.

The child receives from the mother the blood and the life, therefore is the seed of the woman, while she is susceptible of the seed of the man, by which she conceives: as such, God could say to Abraham, "in thy seed shall all the nations of the earth be blessed." And Christ is said to be the seed of Abraham, after the flesh, as his mother sprang from the lineage of Abraham. So Christ was the spiritual Adam, and in him the spiritual seed and the Holy Ghost, susceptible of the same, by which they are born and made partakers of the divine nature of their parents. More of this after a while. We shall now return to man in his first formation. When Adam stood with his wife and seed in him, I cannot believe that there stood any in him but the church of Christ—therefore all that stood and fell in Adam, were the elect of God, chosen in Christ, before the world began. Some of my reasons are these, (weigh them well): there are two settled points with me. 1st. That God never created a set of beings, neither directly nor indirectly, that he suffered to be taken from him, and made the subject of his eternal wrath and indignation; (think how could this be consistent with the Divine Creator.) 2d. That God, as God, in no case possesses more love and mercy than power and wisdom. If he does, oh think, the pain and distress the great I AM must feel and bear, to see the objects of his love and mercy sink to woe and misery for the want of power and wisdom in himself to save—(where would be the glory now?) As there is a third point equally settled in my mind—which is, that the Universalian doctrine is false, and that the unbeliever, dying in his sins, will sink to eternal woe—it now devolves on me to show from what source the Non-Elect has sprung.—So at it we go. I shall first take another view of Adam; for as he bore the name,

and was the head and sovereign, not only of his own seed and wife, but of all creation, which was put under him, and they all were affected by his standing or falling, so he was the figure of Christ, which was to come, who was the head of all principalities and powers, and all things were to be affected by his standing or falling, in the work of redemption. As there can be no living head without a body, there can be no Christ without a church; and Christ was from everlasting, e'er the earth was, by, and for, whom the world was made. And as there can be no shadow without a substance, I view Adam with the seed and woman in him, the complete figure of the Lord Jesus Christ with the church in him, before all worlds was: therefore, while he was in the world, could look to His Father to glorify him, with the same glory he had with the Father before the world was. When the woman was taken from the man, she appeared separate and distinct from him, yet she was bone of his bones and flesh of his flesh. This shows the church of Christ when spoke into existence in the world: she now appears separate and distinct from Christ, her head; yet the relationship, and love of Christ, her head, was still the same. When the woman was beguiled by the Serpent, and partook of the forbidden fruit, she was now gone into sin—her husband remained holy (as to his act), yet such was the union, she being bone of his bones and flesh of his flesh, that he could be no more happy without her, than she could without him. As she could not come to him, I think his love was such, that he determined to die with her, or else she should live with him, for they could not be parted. He now receives at her hands the forbidden fruit, and went with her. "Thus the man was not deceived, but the woman being in the transgression:" and thus, the man and woman being one, by one man sin, and death has come into the world—and all their natural seed are fallen, degenerated beings, unfit for Heaven! This shows Christ and his church, the love and union between them—for as the law was never given to the woman, distinct from her husband, but to the man while the woman was in him, which made her accountable to her Creator, and her husband accountable for her act. So the law was never given to the church, distinct from Christ, her husband, but to Christ, the husband of the church, before the church was spoke into existence, which made the church accountable for her transgression, and Christ responsible, as the husband, for the debt his bride had contracted—while it proves the law infinite, and the eternal covenant, or purpose of God in Christ for man's redemption. Thus when the church was beguiled and had sinned, Christ was not deceived, but his love, relationship, and union to, and with her, was such, that he could not be glorified without his bride, therefore he resolves to die with her, or that she should live with him; for it was impossible to separate them—his love was stronger than death. He takes upon himself, not the nature of angels, but the seed of Abraham, marries her

human nature, owns the debt of his bride. "The children being partakers of flesh and blood, he takes part of the same;" while "he that sanctifieth, and they that are sanctified, are all of one." He bore our sins in his own body on the tree; dies for her sins; rises for her justification; redeems her from the curse of the law, and brings life and immortality to light through the Gospel; washes her spiritual seed with his own blood, and fits them for eternal glory with himself. No wonder St. Paul was made to cry out, O! the depth, both of the knowledge and wisdom, of God, &c., when he was viewing the great display of eternal love, the plan of redemption.

I shall now notice what the divine law required of man. I call this an infinite law; the reason is, St. Paul calls it spiritual and holy, just and good; which are titles belonging to no other but a Divine character. And if the law be not infinite, it cannot inflict infinite punishment, as nothing can act above itself; and of course the Universalian doctrine is right, and the wicked have some encouragement to go on in sin, and the saints of God may tremble with fear, for their justification (which is a law phrase) will be of a finite nature, and they will be as liable to fall, even when they have got to Heaven, as Adam was in his first estate. This law required nothing to be done by Adam to preserve his standing or making him any better—it was a law of prohibition, and although infinite, required nothing but that which Adam, in his primeval rectitude (though a finite being) was able to perform. The act of doing became the sin. Thus we see where the spirit and principle of doing sprang from. The Serpent distilled it into the woman, and set her to doing that which God had forbid, with a spirit of pride and unbelief, with a view of making herself something more than her God had made her; thus the spirit and principle of the works of the law for justification became distilled into the human heart, and has been at war with the sovereignty of God from that day to this. As Satan introduced the spirit and principle, God was pleased to hand down his righteous law, the perfect standard of works, by which sin should be known, and offences abound. Which law admits of no defect, but contracts guilt, on the failure of one point, as guilty of a breach of the whole; by which the Devil and his children will be judged and justly condemned, upon their own principle, for lack of performance. The first account we have of man after the fall, works and guilt appear, for they were sewing fig-leaves together to hide their nakedness, and hiding from their God, which showed their principle, fear and guilt. This brings us to the text—here God, as a curse to the Serpent for what he had done, lays the foundation of war between the Serpent and the woman, and the Serpent's seed and the woman's seed. The woman here is certainly a figure of the church of Christ. The enmity of the Serpent against the church has plainly appeared through the persecutions in the dis-

erent ages of the world, while she, standing opposed to the works of darkness, has proved her enmity to the Serpent. And the woman's seed, here spoken of, I think was Christ and his elect in him, which was created in Adam, and by ordinary generation God designed should be brought into a natural existence in the world. And as Christ and his people are one, wherever I find one of this seed, distinguished in their natural birth, I shall feel authorized to notice it as this seed of the woman. The Serpent's seed here spoken of, I believe to be the Non-Elect, which were not created in Adam, the original stock, but were brought into the world as the product of sin, by way of a curse on the woman, who, by reason of sin, was made susceptible of the seed of the Serpent, through the means of her husband, who had partook with her in the transgression, and thereby became the medium through which the Serpent's seed was, and is communicated to the woman, and she became the mother of this seed; which is evident, by the curse God laid upon her, when, "unto the woman he said I will greatly multiply thy sorrow, and thy conception, in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." Thus we find a multiplication of the conception of the woman, which, I have no doubt, was the inlet of the Serpent's seed into a natural existence in the world, with the enmity of Satan in their hearts, against Christ and his Elect seed, which was here called the seed of the woman. I shall now attempt to prove the natural existence of these two seeds. The curse on the ground, for man's sake, is plain to the point; thorns and thistles it was to bring forth to him; which, I view, includes all the poison, pernicious production of the earth. Then, I conclude that before sin entered the world, that the earth and its production was all good, worthy of their Author, who could not make any thing but what was good. Now if the ground, being the feminine gender, as well as the woman, could be made susceptible of a curse for man's sake, and bring forth to him an extra production, which was not formed in his bowels in his creation, and this production of the poison, bitter, pernicious quality, injurious to her natural production, and dangerous to the creation God had made, while her natural production was sweet and good, beneficial to animal creation—I say, is it not reasonable as well as scriptural, to believe that the woman, when she had sinned against her God, had received the serpentine nature, was made, by this act, with the curse, susceptible of the Serpent's seed (through the means of her husband, who had partook with her) and thereby conceive and bring forth an extra production, the seed of Satan, the Non-Elect, enemies to God, from the nature of their father the Devil, pursuing his lusts with enmity against the Elect seed? It is further to be observed, that the same earthly blessing, the same warming beams of the sun, and showers of rain upon the earth, which bring forth, and support the good, sweet, and natural

productions of the earth, whose seed was created in her bowels, bring forth and support the poisonous, bitter productions, which spring from the bowels of the earth by reason of the curse; just so, the same natural earthly blessings which supports the Elect or woman's seed, while in this life, are equally beneficial in the support or preservation of the Non-Elect, or Serpent's seed; and thus all are equal partakers of the earthly blessings which flow to the world through Christ, and are therefore accountable to God the Author of their good. It is evident that there are the two seeds, one of the Serpent, the other of the woman; and they appear plain in Cain and Abel, and in their offsprings. The Serpent's seed is first spoken of, and Cain first appears, although Eve owns him as a man from the Lord, yet she does not claim him her seed: and John, 1st Eph. chap. 3d, v. 12, when speaking of the manifestation of the children of God, and of the Devil, tell us that Cain was of that wicked one. His offering is the fruit of the ground on which the curse had fallen, as well as the product of his own labor, which could not be offered in faith, but prove the principle of works which the Serpent had introduced; while Abel's offerings being of the firstlings of the flock, was a figure of Christ, and could be offered in faith. Eve claims Abel as her seed, and can say, at the birth of Seth, that God had appointed her another seed instead of Abel, whom Cain slew. Thus the enmity between the two seeds appear, and the wickedness on the part of the Serpent's seed, when Cain slew Abel. We should do well to remember in all this, that the things that are not seen are plainly set forth by the things which are seen. We now find Seth, the woman's seed, and Cain, the seed of the Serpent, and when he dwelt in the land of Nod was multiplying. When Adam begat Seth, it is said he begat a son in his own likeness, after his image. I now view Seth, like Adam while the seed and woman was in him, before sin had conceived or brought forth; for Seth now stands with the Elect in him, distinct from the Serpent's seed; and I have no doubt but his offspring (separate from Cain's) was those said to be the sons of God, while the daughters of men, spoken of, were Cain's offspring. And thus we view the two families. And when the sons of God took them wives of the daughters of men, this was a great evil. The two families now unite and mingle together—their children become giants, or mighty men of renown. This brings on to the iniquity that causes the world to be drowned.—Thus the generations spoken of in Prov. ch. 30th, vs. 11th, 12th, 13th, and 14th, that curseth their father, and doth not bless their mother, &c. is now polluting the generation of God, while the sons of God are mingling with them; and nothing but divine wisdom, power, and grace can ever sever them. But Daniel saw by the toes of the great image, which was part of iron and part of clay, which would not mix together, that although they did mingle themselves with the seed of men, they should not cleave one

to the other—so God is able to show his sons. And St. Paul can say, that because they are sons, God hath sent forth his spirit into their hearts, &c.

Noah (although the earth was corrupted with wicked adultery) was a just man, and perfect in his generation; so God preserved him on the earth. Yet notwithstanding the perfection of Noah's generation, the seed of the Serpent quickly appears, perhaps preserved by the wife of Ham, which was likely of the corrupted race. So it was, we find Canaan cursed by his grandfather, for his father's wrong, which proves him to be of the Non-Elect, and therefore of the Serpent's seed. The next particular distinction we have, is Abraham's two sons, one by the bond-woman, and the other by a free woman. Ishmael, although permitted to live before the Lord, and become a great nation, yet was evident of the Non-Elect, for he was not to be heir with Isaac, the son of the free woman; while the enmity appeared between the two seeds. Esau and Jacob is still more to the point of distinction, both of the Elect and Non-Elect, with enmity between the two seeds; for they struggled together while in the womb, and God could let the mother know that two nations were in her womb, and two manner of people should be separated from her bowels: and St. Paul is pointed on this subject, and saith, "for the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth, it was said unto her [that was the mother] the elder shall serve the younger." As it is written, "Jacob have I loved, but Esau have I hated." This proves the three points—1st, Esau the Non-Elect, or Serpent's seed; 2d, the principle of works distilled in the human heart by the Serpent, and Esau, from the source of his origin, belonging to that principle; 3d, Jacob, the woman's seed, or Elect of God, appointed to salvation by grace. Christ calls Judas the son of perdition, which proves him to be the seed of the Serpent: and tells the Jews that they were of their father the Devil, and his lusts they would do. And again, Christ saith that he was only sent to the lost sheep of the house of Israel: and when speaking of the seed of Satan, he calls them a generation of vipers. These are all to the point in hand. The parable of the tares and good seed is pointed. For Christ explains this himself, to the exact point, and tells us that "the sower of the good seed, is the Son of Man."—"the field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one"—"that the enemy that sowed them is the Devil, the harvest is the end of the world, and the reapers are the angels." "As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world." This is too plain to need any comment. As the passages referred to on this subject, are generally well known to Bible readers, I have not taken room to refer to chapters and verses. I am well apprized of

the general views on this line of Scripture, and it is believed that they allude to two natures in man, the Serpent's seed, the fallen wicked nature, which appears in all those cases; and the woman's seed, or the good seed, are the good qualities in man, which he reserves from his Creator, or more particularly in the children of God when converted. If this general view be correct, then I am wrong, and the Universalian is right, and the good part of all men will be saved, while the wicked, sinful part will be burnt up; for God will not punish any part of himself. I will admit that the good seed, which are the saints, are manifested when converted; but I will contend that they were created in Adam, their natural head, by which they, through the woman, should be brought into a natural existence, and chosen in Christ, their spiritual head, and they, through the spirit, should be brought into a spiritual existence. As such, they were virtually the sons of God, in the plan of redemption, and chosen in Christ, him the elect head, and them the elect members, which makes up the body belonging to the head. As this subject is very copious, and claims the whole body of the Bible for its support, and as I design this piece to be short, I but glance at evidences, just so as to lead the mind of my reader to the points in hand, hoping and believing that the Lord will give the candid reader the aid of His divine spirit, so as to enable him to trace every sketch I give to its proper extent, and give it its true weight: and one thing should be noticed, and that is, that as the seed and generation of Christ is so pointedly established in God's Word; that the seed and generation of the Serpent is (by way of inference) in all those cases, equally proven and established. In the humiliation of Christ, the inquiry is made, "who shall declare his generation?" I say, nothing short of the spirit can do this work, for it is a spiritual generation. Thus the spirit declares that "a seed shall serve him, it shall be accounted to the Lord for a generation," and that this shall be a "chosen generation, a royal priesthood, a holy nation, a peculiar people," &c. "and that when his soul was made an offering for sin, he should see his seed," &c. "his seed shall endure forever, and his throne as the days of Heaven." If these passages, with a number of similar ones, mean nothing, the Bible is lost; if they mean any thing, they mean what they say, and Christ has a seed and generation; and if he has, they were created in Adam, his natural seed, and from him receive their natural existence, and in him fell, sinned, and come short of the glory of God, partook of the serpentine nature, and became children of wrath, even as others; while they were chosen in Christ, his spiritual seed, and from him receive their divine existence, and in him stand holy and complete to the glory of God, partakers of the divine nature, and become the children of the kingdom, even with Christ. Thus Christ is the head and glory of his church or kingdom. Now, if Christ is King of Zion, and has a seed and generation, so is Satan king of the

bottomless pit, and has a seed and generation. If God, for a display of his almighty power, has, by, and for, Jesus Christ, spake the elect seed and generation into a natural existence in this world, in Adam, their natural head, and suffered Satan to lead them captive, subjects to sin and bondage, corruption and death, taking possession of their hearts, engrafting his wicked nature, principle, and enmity in them, against God and godliness, subjecting them to the penalties of the divine law, by which the way is opened for the greater display of the eternal wisdom, power, love, mercy, holiness, truth, and justice of God, in the redemption of the seed and generation (which by sin is lost) from under, and from the curse of the divine law, releasing them from the bondage of sin and death, the chains and captivity of the power of darkness.— By Jesus Christ, the covenant head, in the plan or covenant of redemption, of, and for this seed or generation of Christ, by, and through which the Holy Ghost is sent into the world. This seed, regenerated and born of the spirit, washed and made clean in the blood of the Lamb, their natures changed, and they made meet for the kingdom of God; while the Lord's people is his portion, and Israel the lot of his inheritance. While he is dividing the portion with the great, and the spoil with the strong, (which was, I think Satan) will he give any of this seed to Satan? (think of this.) Thus the glory of God shines in the face of Jesus Christ, which is glorified in, by, and through his seed and generation; while God, in them, stands opposed to the works of darkness. And thus the enmity of the woman's seed appears, bruising the head of the serpent, wherever he appears. I say, if all this be a fact, then is this a just inference?

That Satan was suffered (for this and further displays of the glory of God) to exert his mighty (not almighty) power on the creatures which God had made; and not having the power to create (which if he had, he would have been almighty) but only to beget, through the beings which God created, his seed and generation, which is sin, conceiving and bringing forth a set of beings (for the Devil is sin, and the fountain of sin) directly from the fountain of iniquity, bearing the image of the father of their natural existence. Possessing in their hearts, from the source they sprung, enmity against the sovereignty of God and kingdom of Christ, with the principle of works, which principle, subjected the elect of God (which were created in Adam) to sin and transgression, and is yet, and ever has been, the enemy of God and his elect. This principle, which was engrafted in the woman in the garden (unbelief and pride) flowed from the serpent, which led her to do that her God had forbid, with a view of making herself more wise and great, and her husband received it at her hands, was not only the cause of man's fall, but is the mother of all sin and iniquity, and for the knowledge, destruction, and condemnation of this principle, with its production. The perfect law of God was revealed,

This knowledge and destruction is wrought in the hearts of the elect by the effectual work of the divine spirit, while the condemnation and punishment of this iniquity, will justly fall on the serpent, in his seed. Thus the glory of God will appear in the condemnation of the wicked, as punishment due the serpent.— And for this purpose, I view the serpent's seed was permitted into existence; and now the parable of the tares and good seed is plain, for Christ points them out as existing seeds, or persons, and not natures in persons. As God is glorified in, through, and by his seed, the church, the bride, the lamb's wife, (which is no more twain but one flesh) through the victory obtained in, and by, Jesus Christ, against his enemy, the Devil. So Satan will be judged, condemned, and punished in, by, and through his seed or generation, in the loss of the victory in the war against the Lord and his annointed. As the war against Satan is carried on through the instrumentality of God's people, manifested by their opposition to the errors of Satan, while the weapons of their warfare are not carnal, but mighty to the pulling down of strong holds: so Satan's war against Christ is through the instrumentality of his people, while the sword and bloodshed has been the weapons of their warfare.

Notice and remember, that when any king of power makes great preparations for to accomplish a small object, that it argues and proves weakness and ignorance; and as this character cannot be attached to the divine being, we cannot fall on any better plan to form an idea of the greatness and power of the Devil, than to take a view of the Almighty God of Heaven and earth, exerting his divine properties in the redemption of his people, for his own glory and the overthrow of Satan and his kingdom, while we remember there was not an exertion in vain in all the heavenly arrangements and administrations—all the heavenly host seems to be engaged in this work. The Triune God displays his wisdom and power, while angels are at his command. Not one event has transpired in the providence of God, but what was designed for the accomplishment (in the end) of this noble work, through the course of the ceremonial law, and Levitical priesthood. Of all the beasts and birds slain, not one drop of blood was in vain, but all went to show Christ the great sacrifice, with the redeeming quality of his blood; the wars of nations, the rise and fall of kings and kingdoms, persecutions and trials of saints, with their peace and prosperity, all have their purposes. But just bring our mind to Christ, his servitude in this world, his agonizing pains in the garden, his shameful and awful suffering, his crucifixion, his resurrection, and ascension, not a groan, not a drop of blood, in vain. O, think of this, with the sufferings of saints, and providence of God. From then til now, and ask your common reasons, as well as the revelation of God, has all this, and a great deal more been done, just to defeat a mere immaterial spirit or two. O, this

would be a contemptible idea of God, degrading to his character. I cannot view the Devil as only a bare immaterial spirit, dodging here and there, ashamed or afraid to show himself—no, I view him a mighty power, (not almighty) “the prince and power of the air that works in the children of disobedience,” who, by some means, got the world and creatures God had made, into his possession, and was permitted to make use of them to answer his purpose, so far as to bring himself, by his seed, into a natural existence, and set up his kingdom in the world, in opposition to the kingdom of God, and has, and yet seems to reign, in a great degree, predominant in the hearts of men, as well as in and over the world, while nothing short of God, in Christ, manifested by the power of the Divine Spirit, can supplant him. Thus we see the propriety and certainty of God’s permitting, and the Devil’s bringing, his seed into an existence in this world, that the greater display of the Divine Being might be made, in the redemption of his elect, the defeat and final overthrow of his powerful enemy, the Devil, with his seed. I am apprized that the unbelieving critic will try to believe (notwithstanding what I have said on that subject) that agreeable to my view the Devil has created a great set of beings: this is not my view; for if the Devil had the power of creating, he would be almighty. There is a great difference between creating and begetting. A man may beget, but he cannot create. Which is most reasonable to believe, that Satan had power to beget a principle and nature in man, (which is admitted on all sides) or to believe that he, by permission, possessed power to beget material existences, through or by the beings God had made, and in whom he had beget his own principle and nature? The power of creating beings, alone to God belongs, therefore he is God; and yet consistent with himself did suffer his enemy to take possession of even the hearts of men, the top piece of his creation, which brought a curse on all creation; then no marvel, that he suffered the fruits of sin, the serpent’s seed, to appear in a form to suffer the penalties of his divine nature or law, due to sin and transgressions of the divine nature.

Another point of inquiry arises, did the serpent’s seed, or non-elect, stand or fall in Adam? I say no. The elect of God only was created, stood, and fell in Adam, partook of the serpentine nature, and were, by nature, the children of wrath, even as others; and therefore the original sin is in, or entailed on them, while the serpent’s seed. Although they did not receive it by the fall of man, yet they received this wicked nature immediately from the same corrupt source which had involved the elect of God: thus in the nature of the two seeds no difference appears; for Satan had wholly captivated the elect, and engraved his image on their hearts. And though Satan’s seed had not fell in Adam, with the elect, under the curse of the divine law, yet they were sin in the abstract, flowing from the fountain of corruption. This explains

Christ's remarks to them, when he saith, that if he had not come and done the works that no other could have done, they would have had no sin; but now they have no cloak for their sin, that is, as they had no sin by the fall of man; yet, although they, as beings, had not, in this case, been the active violaters of the law of God, yet they were sin in themselves; and now, by their refusing the Lord's Christ, their sins appear, and are no longer covered. This leads us to the ground on which the justice and glory of God appears, in the condemnation of the serpent's seed, or non-elect; for it is the duty of the Devil himself to worship God in Christ; and he now, in his seed, refuses, and is therefore, in and with his seed, justly condemned to eternal woe, to bear the wrath of God. Thus we see the need of the gospel being preached to every creature, to leave them without excuse; for the non-elect stand on the same ground that the Armenian says the whole world stands on, for Christ rejects none that comes to him for salvation on gospel terms, and those that seek shall find. Now if they will, they may come, and it is their duty to obey the gospel and come; and if they will not, they are justly condemned, for God is as willing to save them, as they are to be saved, by Christ. Then why should they complain of injustice in God, when the fault is in themselves. But will they come? What is their will, but the will of their father, the Devil? And God is not bound to bring them, but consistent with his divine perfections—can let them alone to fill up their cup of wrath, against the day of wrath, &c. And thus let alone, their will is to follow their father, which they do. Come, my reader, let us reason together a moment. You may think my doctrine wretched—but think again, is it scripturally and experimentally reasonable to believe, but that there are sinners lost? Are these lost sinners the creatures of God by creation? Is it not more reasonable to believe they sprang from Satan, than from the Divine Being? As I think you believe with me, that God never created any one for destruction, is it not more to the glory and honor of God, to believe that he will punish Satan in his own seed, than in beings which he himself had made, and Satan had got possession of? Does God possess more love and mercy than wisdom and power? Does he, as God, want to save more than he will or can save? How can these things be, and he be a God of infinite power and wisdom? Think of these things, and if they fail to bring you to this truth, then I request you to answer at least in your own mind, these questions I have proposed, with the evidences I have produced, satisfactorily, in another way; for they all mean something, and the truth is what we ought to know and practise. Perhaps you are ready to inquire, what benefit can arise from the belief of this, should it be a truth? I answer, truth exalts the Divine Being, humbles his saints, and defies the enemies of God. And amongst all the truths that appear, this is best calculated to answer and defeat the Armenian errors, and Universalian's false

basis. Establish the saints, and prevent controversy, as far as it is believed, while instead of its preventing saints from preaching to, and praying for sinners, if it is believed a right stimulates them to this duty. Then while we believe God has a people to be saved from their sins, (and not in them) and that the glory of God appears in, by, and through his people, (as this doctrine shows) and through them the war against Satan's kingdom is carried on, and sinners brought to the knowledge of the truth, called in, and "born again, not of corruptible seed, but incorruptible, by the word of God that liveth and abideth forever." Perhaps some may think I believe the serpent cohabited with the woman. Certainly he did, so far as to beget the wicked, sinful principle and nature in her, which was the cause of the sentence being passed against her by her Maker:—but not to beget children by her, in no other way but through or by the man, which at her hands had received the forbidden fruit, and partook of the same principle and nature of Satan. Now a proper medium or way through which the serpent's seed may be communicated to the woman, which was now prepared to receive the same, conceive, and bring them forth. And thus sin hath begat, conceived, and brought forth. We are told by divine authority, "that God hath made of one blood all nations that dwell on the face of the earth." What shall we do with this? I answer, it is evident that the child receives its blood and life from the mother. And as God in creation made the original stock, and by the curse multiplied the conception thereof, then it is true, and with this view of things consistent. For although God did not create the serpent's seed, or non-elect, in Adam, yet he had gave man the power of begetting, and the woman of conceiving; and Satan, by sin, through the man, begets his seed in the woman, while God, for sin by the woman, multiplies her conception; and thus the serpent's seed comes through the original stock, and yet God not their creator in the original stock.

I now proceed to give a short biography of the two generations springing from these two seeds, as they have appeared at various times in the world, manifested by God's providence, as well as the enmity which has appeared between the two. We are not to be wise above that which is written, yet that which was wrote aforetime was wrote for our learning, and we are entitled to the benefit of all the information given therein.

As Satan had yet possession of the world, and his seed pushed into existence, while the seed of the woman, or elect of God, was mingling with them, until God was pleased to make a distinction and raise up a people to his name; for which purpose he called Abraham from his father's house, directed him what to do, gave him a promise of the Saviour, promised the land of Canaan to him and his seed for an inheritance, made a covenant with him, in which the inheritance was secured to the proper heirs, gave cir-

circumcision a distinguishing signal of the proper heirs, renewed the covenant with Isaac and Jacob, from whom sprang the twelve tribes of Israel; and thus the Lord distinguished a nation of people, which he claims for his own, and saith he has chosen them from amongst the other nations of the earth, not because they were the greatest, for they were the least; told them of the persecutions or bondage they should meet with; forbids them to marry with the rest of the nations of the earth; and conducts them on through wars, persecutions, and calamities, to their promised inheritance, giving them his law for their light and guide, protects them in their duty, and chastises them for disobedience. Thus we see that God has plainly manifested his seed in a national or natural point of view; while at the same time the serpent's seed stands equally distinguished in the same point of view. While God, the father and husband of his national inheritance, was teaching his seed or people how to worship him, and Satan's leading his seed or people into idolatry, while at the same time the serpentine nature, which was in the elect of God, was leading them to idolatry, fornication, and whoredom, with the serpent's seed, or rest of the nations of the earth. The wars, contentions, and envies, through all this course, proves the enmity between the two seeds. Sometimes the serpent's fury appears, while the sword is used; at other times his subtlety appears, when courtships and marriages are offered, and proffers made to join in affinity in rebuilding the Lord's temple, and worshipping therein, claiming themselves as worshipping of, and offering service to the same God that Israel did. These are all figures, which are to learn us something. One thing more I must notice, that is the tower of Babel, and confounding of the language. At the building of this tower, all the people were of one tongue; but here God was pleased to confound their language. Thus when Nehemiah was permitted to go up to the temple, he found there Jews that had married wives of Ashdod, of Ammon, and of Moab, and their children spoke half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. Thus we find the character of the mongrel breed, the consequence of the marriages between the two seeds, and their fate. All this we have a use for in this gospel day. The time at length rolls round that God intends to distinguish the woman's seed, his elect, his kingdom, or spiritual church or body.— Christ makes his appearance, completely the woman's seed (named in one text) and the kingdom of God in this world. Kingdom, it fully implies king, subjects, and powers, or government, which shows that Christ and his people are so completely one, that I am fully justifiable in counting the elect of God in Christ for the woman's seed. Christ baffles all the malice, rage, and subtlety of Satan, establishes his kingdom in the world, which is called the body of Christ, his church, and his bride; in her he sets up his

name, gives her the law of faith for her government, sends the Holy Ghost to change and seal divine instruction to their hearts, while he lets them know by this instruction that anti-Christ, the man of sin, was near at hand and would be revealed. Thus Satan, who was always trying to deceive the elect, (because of his enmity against God)—and for that purpose, do something as near like the Lord's work as he could—now pushes his church or body into a similar existence, which is the Pope of Rome, the mother of harlots. The church of Christ is called his body and his wife; so the Pope of Rome is the body and wife of Satan. As the church or kingdom of Christ is the temple of the Holy Ghost, the dwelling place of God on earth, therefore the mother of the spiritual or religious existence of the elect, or woman's seed, travelling in pain to be delivered, and through, in, and by whom God is known, reigns, and displays his works and wonders of glory in the world—so the Pope of Rome, the church or kingdom of Satan, is the temple or dwelling place of Satan on earth, therefore the mother of the spiritual or religious (for Satan has a spiritual or religious influence over man) of the non-elect, or serpent's seed, travelling or exerting to bring forth all the daughters she can, and through, in, and by whom Satan is known, reigns, and displays his works and wonders of darkness in the world. Thus the enmity between the two seeds, in a spiritual point of view, is known. Now we have a use for the tower of Babel. The object of the builders of this tower was, that the top might reach to Heaven, to save themselves. This shows the Pope in his exalted state, setting, by his own declaration, on the throne of God, and exalting himself above all that is called God's; claiming heavenly light, liberty, and power, not only able to save himself, but also others. This was an exalted state indeed.

The confounding of the language, literally, at the building of this tower, which stopped the work, and scattered the people with different tongues throughout the world. This shows the confounding the language, spiritually, at the reformation or revolution of the Pope of Rome, which stopped their work, in a great degree, and scattered their daughters, or religion, throughout the world: for the confounding of the language only broke the combination, and by that means stopped the work, but did not change the heart—they scattered with the same nature which they had while at work. So the confounding of the language of the Pope only broke the combination, and served to scatter the same principle throughout the world, without a real change of heart. As we can now account for the origin of the different tongues, literally, throughout the world, and the reason why the different nations cannot so well correspond with each other, for want of understanding each other's language; so we can now understand from what source has sprung the different sects or languages in religion, as well as the reason why we cannot unite or correspond

With one another, because we cannot understand their religious language. Thus we better understand Solomon, when he tells us there were three-score queens, four-score concubines, and virgins without number; while the beloved is one, the only one of her mother—this one is the church of Christ; while we see from what source has sprang the number of the daughters of the mother of harlots. For I have no hesitation in saying that the true church never sprang from, nor come out, nor through the Pope of Rome; while I am equally bold to say, that each society, whose origin can be traced from the Pope of Rome, either directly or indirectly, is evidently one of the daughters, either directly or indirectly, of the mother of harlots. While we Baptists can boast in the face of all our opponents, that our religious principles and practice existed before the Pope, and never came, through that corrupt source, while we claim ourselves that living church Christ built upon the rock, which the gates of hell should not prevail against. The church, St. Paul calls the church of the living God, the pillar and ground of the truth, the kingdom which the prophet Daniel said should be set up in the earth, which should never be overthrown. So, whether the natural original language, at the building of the tower of Babel, was preserved or not, we claim, both from history and the word of divine truth, the original language of the apostolic church of Christ. Thus we see, in part, why the Baptist fences up their communion table: for as Israel was forbid to marry with the rest of the nations of the earth, and when they did, it was a great sin, they were polluted, and God chastised them—so the spiritual Israel is forbid to marry or unite with the other nations or societies of the earth; and if they were, it would be an equal crime, and chastisement would be their fate; and as that marriage produced children speaking part of two tongues, so there would be a mongrel breed amongst us, which perhaps neither family would own. There is too much of this breed now amongst us, speaking part works and part grace.—Perhaps some may think, from what I have said, that I think there are no saints, but amongst the Baptists—no, I have no doubt but there are thousands elsewhere; yet I believe they are captured by the serpent's seed, or stratagems; and it is high time they come out of her—for the Lord calls, come out of her my people, that ye partake not of her plagues.

It seems hard for me to say, that all other sects but the Baptist are the daughters of the old mother Rome, or anti-christian churches or sects, but I have no doubt of the fact; and all that is wanting to prove this fact to every serious or candid mind, is just to fairly understand where each one has sprang from; for whoever has sprung from her, is certainly her children, which appear visible in the world: for it is evident that Christ has set up his visible church or kingdom in this world, and it is not divided, but remains but one body made up of many members. And although

I admit the reformation under Calvin and Luther, and that they were great lights in that dark time, yet their anti-christian and wrong principle or spirit appears in their setting up and establishing their societies, for the church of Christ had still remained through all this dark and worst of times, suffered the rage and awful persecution of Satan's kingdom. And now, Calvin and Luther, instead of uniting with the suffering church of Christ, which had ever lived and remained the light of the world, (though weak and contemptible) they formed other societies, which were that moment the body of anti-Christ, or daughters of the old mother Rome, because they were anti, or opposite to the church of Christ, and have remained the enemies of the church ever since. The same may be said of every sect which has sprung from them ever since. And although I admit there may be, and is, saints amongst all those various sects, yet they are guilty of fornication, and belong to the body of anti-Christ. For while Christ lives, and his church remains one, it is the duty of all saints to unite with her, as coming to the help of the Lord, against the mighty. And each and every religious sect which has been set up, separate and distinct from the church, no odds how many saints may be in them, they are justly called the daughters of Babylon, the synagogues of Satan—for they are enemies to the church of Christ, and are often seducing her to whoredom and fornication. I do not make these remarks in way of contempt on other societies, but to show the error in forming, uniting, and supporting of sects and societies separate and distinct from the true church. For if we admit the church of Christ to be but one, then we must admit that all the sects or societies are not the true church or churches. I am apprised that some will contend that the saints, in all these different sects, compose the true invisible church. This may be the fact; but it is simplicity for us to argue this way, for the support of the religion of the different sects, for two reasons:—1st. We have nothing to do with an invisible church, and there is no such a thing; for Christ's church is visible to him, be the members whom they may; and although we may have no knowledge of some of the members of his church, yet he has revealed a church to us which is visible to the world, to the saints, and to the false society; for had not this have been the case, there never would have been a persecution against the church of Christ, and the enmity between the two seeds would never appeared, and there would have been no bruising, neither head nor heal. 2d. The controversy, persecution, and opposition between and amongst the different sects, is (provided Christ's church be composed amongst these sects) the church, or Christ and his kingdom, divided and at war with itself; and if this be the case, the kingdom of Christ is gone, and Satan has gained his point—we are all gone. This would not only be a simple view, but a wicked, unbelieving thought. The word of God authorizes

me to view the church but one body, standing (under the direction of her Lord) opposed to the seed of Satan, or anti-christian errors, be them where they may, and that the time has come that seven women have taken hold on one man, and ready to eat their own bread and wear their own apparel, all they want is his name to take away their reproach. This I view to be the serpent's seed taking hold on the name of Christ, but refuse him the honor, power, and right to do the part of a husband, but claim the honor of supporting themselves; these are the daughters of the old mother Rome, who are at war, not only amongst themselves, but united against the church, the married wife of the Lamb. Thus the war between the two seeds appear, while Satan's kingdom, being divided, must fall, and the victory will appear on the part of the Lamb of God, in union and preservation of his kingdom. No doubt but the captured saints amongst the daughters of the old mother, will be brought home. I believe there is much moral virtue amongst these false sects, as well as a number of precious truths, and saints. My heart feels to love their good, but stands opposed to their origin and anti-christian errors, while my heart's desire and prayer is that they might come to the truth, and the church of Christ. It takes three points to secure the christian fellowship to each member of Christ's church—a unity of faith, experience, and practice. By the true faith or doctrine, the judgment is informed. By the experimental knowledge of divine grace, the passions or feelings are made alive and united to the gospel faith or principle, in love. And an orderly walk in the examples of Christ, is the fruit of the faith, and experience of God's elect, (this is the works of faith)—this is the three fold chord of the christian union or fellowship, which is not easily broken. But let one strand of the cord be removed, and all is gone; the same as if one strand, or divine character of the triune God, was taken away, he ceases to be God. Thus the members of Christ's church are visible, and as this is the only way they are known, all who fail to produce these evidences of grace, let their pretensions or zeal be what it may, we have no scriptural knowledge of them, as members of Christ's church; and it becomes our duty to let them know that they are not of us. I am apprised that there are some of those false societies that can out love the church of God; for the church of Christ, being taught by the Divine Spirit, cannot love any thing which is dishonoring to her husband, therefore cannot love every thing; while others possess more charity, (as they say) and seem as if they can love every thing that is in a moral form, regardless of faith or experience, and yet refuse to submit to the gospel government; and often appear like the man who pretended great love to the lady, yet fails to marry her, but seeks her virtue, and will bed with her, which often produces children, that causes the mother to blush, and the father is not willing to own—just so these great lovers of the church of Christ refuse to submit to her

doctrine or government, although they may be candid and honest people in their own mind, and respectable citizens, yet I have no doubt but that it is the enmity of the serpent and his seed, through that medium seeking the virtue of the church, and aiming to commit fornication with her, which is too often the case, and a mungrel set of children appears speaking part of each tongue, which perhaps neither of the parents are willing to own, and feed at their table. These fornicators and aduresses hath no part in the kingdom of Heaven. Remember the fate of Israel when she went a whoreing after other Gods, and committed fornication with the rest of the nations of the earth. How doth Satan, by or through these daughters of the mother of harlots, court the bride of the Lamb? I think something like the man who is trying to slander the woman with all his might, yet in the face of these facts, when he meets the woman by the way, is ready to say, well madam, notwithstanding I have said that you are one of the most ugly, deformed, and base creatures that I ever saw, yet I am willing to marry, or at least bed with you; and if you refuse I shall say every thing bad about you that I can. Just so the Baptist church is courted; it is often said of her, that she is most ugly, deformed, and base in her principles and practise; and some has ventured to say that her doctrines come from Hell, and is of, or from the Devil—yet will urge on her for a communion and fellowship, and when she refuses, they are ready to say that the Baptists are a hardhearted, hidebound, narrow contracted, bigoted, and self-conceited set of beings. Thus it appears that they would be willing to commune with something like devils, or at least with hellish doctrines. O, think, what does this mean? Is it not the enmity of Satan with his hellish policy, designed for the destruction of Christ and his church? (for destroy one, and the other is gone.) Would any virtuous woman submit, by such a courtship as named? I think not. Neither will the church, the bride, the Lamb's wife, while she remembers her suffering scenes under the power of the old mother and some of her daughters, when they had the power. Satan's plan has ever been to kill and destroy when he had the power; and when that failed, then to put on the appearance of an angel of light, and lays his stratagem to seduce and lead the saints astray.

Fifty or sixty years ago, was there any application made to the Baptists, by any of these daughters of the old mother Rome, for communion? I think not. At that time the Baptists were looked down at with contempt, while the foot of persecution was on their neck. Was not the enmity of the serpent's seed plainly seen and felt then? But since liberty of conscience has been protected by our civil law, truth has had full liberty to defend her cause, Satan and his kingdom has begun to tremble. His last stratagem is to deceive, by appearing as an angel of light, and his ministers as the ministers of righteousness, and by his cunning art in coming

as nigh the truth as his nature can admit, have drawn off a number of the precious children of God, both preachers and laity, who have taken up their abode in the synagogue of Satan, while others stand amazed in wonder at the enmity and war between the two seeds. This is the time of danger; there is more to be dreaded from the stratagems of a cunning, flattering enemy, than the open declaration of war from a professed one. Therefore, my brethren, watch and stand fast in the Lord and the power of his might. For me to lead your minds to the red dragon, the beast that rose up out of the sea, with his seven heads and ten horns, and the beast that rose out of the earth, with his two horns like a lamb, together with the image the last beast was to raise to the first, with the power to be exercised by it, their marks and names, would swell this piece too large for my present intention. Yet they, with the wars, progress, and signs which attended them, which are all evidences in this case (the two seeds) and their enmity, which I hope will be remembered and noticed by the readers of this piece; and let all the friends of Zion desert the cause of Satan, and come to the help of the Lord against the mighty, for now is the time that help is wanting, the power of persecution, the foot is taken off our necks. Truth has full liberty—the church of Christ has now become the object of all the daughters of the old mother Rome; but few of them but what offers her a seat at their table; plans are laid to catch all they can, more joy at catching a Baptist than converting a sinner; often more rejoicing under the doctrines of God's dear children laying in Hell, than that of salvation by grace. The seducing spirit is now in the world, it is the last and cunning shift, or turn of Satan to seduce good children to whoredom and fornication, mingle and mix his doctrine and seed with the doctrine and seed of Christ. In the time of this pretended friendship is the time of great danger, for the enmity of the heart is the same it ever was, all that is wanting is power. Guard not only from going into their tents, but keep them out of yours, for shis is the time Satan will bring all he can of his seed into the church, in order to spy out her liberties, and lead astray. Remember old Israel, they did well while they obeyed their Lord, but when they were seduced, and mingled with the other nations of the earth, they were chastised, and sometimes were captured: their God could curse them, but their enemies had not the power. So there is no danger of the church of Christ, while she keep clear of idolatry and whoredom—her enemies have no power over her, but her God will chastise her for her sin. I fear there are too many, who profess to be Baptists, like the woman that boasts of her virtue, and refuses to lay with the man, but let him but just call himself by her husband's name, and steal his shirt, she can lay with him very contented. Having just made these short remarks on the two seeds, their existence, individually and collectively, with some signals by which they are known, I

now come to the second point proposed, which is to show the two covenants by which these two seeds are distinguished.

By these two covenants, I understand the appointments or purposes of God; and one is said to be the ministration of death, the other the ministration of life. Thus death and life are brought to view in and by these two dispensations of God. It is now necessary for us to understand what each of these covenants contain, and the objects God designed by each of them, in order to be short and plain, I shall notice each of these covenants, and their contents, by turns, as they may come before me. There was a cause why each of these covenants or appointments of God were made. The principle of works which Satan ingrafted in the woman in the garden, and her husband received at her hands, and which the whole family of Adam has from their parents received as an instinct, which is the serpentine nature, that all men bring into the world with them, founded on, and springing from pride and unbelief, attended with blindness, ignorance, and, in a word, death, to all that is spiritually good, with enmity in their hearts against God, while the elect of God is led captive by the Devil at his will, as well as opening a way by which Satan's seed is brought into existence in the world. This principle was to turn into doing something, in order to make themselves something else, better or wiser than their God had made them—this proves that they were dissatisfied with their God, or his work. Could this principle prevail, it would dethrone the God of Heaven, and Satan would prevail. The Almighty God, who had permitted all this to be done, being determined to maintain his dignity, punish iniquity, and save his elect, was pleased (that as Satan had introduced the principle of works) to separate a people to his praise, and hand down his divine law, the perfect standard of works, by which sin might appear, his elect (by the divine spirit) brought to a knowledge of themselves as sinners, by the perfection of God, shining through his divine law, and by his spirit converting them from works to grace, and from the love of sin to the love of holiness, as well as to display the divine perfections of truth and justice, in the punishment of sin in Satan in his seed. This law contained three grand points. 1st. The ten commandments, or moral law: this is that infinite law that shows the power and perfection of God its author, and takes notice of the thoughts of the hearts of men; and he that fails in one point is guilty of the whole. This is God's eternal rule of right, the same in substance as was given to Adam in the garden. I would ask those who think this a separate law from that given to Adam, which of the two laws Christ redeemed us from? The law when handed to Adam, and also to Israel, was completely an expression of God's divine perfection and sovereignty. The second part was the national law, for the good government and well-being of the people he had chose, which still shows his sovereign right to govern. The third

part, was the ceremonial law, this is contained in carnal ordinances, figurative of Christ's church and gospel. This is what St. Paul alludes to when he tells us, "the law having a shadow of good things to come." Now the law itself is not a shadow, but a substance. But the ceremonial part was what the law had, as a shadow, which was that part which, containing carnal things, (and not spiritual sacrifice) was only a figure of heavenly things, and therefore could not make the comers thereunto perfect, (but the bringing in of a better covenant did) while both the national and ceremonial law was completely under the direction of the moral law, for the transgression of either of these was a violation of the moral law. Now watch, you that are called Pedobaptists, for I may touch your foundation or corner-stone, for it was not the covenant of grace that God made with Abraham in the 17th chapter of Genesis, to which circumcision was annexed, as a seal, for Abraham was not a covenantee, nor the appointment of God, for men's eternal salvation, he could not save himself. St. Paul, speaking of the covenant of grace, tells us that the covenant confirmed before, of God in Christ, the law which was four hundred and thirty years after, could not disannul, so that it should make the promise of none effect. Thus it appears that the covenant of grace was confirmed before, of God, in Christ, and promised to Abraham four hundred and thirty years before the law was handed down. This promise was made in the 12th chapter of Genesis, something like twenty-four years before circumcision. The difference or distinction between the two covenants when first handed to Abraham, was this—the covenant of grace contained in Abraham's seed a blessing to all the families or nations of the earth, while the covenant of works contained a legacy to Abraham's natural offspring. There is a difference between my seed being a legacy or blessing to a people, and that of a legacy or blessing being given to my children. This is the case now, for in Abraham or his seed (which was Christ, spoken of,) the world was to be blessed, while on the other hand the land of Canaan, a temporal inheritance, was promised to Abraham's natural children, which was contained in the covenant of works made with Abraham and his seed, to which circumcision was annexed, in order to distinguish the legal heirs of this inheritance from all others. It now devolves on me to prove that this covenant, which God made with Abraham and his seed, to which circumcision belonged, was the covenant of works. This will be done when I prove that circumcision belonged to the law, for the law was that covenant, and notwithstanding this covenant was made with Abraham something like four hundred and four years before the law was handed down, yet it should be remembered that the law was given before Abraham's seed got possession of the inheritance which God had promised Abraham in that covenant; and God told Abraham that his seed should sojourn four hundred years in a strange land, and after that he would

bring them out with a strong arm. Thus when the Lord had brought his people out of bondage, and was bringing them to possess the land which he had promised Abraham in the covenant he had made with him, he handed down his law to them for their guide, which had a shadow of good things to come. This is the covenant that St. Paul speaks of as being made with our fathers when God took them by the hand and brought them out of the land of Egypt. For the covenant God made with Abraham was renewed with Isaac and Jacob; and Jacob was the church or nation of Israel—for God saith he had found Jacob in a waste, howling wilderness, &c. And the prophet Amos cries out (in an address to the Lord) “by whom shall Jacob arise, for he is small.” Thus we see the propriety, and certainty of the covenant that conducted Israel through the wilderness, and which they were governed by while in the land of Canaan, being the same that God made with Abraham, and renewed with Isaac and Jacob; and this covenant had waxed old, and was ready to perish something like eighteen hundred years ago; and it certainly ought to be worn out by this time, but still it is tried to be kept alive by the daughters of the old mother Rome. When I prove that circumcision belonged to the law of Moses, then my point is completed; because God gave the covenant of circumcision to Abraham, which secured his seed, heirs of the inheritance promised in the covenant: and now if we find circumcision belonging to the covenant (when renewed with Jacob) which is called the law of Moses, because it was handed through him, then the thing is plain. Christ’s own words are plain to the point. When he was accused of Sabbath breaking, in way of his defence he brought their own conduct to view, John 7th chapter, and 23d verse, “If a man, on the Sabbath day, receive circumcision, that the law of Moses should not be broken, are ye angry with me because I have made a man every whit whole on the Sabbath day;” and Paul to the Gallatians, 5th ch. 2d and 3d verses, “I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing, for I testify again to every man that is circumcised, that he is a debtor to do the whole law.” If circumcision belonged to the covenant of grace, why did St. Paul speak so hard against it. I think this sufficient, without producing any more testimony, as by the mouth of two or three witnesses, every word is to be established. Now if I have proven, that it was the covenant of works that God made with Abraham, and that circumcision did belong to the same covenant when renewed with Jacob, or Israel, then I have taken away the chief corner-stone of infant baptism—and I think before I am done I shall take away the whole of its foundation. The next thing to consider is, what was included in the covenant of works, to whom it belonged, and what we are to learn from these things, when compared with the covenant of grace, the heirs, and substance contained therein. The covenant of works contained

the land of Canaan as the inheritance. The law, or covenant of works, attended with circumcision, which was the main spring of the covenant, and the proper signal, with a legal birthright, to manifest the heirs. The heirs of this inheritance was the woman's seed, or the elect of God; and God's purposes seems to be, to distinguish his elect from the serpent's seed, and manifest to his people, by types and shadows, a better covenant, and a more glorious inheritance, as well as to prepare them to possess it, (and it, them.) The divine nature of the law (when attended by the spirit to the quickened soul) shows them the wickedness of the principle of works, which Satan had ingrafted in them. How far they fall short of living up to its divine requisitions, and the great need they are in of a better covenant, the national nature of the law, show them the perfect duty they owe to one another, and their obligation to their God for to obey him, by which their lack of performance appear, and conviction is brought to the enlightened soul, and shows them the need of divine aid. These two points of the divine law are yet in force, by which, through the work of the divine spirit, sinners are still brought to see their need of a Saviour. The ceremonial nature or part of the law, showed them, by types and shadows, through the whole Levitical priesthood, a way of redemption, from the curse of the divine nature of the law, by the sacrifice of Jesus Christ. This is the part which is abolished, because the great antitype is come. All these things goes to show the covenant of grace, and benefits contained therein. Abraham seems to be God's first selection, for to show these two covenants; and he had two sons, one by a bond-maid the other by a free woman. This, St. Paul tells us is "an allegory, for there are the two covenants, the one from the Mount Sinai, which gendereth to bondage, which is Hagar." Notice this passage well, for Hagar's son was born after the flesh, and Sarah's son was born after the promise, or spirit. Remember how often the scripture speaks of the flesh and its consequences.—Here we may understand what is meant—for here we have a plain distinction between the serpent's seed, the non-elect, and the woman's seed, the elect, as well as the covenants by which they are distinguished. Paul is so pointed, that he saith this Hagar is Mount Sinai, and which gendereth to bondage. Now we see that the principle, and wicked nature which the serpent distilled into Adam and Eve in the garden, and has run through all their race; and which law, from Mount Sinai, is the pointed expression of. It shows the perfect standard of works genders to bondage; which shows a breed, a race, a beguiling production, &c. not only of a principle or nature in people, but a separate race, which doth flow from that source of corruption which the divine law or covenant from Mount Sinai, binds, or shows their bondage, for Hagar was the mother of a large nation of existing people; and the word is, that her son shall not be heir with the son of the free

woman, while "he that was born after the flesh, persecuted him that was born after the spirit, even so it is now." The enmity appears plain here between the two seeds. Abraham is the father of both these children. How shall we reconcile this with the present doctrine. We must now remember that he was the instrument of the two seeds too. I now view Abraham a figure of God in this case; from him flows a blessing to the world, while with him the covenant, or ministration of death is made, which shows life flowing from God, and death the wages of sin. The display of truth and justice upon the wicked, the complete covenant with, or in the divine properties of death; for in his hanes is the issues of life and death. Again, Abraham had these two sons by two women, the one by a bond-maid, and the other by a free woman (his married wife). This bond woman shows the production of the serpent's seed, which was always in bondage (in their father the Devil) under the divine perfections of God, which was displayed in the covenant from Mount Sinai. Now remark that the married wife, Sarah, gave her bond-maid to her husband, and that from a wicked motive, that was, to bring about the birth of an heir before the time God had intended. She was too impatient to wait the Lord's time—yet this did not prevent the Lord's purposes; and she was no doubt sorry for it afterwards, when Ishmael was persecuting Isaac. This shows Eve in the garden; the serpent and his seed was completely her servants, while she obeyed her God; but when she partook of that wicked nature, she was dissatisfied with her situation. She gave her hand-maid (that is the power of darkness) to the Lord, her husband, and thus from the power of darkness (not the married wife) springs the Ishmaelites, the enemy of the church, the married wife. Which no doubt but the church has felt many a painful hour under persecutions on that account since; but notwithstanding all this, the purposes of God is not frustrated. Thus I view Eve the figure of the church, the Jerusalem which is above, the mother of the children of promise—she the married wife, and in her the elect seed.—How is God the father of the non-elect, or serpent's seed, if they were not created in Adam? Was Ishmael the seed or product of the married wife? You have to say no—neither was the non-elect, or serpent's seed, ever created in, nor sprung from Eve, in her happy state of creation, as the married wife of God in the covenant of redemption in Christ, the head of the elect. Now we begin to see how God was the father of them: they flowed from his curse, not only on the serpent, but also on the married wife, (Ishmael was a curse to Sarah.) Thus we see they were not created in Adam, in his first formation, but sprang from the fountain of corruption, as manifested by these two covenants. Abraham could pray to the Lord that Ishmael might live before him, and the Lord could tell him that he heard him on his behalf, and had blessed him, and would make him fruitful, &c. Thus God blesses the ser-

pent's seed with the good things of this life, and strength to multiply, &c. And the tares are not rooted up, but suffered to grow with the children of God in this world, as to worldly goods. Thus Christ, by the grace of God, has tasted death for every man. All of Abraham's children were not heirs, although they were admitted to the benefits of the covenants made with Abraham, so far as to be circumcised; neither are all that God has permitted to be born in the world, heirs of the covenant of grace, although permitted to live upon the temporal blessing secured by it. It was not only Ishmael, and those that Abraham had by his last wife, that were not heirs, but there were some bought with his money, which had children born in his house, (although circumcised) were not heirs. This is what St. Paul means when he tells the Romans that they are not all Israel which are of Israel, "neither because they are the seed of Abraham are they all his children, but in Isaac shall thy seed be called." "That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Thus Paul is plain—the children of the flesh, or serpent's seed, were not the children of God, but the children of the promise. Now we come to the point, "in Isaac shall thy seed be called." None but Isaac's seed should inherit the promise, and not all of them; for Esau was Isaac's son, and he was not an heir. Isaac was a figure of Christ; his natural seed was the elect heirs of the temporal inheritance: so Christ's spiritual seed were the elect heirs of the spiritual inheritance. But what shall we say of Esau—is he the serpent's seed, and sprung from the figure of Christ? How can this be? The serpent's seed, or non-elect, although they were not created in Adam, nor yet given to Christ in the covenant of redemption, yet they, as the tares, are suffered to grow in the world with the good seed—the saints are the salt of the earth—and although their natural existence sprang from the power of darkness, by a curse, and permission, yet the support of their temporal existence flows to them through Christ—and thus he is the Saviour of all men, but especially of them that believe. Thus we see how Esau sprang from Isaac, and the same womb that Jacob did: for from the same womb of God's providence, springs the elect and non-elect, through the forbearance of God, in or by the sacrifice of Christ, (for take the atonement away, and the world is gone instantly) and yet God can love Jacob and hate Esau. Thus the covenant of promise, which included the land of Canaan, with a long line of figures representing Christ and his kingdom, was made with Abraham, renewed with Isaac, the figure of Christ, and then with Jacob, the figure of the church. As this covenant, and what it contains, is a figure of the covenant of grace, and what is contained in it, Isaac, in this covenant, is the figure of Christ, and his natural seed the figure of Christ's spiritual seed. Now, from Isaac springs Jacob, the figure of the church, and from Jacob springs

the twelve Patriarchs, from whom sprang the twelve tribes of the national Israel, which was the figure of the twelve Apostles, from whom sprang the twelve tribes of the spiritual Israel. Jacob had these twelve sons by four different women, by each a part of the number. This shows that from the four quarters of the earth shall spring a part of God's elect, and that Christ has a people amongst all tongues and nations of the earth; and for the sake of God's elect, all nations are preserved. Jacob married but two of these women, the other two were their hand-maids, one to each of the woman. This shows the two covenants, and each of them a hand-maid—which is, the national law was a hand-maid to the covenant of works, to show the obligation we are under to God and one another, as well as shows the sinner how far he falls short of perfection. The ceremonial law was a hand-maid to the covenant of grace, to show, by types and figures, the way of life and salvation through Christ. Jacob married each of these women, one through necessity, the other of choice, through love; so Christ married both the covenant of works and grace. The covenant of works he married through necessity; he had to be circumcised to become a debtor to do the whole law. Thus he was a minister of the circumcision, for the truth of God, to confirm the promises made to our fathers. He married the covenant of grace of choice, through love to his bride, which was included in this covenant. And now by the marriage of these two covenants, both the hand-maids are preserved and bring forth. Leah and her hand-maids had more sons than Rachel and hers—so there are more convictions than conversions—the law convicts more than the gospel converts. Jacob served seven years apiece for each of his wives, yet he served the whole for Rachel: so all the services of Christ to satisfy the law, as well as the engagements of grace, was for his beloved bride in the covenant of grace. Leah was the oldest, therefore the first to be married; so the justice of the divine law had the first claim on the church, therefore first to be satisfied. Leah was tender-eyed, and always trying to buy her husband's good will, but Rachel could see clear, and never tried to buy the love of her husband, for she knew he did love her, yet we have no knowledge but that Rachel was as obedient a wife as Leah. Thus it appears that the Armenian, with their covenant of works, are tender eyed, nigh-sighted, and always trying to buy God's love by their good works, while the true church, the beloved wife, never tries to make her husband love her, because she has knowledge that he does love her, and yet she is as obedient a wife as the Armenian in the covenant of works. So one obeys from fear or jealousy, and the other from love and pleasure. Esau took the daughter of Ishmael to wife, while Jacob took a daughter of his mother's brother to wife, who was the daughter of Abraham's brother. Thus we view Leah the figure of the covenant of works, with the Armenians in it; while we view Rachel a figure

of the covenant of grace, with the church of God in it. And the two covenants, which contain the two seeds, are plainly set forth by these marriages, while the distinction or enmity between the two seeds are brought to view. Jacob begat the twelve Patriarchs, which I have said was a figure of the twelve Apostles; but to stop the mouth of the wicked critic—for as Judas tell they may suppose that I have lost one of my antitypes—but stop, I will bring you again to Rachel. Notwithstanding she was the beloved wife, the figure of the covenant of grace, with the church in it, she acted the part of Sarah, the beloved wife of Abraham, and with about the same motive that Sarah had given her hand-maid to her husband, and she brought forth Dan, her first born, who was to be a serpent by the way, an adder in the path, &c. Thus Dan, proceeding from a bond-woman, who, from a dissatisfied mind in her mistress, (with the providence of God) she had give to her husband; which is a plain figure of Judas, who was the son of perdition. As Dan was numbered with the twelve Patriarchs, so Judas was numbered with the twelve Apostles. As the tribe of Dan was lost, and no account of it, in the sealing of the hundred and forty-four thousand, (twelve thousand of each tribe) so Judas was lost from the twelve tribes of the spiritual tribes of Israel. As there was a substitute found (one of Joseph's sons) to fill the vacancy and keep up the number, so there was a substitute found to fill the vacancy occasioned by the fall of Judas. This fall of Judas was not from saving grace, but from a part of the ministry and apostolship. The object of his fall was, that he might go to his own place, for he was not fit for the place he was in, because he is said to be a devil, and the son of perdition. This product of Rachel may be answered in the same manner of that of Sarah's: while we see the type and antitype completely fits, and God's arrangements are all complete, whether we understand them or not. The complete number of the tribes of Israel, both temporal and spiritual, are kept up. We now find the twelve Patriarchs the complete figure of the twelve Apostles. The twelve tribes of Israel composed the nation of Israel, and were the only heirs of the inheritance promised to Abraham in the covenant made with him, and to whom the carnal ordinances belonged. And when Aaron entered into the holies of holies once a year, to offer a sacrifice for his own sins and the sins of Israel, he took the names of these twelve tribes engraved on his shoulder plates, he offered sacrifice for their sins, and none others—so the twelve Apostles completely composes the twelve tribes of the spiritual Israel, who are the only proper heirs of the gospel inheritance; and when Christ, their sacrifice, entered the holy gates of Heaven for them, he had their names engraved on the shoulder plates of his priestly robe, on his arm, and on his breast plate and thigh; and none others.—When the priests offered, as God had commanded, the first ripe grain of the harvest or the first of the firstlings of the flock, if the

offering was accepted, it secures all the rest of the harvest, or flock. No danger after that of the flock or harvest, the priests never went empty-handed to the altar. So Christ did not ascend his father's throne or holy carts of Heaven for us, empty-handed, but took with him the first ripe grane of the harvest and the first of the firstlings of the flocks; which I have no doubt was those that rose at his resurrection, which I believe was the hundred and forty-four thousand which were sealed of the twelve tribes of Israel—twelve thousand from each tribe—which, by their number, shows the twelve Apostles, the twelve foundations of the new Jarusalem, and the twelve gates: these were the first ripe fruits of him that slept. No wonder I believe this, when John the divine saw them, and cries out and said, "and I looked, and lo, a lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his father's name written in their forehead." Thus John saith he saw them, and I believe it. Now if this offering was received, it secured all the rest of the Lord's harvest, or flock: no falling from grace, if this is done. When Aaron entered the holies of holies, if the sacrifice was rejected, Aaron died, and the sins of the people remained—in fact all was gone. Now the golden bells on the hem of Aaron's garment, was of use; for when Israel, who was so deeply interested in the matter, could hear the golden bells, they knew that Aaron was alive, and of course their sins remitted. So when Christ entered into Heaven, the holiest of holies, if his offering was rejected, he himself must die, as well as his church; for they were so united they must live or die together. Thus his deciples waited at Jerusalem for the sound of the golden bells. At the day of Pentecost they heard the sound, the Holy Ghost came as a mighty rushing wind, brought the glorious news from Heaven that Jesus was alive, which proved the offering accepted, and their sins remitted. Thus the gospel trumpet, or golden bells, have been ringing ever since: and while the tempted lambs of Christ can hear the gospel trumpet blow, they may know that Jesus is alive, and because he lives they shall live also—for the harvest and flock are all secured. Thus we find that as the natural seed of Isaac, by Jacob, the twelve tribes of the national Israel, were the only legal heirs of the inheritance included in the first covenant, so the spiritual seed of Christ, by the gospel church, the twelve Apostles, are the only proper heirs of the second covenant, and benefits included therein. When the national Israel crossed Jordan, a man (agreeable to the Lord's direction) out of each tribe of Israel, took a stone from the feet of the priest, and carried it to their lodging place, for a memorial of the Lord's work in bringing Israel over Jordan, while they left a pillar of twelve stones in the river Jordan. Thus their children were, from the evidences of these stones, to be informed of the miracle performed by the Ark of the Lord, in dividing Jordan, which had to be crossed before they could possess the promised

Inheritance. Which shows the justice of the divine law, with its depth and death against the sinner, which lays between the sinner and the gospel inheritance, the Ark of the Lord, which contained the law on tablets of stone. The covenant which the nation of Israel was under, shows us Christ, the Ark of safety, which contains the covenant of grace, which the spiritual Israel is under. The priest standing in the middle of Jordan with the Ark, until all Israel had passed over, shows us Christ the great High Priest, standing in the middle or centre of the justice of the divine law, in the depth of its divine perfections and requisitions, suffering the death which it demanded of his elect bride: and there he stands, and will stand, a glorious High Priest, until all the spiritual Israel passes over to possess the gospel inheritance. The twelve stones taken from the centre of Jordan, exactly from the feet of the priest, shows us the doctrines of the twelve Apostles, taken exactly from the feet of the priestly office, in the centre of Jordan, exactly where Christ meets the justice of the divine law, contained in the covenant of works, with all the shadows which it hath, and brings life and immortality to light through the gospel. The pillar of twelve stones set up in the river Jordan, shows the firmness and perfection of the divine law which was given to the twelve tribes of Israel; which each was bound to observe, with all the shadows thereunto belonging—which all lay buried at the bottom of the stream, never to rise against the proper heirs of the gospel, or covenant of grace. In Jordan Christ was baptised, which shows a complete surrender to death, and an evidence of the resurrection from the dead, as well as leaving an example for his children to follow, to show their faith, love, and obedience in, and to, him. The beloved Redeemer marches out of Jordan on the heavenly Canaan side, “preaching the gospel of the kingdom of God, and saying, the time is fulfilled, the kingdom of God is at hand, repent ye, and believe the gospel.” Thus Christ appears the King of Zion, claims his right, establishes his kingdom, lays his twelve foundations, (which is his twelve Apostles) himself the chief corner-stone on which he built his church, “abolishes, in his flesh, the enmity, even the law of commandments, contained in ordinances, for to make in himself, of twain, one new man, so making peace;” brake down the middle wall of partition that was between the Jews and Gentiles, and extends the gospel to the Gentile world; gives his disciples the promise of the Holy Ghost, and tells them, that when it is come upon them, they should receive power to be witnesses unto him, in Jerusalem, Judea, Samaria, and to the utmost parts of the earth. Thus we see some of the benefits of the covenant of grace. Christ told his twelve Apostles, that they had not chosen him, but he had chosen them, and that he had ordained them, that they should go and bring forth fruit, and their fruit should remain. I now view all the saints, from then till now, the fruit of the Apos-

Yes, the same as all the national Israel was the fruit of the twelve patriarchs. And if I am right, the saints will not fall from grace, for God has ordained that the fruit of the Apostles shall remain.

As I have denied circumcision belonging to the covenant of grace, it becomes my duty to say something about it. I am surprised that some suppose that baptism has come in the room of circumcision. I think not. For if so then baptism is a substance, and essential to eternal salvation: for no shadow can be raised without a substance—neither is any shadow as weighty as the substance which causes the shadow. Now which is most precious, blood or water? Circumcision was sealed with blood—a painful thing: baptism with water—no pain in it. Thus you may see this won't do. But should you say that baptism is a shadow, then you fall; for one shadow cannot produce another shadow—and it is evident that circumcision was a shadow; another part of infant baptism is taken away. It is said by some, that circumcision was the door into the Jewish church, and the seal of the covenant of grace. Think, if this should be the fact, how did females become members of that church? This you can't tell. And what right have you to baptise a female child, if baptism has come in the room of circumcision? This will puzzle you. And what is worse than all, if circumcision be a seal of the covenant of grace, I defy any man to show, on just grounds, by which a woman can hope for salvation, or any of the benefits included in that covenant—for they are without the seal, and therefore without the hope. I think you had better quit this ground, and give up infant baptism, for this is your main foundation; and I would as soon believe that a woman had no soul, or that women were all eternally lost. I will try to show you a better way, and if you refuse it, and sin against better light, your sins be upon your own heads; for I shall be clear on that ground. I will again bring to view, that Isaac's natural seed, which grew into a nation from the twelve sons of Jacob, was a figure of Christ's spiritual seed, which grew into an holy nation, through or from the twelve Apostles. The covenant of works, which they were under, with the inheritance included in it, which was the land of Canaan, with the benefits therein, shows us (the figurative part) the covenant of grace, which Christ's seed are under, with the inheritance included therein, which is the gospel church, with the benefits therein.—Isaac's natural seed being the only heirs of the inheritance of Jacob, shows us that Christ's spiritual seed is the only heirs of the gospel church. The natural birth of Isaac's seed, shows the spiritual birth of Christ's seed—thus the natural kingdom shows the spiritual kingdom. Perhaps you will agree with me in these points: if you do, I will ask you one question on circumcision. Would you think it reasonable to have circumcised Abraham's or Isaac's natural seed before they were born? If you say no, then why will you baptise Christ's spiritual seed before they are born?

of the spirit? I will now tell you about circumcision. It was not the door into the Jewish church; for Isaac's seed were born heirs, and circumcision sealed them the legal heirs of their birthright, and bound them to obey the covenant that secured it to them. If they refused circumcision, they were cut off from their birthright. Numbers were circumcised that were not heirs—therefore it could not be the door. But it required both, the birthright and circumcision, to secure the inheritance to them. Now, the circumcision of the flesh under the law, shows the circumcision of the heart under the gospel. Here we find an anti-type, a substance that is worthy of circumcision, the great type in the national church. For every child of grace will agree that the experimental knowledge of divine grace, is a substance, worthy of a shadow; thus Christ's seed, by the birth of the spirit, are born heirs of the gospel church, or inheritance, and the sealing of the holy spirit of promise, seals them heirs of their birthright; "and having this seal, the Lord knoweth them that are his." Here I must observe, that it takes two things to make a saint; it is one thing for me to be accepted by a company, and another thing for that company to be accepted by me; our children are born heirs of our inheritance, yet they are born naked, and therefore, not well accepted in the family, without being clothed; the child, by the nature of the birth, loves the father's family, and is reconciled with them—the parents' clothing the child, reconciles the family to it—so they are happy together in the family. So the saint, by the birth of the spirit, receives a sense of divine love, which makes Heaven a Heaven to him.—Here we see the need of Christ to be our righteousness, the heavenly robe, the father has procured for his children: this makes them appear beautiful and accepted in Heaven. This, the sealing of the spirit, the circumcision of the heart, is the real point of the covenant of grace to the saint. These two things secures the inheritance to the heirs of the covenant of grace. Yet the birth and sealing of the heirs of the gospel church are both of the divine spirit, and take place at the same time, and may be considered the sealing of the heirs of grace, the circumcision of the heart, as both belonging to the experimental part of divine grace. Now as the circumcision of the flesh, made with hands, belonged to the law of works, and bound the seed of Isaac to observe all its precepts, so the circumcision of the heart, made by the spirit of God, belongs to the law of faith, and binds the seed of Christ to observe all the precepts Christ has laid down for them. Thus we find that the circumcision of the heart, made by the spirit of the living God, sealing the heirs of immortal glory to their heavenly inheritance, has come in the room of the circumcision made with hands, which sealed the heirs of the land of Canaan to their earthly inheritance. And St. Paul is plain to this point, Romans, 2d chapter and verses 28 and 29, "for he is

not a Jew which is one outwardly, neither is that circumcision which is outwardly in the flesh," "but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter, whose praise is not of men, but of God." And again, when speaking to the Colossian church, and letting them know how that they were complete in Christ, "In whose name also (he saith) ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ." Many other passages of divine truth might be brought to view, but this is sufficient for the lovers of truth; and the enemy of truth will not believe, though one should rise from the dead, and bear testimony with the word of God.

We now find that the covenant of works contained its own inheritance, heirs, and ordinances; which all go to show the covenant of grace, which contains the inheritance, heirs, and ordinances belonging to it. And the covenant of works, meeting its divine claims, for the believer in Christ, as well as the antitype of all its figures, going to show Christ and his kingdom; and as the heirs of the inheritance under the law covenant had to be born into a natural existence before they could inherit the things contained therein, so the heirs of the inheritance under the gospel have to be born into a spiritual existence before they can inherit the things contained in the gospel covenant. Thus we find Christ a spiritual king, and his kingdom he has set up in the world a spiritual one, which has ever stood a witness for truth, and bore testimony against the errors of the Pope of Rome and her daughters. The time is come that God is to be worshipped in spirit and in truth. Christ, the King of Zion, has set up his kingdom, (the gospel church) and his law—not the law of works, but the law of faith, which works by love—for not only the good government of his church, but to distinguish her from all the daughters of the mother of harlots; while she remains the light of the world, and the salt of the earth. If we have eyes, we can now see that no one has a right to the church of Christ and her ordinances, but the true believers in Christ who produce the evidences of their faith. Now remember the trinity I have shown in the christian fellowship. Baptism is an ordinance in the church, and not out of it—belongs to believers and not unbelievers—belongs to the law of faith, and not the law of works. There is a trinity in the christian baptism, first, a gospel subject is required, which is a true believer in Christ, (he himself, not that his father or mother is.) 2d. A gospel mode, which is to bury the body all over under the water; that as Christ was baptised in Jordan to show his complete surrender to the death the justice of the divine law required of him, as the head and husband of his church, with his resurrection and complete triumph over death, hell, and the grave. And he, as the covenant head of his elect, in the covenant of grace, to whom the promise was made, and for whose sake the law was added, be-

cause of transgression, till the seed should come to whom the promise was made, has obtained the complete victory over all his enemies, and taken possession of his inheritance, his church, and now reigns her King, not only to govern, but to defend her from all her enemies—so should every believer in Christ be buried with him, by baptism into death; that like as Christ was raised up from the dead by the glory of his Father, even so we also should walk in newness of life, knowing that those who are baptised into Jesus Christ are baptised into his death. By this act, the believer shows his faith in the virtue and actual death, burial, and resurrection of Jesus Christ, with the merits, righteousness, and life of his elect in him, as well as his own death in Christ, to the powers of the divine law, and his own resurrection to the life of God in Christ, and therefore to walk in the footsteps of Christ, or this new life, he has in Christ, to the glory of God, showing by his walk that the victory on the part of Christ, is won, together with the death, burial, and resurrection of his own body, by the resurrection of Christ. 3d. A gospel administrator is required, which is one who has received the legal authority to administer the ordinances of the gospel, and that from the proper authority, which is the church of Christ; for although the word and spirit of God calls and qualifies the preacher for the work of the ministry, yet Christ has give his word and spirit, the keys of the kingdom, to his church, with proper authority to attend to, regulate, and enforce his law on, and with, the subjects of his kingdom, as to the external of his government; and thus the preacher must have the legal authority of the church, as well as a call of God to the work. And thus the love and union between Christ and his church appears; for the external regulations and order of the law of Christ, which has to be attended to and executed by the church, under the direction of the word of Christ, their king, which he has given to his church, as the keys of the kingdom, by which word the church knows her husband's will, what characters to bind or to loose. And this power was given to none but the church, the married wife, who is the body of Christ, and only fit character (with himself, which is the head of the body) to hold any power in the gospel government. And this is what constitutes the whore of Rome, the mother of harlots and her daughters, the body of anti-Christ, and the reason why they are anti-christians, because they have refused to submit to the authority of Christ in his church, and have set themselves up in separate bodies, claiming the name, word, and authority which Christ has give to his church, the married wife. And this is the reason why the church of Christ should claim the right of government, in the ordinances of the gospel, so sacred. That she should not give any credit to the works of the daughters of the old mother Rome, for Christ, her husband, has give the right to her, and bid her to take heed that she be not deceived, for many shall cry, lo, here.

and so, there; but follow ye not after them. Which shows that anti-Christ is the enemy of her husband, and while he is claiming the sacred rights, titles, and names, that he is aiming to steal from, or rob her Lord of these sacred things, which belongs to him, and he has given to his church only. Thus we see that the church of Christ is the tabernacle of the Lord: while the church of Rome and her daughters are the tabernacle of Satan. Perhaps some may say this is too hard a sentence; but what else can I say, when I have to come to the point. While I view the church of Christ in the world, to be but one body, and not joined to an harlot, and remember that the mother of harlots claims the gospel name and ordinances, yet I have no doubt but that there are numbers of precious God-fearing men in other societies, who will praise God in Heaven, but I think they are deceived by the anti-christian delusion, and it is high time for them to come out of her (the mother of harlots.)

Believing that the Lord will bring his elect from under the power of delusion, is one reason why I have offered this short sketch of my views on this important subject, hoping that the blessing of God may attend it. Much might be said of the subject, but I need not apologise for not saying more, unless I could have better grounds, than I have, to believe what I have said would be received by even professed Predestinarians; for I am apprised this will try their iron sides, but if it be truth it will stand the test. The points of scripture that I have brought to view mean something, and if they do not mean what I say, I hope my opponent will let the public know what they do mean. In the first place, I have brought to view the elect and non-elect, the seed of the woman and the seed of the serpent, and shown their natural existence in the world. In the next place, the two covenants by which they are distinguished, and, by the converting grace of God, his elect are known. The nation of Israel was God's elect people, as a temporal nation; he chose them in Isaac, for there the seed was called, as well as in Abraham: thus the natural existence of the woman's seed appears. The spiritual Israel was God's elect as a holy nation, chosen in Christ, who is their spiritual life. Had God a right of choice? If he had, why do we complain? What harm has God's choice done? Has it hindered one soul from coming to God, or obtaining salvation through Christ? for he will not cast out any that comes. Then, instead of complaining, come on; God hath not said that you shall not come, but if you come aright, you are to obtain mercy. Then God has done nobody any harm, by electing his people in Christ. But what good has election done? It has saved thousands; and in fact all that will ever praise God in Heaven, will praise electing grace. Then who complains of election? Is this complaint the language of saints? No, but of the serpent and his seed. For why? Because the sovereignty of God completely defeats all the plans of Satan; while the object of Sa-

can is to destroy the kingdom of God—the enmity of his heart which appears in his seed, requires it. Is there any difference in the enmity of the hearts of the elect and non-elect, while the elect are in a state of nature? I think not. For by nature the elect are children of wrath, even as others; Satan has got full possession of their hearts—they are dead in trespasses and in sins. This argues the necessity of the quickening power of divine grace, under the direction of the sovereignty of God. If there be an elected, there must of course be an elector. And the question is, did the sinner elect or choose God, and by his obedience, influence him to have mercy on him? Or has God elected or chose the sinner in Christ, and by his spirit bring him to Christ for salvation? The christian has no difficulty in answering this question. Then we will conclude, God's love to his people is the cause of their love to him; and that he is the influencer, and they are the influenced—thus God is glorified, and they are happified. God will save his people from their sins, and not in their sins. This is the reason the gospel should be preached. Notwithstanding the election of grace, God has appointed his own means to bring his elect home; and the saints of God should each one consider the duty they owe to God, and stand in their lots, for the works of faith is required of them; and each one has something to do, for all are of use, as members of the body of Christ, filling their place in the body. And notwithstanding the doctrine of election is true, it is the duty of christians to exert themselves to show sinners their need of Christ, as though it was in their power to do it—while they should engage at a throne of grace, that God may bless their labors, for God works through and by his people; and all that christians can do is to obey. And Christ, in his passion of love and grace, touched with sympathy, could weep over Jerusalem; and saints, under the influence of the same spirit, can and should weep over sinners. And the preachers of the gospel should realize that it is their business to preach Christ, the Saviour of sinners, and urge the necessity of repentance towards God and faith in Christ: while they should remember that it is the Lord's work to bring sinners to the knowledge of the truth, therefore teach the church of God to pray the Lord for the outpourings of his spirit, and ingatherings of his people. And each saint, though ever so small, should know that there is something for them to do in the church of Christ; if they cannot preach they can pray—for the preacher is wholly dependant on the Lord for the success of his labor: and though the child can do but little in the field, it is no reason that he should do nothing. The human family is dependent on one another—for from the hunter in the wild forest, to the mariner on the ocean, as well as from the beggar on the dunghill, to the king upon his throne, are all of use to each other, while all are dependent on the farmer: so there is not a saint, from the smallest to the greatest, but are of use to the church:

and yet all dependent on the grace of God in Christ. Then no wonder that I, with others, feel to invite all the saints of God to the fold of Christ. And notwithstanding I have said things in this piece, that some may think to be very hard against other societies, yet I wish the public to know that I have no doubt but there are a number of precious truths preached by other societies besides the Baptist. When they tell the sinner the necessity of repentance, of conversion, faith in Christ, &c. these are solemn truths, with the necessity of an orderly life; these things are not what I oppose—but setting up separate societies from the church of God, their Armenian stuff or works of the law, such as placing their exertion in the place of the Divine Spirit, or aiming thereby to influence God; admitting members into their body who cannot give a reason of their hope in Christ; their infant baptism, and sprinkling instead of baptism; criticising on divine truth, instead of obeying it; denying scriptural and experimental doctrines, and supporting error in lieu thereof; refusing the government or discipline of the church of Christ, seeking her hurt instead of her prosperity, &c.; which are all marks of the beast. All the gospel truths held in other societies, are held in the true church; then why should the saints of God refuse to come to her, where they can enjoy, not only these truths, but all others, as well as get rid of their Popish errors. I have no doubt but there are imposters amongst the Baptists; but if there are, they have crept in; they have not come in with the door wide open.

We now see, that by the two covenants, the two seeds are distinguished, in the providence of God; and be my view correct or not, as to the source from whence the natural existence of the non-elect sprung, it is evident that the distinction was plain through the prophetic dispensation, between the elect and non-elect, in a national or natural point of view. God did choose some, then, to inherit the promise, and left others; and we have no right to ask him the reason why. Then if God has done this in natural things, in the covenant of works, it certainly shows us spiritual things in the covenant of grace. And now in the display of the gospel, in the covenant of grace, the distinction is more wonderful, because it is made by the work of the Divine Spirit. In calling God's elect, note one thing, that is, the gospel never offers grace to any man, if so, it would be of the nature of the law covenant, conditional on the creature's part; and if the gospel be conditional on the part of the creature, it is founded on law principles, and ceases to be the gospel of Christ. But it is grace that offers the gospel to the world of mankind. The gospel is Christ, the way of life and salvation to all that want him. The Jews refused him, and so will every one that do not see and feel their need of him. Thus the covenant of grace contained Christ.—And if this had been all, we should yet have been all lost, because we were blind and could not have seen any beauty in him, nei-

ther would we have had any right to the benefit included in him, had he have been all, and him separate and distinct from his people, before they believed on him; but as this was not the case, we find his people was in him in the covenant, as his seed, which he should see when the Father made his soul an offering for sin. As Christ's kingdom was a spiritual one, he was not all that belonged to the covenant, for the work of the Holy Ghost is wanting, as well as the angels, with all the heavenly hosts, &c. This all belonged to the covenant of grace; it was now a better covenant than the other, because it contained better things, and could make the comers thereunto perfect. Thus it is the work of the Divine Spirit which shows the sinner his need of Christ. Thus the saint knows that it was grace that showed him the need of a Saviour, it was grace that showed him Christ in the gospel, and it was grace by the spirit that applied Christ to his poor needy soul; and in fact it was grace which had done all, and in all, and grace will be the christian's theme in time, death, and eternity. My tongue, pen, and thoughts all fail on the theme of grace.— Thus the distinguishing grace of God makes known the heirs of grace, included in the covenant of grace; and we have no knowledge of the heirs of grace, until God works that renovating change in their hearts, while the poor soul, with a heart-felt schse, can cry out, I am conquered, grace was more than a match for my hard, wretched, wicked heart. The poor blind Armenian thinks that God has but just now elected that soul. I venture to say that there is not one christian Armenian experience in this world, nor in Heaven; for let the christian Armenian relate his experience, and he will tell what the Lord has done for him; his head and heart does not talk alike. God has converted the heart, and the Devil the head—this is speaking half of each tongue. I just request the christian Armenian to pray and preach alike. For when you pray to the Lord to convince, convict, and convert the sinner, I think you do well; but when you preach to the sinner, and tell him he has a great deal to do to get his soul converted, you contradict the prayer you pray. For it would be a sin to ask the Lord to do that for any man which God had gave into his power to do for himself. Thus, all that the Lord brings to the knowledge of saving grace, we are authorized to say is God's elect. And what God shows us he has done, (if we believe him a God of infinite wisdom and power) we believe he has just done that which he, in himself, eternally intended to do. And as no man can see the kingdom of God, except he is born again, all unbelievers are the non-elect to us, although they may not be to, or with God. As such, the preacher need not fear that he is doing wrong, when he urges the necessity of repentance towards God, and faith towards our Lord Jesus Christ—for he should command men every where to repent. For the sinner is justly condemned for his own sin; and the enmity of his heart against God will constitute his hell.

Which enmity appears as much, or more, in the principle of works which the serpent distilled in his nature, than the open profanity of his wicked conduct; and there is therefore as great a necessity for repentance on that ground as any other. The serpent is the only thing that I know, which has a forked tongue: which shows me the two ways that Satan has to suit the taste of men. Open profanity and unjust measure, is the first course of men under the influence of Satan; but when they become alarmed under the view of death, hell, and judgment, then his religion is his next plan to suit their taste and reconcile their mind—this is a natural religion, which teaches moral virtue; and if there was no futurity nor accountability, this religion would be of service to the human family, for their wellbeing in the world. X This is a good handmaid to true religion, indeed; but when we make it the Saviour, it becomes the master, and not the servant. This is Satan's object—and thus his wickedness and enmity appears; for could this prevail, it would dethrone the God of Heaven. This is the religion of the covenant of works—conditional on the part of the creature. Satan has introduced the principle in man; and God has set the true standard in his law, which shows the defect in man's performance. This religion works by fear and not by love; it judges of the actions, and not of the heart. The law is the conscience, or monitor, in every man's breast; it reforms the life, but fails to change the heart. This is the religion that pesters the people to get, and keep; and when they have lost it, or the morality produced by it, they think that they have fallen from grace. There is a difference between the subject's keeping religion, and religion keeping the subject. Thus we see the difference between the covenant of works, and that of grace. The religion of the one is to be got and kept by the subject, while the religion of the other gets and keep its subjects through faith unto salvation. The covenant of grace possesses life and power, gets, keeps, preserves, and seals its subjects, to the day of redemption. If religion be natural, then, men can believe and practise it acceptably; but if it be spiritual, then nothing short of the divine spirit can affect the work, make the dead soul alive, and engrave the image of God on the spirit of man. Could men believe this, there would be more praying, and less dependance on works. Thus every drooping saint may take comfort in the covenant of grace—as God has revealed them, one of his elect, of the flesh and bone of Christ, and that as a bone of him shall not be broken, while he lives they shall live also. Let this stimulate every child of God to love and obedience to their Redeemer. ¶ We now see, that, according to my view of things, that the serpent's seed is not only a wicked nature, in God's elect, but that sin has brought forth beings susceptible of the punishment due to sin; and that God never created beings to bear the wrath due to Satan. So the Universalian may rest no longer on his false basis, thinking that the two

natures are the seeds, and that death or hell will refine them. And again, we view the principle of works introduced by the serpent, and the woman received it in the garden, gave to her husband, and he partook with her; that by this, not only the non-elect are brought into existence, but the elect, or woman's seed, which were created in Adam, while the woman was in him, were completely captured, and partook of the same serpentine nature, and therefore unfit for Heaven unless converted. We have viewed the distinction in their natural existence in time; and in viewing the two covenants, we find the law was given, not only that offences might abound, but by it, is the knowledge of sin: which proves that this was Adam's transgression in the garden; for by his act he came to a knowledge of good and evil. / And thus we see that the knowledge of sin is not only designed to show the perfection of God, in his divine law, for the purpose of bringing his elect to see and feel their great need of saving grace, by the mighty workings of his spirit on their hearts, but also to show the justice of God in the condemnation of Satan's seed, who not only refuse to worship God in Christ, and be saved by grace, but falls far short of living up to the requirements of the standard of works, even while pursuing the principle of their nature. • We now view the covenant of grace, with its good things, which were hid aforesaid, now manifested under the gospel, according to the eternal purpose of God, which he had purposed in Christ Jesus our Lord. Thus grace proclaims Christ the gospel of our salvation; and by the work of the Divine Spirit the elect are called in, and the enmity of Satan in his seed is manifested, and their iniquity appears—and as they were the product of sin, and not included in the covenant of grace, the sovereignty of God is not bound to bring them to the saving grace in Christ, but consistent with his divine perfections, can let them alone under the common calls of the gospel. For many are called; and but few are chosen. And thus let alone, they follow the wickedness of their own hearts, reject Christ in the gospel, and make their own condemnation just and sure; while they are preserved for the sake of God's elect, and live upon the bounties of Heaven while they do live in the world, and are accountable to God, the author of all their good. The wicked are now left without an excuse; and every man should know that while he is in a state of unbelief, he is in sin, and unfit for the company of saints, in time or eternity. The sovereign power of God is now displayed in Christ, or covenant of grace, in bringing home the captive, which were as sheep going astray; and in spite of all the powers of darkness, manifested by the anti-christian spirit, has set up his church, and preserved it until now, notwithstanding the wicked persecutions and ingenious plans laid for their overthrow, (which I have heretofore brought to view.) The saints of God are now called to the church of Christ, to possess an inheritance amongst them that are sanctified, to work the works of

faith, and let their light shine. And although I have no doubt but Satan has numbers of God's children captured, under delusion and traditions, yet Michael and his angels will prevail over the dragon and his angels, through the blood of the Lamb. I view the time not far distant when the Lord, in the covenant of grace, will display his power in the behalf of his captured elect seed, and bring them out of all the anti-christian delusions—then infant baptism, and sprinkling or pouring, as a mode, these noted marks of the beast, and enmity of the serpent's seed, will be laid aside, with all the sectarian parties, and their combinations against the church of God. For the Lord will destroy the internal reign of anti-Christ, by the brightness of his coming in the gospel of Christ, and the glory of God will be risen upon Zion, while her children will flock to the standard of King Emanuel; and the judgments of God will be poured out on the mother of harlots—“her plagues shall come in one day, death, and mourning, and famine, and she shall utterly be burned with fire, for strong is the Lord God that judgeth her.” Therefore I exhort saints to take the counsel the Lord has gave. He calls, come out of her my people, that he be not partakers of her sins, and that ye receive not of her plagues. Notwithstanding I view the time near at hand when the enmity of the serpent and his seed will no more be felt by the saints of God. When I view the signs that mark the present times, and consult the word of God on the subject, I have some awful fears that the church will pass through a bloody persecution before that happy moment—while many of her enemies will be those of her own household. “Beware of wolves in sheep's clothing.” There are too many who are called Baptists, that speak part of the language of “Ashdod.” Let the church of Christ honor their Lord, take care of the keys he gave her, walk in his command, love his word and ways more than the honors of the world, and reject the flattery of the enemy of her Lord.

By a close view of this short piece, we shall see that one of its great objects is, to make the pointed distinction between the kingdom of Christ, and the kingdom of Satan, with the marks which distinguish the two seeds. And the few remarks made upon baptism, are (without entering into the details of the subject) sufficient to destroy or take away the whole foundation of infant or unbeliever's baptism, and show that we must be “Christ's,” or else we cannot be Abraham's seed, and heirs according to the promise—that is, we must be believers in, and partakers of, Christ and his salvation, or else we have no right to the benefits or privileges of the gospel church or inheritance. And should we claim that which is not our right, we sin against the God of Heaven, for which we shall be judged in that awful day. And should the heirs of the gospel inheritance unite with, or surrender their rights to the anti-Christian powers, it is a sin of such magnitude that they are justly deemed whoremongers or fornicators, and

therefore not entitled to the privileges of the church of Christ. This goes to show baptism is an ordinance of Christ (not of the law) in his church or house, (not out of it) and belongs to believers in him (and not unbelievers), and that all the rights, privileges, powers, and authority belongs to the church or house of God, and none else. And now, as the table of the Lord is placed in, and belongs to, the church or house of the Lord, the cause is now sufficiently shown (without any further detail) why the Baptists fence up or secure the table of the Lord from the supporter of error and anti-christian doctrines or practices. Now if the virtuous woman is right, when she considers her husband's bed, where she enjoys his embraces and evidences of his love, so sacred that she will absolutely prohibit, not only the professed enemies of her husband, but even his pretended friends, with all others, from the privileges of that bed, which alone belongs to her husband—then the baptists are certainly right, in the positive stand which they have taken on that ground, believing themselves to be the married wife, the church, the bride, the Lamb's wife; and her opposers or pretended lovers should not only know that the fault is in themselves, as they are unfit, or refuse to come into the church of Christ, but should blush at such an attempt on the virtue of the bride of the Lamb, instead of complaining of her resistance, the same as the man who denies marriage with the lady, should blush at his attempt on her virtue, instead of complaining of her refusals to yield to his will. Doth the virtuous woman complain because the attempt is not made on her virtue? No: but because it is. Will she make such an attempt herself? I think not. Then the Baptists have the cause to complain of the attempt made on her virtue, and not because it is not: while she has never opened her doors for a general communion, or an attempt of fornication. Will the virtuous woman, because she has changed her maiden name, by marrying the man, suppose that she has a right to every man's bed, or that every man has a right to her bed? I think not. Neither should any one think, because they have joined a society which gives them the name or title of christian, that they are at liberty to join in with, or receive in with them, every name, title, or sects of professed religions. The church of Christ and the mystery of Babylon, are both represented under the figure of a woman; therefore these remarks are suited to the case in hand. There is one Lord, one faith, and one baptism: there is but one right way, while there is many false ones: there is one Holy Ghost, while there are many false spirits gone out: there is but one true gospel, and but one gospel church; it is not divided. Truth stands on its own basis, and never needs the cloak of error for its recommendation—while error and falsehood are put to their shifts and seldom ever dare to appear without claiming the garments of truth for their own, in order to deceive. Let the church of Christ always glory in her head and husband, love truth and defend its

cause, and with patient christian fortitude meet and bare the enmity of the serpent or his seed, while she remembers that truth will protect and defend her, where and when she is not able to protect and defend it; and that God will appear in the power of his might in the defence of truth, the destruction of its enemies, and deliverance of its subjects.

There is one thing more I must notice before I come to a close. I have but just hinted at the trinity in the christian union or fellowship. I now state, the christian religion is composed of those three grand points, and could either be taken away the whole is gone—1st. The principle of the gospel or faith: 2d. the experimental knowledge of divine grace, or birth of the spirit: 3d. the practical or external gospel order, and moral obedience to the word of God, the law of faith. Now as these three stands the permanent points of the christian religion, each of them should be equally preserved and attended to, without an infringement on either: and for this purpose, I view, that God has, by his spirit, gave the diversity of gifts to his church and people. Thus we find that these three points, or branches of doctrine, belongs to the ministerial function, united completely in one, as a three-fold cord. And now the great or only difficulty is, to exercise, or use those gifts in their proper places, without confusion, suspicion, or impeachment, to each other. This is a lesson that preachers, as well as the church, should learn: for I have no doubt but that the Lord has called and qualified men to fill or occupy each of those points in the christian religion. And when men step out of their proper place or calling, their usefulness is not only lost, but they often prove injurious to the cause of Zion. The difference between fencing and tilling the ground, as well as that of attending to the walls of a garden or city, and occupying or cultivating within the walls, should in this case be duly considered. For when the Lord has prepared a man to attend the walls of Zion, for to maintain, protect, and defend the fundamental doctrines of the gospel, this is his work—yet he must know the reality of the experimental and practical part of the christian religion, and have great use for these points in the establishment of the doctrines of grace. ~~This preacher should be cautious how he censures the~~ preachers which are called to occupy a different station in the gospel field—and so should the preacher that is qualified to attend to the experimental part of religion, be equally cautious on the same ground. And hear lays the evil, for I often find that those preachers and exhorters whose work it is to attend to the experimental and practical part of the christian religion, are either uniting in principle with the Armenian system, and opposing the doctrine of grace, or so afraid of being called Armenians that they desert their proper place in the work, and undertake the business of fencing, or wall-making, and in so doing, proves very injurious to the cause of religion, for it is a work that they are

not prepared to do. We should all do well to remember that to preach the gospel doctrinally, experimentally, and practically, is the duty of the preachers; but to effect the work on the heart is the supernatural work of the Divine Spirit of the Lord. And to preach the necessity of repentance, faith in Christ, and obedience to the gospel, completely belongs to the gospel field: And when the enemies of truth venture to challenge the doctrines of grace, with the inquiry, if this doctrine be true, what is the use of preaching? We may consistently answer, that God has not only appointed the end, but has also ordained the means which, under his sovereign control, never fails to lead to, and to accomplish the end designed in his counsel. And therefore we love and preach the truth, while relying on and praying to the God of grace to affect the work. The same may be said when we are charged with preaching one way, and exhorting another. I again exhort the heirs of the gospel inheritance to stand in their lot, contend earnestly for the faith once delivered to the saints, and regard not the enmity of the serpent nor his seed, and take comfort in all your trials—under this view, that God will bring home his elect, the woman's seed, the church, the body of Christ, and crown her with Christ, her head—where Satan and his seed will spoil her peace no more; and Christ, her head, will be glorified with the Father, with that glory which he had with him before the world began. His church will then be in him, and with him, as complete as they were before they were spoke into existence in the world—not one member lost. While Satan and his seed will be banished from God and his people forever, to bear the wrath of God. Thus God will be glorified in the redemption of his elect in the covenant of grace, as well as a display of his justice in the punishment of sin under the covenant of works.

May the Lord attend this by his spirit, as far as it is right; and if any good results from it, be his name glorified thereby, is the sincere prayer of your servant.

A SUPPLEMENT OR EXPLANATION

OF MY VIEWS ON THE

TWO SIDES:

Taken from Genesis, 3d chap. and part of the 15th verse, "I will put enmity," &c.

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When I wrote the foregoing sheets, I had but little doubt but that my views on the two seeds, would have been correctly understood, although perhaps not believed to be correct. But since circulating some few copies, I find that not only the enemies of the gospel misconstrue my remarks, but some who I have no doubt are friends to truth, fall far short of understanding me correctly; therefore I believe it a duty I owe to the public and the gospel, as well as to my brethren, to give a plain explanation of the ideas that I intended to convey in my "views on the two seeds," while I produce some few more pointed evidences to prove the doctrines contained therein. My object is to show what truth is, in itself, regardless of the whims and notions of mortals, relying on the God of grace to make the application of its value, and show the beauty and glory contained therein, to the glory of his name, and benefit of his church. I am not a Baptist because other men are, but because I believe that the word and spirit of the living God, has, and does teach me to worship God in that way, and that the Baptist church is the true and living church of Jesus Christ, while I have no doubt but that there are many precious saints, ignorantly fighting against the church of God. I think I know what the Baptist faith is, while I am well apprised that there are some who call themselves Baptists, who fall far short of that faith which constitutes one. The Baptist believes in the sovereignty of God, and that Jehovah is never disappointed in his designs, and that he has elected, or chose his people in Christ before the world began, and that the elect, or chosen of God, are distinguished according to the purpose of God, by his sovereign converting grace; therefore none have a right to the gospel ordinances, nor church of Christ, except those who are regenerated, and born of the spirit of God, as Christ has said, that "except a man be born again he cannot see the kingdom of God." This doctrine of election, has puzzled a number of good, dear children, even while their own experience, with the word of God has taught them that it was sovereign grace which had brought them to trust in, admire and love the Saviour, they cannot reconcile to their minds, how God, consistent with his glory and divine perfections, could under an expression of his power, in his divine holiness, create man with his seed in him, and with the further expression of the power of the Creator, in his divine goodness appointed the means of the natural existence of the human family, directing the man and woman which he had created, to multiply and replenish the earth, pronouncing them, with the other parts of creation which he had made, not only good, but very good. While at the same time this divine creator, being infinite in wisdom, comprehending all the transactions of men and devils in the wheels of time, as well as in eternity, his dwelling place. Yet this self existent, divine Almighty, having previous to his forming man, or creating the dust out of which man was made, elected or chosen a part of the then progeny of Adam in Christ, the covenant head of their redemption; ordaining the means of their salvation, attending the same until he brings them home to glory, and at the same time leaving a part of the same progeny, which He, the Almighty fountain of perfection had created in Adam, under the same expectation of his divine, sovereign holiness and goodness. Yet for some purpose of his own, not revealed to man, he has not given them to Christ

in the covenant of redemption, and therefore these beings, not being elected or chosen in Christ, notwithstanding their equal claims on the expression of the divine perfection of God, their creator, they are left without a saviour, or a sovereign power to bring them to a saviour, therefore must perish in their sins, as they cannot save themselves, nor has neither will nor power to come to the Saviour.

I say these things have been, and yet are, a subject of interest and real enquiry with saints and lovers of the glory of God. If this view of the case be true, it is certainly right, and God will be glorified, for he cannot do any thing but what is just and right. But as I do not think this view of the case is correct, and believing that God has revealed in his word better information, to his glory, and for the benefit of his Church, is the reason I have wrote my views on the two seeds. The doctrine of election is a glorious theme to the Church of God. Yet it (by way of inference) proves that there is a non elect. The preachers of the cross have long been sounding the gospel of Christ, in the truths of the sovereign grace of God to his elect, the word of eternal truth furnishing them with evidences of the truth of God's sovereign grace. But as yet (to my knowledge) have never been able to satisfy themselves, nor the Church of God, as to the complete glory of God, in the condemnation of the non-elect, and if the word of God gives us no account of the origin of the non-elect (by which his glory appears in their condemnation) different from that of the elect, then we have no business to inquire after it; but if God has revealed it in his word, then it is intended for his glory, and it is our duty to search after it; and as I believe that God has declared the facts of the existence of the two seeds, the elect, and non-elect, in his revealed word, I find it my duty to declare the whole counsel of God. When we come to realize that all things were created by, and for the Lord Jesus Christ, we shall then remember that Christ has a people by creation, as well as by redemption, and that "as the children are partakers of flesh and blood, he also himself likewise took part of the same," thus standing in flesh and blood relationship to his elect, not only shows the propriety of his suffering for them, but that they were his by creation; and that God being manifest in the flesh, is that which was virtually so in his counsel, and manifested so clearly in creation, the question now is, did Christ stand in the same flesh and blood relationship to the non-elect, which he did to the elect? I think not, Christ is said to be the beginning of the creation of God, and as I believe that Christ is verily God, as well as verily man, then being God, he was not created, but being God's creation, was made by him; and as man, he was the beginning of the creation of God. The first days work which God did, was to make heaven and earth, thus man was created the first day, but not formed and put into action, until the sixth, or last day's work, which shows that man was the object, the beginning and end of God's creation, the only part of God's creation in this world, which he designs to exist eternally, as a display of his sovereign power and glory, when time and nature is no more. Now viewing Christ and his people, one, not only by the spiritual union, but in the purpose and council of God, and that this oneness is manifested in, and by the creation of man, and thus I understand, the Church is the body of Christ, and when spoke into existence, is the way I understand Christ to be the beginning of the creation of God, as well as his being made a little lower than the angels; this last passage is no doubt intended to lead our minds directly to Christ, while in his humiliation, while appearing for the sufferings of death, yet as man was made a little lower than the angels, and set over the works of the hand of God, but that sovereignty of man disappears, for the serpent gets the pre-

eminence over him. But when we come to see Jesus, the great antitype the head of his body, the Church (which was in creation made a little lower than the angels) for Christ her Saviour now appears in the flesh, taking upon him not the nature of angels, but the seed of Abraham, to perform the work of redemption, releasing his Church from the captivity. Thus, in my views on the two seeds, I have shown that Adam was created in the image, after the likeness of God.

My remarks upon God's not creating the non-elect in Adam, in his first formation, may be somewhat hard to understand, but this is what I mean, that when God created man as before described, under, or as an expression of his divine power, goodness and holiness, and as a further expression of his divine perfections, directed them to multiply and replenish the earth, and pronounced them very good, that there was none in the absolute decree of God in this creation, or this command to multiply, but the Church, the elect of God, which was not only the display of God's sovereign power in creating the objects of his love, in the expression of his son (the body of Christ) being brought into existence. But the elect, the chosen of God, given to Christ in the covenant of redemption, as his bride and body, while Christ possessed in himself not only her, his bride, but her righteousness and redemption, and that love which is the uniting quality, which not only unites Christ to his Church, but unites the Church to Christ, under the influence of divine grace; in every point in my views on the two seeds, where I have denied that the non-elect were created in Adam, when God created him; or that they stood or fell in Adam; the foregoing is the true idea that I intended to convey, and particularly my remark in the 4th page, where I state the first settled point in my mind is "that God never created a set of beings neither directly nor indirectly, that he suffered to be taken from him & made the subject of his eternal wrath and indignation." Here I mean, that Adam and Eve were the direct creation of God, and their offspring which God had ordained under his divine appointment in creation, the indirect creation of God, as they were to be brought into existence by ordinary generation in a progressive manner, as God had appointed; now let my reader notice, that instead of subjects, I have said, subject of his eternal, &c — when you understand me, and notice what I have said, I think you will not differ so far from me as you thought. I thought that I had made this point plain in the 15th page, but I find I was mistaken. Thus my idea is, that if sin had never come into the world, that the serpents seed, or non-elect, would never have had an existence in the world, and that sin is the serpent's seed, which I have shown was the principle of works, with its train, and from this seed has sprung the non-elect — But I am so far from believing that the Devil could bring a set of beings into existence, or that there was another creation, that I have no doubt but that the non-elect, or serpent's seed, are the creation of God's power, but not created as an expression of his sovereign holiness, in his image, after his likeness, but they are an expression of his sovereign truth and just perfections, flowing from his divine power, through the creation which he had made, as a curse due sin; thus sin was the cause of their existence, and yet they could not exist without the power of God; neither could they have come into existence in the way that they did, had it not have been for the creation of God, although they were the creatures of God's power in the expression of his truth and justice, upon, or against the serpent, yet they were not spoke into existence for the express purpose of damning them, but to show forth his power, for the purpose which is shone to us by and in the same manner, which God had raised up Pharaoh; and thus the non-elect being the product of sin,

the seed of the serpent, sowed by the serpent in the soil of nature, or creation which God had made, and are brought forth by the display of the power of God, by way of a curse in multiplying the conception of the woman; and as the non-elect spring into existence by the power of God through the express creation of God, although they are the seed of the serpent, yet they are human beings, and no less accountable to God, nor no more doomed to eternal wo, than if they had been the express creation of God in the display of his sovereign goodness, and not elected or chosen in Christ; but God could, and I think did, consistent with his divine perfections, suffer the Devil to sow his seed, the tares, in the world which he had made, and suffers them to grow with the wheat, until harvest, by which the accountability of Satan in his seed, to the sovereignty of God appears, for when God bringeth his first begotten into the world, he saith "and let all the angels of God worship him." Thus when God had revealed himself in Adam, the figure of Christ, and made it the duty of angels to worship God in Christ, revealed by this figure, the serpent so far from submitting with angels to worship God in Christ, that instead of that, he sought an opportunity to beguile, and lead the figure of Christ to sin against the God that had made him, and ingraft his own nature in him, which is sin, the seed, and beginning of sorrow and death, which could have progressed no further, had it not have been for the covenant of grace, or plan of redemption in Christ, all would have been gone, and thus God, in or through Christ, is the preserver of the product of this seed, and, consistent with himself, can let the tares and wheat grow together; and for the sake of the elect, the non-elect is preserved, while God, to show his sovereign power, and answer his divine purposes, could, and did hand over his divine law, ordained by angels in the hands of a mediator, until Christ the seed, the antitype of Adam, "the heir should come to whom the promise was made"—this divine law commands, to worship the Lord thy God, and him only, this is binding on the serpent and his seed, and therefore Christ could use it a successful weapon against Satan, thus Satan's seed, refusing God in his divine law, the perfect standard of works; this proves the just condemnation of the unbeliever under the divine law. And when Christ the seed and heir of salvation, the great antitype appeared in the world, and proclaimed himself the way of life to a fallen world, the serpent in his seed still manifests his enmity, and refuses to worship God in Christ; thus, without any compulsion to sin on the part of God, but completely consistent with the nature of the Devil, (their father) they sin against God.—While the law denounces death, they disregard it; while the gospel invites to Christ, they (without any prohibition from God) refuse to obey and come. Now who can dispute the justice of God in their eternal condemnation.

My reader may now understand my views on the two seeds to be this, that the elect the woman's seed, was created in Adam, under, for and by an expression of God's holy and divine perfections, and that the serpent's seed was sin, (which I have described) and the non-elect are the product of that seed, (as described) and the power of their existence is God, in an expression of his divine power in truth and justice against his enemy the Devil, levied as a curse upon the serpent, and also the woman, and the man, the instrument by which the serpent's seed was conveyed to the woman, which is nothing more or less, than multiplying of the creation which he had made, under the expression of himself, through or by the conception of the woman as I think I have heretofore plainly set forth. I have not room to say every thing, but I must take room, and beg leave to remark and notice, that the believers in Christ,

will be raised by the virtue, power and efficacy of the resurrection of Christ, quickened by the same spirit, and therefore their bodies will be immortal and possess the life of God, in and by Christ, who rose for their justification. Can any one believe that the unbeliever will be raised in like manner; I think not. Will not the unbeliever be raised by an expression of God's sovereign power, in the display of his truth and justice, by Jesus Christ, taking vengeance on his enemy. If this be the fact, then we can form some idea of the natural existence of the non-elect. I well know that sin, the seed of Satan, had got full possession of the hearts of God's elect, and led them captive at the will of Satan, and some suppose this is all that there is of the serpent's seed; but the word of eternal truth teaches me better than this, letting me know that the power of the Devil has extended further than this, under the power of the curse of God, and that when God separates sin from his elect, that there will yet remain the unbelieving sinner, which is the tare, the fruit of the seed that the Devil has sowed in the world, which must be gathered together to be burned. I am appraised that numbers look no further for the elect, as the seed of Christ, than the spiritual birth of saints; but I am surprised to find any predestinarian take this stand, for if God's elect were not chosen in Christ before the world began, & Christ stand in some way in flesh and blood relationship to his Church, I cannot see the propriety or benefit of our iniquities being laid upon him, nor on what real basis the predestinarian doctrine can stand. But I think that if my candid reader will notice what a seed is, that it implies an original generation, and possesses in it the production of a future generation of the same nature as the original, and then remember that Christ was before all things, they will then better understand what Adam was in the day that God created him, and what is meant by the seed of the woman. You will now remark that the woman's seed was not multiplied, (but her conception was) and that Christ was born of a woman, but not begotten by the man, and this seed, is not seeds, as of many, but one. So Christ and his Church is not twain, but one. Now we understand how Christ was the beginning of the creation of God, for when man was formed with the seed, and woman in him, this seed shows the original power and generation which is in God, and possesses in it a future generation, which God designs to terminate in the natural existence of his elect, which all stands a complete figure of Christ, and the spiritual existence of the elect of God; now remember that there is not another creation, but that Christ after the flesh, sprang from this same creation, therefore as to the flesh, was created in the day God created man, the figure of Christ, and from the seed created in that figure Christ sprang, thus he was that seed of the woman, and he was "made of a woman, &c." which shows the Church, the near relation to himself, which is his body. Christ is that seed which proves the original generation, the natural existence of the elect; and being God, as well as man, possesses in himself the production of a future generation, which is the spiritual existence of his chosen people, and manifested by God's distinguishing grace, when they are born of the spirit.

I now propose the following questions which I think my reader should consider himself bound to answer, before he feels prepared to condemn my views on the two seeds. 1st. Can a fountain send forth at the same place sweet water and bitter? Can any unclean or unholy thing proceed from God, as an expression of himself? 2d. How can it be consistent with the glory of God for him to suffer the Devil to take and keep from him the creature or creatures which he had created in his image, after his likeness, under the expression of his divine power, in goodness and

holiness? 3d. Is, or is not, the Devil, or body of corruption, a self-existing power or substance, which exists the opposite to the holy perfections of God? 4th. Is the old serpent, the Devil, a being which God has created or not, or is he a created being or no? 5th. Is the Devil, his proceeds and works included, when and where the word of divine truth crowns God with the glory of creating all things, visible and invisible, &c. 6th. Is there, was there, or will there be any part of Christ (by and for whom are all things) lost, neglected, rejected, or ever appear imperfect, or a surplusage? 7th. How can it be consistent with the divine perfections of God in creation, to create man in his image, after his likeness, and a figure of Christ, and yet in that display of divine power and goodness under his holy and divine nature, create and ordain the existence of the non-elect, which has no part in Christ, being not chosen in him, nor given him in the covenant of redemption? 8th. Was there any part of God's creation which was not created by and for Jesus Christ, the great antitype? 9th. How could the non-elect be created by and for Jesus Christ, and yet have no part of eternal life in him? 10th. If the non-elect were created in Adam, the image and likeness of God, under the expression of his divine holiness, will not Satan have whereof to glory in his victory, in capturing and retaining in his possession eternally, a part of the product of God, which were created as a figure of Christ?

Consider these questions honestly before your God, and then ask your own hearts and your Bible, if it is not more God honouring, to say that the non-elect are the product of sin, as I have described, than the express creation of God.

I now submit the following considerations—1st. On the propriety and necessity of the existence of the body of evil, or fountain of corruption, as an opposite to the perfections of Deity. 2d. Could all, or either of the divine perfections of God exist to his glory, if there was not an existing opposite? 3d. Does not the very title, or expression of the divine properties of God imply that there is their opposites? 4th. If there be a necessity for the opposite to God, in order for the display of the existence and glory of God, is it not equally consistent, as God permits the existence of his opposite, and suffered his creation to be captured and corrupted by him? For him to suffer the seed of his opposite, the non-elect to be sowed, and by a display of his own sovereign power, in truth and justice, bring them into existence, by way of the creation which he had made, and his enemy had corrupted. That by the introduction of them, the sovereignty of God should be displayed, and the body of sin and corruption appear accountable to the sovereignty of God, and that Satan himself in his very nature, should be manifested a violator of the divine law, or perfections of God, & thereby the right and justice of God in Christ, as judge of quick and dead appear; judging and executing judgment upon the Devil and his works, "casting the Devil, death and hell, into the lake of fire and brimstone, where the beast and false prophets are," where they "shall be tormented day and night forever and ever." 5th. If the words "all things," spoken of in Colos. chap. 1, v. 16, where God in or by Christ, is crowned with the glory of being the creator of "all things,"—& the words "all things" spoken of in the 20th v. same ch. which "all things" are reconciled to himself by the blood of his cross, mean the same "all things"—and we say that these words, "all things" includes the Devil and his works, will we not make God the author of sin, and establish the Universalian doctrine, or deny the power of God; for the same "all things" by the peace made through the blood of the cross, he has or will reconcile to himself, as well as contradict that part

of divine truth which declares that "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." 6th. If I should be wrong in my views on the two seeds, and the serpent did not introduce the principle or spirit of works, when he beguiled the woman and to expose, manifest and condemn. Said principle and spirit with its product and author. God was pleased to hand down his divine law by Moses, and thus the law is sometimes called Moses. Then on what basis could the Devil have produced such a strong color of claim to the body of Moses, that notwithstanding the base wickedness which had been practised "yet Michael the arch angel, when contending with the Devil (he disputed about the body of Moses) durst not bring against him a railing accusation, but said, the Lord rebuke thee," Jude, 6th. 7th. If the fallen angels, with their product, be the beginning of, and comprehend all the body and power of corruption, then how can it be possible that the Devil can be so near omnipresent. For he is certainly every where at the same time, except where the presence and power of God forbids him. 8th. How can it be consistent with the nature and word of God, as well as the nature of things, in the transgressing of God's divine law, (which constitutes the sinner, let it be done by men or angels) if there be no self-existent body, or fountain of corruption, as a spirit or nature directly opposed to the perfections of God. For the transgressor not only falling under the curse of the divine law by his act, but really becomes partaker of such a portion of hatred to, and enmity with God, that he would destroy (if he could) the God of heaven and earth, while he possesses such a train of blindness, ignorance and wickedness which seems to flow as a product of his nature all of which is contrary to the nature of the divine law, as well as the perfect creatures of God when flowing from his hand, and such as the bare act of transgression could certainly never have ingrafted in the sinner. 9th. If the Devil, or body of corruption, be the product of the power and perfections of God, then of course all the progress and power of sin, (for sin is certainly a power) from the fall of man until now, has flowed from the same perfections of God. Now how will the glory of God appear in destroying the works of the Devil, it being but a power of his own production. Think of the sufferings of Christ, while you consider deeply on this. Why could not God destroy that which he himself had made, without the sacrifice of his son. 10th. 7th chap. St. Mark, from the 14th v. to, and including the 23d, notwithstanding this was intended a reproof to the blind Pharisees, yet Christ intended to teach his children something by this parable.—Notwithstanding we are pointedly informed in God's word, of the wicked corruption of the hearts of men, yet Christ here lets us know that it is that which cometh out of the man that defileth him, while we can only understand by this, that the external act of man, is the evidence of his wicked heart, by which the justice of the law of God will be manifested in the condemnation of the sinner; all of which goes to show that the manifestation of the wickedness of the body of corruption, is God's design, and that he will be eternally glorified in the complete overthrow of the power of darkness with all its product. This passage also furnishes us with further evidences of the salvation of infants, who die in their non-age. For notwithstanding the original sin or corruption, yet the infant having never brought forth the fruits of sin, by an external act, therefore the glory of God could not be displayed in its eternal condemnation.—While God possesses in himself the power and right to change its nature, and make it meet for the kingdom of God; all of which goes to show the children of God, the great necessity of the works of righteousness, the fruits of faith, by which the glory of God appears in the change

wrought in their hearts. While the sinner should know that his wicked acts, is the evidence of his wicked heart, and the divine law of God will judge and condemn him for his wicked acts, and God will be glorified thereby. These questions and considerations are only designed for those who undertake to be judges of doctrines and religious tenets. As for the wicked critic, time will soon stop his career, and eternity will testify to him the nature of his criticism. But mark one thing, that is, the difference as revealed to us, between the creation of angels, and that of Adam and Eve, for no doubt you will try to pick a hole there.

By a close attention to these questions, and consideration, with a number more which I have not room to present, my candid reader will see and understand the certainty and propriety of the existence of the two opposite powers, and that no corruption ever flowed from the perfections of God. And as the word of God abundantly proves that God is the great creator of all things, and we the offspring of God, and this work of creation was performed in six days. Now if God did not in these six days create the Devil, the body and fountain of corruption, then the Devil and his product, (although the product of Satan could never have had a corporal existence without the power of God) is not included in the true meaning of God's word, which ascribes the glory of creation, (made in these six days to God; but is intended fully to show to us, that the power of creation belonged to God alone, and fully includes all created beings in heaven and earth, but not the works of darkness, as a product of his nature, for when God declares that he "has created light, and he has created darkness," I presume none will pretend to say that God intended to show darkness a product of his divine perfections; for the word of truth informs us that God is light, and "in him is no darkness at all," but that darkness is the product of his power, by way of a curse, and the opposite to light. Thus all men are the offspring of God's power, and God is glorified in the natural existence of the non-elect, because they are his creatures. I call them his creatures, not that they were created in Adam, in the day that God created him, but because they are the creatures of his power, an expression of his sovereign justice, although springing from the serpent as his seed, yet brought into action by the power of God, by way of the creation which he had made. Thus we can understand how the non-elect are human beings, possessing souls, which must exist in eternity. For as Christ's humanity came by the way of the creation of God, in the display of the ministration of life. Even so the humanity of (permit me to say the serpent) the non-elect came by the way of the creation of God, under the display of the ministration of death, the perfect law of God, the standard of works, the principle of which (not the divine nature) with its train, was the seed of corruption, and nature of the serpent, sowed in the creation of God, which was by the power of God, by way of a curse, they are or were brought forth. Perhaps by this time, you, my unbelieving reader, feel angry, & conclude that you need not on these principles attempt to seek the Lord, for your offering will be rejected, as you perhaps are one of the non-elect. May I be permitted to say to you, as the Lord said to Cain on a similar occasion, "Why art thou wroth, and why is thy countenance fallen. If thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at the door." Now remember my dear reader, that if you die in your sin and unbelief, that just as shure as there is a God, that shure you may be of sinking into an awful hell, and your eternal condemnation will not be because that you were of the serpent's seed, or non-elect, but because of your sin against God in his divine law, and unbelief in Christ, who is the way and appointment of God, for the

life and salvation of the believers in him, while God has made it your duty, as well as the duty of your father, the Devil, to believe and worship him in Christ. I hope my reader through the whole scope of this will not forget to keep in view the enmity, through every age of the world, which has appeared between the two seeds, least I exceed the bounds of my present intention; I pass over my remark on the two covenants, by which the two seeds are distinguished, leaving them for the further consideration of the candid reader, and close this by bringing a few more pointed passages of the word of eternal truth to view, which I think I have a right to demand of my reader, to show what is the true meaning of that part of divine writ, before he takes the liberty of contradicting my views on the two seeds—Gen. 5th ch. vs. 1st, 2d, & 3d. “This is the book of the generations of Adam, in the day God created man, in the likeness of God made he him,” &c. notice, this is after we have an account of the geneology of Cain, and the word is pointed as to the generations of Adam in the day that God created him, in his own likeness; and then the word of truth goes on to show the generations of Adam, informing us that he begat Seth, when he was 130 years old, &c. and so on to the days of Noah. One of two things is now a fact, my reader must show this part of divine writ imperfect, and that Cain did belong to the generations of Adam in the day that God created him, or else my doctrine stands pointedly proven, and Cain was not created in Adam, in the day that God created man in his own likeness. Now read on to the 6th ch. 3d v. “And the Lord said, my spirit shall not always strive with man, for that he also is flesh”—notice this sentence, and the reason why this was spoke—“He also is flesh,” with Rom. 9th ch. 8th v. “That is they which are the children of the flesh, these are not the children of God,” and Gal. 4th ch. 23d v. “But he who was of the bond woman, was born after the flesh.” Now remember the work of the ‘flesh,’ and that if we live after the ‘flesh’ we shall die. Now the question is, in all these points, with a number more similar ones, what is the ‘flesh’ here spoken of, “that he also is flesh,” shows that there was a corruption which is called the flesh, and if you can show that this has an allusion to the corrupt nature of man only, then you will in part defeat me, and prove that Ishmael, with a number more were nature, and not beings, (and I shall be at a loss to know the true meaning of the 41st v. of the 13th ch. of St. Mathew) and I think you will then fail to prove that any thing but the wicked nature will ever be punished, and that not in beings; but should you fail to prove all this, then I must be right, when I say that this ‘flesh’ spoken of, is the serpent’s seed, or the corrupt source from whence the non-elect sprung; this flesh spoken of here, is very different from that flesh which God was manifested in, that was perfect and could not see corruption; but the bodies of God’s elect, even after the soul is converted, is still corrupted by that flesh flowing from the fountain of corruption, and therefore must die, or be changed, that they may be fashioned like unto the glorious body of Christ. Mark one thing more, and that is, that God chose his people in Christ, before the world began; which goes to show the infinite wisdom of God, which comprehended all the transactions of Satan, and that he secured the spiritual life and standing of his people in Christ, but we cannot justly infer from this choice of God, that there was any left, which he did not choose, but when we notice the word ‘elect,’ we justly infer that there is a ‘non-elect.’ Now this election of God, is no where manifested in creation, nor in the death and sufferings of Christ, but according to his own foreknowledge, and that through the sanctification of the spirit, &c. thus this election is the display of the infinite wisdom, power and salvation of

God in Christ, in mercy and grace to the sinner, and justice and glory to Christ, in his distinguishing grace, severing & selecting his people which he had chosen in Christ before the world was, from the serpent's seed, by his regenerating grace, or birth of his divine spirit, thus distinguishing his chosen people; and this work takes place in time, according to the purpose, foreknowledge and choice of God, and therefore is the election of grace. One thing I now request of you my reader, that when you are about to give your consent to condemn and throw away my views on the two seeds, to stop until you examine candidly, if you are not about to condemn and throw away that portion of God's word, which I have founded my doctrine on, for if you fail to show what that part of divine writ really means, you will at least say by your act, that it is surplusage or an unnecessary part of the word of God, and thereby cast contempt on the author of it. Let this solemn truth rest on every mortals mind, that after all the controversy on the subject of the christian religion, that there is one settled point, which stands plain through the whole volume of the book of God, which is this, that the obedient believer will be saved, and the disobedient unbeliever will be damned.

By the pointed remarks I have made, and positive conclusions which I have drawn in my views on the two seeds, and this supplement, my reader may suppose that I think the Baptist church or doctrine, must stand or fall upon the correctness or incorrectness of my views on that subject, and that it is a fixed point of belief with the Baptists. But to the reverse of this, I wish it to be distinctly understood, that I believe the Baptist church and doctrine stands completely established by the authority of the word of God, as well as christian experience, independent of my views as to the origin of the two seeds; that let my views be right or wrong as to that point, the church and sovereign distinguishing grace of God stands firm. And as to my views on the two seeds being an established point with the Baptist, I well know it is not, for I am now apprised that there are some that I call Baptists, that differ very far from my views on that subject, and I wish the public to understand pointedly, that the Baptist church is not accountable for that production, and if it be erroneous, I myself, alone, stand accountable to my God and the public, for my wrong understanding on that part of divine writ; I have but simply and plainly given my own views on the two seeds, as a conclusion drawn from that portion or line of divine writ which I have brought to view, and which I as yet, have never had the pleasure of hearing any divine undertake to give a true explanation of. True, I may be wrong in my views, for if God has not taught me by his spirit and word, I am certainly wrong, but if he has in this case, I am certainly right, and the opposition to me on this ground, is a proof of my doctrine, for it is the enmity of the serpent and his seed, which opposes, or at least the imperfections which have flowed from the power of darkness, and the time will yet come that I can say with St Paul, Rom 3d ch. 7th v. "for if the truth of God through my lie hath more abounded to his glory, why yet am I also judged as a sinner." It is but a light thing for me to be judged by man's judgment, and God forbid that I should ever as a preacher of the gospel, seek to please men, or for fear of losing my popularity, fail to declare the truths of God's word, so far as he has taught and required me. Sincerely say, that by the help of divine grace, rather than do these things, I would choose to bear testimony to truth at the stake, which I have but little doubt if it were not for the blessed protection of the rights of man, that something like that would soon be my lot. If my doctrine on the two seeds, attended by the spirit and word of God, is not sufficient to recommend itself to the hearts and consciences of the can-

did inquirer after truth, I am so far from wishing to force it on the minds of God's dear children, or the public, that I pray the God of grace to prevent the progress of the error, while I feel to give God the glory, and take the shame upon myself. All I require is, to give the subject a fair, prayful, God fearing and impartial investigation, and any person will confer a particular favor on me, as well as on the public, if I am wrong, to show what is the true meaning of that line or portion of God's word (as truth is what I wish to shine) for if I be wrong, it is in not understanding that part of God's word correctly, and although I do believe that the church of God, and the doctrines which she claims so sacred, will stand, let me be right or wrong, yet I do believe that the doctrines contained in the subject I have treated on, is the most scriptural & God honoring course to establish the Church of God and his doctrines, of any that I am able to see; but yet I may be wrong, then let my views stand on their own merits, & if they be found to be inconsistent in themselves, containing confusion and contradictions, let them fall as a matter of no weight, and ascribe it to my weakness and ignorance.

The Baptists believe in the doctrine of election, and of course believe that there is a non-elect, as the elect are distinguished in time, by regenerating grace, according to the foreknowledge of God, &c.—and the word elect, in this respect, is to be understood some little different to that of God's choosing his people in Christ before the world began, or that man had sinned; and now the great point in dispute is, whether or not God created the non-elect in Adam, in the day he created man in his image, after his likeness, and a figure of Christ, or whither or not they are in some way the product of sin, and as such, the serpent's seed, which agreeably to my view, is the origin, or natural existence of the non-elect; be it which it may, it places the non-elect in neither a better or worse situation as to themselves, as the unbeliever in Christ is the condemned character, and the one would have just as much power, and as good a right to believe as the other; but the difference in my view is in the display of the justice and glory of God, in their not being chosen in Christ, and their everlasting condemnation, as well as the eternal punishment of the old serpent, the Devil. Mark, this is the great point which I have in view, and this point will be better understood, when we understand whither the Devil, the fountain of corruption, be the express creation of God or not; now my error (if it be one) cannot be fairly considered an erroneous principle, but rather a gross error in me in the course I have taken to establish the fundamental doctrines of the gospel which the Baptists believe in. But as the Baptists deny God's being the author of sin, or that sin is in any way the product of his divine nature, I cannot see how the Devil, the fountain of corruption and sin, can be an express creature of his, and yet God not the author of sin; I verily do believe that the time is not for distant, when the church of God will find great use for my views on the two seeds, as one of my objects is to bring under a close consideration, the greatness of the power and corruption of the Devil as a distinct being, opposed to the power and perfections of God, by which the great glory of God will appear in the display of his sovereign justice on the Devil and his works, the knowledge and understanding of which will prepare the Church to stand as a wall and bulwark against the antichristian delusions, and I believe will be a means in the hands of God, for the complete overthrow of the man of sin, when the gospel shall shine seven fold brighter.

I wish always to be found in my lot, doing my duty, and rejoicing that I am counted worthy to suffer persecution for Christ's sake, wholly submitting to the will of God. I do believe that God has made it my duty

to publish truth to the world, but has not given me the power to make men believe the truth, nor required me to give them hearts to love it.— Therefore let me be satisfied by doing my duty, while I submit this to the consideration of the candid reader, commending him to God, and the word of his grace, which is able to make him wise unto salvation—praying you in Christ's stead, be ye reconciled unto God.

DANIEL PARKER.

ISAIAH, ch. 63d, and REV. chs. 18th, 19th, 20th, & 21st.

THE serpent's seed is now made known,
And antichrist it is ;
The woman seed is also shown,
And Jesus Christ he is.

The enmity it doth appear,
The war it has begun,
The power of God it will declare,
The wonders of his Son,

I lift my banner saith the Lord,
Where antichrist has stood ;
The city of my gospel foes,
Shall be a field of blood.

My heart has studied just revenge,
And now the day appears ;
The day of my redeemed is come,
To wipe away their tears.

Quite weary is my patience grown,
And bids my fury go ;
Swift as the lightning it shall move,
And be as fatal too.

I call for helpers, but in vain,
Then has my gospel none ;
Well mine own arm has might enough
To crush my foes alone.

Slaughter, and my devouring sword,
Shall walk the streets around ;
Babel shall reel beneath my stroke,
And stagger to the ground.

Then from each source that matter sprung,
They to the same return ;
While the victorious song is sung,
Death's in hell, Christ's at home.

FINIS.

ERRATA.—In the first page of the supplement, &c. in the third line from the top, instead of "Two sides," read "Two Seeds."

THE SECOND DOSE OF DOCTRINE

ON THE

TWO SEEDS,

DEALT OUT IN BROKEN DOSES

DESIGNED TO PURGE THE

ARMENIAN STUFF & DROSS

OUT OF THE

CHURCH OF CHRIST

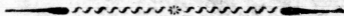
AND

HEARTS AND HEADS OF SAINTS.

Do not suffer your stomach to become offended at
the **MEDICINE**, before you **TASTE** and **TRY** it;
for you are dangerously **ILL**—**DEATH** OF
CLEANSING, must take place.



"Come out of her my people, that ye be not partakers of her **SIN**, and
that ye receive not of her **PLAGUES**." Rev. ch. 18, v. 4.

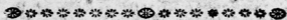


FROM THE PRESS OF ELIHU STOUT
VINCENNES, IND. 1826.

THE SECOND DOSE OF DOCTRINE

ON THE

TWO SEEDS, &c.



NOTWITHSTANDING it was my lot to be raised as an Indian hunter, in the back woods of the state of Georgia, and never have had an education so as to enable me to understand even the smallest rule in Arithmetic, nor the perusal of what is called the English Grammar five minutes in my life; while my engagements in the ministry, my limited situation, with the calls on me by the wants of a large helpless family, has prevented me from acquiring from the aid of man, the necessary qualifications to prepare me to meet the wisdom of the world in a religious combat. Yet it has been the will of God, for some purpose of his own, to cause my lot to be such for a number of years, that I have been compelled to defend the cause of truth, relying on him for divine aid; or let error prevail to the dishonor of God, and the distress of his Church. In this performance of what I believe God had made my duty, I have published several pieces designed to shew the iniquity of the principles and practice of what is called the "Baptist Board of Foreign Mission," these have caused a combination of wisdom, arts, intrigues, and stratagems from that source, to be engaged for my overthrow. In addition to my former publications, I have lately published a piece, entitled "Views on the Two Seeds," taken from Jen. the 3d ch. & part of the 15th v. "I will put enmity," &c. This publication has roused the Armenians from their lurking places in nearly every quarter. This host of enemies seem equally engaged for my destruction, and as they are evidently joining in affinity with my mission enemies, which, in my opinion, will completely unite against me in one general combination, the united forces of the powers of darkness in the mystery of iniquity, which causes me to cry out "Lord help me," for I know that except the Lord be on my side, I am gone; but if he be for me, I disregard all the powers, signs, and lying wonders that can be raised against me; and as I have become fully convinced that it is not me, as a man, the war is against, but that it is the truth of God's word, which God is pleased to bring to light through me, his unworthy worm, that has so much alarmed the kingdom of darkness; and as I am confident that Christ will reign until he puts all his enemies under his feet, I feel strongly encouraged to put on the whole armour of God, and be one of those "three score men that hold swords girt upon their thigh, because of fear in the night," and through Divine aid, fight the battles of the Lord, so far as he is pleased to require me, regardless of what men or Devils can say or do.

I think that this voice from Heaven is begining to sound to the hearts of saints—"Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." For I have but little doubt but that this combination of iniquity which is now manifesting itself, making lies its refuge, with all its marvelous signs, and lying wonders, in order to deceive, if it were possible, the very elect is about the last dying struggles of Antichrist; and that she is about to receive her reward for her iniquity. For I verily believe that the vials containing the seven last plagues of the wrath of God, is about to be poured out; and for her sins against God

and his saints, "shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." For him that is faithful and true, is about to judge her in righte-ousness, appearing on his white horse, with his eyes as a flame of fire, and a name that none can know but himself, wearing his vesture dipped in blood, while his name is called the word of God, with his Heaventy armies following him, and his awful sharp sword proceeding out of his mouth, while he hath on this vesture dipped in blood, "and on his thigh this awful name written, KING of KINGS, and LORD of LORDS." While I thus view that the workers of iniquity have so near filled up the cup of their wrath, and that the day of the wrath of God is near at hand, and that the old prophet Daniel is now about to stand in his lot, I feel as if I dare not hold my peace, but in the name of the Lord cry aloud "Come out of her my people," &c.

My reader remember, I feel as if it is but a light thing for me to be judged with man's judgment, knowing that while judgment must begin at the house of God, that those who obey not the gospel of God, is near an awful end, while with the Psalmist David, I should not "fret myself because of evil doers, neither be envious against the workers of iniquity, as they are soon to be cut down like the grass, and wither as the green herb." Thus a prayerful candour should rest in each of our hearts, while we sensibly feel that the wicked criticks, the wrestlers with the word of truth, the supporters of the Pharaseal religion, with all the friends of the mystery Babylon and her daughters, together with all their idolatry, signs, and lying wonders, are now near their end.

As my views on the Two Seeds, appears to have so much alarmed, and roused up the subjects of the kingdom of darkness and iniquity, while the enmity of the Serpent and his seed are so plainly manifested at this time. In order to assist the candid inquirer after, and real friends of truth, I shall now proceed to take notice of some of the most particular objects of the doctrines contained in my views on the Two Seeds, As every point of the true gospel doctrine has met strong opposition, and some candid searchers after truth, by reason of the dark mist, the anti-christian elusion, have thrown over the truth of God's word, are greatly blinded, and are really at a loss to know what is right to believe and practice, as gospel truths. It being one of my great objects in my views to remedy this evil, and shew what truth is in itself, as I believe that truth is worthy to be adored for what it is in itself, and needs no dressing by the art of man; and as I admit that my view on the Two Seeds, stands or falls on two points—I shall now proceed to take them up for examination, after which I shall endeavor to shew some few just conclusions drawn from these two permanent basis, in a consistency with the nature of God, as revealed in his word, and then conclude by bringing more fully to view, the nature, progress, and present appearance of the enmity between the serpent and the woman; and his seed and her seed. These two points are, first, the nature and certainty of the relationship or union which exists in Christ with his Church—and, secondly, the body of corruption or mystery of iniquity, being self-existent, as to its nature, and that the nature or first cause of sin and transgression never flowed nor proceeded from God.

As the subjects now before us are not only copious, but truly interesting, I have to lament (that as printing comes high in our back country,) that my circumstances in life will not permit me to do the full justice to these points that their merit deserves, but shall be compelled to limit my own views on a number of interesting points, while my remarks will be design-

ed to comprehend more perhaps, than my reader will understand; therefore I request you, my reader, calmly and candidly to waver every sentence well, and do not be too hasty in making up your opinion, but try them by the standard of truth, which will judge you and me in that great day, and by your own experience of grace; if you have got one, and if you have not, remember that a blind man is a very poor judge of colours. And should you find me mistaken in some things, you should consider whether the real basis of the doctrine is defeated by such mistakes or not, and you need not think strange to find me mistaken some times, for I do not profess to be one of those perfect kind of men, but am candidly of opinion that the bible is the only perfect book in the world, and though some find fault with that book, yet it does me very well.

Agreeable to arrangement, the first thing is the nature and certainty of the relationship or union which exists in Christ, with his Church. By this point of doctrine I wish to be understood as believing, and now aiming to prove, that Christ and his Church are one; and if they are now, or ever will be one, that, that oneness has existed as long as Christ has existed, as it is as impossible for a head to exist without a body, as for a body to exist without the head. And this oneness, nature and relationship, or union which exists in Christ with his Church is as actually to be understood in a spiritual sense, and viewed in the like manner as the oneness, nature, relationship or union which exists between the natural head and body; and as the natural head and body is brought to us as a figure, in order to represent plainly to our view the nature and certainty of the union existing between Christ the head, and his body the Church. We should know that there is no shadow which exists without the substance which produced it, and the object which is designed to be represented by it, while we should remember that the head contains four of the senses of the body wholly in itself, and its proportionable part of the fifth; and it is well for the Church that the union or relation between her, and Christ her head, was not broke asunder and dissolved, when sin separated her from her God, for then she would have retained only the natural, (not the spiritual) part of the feeling sensitive of the body, which would have been susceptible of eternal suffering. But how wonderful does the glory of God shine in the face of Jesus, when we behold the glorious plan of redemption, which secures in Christ the Churches glorious head, that spiritual part of the feeling sensitive of the body, with the seeing, hearing, tasting, and smelling sensitives of the same; yes, the same body, and in consequence of his love and union to his body, remaining the very same love and relationship as it (yes I shall venture to say) eternally was, and will be the same; therefore love was the moving cause which brought Christ down, and by reason of the head being related to the body, it is just and consistent for the head to suffer for the body; and as the iniquity of the body could be laid upon, or imputed to the head, even so the righteousness of God, which was Christ the head, could be laid upon, or imputed to the Church, the body of Christ, and she be made partakers of those blessed sensitives of the body, which had been still secured in the head for her.— When we can understand the propriety of the head suffering for the act of the hand, by theft or murder, in a literal sense, we may form some idea of the propriety of Christ suffering for his Church, and she being made partakers of the benefits thereof. I cannot tell what you, my reader can do, but for my own part I cannot understand the consistency of the doctrine of election, the effectual calling, the justice of the sins of his people being laid upon Christ, his suffering for them; nor how the atoning sacri-

fice of Christ can be effectual to the salvation of his people, and particularly to the resurrection of their bodies, when I leave out of sight the union or relationship I view to exist between Christ and his Church. I am apprised that the Armenians' believe in the doctrine of election and union between Christ and his Church, but that all takes place when the soul is converted, therefore instead of the purposes of God standing firm, as being purposed in himself, they have to turn upon the agency of mortal beings, and I had about as leave have no God as such a one as that. And I think that the half blooded Armenian is but little better, if he did but know it. For although they have hewed out a larger cistern, yet it will hold no water; they contend that some how or other, there was a covenant or bargain took place between two Gods or two self existent parts out of three, of the same God, in the nature of a bargain between two contending parties coming to an agreement with each other, in which covenant God the Father, gives to God the Son, his people, and this they call electing or choosing of God's people in Christ; and so when converted the union takes place between Christ and his Church; but no union nor relationship actually in Christ with his Church until then; but only contemplated in the council and purpose of God. Now instead of holding the God honoring doctrine, that the covenant of grace is completely the purpose of God, which he has purposed in himself, independent of any being as a covenant, and is confirmed of God in Christ, and the confirmation and promise of which was made known to Abraham, (not made with him) four hundred and thirty years before the law was given, in which is treasured up "the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord," as the medium of operation by which the same God has made the world, and through which he completes the salvation of his people. They divide the Godhead into three parts, two of them contracting parties, while the third stands a witness to the bargain made, and thus Christ is at best but a third part of the one God; and all the right or claim he has to his Church, is in consequence of this covenant, gift, and choice therein, until he performs the conditions of the contract on his part by dying for her, and opening the way by which she is converted and united to him by a living faith; and thus faith must be the bond of union, instead of love.

As I believe this line of doctrine incorrect, and that the mystery of Godliness is more fully manifested in the work of redemption through Jesus Christ, than it was in the work of creation made by him, and that it is the same God working all, and in all, while the Holy Ghost is bearing testimony to the heirs of salvation included in this covenant of grace, the appointment of God as purposed in himself; making known to them the rich treasures of his grace through Jesus Christ, which is treasured up in the same divine purposes of God for them, and that in conjunction with the gift and choice of God, to and in Christ of his people, securing of them in the covenant of grace as his divine appointment for their salvation; the union between Christ, and his Church is the securing and preserving cause, which makes this gift and choice effectual to their salvation.

It now becomes my duty to shew how far I exceed the half blooded Armenian, by proving from and by the word of truth, the eternal union or relationship in Christ with his Church. In this I shall be short and plain; and should I succeed in proving the actual relationship or union in Christ, to and with his Church, to be such that it constitutes them one, not only in the purpose and council of God, but in actual relation to each other, as the head and body stand related to each other, then one of the permanent

basis of my views on the Two Seeds will be settled, as I think none will contend that Christ stood in this actual relationship to any but the members of his body ; as Christ is the medium of operation by which God the Father has performed all his works, and the mystery of Godliness is manifested in this flesh, and now if this flesh and blood of Christ, stands in actual relationship to the Father, the Divine nature, and at the same time stands in actual flesh and blood relationship to his children ; we can then begin to see how Christ, by the sacrifice of himself, can fulfil, magnify and make honorable, that holy, spiritual, just and good law of God ; and how his children consistent with justice, can be made partakers of the divine nature of God, and the benefits of the atonement be made over to them, as the righteousness of saints, by which they are freely justified from all things, from which they could not have been by the law of Moses.

We now attend to the testimony on these two points ; as it will be granted on all sides that the Son is actually related to the Father, it becomes an easy matter to prove the relationship between the divinity and humanity of Christ ; when we notice what the Angel told Mary, the mother of Christ, in the 1st ch. of Luke, v. 35—" The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore also, that holy thing which shall be born of thee, shall be called the Son of God." This is certainly the humanity of Christ, which is here said to be an holy thing, and called the Son of God—Mat. ch. 1st, v. 20, " fear not to take unto thee, Mary thy wife, for that which is conceived in her is of the Holy Ghost"—by the mouth of two or three witnesses every word is to be established, here are two pointed ones ; and when we remember how often it is pointedly said of God, that he is the Father of our Lord Jesus Christ, I think this union or relationship between the humanity and divinity will not be disputed, and thus we understand the divine nature of the blood of Christ, and why St. Paul calls it the blood of God. And as God is a spirit, we now see how Christ is a quickening spirit, and the spiritual Adam ; thus we see why God's holy one could not be corrupted, nor see corruption ; and why the same spirit by whose power he was conceived and brought forth by the virgin Mary should yet retain its claim & efficacy to the body of Christ in the tomb, making a still greater display of its power, by quickening and bringing again our Lord Jesus Christ from the dead, and therefore he is " declared to be the Son of God, with power according to the spirit of holiness, by the resurrection from the dead."

The relationship, or union of Christ, to, or with his children, is next in hand. Christ took not on him the nature of Angels, but the seed of Abraham, and " was made of the seed of David, according to the flesh"—and as the child is related to the mother, so Christ, after the flesh, was certainly related to his mother, and she being of the lineage of Abraham, Christ is the seed of Abraham, as well as the seed of David, which proves the relationship, clear through the whole family of Israel, as in Isaac the seed was to be called. I am apprised that the spiritual union is admitted, and that the Jewish Church was in one sense, the mother of Christ, and therefore as to the flesh, he stood related to her ; but if we stop here my object is lost, and I cannot see how the relationship can benefit the Gentile Church, as I claim the consistency of the benefits of Christ to his Church, both Jew and Gentile, flowing to her in consequence of the relationship or union, existing not only before conversion, but before worlds were ; and therefore the natural existence of God's chosen people is as absolute in the council and purpose of God, as the spiritual birth or union ; and that

in consequence of the natural, or flesh and blood relationship, the spiritual relationship is secured. And now to answer my purpose, I have to prove that Christ brought forth his Church, before his Church brought him forth, and the relationship or union, which I am now contending for, is that which did actually exist before the Church was spoke into a natural existence; and being retained and secured in Christ, the head of the Church, is the reason why the Church was not eternally lost, when she sined and fell. This being the nice and particular point, I shall now attend to it in a particular manner; and should I be so fortunate as to attain to this point, the Devil may rage and vent his spite in vain, while I shall ask neither the full nor half-blooded Armenians any odds.

I shall begin with 1st Paul to Heb. ch. 2d, v. 11th.—“For he that sanctifieth, and they who are sanctified, are all of one, for which cause he is not ashamed to call them Brethren.” Verse 14th. Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same,” &c.—What a glorious thing is this, that Christ is not ashamed to call such worthless worms as we are, his brethren; and why? Because him and his Church, are all of one; what a blessed oneness is this, and when did it take place; if not until the soul was converted, he was ashamed of us until that time; had this have been the case, he would never have openly avowed the cause of his Church, and come into this world to have suffered shame and disgrace for her; and God would not have “Commended his love to us, in that while we were yet sinners, that Christ should die for us.” No, this oneness is as eternal as Christ, as there can as well be a head without a body, as a Christ without a Church. And this is the cause why he came to sanctify his Church, and make them meet for himself; and here we find that the children, were already children, and partakers of flesh and blood, before he took part of the same; and this is the reason why he himself took part of the same, “that through death he might destroy him that had the power of death, that is, the Devil.” This decides all disputes as to the flesh and blood relationship between Christ and his children, and goes strongly to show that the relationship existing before, was the cause of his taking on him this part of the same flesh and blood, in order to deliver his own from this bondage of death.

We will now hear what Jesus saith himself, and of himself, Rev. ch. 22, v. 16.—“I, Jesus, have sent mine Angel to testify unto you these things in the Churches, I am the root, and the offspring of David, and the bright and morning star.” As these are the words of Jesus to his servant John, and to be testified in the Churches, not only clothes me with full authority to teach the doctrines contained therein, but furnishes me with the best of testimony that needs no strengthening. Yet the 5th v. of the 5th ch. will serve to cast light upon the subject, for here one of the Elders informs this same John, that it was the Lion of the tribe of Juda, the root of David, that was about to prevail, and open the book, and loose the seven seals. As Christ being the offspring of David, or the Lion of the tribe of Juda, is not the disputed point, as his mother was of the house of David, and tribe of Juda, but the question is—Can David be the offspring of Christ too?—This is the nice point—if we will look at these two texts again, I think we shall have to acknowledge the fact, (and if so I have gained my point) for here Christ is pointedly said to be the root of David; if so, the root bore David first, as St. Paul in letting his Roman brethren know, ch. 11th, how the Jews, as the natural branches were broken off from this same root, and they being grafted in, he lets them know they bare not the root, but

the root them ; thus as it is the root that bears the stock or branches, so Christ was that root which bore David, while he was the root and stem of Jesse.

We have now come to the point which calls our attention to view how this root has produced, or brought forth the Church of Christ into a natural existence ; it is certain that no power can bring forth any thing that is not in itself before brought forth, and as it is evident that all things were created by and for Jesus Christ, and that he was before all things, and by him all things do exist, yet none of these all things, is to be considered sin and iniquity, as produced by his divine perfections, as a specimen of himself, for this would be as sweet water, and bitter, flowing from the same fountain, at the same time, which cannot be. But these all things, are the putting forth into action, that which actually was in, and belonged to himself. Thus, as I have shewn in my views on the Two Seeds, that the Church of Christ was in him, before they were spoke into a natural existence, and this union which existed in Christ, to and with his Church was not made in creation, but manifested figuratively by creation ; and as no shadow, figure, image, nor likeness can exist before the substance exists which produced them ; neither can any shadow, figure, image, nor likeness excel in greatness, quantity, nor quality, the cause that produced them ; so when God created man in his image, after his likeness, and as it is generally given up that the first Adam was a figure of Christ, the second Adam ; thus the earthly things when formed was a shadow of Heavenly things, which actually did exist, and will be manifested according as God has purposed in himself ; and this image, likeness, figure or shadow cannot contain in it, or them, any thing greater, more in number, nor better in quality, than what actually belongs to the objects they represent. When God made man, he was created with the woman in him ; and the law was given to the man while the woman was in him, and never given to the woman separate from the man, yet she was bound by that law, while her husband was accountable for her conduct. And for why ? Because of their relationship to each other, for they were still one.

It is now to be remembered that " In the day that God created man, in the likeness of God made he him. Male and female created he them, and blessed them, and called their name Adam, in the day when they were created." Notice, they are first spoken of in the singular, and then in the plural number, and the woman was called Adam, as well as the man, and it must be because they were one. And when she was taken out of man, and appeared separate from him, the same relationship still existed, for Adam said " This is now bone of my bones, and flesh of my flesh ;" all this goes to shew Christ and his Church one ; Adam, with the woman in him, shews Christ, and the Church in him, before the Church was spoken into existence, and the separating of the woman from the man, shews the Church being spoken into actual existence in the world, and both being called Adam, shews that Christ and his Church is one ; and as the woman bears the name of her husband, so the Church bears the name of Christ, her husband ; and as the husband is chargeable with the debt of his wife, and it is consistent and just for the husband to pay the debt of his wife ; so Christ, the husband of the Church, is chargeable with the debt of the Church, his bride ; and thus the consistency and justice of Christ suffering for his Church appears. When Adam's wife had sinned, she was now gone from him ; and if the relationship had been dissolved by her act of sin, she would have been eternally gone, but as that love, union and

relationship in Adam remained the same, it was as impossible for Adam to be happy without his wife, as for her to be happy without him. He receives the forbidden fruit at her hands, and goes with her, as she was still bone of his bones, and flesh of his flesh, and therefore they must live or die together. So when the Church had sinned, she was now lost, gone from Christ, and would have been eternally gone, had it not have been for that blessed eternal love, union, or relationship which still remained, and existed in Christ, for and with his Church, the Bride, the Lamb's wife. She being still bone of his bones, and flesh of his flesh, it being impossible for Christ to be happy or complete without his Church, he receives her iniquity at her hands, accepts of the Father's laying it on him, appears in her law place, determined to die with her or that she should live eternally with him; comes into this sinful world, marries her human nature, that she might be partaker of his divine nature; determined to seek and save his Church that was lost, proves his love and union to his Church, magnifies and makes honorable the law, blots out the hand writing out of the wall, that stood against his Church, dies for her sins, redeems her from the curse of the law, rises for her justification, leads captivity captive, receives gifts for men, ascends to the Father, and sends the Holy Ghost into the world to comfort his saints below, and meeten the heirs of glory for the kingdom.

Oh my dear reader, how can you forbear crying out, O! glorious union, wondrous relationship, manifesting a love stronger than death, with grace which is more than a match for my wicked heart. I shall close this point by bringing a few more pointed evidences to view. David when personating Christ, saith, Psalms 139, vs. 15 & 16, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This is so plain it needs but little comment; for here it appears that Christ's substance was still in view, while he was made in secret, or created in the earth, in a dark figure in his body, the Church; and although his substance was still unperfected, or created, not actually collected together, yet in the book of God's eternal mind, or purposes, his members were all written. Even when there was none of them in actual existance, and in a durable perseverance of time as God has appointed, they shall be fashioned like Christ their head, and perfected to his glory. Thus we see that the saints of God were pointedly called the substance and members of Christ, and that before they were fashioned, formed, created or converted, and St. Paul to the Eph. ch 1, vs 9 & 10, lets us know that God was making "known the mystery of his will, according to his good pleasure, which he had purposed in himself. That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in Heaven, and which are on earth, even in him." Thus it is evident that the collecting together the members of Christ's body, his Church, by regenerating grace, is the revealing, and making known the divine will and purpose of God, which he had purposed, (not in the agency of man) but in himself. And in the dispensation of the fulness of (not time) but times, he will, in spite of every opposition, gather together in one (not part) but all things in Christ, not things which are out of Christ to be brought into him, but the things which are in Christ is to be gathered together in one; whither they be things in Heaven or on earth, even in Christ, for this is the place, and no where else. This one which is to be gathered together, is no doubt

the Church, the body of Christ, which is composed of many members, yet but one body—and we learn in the 4th verse, that they were chosen in him (Christ) before the foundation of the world. Thus they were in Christ before converted; and it is because they are sons that the Holy Ghost is sent into their hearts, and thus Christ, verse 22d, is given “to be the head over all things to the Church”—verse 23d, “Which is his body, the fulness of him that filleth all in all.”

Notice this well, Christ is the head over all things to the Church; this Church is not only the body of Christ, but the fulness of Him. This Him is Christ, and he filleth all in all; thus the Church is the fulness of Christ, and Christ filleth all in all. Now brother Armenian which is the biggest or the oldest, Christ, or his body the Church? Or can you pretend to say that there ever was in time, or eternity, a Christ without a Church? Or head without a body? Then how can you dispute with the word of truth any longer as to the union or relationship which exists with Christ and his Church. If there be any difficulty remaining, I think that will be removed when you come to 1st Cor. ch. 6, vs. 14 & 15—“And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid.” This settles the point, for here we have the cause why God will raise up our bodies, as well as the reason why we should not give our bodies members of any other society but the true Church of Christ, for the daughters of old mother Rome are harlots, while the true Church is the body of Christ, composed of his members; and although our bodies are unregenerated, and so corrupted that they must die or be changed, yet they are (not may be, or shall be) but now are the members of Christ. And by reason of this relationship, to, or with Christ, although death by reason of sin, will kill our bodies, yet God will raise them up by his own power, as he has raised up Jesus Christ, a glorious body. And notwithstanding the unbeliever who is suffered to die in his sins, for the lack of this relationship to Christ, will be raised by the power of God; yet for lack of this same union with Christ, he will not be raised by the virtue and efficacy of the resurrection of Christ, but in my opinion by a display of just judgment against the workers of iniquity; as God will judge the world by Jesus Christ—much might be said here, but I must hasten on.

Although I have produced sufficient testimony on this point, yet to leave the unbelieving world without excuse at the awful bar of God, I shall produce one or two more. Read the 12th ch. Rom. and the 12th ch. of 1st Cor. you will there find that the Church is composed of the members of Christ, and though many members, yet one body, and that they are the body of Christ, and members in particular, and that all the members of that one body, being many, are one body, so also is Christ. And all the members are of such use, that one cannot say to the other, that I have no need of you, or thee. And God has set the members in the body, as it hath pleased him, and such is their relationship to each other, that if one suffer, they all suffer with it.

What do you think now about falling from grace? For if one member suffers in hell, will not all be gone? Is not the union between Christ and his Church, and the members of his body with each other, such, that if the Devil gets one will they not all go together? If all this fails to satisfy you, come to the 5th ch. of Eph. and in particular to the 30th v.—here the old apostle is bringing to view the union or relationship between Christ and his Church, by the similitude of a man and his wife, which is not twain;

but one flesh, and in this verse is as pointed as words can be—"For we are members of his body, of his flesh, and of his bones" And though he admits he speaks a mystery, yet he tells us he speaks concerning Christ and his Church. What now, brother Armenian? When you are told in pointed words, John, ch. 19, v. 36—"A bone of him (Christ) shall not be broken." Will the Devil get all or none? For he cannot get a part of God's saints without all, and Christ with them, as they are of the flesh and bones of Christ, and a bone of him cannot be broken. When we remember that no figure can exceed the substance, and that it is impossible to produce any similitudes more striking to our senses, for to shew the union or relationship between Christ and his Church, than that of the relationship of the members of the body to each other, that of the head to the body, and that of the man and his wife, and being flesh and bone of each other, and as Christ did exist before the world began and creation was made by him, and for him, and that his people was created in Christ Jesus, &c. I begin to conclude that if you will not believe by the force of those evidences, that you would not believe though one should rise from the dead, and have testimony to these facts—yet I will produce one evidence more, and so conclude this point, John, ch. 17, v. 5—"And now O Father, glorify thou me with thine own self, with the glory I had with thee before the world was." As Christ never made an improper request of the Father, it is now evident that he had a glory with the Father before the world was, and requests to be glorified with the same. And if Christ had not a glory with the Father, with the Church in him, united to him, before the world was, this prayer could never be granted, for if there should be, when Christ brings his saints home, one more or one less; or if they should then be in him, united to him, and was not in him, united to him, before the world was, there would of course be a difference in the glory, and that would spoil all. There is such a cloud of testimony on this point, that I can hardly forbear bringing to view, that the prophet lets the Church know, that her Maker is her husband, that the Lord of Hosts is his name, Isaiah ch. 54, v. 5. And at one time a prophet speaking of Christ, saith, this is the name whereby "He" shall be called the Lord our righteousness; and at another time, speaking of the Church, saith, and this is the name whereby "She" shall be called, the Lord our righteousness, Jer. ch. 23, v. 6, and ch. 33, v. 16. All this goes to shew that Christ and his Church is so completely one, that they never have, nor never can be separated; and what God has joined together, let not man put asunder.—An now if I have proven the oneness, union, and relationship which exists in Christ, to, or with his Church, we shall understand that the Church was in Christ before the world was, that she proceeded from him, and notwithstanding she has sinned and become corrupted, yet the love and relationship of Christ her husband, remains eternally the same, and that in Christ still remains all the uniting qualities, to unite, and bring her back to himself, and that in spite of men or Devils, by the powers of divine grace, which was also given her in Christ before the world began. The enmity of her heart will be slain, and she brought to love her husband, adorned with his righteousness, as a bride adorned to meet her husband. I am well apprised of the art of the critick, but I have not time to fool with him now, and if I was to bray him seven times in a mortar with pesset, yet would not his foolishness nor wickedness depart from him—his God and him for it, eternity will soon settle the dispute. I hope that you, half and full blooded Armenians, will candidly before God, examine where you stand, while I pass on to the second point proposed, which is, the body of cor-

ruption, or mystery of iniquity being self-existent, as to its nature, and that the nature, or first cause of sin and transgression, never flowed nor proceeded from God.

It is evident that there is, or was a mystery of iniquity; and when the man of sin was revealed, it was only a manifestation of that which did exist in the mystery of iniquity. And it was evidently a body of corruption, in itself, or a body could not have proceeded from it, which was not only corrupt in itself, but corrupted every thing that was captured by it; and if this corrupt body existed in God as a mystery of iniquity, until it was revealed, then there was a mystery of Godliness and of iniquity in the same first cause of all things. And as God is engaged in destroying the works of darkness, and putting his enemies under his feet, it is evident that one part of God is hard put to it to destroy and put down the other.

This is such a contemptible idea of God, - that a deist himself would blush at it. Well this must be the fact, or the great preparation to overthrow the works of darkness, is a mere bubble and vain noise, or otherwise this mystery of iniquity, this source from whence the viperous generation has sprung, exists in itself, and never received its origin from the fountain of perfection, but is the opposite to God; the source from whence has flowed all sin, iniquity, sorrow, and death.

I am well apprised that this is a new subject; one that has not been illustrated from the press, nor pulpit; this is the reason why even a number of God's dear saints are alarmed at the first view of such a doctrine; and the king of darkness with his subjects, begin to fear, tremble, and rally all his forces, with the dreadful hue and cry against it. And for why? Because themselves, with their source of iniquity, are about to be exposed to public view, and themselves brought to their final overthrow, as they are nearly ripe for it. While the chains of darkness, and veil of ignorance are about to be rent from the hearts of God's dear children, and the subjects of the kingdom of God's dear son. The members of the body of Christ is about to be delivered from their corruption and captivity, for there is no doubt but that Satan has for a long time been passing his religion, for the religion of Christ. But this cheat by a correct understanding of this point of doctrine, will be discovered, and truth appear to the glory of God. For in my opinion it is impossible for the glory of God to appear in the salvation of his people by Jesus Christ, if there was no power (except the product of his own nature) to deliver them from. And if there be a capturing, corrupting power or cause, in opposition to Christ and his kingdom, it would be extreme wickedness to charge God with being the author of that cause or power; and if this body of sin and death which St. Paul speaks of, Rom. ch. 6, v. 6, and ch. 7, v. 24, be that body or power, which has captured and corrupted the Church of God, and it be not one part of the power of God, at war with the other part, then it must be essential to the display of the glory of God; for the existence, nature and power of the enemy of his kingdom, to be exposed to public view, from whose power and possession God has and will save and deliver every captured member of Christ's body, and in proportion to the power of the enemy, the glory of God will appear in the deliverance of his people.

Lest some mistake should arise here, it becomes necessary for me now to shew, that there are two essential points in the salvation or redemption of God's people. First—The redemption from the curse of the law of God. As the Father held the executive authority of his divine law, and it is contrary to the nature of God to save souls by a simple act of mercy, or at the expense of the justice of his divine law; and as the Church of

Christ had become sinners by transgressing of the divine law, as well as captured and corrupted by the body of sin, and in order to open the way by which his Church might by regenerating grace, be translated from the power of darkness into the kingdom of God's dear son. It became necessary for Christ by his actual passive and perfect obedience, as the head of his body, for her, and in her behalf, to fulfil, magnify, and make honorable that law; and by the sacrifice of himself, redeem her from the curse of the law, by giving himself for her, buying her at the price of his blood. Dying for her sins, and rising again for her justification. As justification is a law term, we can now understand that the Church is no more under the law, but under grace; and therefore repentance, and the remission of sins can be preached in his name throughout the world. For without this redemption from under the law, repentance, and the remission of sins, could not have been preached; neither would the Holy Ghost ever have been sent into the world; for the Church would have eternally remained corrupted and captured. Thus the redemption of God's elect, the members of Christ's body from under the law, is completed by the acceptable sacrifice of Jesus Christ; and this is what constitutes the gospel dispensation; the ransom is found, and the glorious news can now be proclaimed throughout, let the prisoners go free. We can now understand with ease what the second point of redemption, or rather salvation, is. It is that which should call the immediate attention of every mortal being, for on this our eternal all depends; it is God's work under the gospel, in delivering his children from the captured and corrupted state they have fallen into under the influence and government of the powers of darkness. Here is the great necessity of repentance and regenerating grace, for except we are born again, we cannot see the kingdom of God. This is the last awful turning point, and where the poor Universalist will meet his irrecoverable defeat. For each one should know, that while in an unconverted state, they are unprepared to meet God, while it is wicked presumption to say, that if I am elected God will bring me in, in his own good time, and yet go on to sin and rebel against God, for we should notice in particular, that instead of God electing his people to Heaven in their sins, that the whole scope of the New Testament, in declaring the doctrine of election, or appointments of God, it is to obedience, sanctification of the spirit, belief of the truth, &c.—and the disobedient unbeliever, dying in his sins, may be as sure of damnation, as the obedient believer may be of Heaven. Thus we see that the deliverance of God's elect from the powers of darkness is the object of God's divine appointment, under the gospel; and now our present object is to bring to public view, as fully as we can in this short piece, what God has manifested of his enemy, the mystery of iniquity; I now come again to that point. In order to do this we have to notice that there are two causes or sources from whence causes and effects do flow, these two causes are opposite, one to the other, both are mysteries, and we have no knowledge of either, only as they are revealed and made known to us. One is the mystery of Godliness, and the other the mystery of iniquity. And neither can produce anything opposite, or contrary to its own nature. Iniquity in no case is disposed to make itself known by its own name, nor appear in its own proper garb, by which it may be known; neither will it make known the holiness of another, acknowledging it the right of another, but in all cases will endeavor to hide its own deformity, by denying its own name, and covering itself with the righteousness of another. While on the other hand, it is the nature of righteousness to be bold, own its own name, and claim its own garments;

while the just perfections of its own nature require it to make known iniquity, and expose and punish it. Thus we need not expect the mystery of iniquity, nor its workers, to own their names, nor make themselves known in their proper character; therefore from the source of perfect holiness we have to look for all correct information. Now keep in view one fact, and when rightly divided, amounts to two facts, and that is, all things are governed by two decrees of God; all good is under an absolute decree of God, for if the wicked hearts of men and Devils could prevent our good, it would be done. And all sin and iniquity which is practised in the world, God suffers it to be so, while he possesses power in himself to prevent it. Wicked men want to do wickedly, and God lets them do so, and will punish them for so doing, as they did not receive that wicked nature from him, and he tempts no man.

Three things are necessary for to complete the manifestation of the glory of God. First—the manifestation of the mystery of iniquity, the enemy and opposite to God. Secondly—a knowledge of the power & wisdom of God in the display of his own divine perfections, which will appear in the complete overthrow of his enemy. Thirdly—the complete deliverance of his chosen people, the members of Christ's body, from their state of captivity and hard bondage; by this the glory of God will be completed, not only in the deliverance of his saints, but in the members of Christ's body being completely united in one body, (not one member lacking) and all gathered together around the throne of God and the Lamb, which will be the eternal glory of God, and his Church. While the streams of his wrath, the display of his just indignation, will be pouring out in one eternal storm upon the conquered foe, with all his subjects, while the smoke of their torment will ascend up forever and ever. And those that go down to that awful pit cannot hope for the truth of God; and instead of the torments of hell, humbling and preparing them for Heaven, their wicked nature will be disposed to blaspheme the name of God day and night.

There is one thing more to be kept in view, that is, should there be any part of Jehovah which is never revealed, God can never be glorified by, or in that part. And if there should be any part of the mystery of iniquity, which is never manifested, that part cannot be punished, for God cannot be glorified thereby; therefore I conclude it is as much the purpose of God to make manifest what is contained in the mystery of iniquity, as to unfold the mystery contained in himself. Thus God reveals himself under his absolute decree, while he suffers his enemy to make known his malignant nature in works of iniquity. There is still one thing more to be particularly kept in mind, that is, that God's method of making himself known, is in, by, and through his people, the product of himself, in, by, and through which he is, and will be glorified; likewise God's method of making the mystery of iniquity known, is in, by, and through the natural subjects of the kingdom of darkness, the product of itself, in, by, and through which iniquity will be punished. By letting the workers of iniquity go on to sin agreeably to their own nature, until they fill up the cup of their wrath, &c. Thus we can account for and understand God's purpose; in suffering all the persecution to take place in afflicting, and barbarously putting to death his saints, from the murdering of Abel to the present time. While he takes it all as done to himself, and is preparing to execute and avenge his just wrath and vengeance on the Serpent and his seed, for their iniquity. It would be presumption in mortals to undertake to comprehend and find out Jehovah; yet it is our high privilege, and unbounded duty to understand so much of him as

he has revealed to us ; and as God has revealed himself under different appellations, it is well for us to notice, that some of those names or titles, express more of the fountain of perfection than others, and those different titles express just so much of that fountain as is, or was needful to answer the purpose which was then designed to be accomplished. This fountain of perfection, or mystery of Godliness, was more fully revealed to Moses, than ever before, and for why ? Because it required a greater display of the properties of that divine mystery, for to accomplish the then designed purpose. Exo. ch. 6, v. 2,—" And God spake unto Moses, and said unto him, I am the Lord," v. 3, " And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH, was I not known to them." It here appears that Abraham, Isaac and Jacob had not so great a knowledge of what was contained in the fountain of divine perfection, as what is now revealed to Moses. And although I feel cramped lest I swell this piece too large, I shall take room to present in short sentences, some few things which are brought to light in this great revelation to man. 1st—that as Pharaoh and his host, which had God's national Israel, in bondage, stands a lively figure of the power of darkness, which had captured the Church, the spiritual Israel of God, while Egypt shews the dark place that God's elect was in, we can at once see that it required a greater display of the mystery of Godliness, to redeem and deliver his people, than what had been revealed on any occasion previous to that work. 2d—that in order to accomplish the work of salvation, it became necessary for the divine being to be known by his own name, JEHOVAH ; that self subsisting being, possessing in himself every means and necessary qualification (not the least dependant on mortals) to carry into effect, and accomplish " the eternal purposes which he purposed in Christ Jesus our Lord." Eph. ch. 3, v. 11. This takes the Aréans' head off, and sets the Armenians' basis to trembling, for now it is evident, that instead of Christ being inferior to the Father, that he in his divinity, is himself the everlasting Father, the Prince of peace ; and that more of the mystery of Godliness is manifested now in him, in the work of redemption than ever had been before, although the world was made by him and for him.

And now brother Armenian, while you have to acknowledge the work of redemption the greatest work that God has ever revealed to man ; and behold the absolute purposes of God purposed in himself, Eph. ch 1, v. 9, while in spite of every opposition, he is manifesting them in and through Jesus Christ. What do you think about the Devil, or any thing else, frustrating the greatest work that ever God did ? Do think of this, be honest if you can, and dont try to get shut of these truths by wrestling with the word of God any longer, concluding that as numbers of the Israelites fell in the wilderness by reason of transgression, that they fell from saving grace, for remember Moses fell short of the promised land, and we have heard of him since shining with Christ on the Mount. 3d—consider the difference between a self subsisting, and a self existing being ; this will shew you the difference between the misery of Godliness, and the mystery of iniquity ; for one is not only self existing, but possesses in itself all the means to carry its will or purposes into effect, in spite of every opposition, while the other, although it exists in, or of itself, has not the means in itself to do its will, when the stronger than he forbids. 4th— Moses was the man through which the law was handed down, and it is often called the law of Moses ; and Moses is spoken of as the law, 2d Cor. ch-3, v. 15, keep your eye upon this. Aaron and Moses were brothers, and of

the house of Levi. Moses was Pharaoh's God, and Aaron was his prophet, his spokesman, and the man by and through which Moses performed his miracles in Egypt, &c. Moses at God's direction, consecrated Aaron and his sons to the priestly office, and made the Ephod, and garments for the priests to wear. Read at large the 28th ch. of Exodus; notice every sentence well; here we find Aaron, the High Priest, a lively figure of Christ, the great antitype, thus we understand Moses to represent the law, and Aaron, Christ, the great sacrifice the law has provided; and they being brothers of the house of Levi, shews the law and gospel both proceeding from the same cause or source; and Aaron being the prophet of Moses by and through which Moses did, and performed his miracles in Egypt, in delivering Israel out of her bondage, and his consecrating Aaron to the Priestly office, &c. all goes to shew that Christ was the medium of operation, by and through which the works, wonders and power of the divine law is unfolded and performed. The Father holding the executive authority of his own law, and this law points out the exact requirements of its divine perfections, to be performed by Jesus Christ, and consecrates him as the head and husband of his body, the Church, to the Priestly office, as the great antitype of all the Levitical Priesthood; and accepts of the sacrifice of himself, as a full atonement for the sins of his bride, the Church, and therefore the great deliverance of the Church is completed; and as Moses and Aaron were both sent together to make a demand of the Lord's people of Pharaoh, and bring them out by signs and wonders, and awful judgments upon Pharaoh, and the people of Egypt, while we learn that God's purpose in raising Pharaoh up, was to make his power known. So the law and gospel are both sent together to deliver the Church of Christ from her state of bondage, under the power of darkness, while the gospel is proclaiming release to the captives, calling, come out of her my people, &c. the law is announcing its curses, preparing the seven angels, with the seven last plagues, in which is treasured up the wrath of God, to go and pour out the vials of the wrath of God, &c. while the voice of God sounds like thunder from Sinai's fiery Mount, calling on the king of darkness the antitype of Pharaoh, "Let my people go, that they may serve me"—while I have no doubt but that the purpose of God in raising up the man of sin, by suffering the mystery of iniquity to prevail, in bringing forth the power, signs, and lying wonders which were contained in itself, was the display of himself in making known the divine properties which belong to him, the self subsisting Jehovah; and thus when the enmity against God, which is contained in this iniquity, is manifested with the train of corruption which belongs to its own nature, the Lord will with a strong arm, deliver his captured afflicted people, while he will avenge their blood on the Serpent and his seed, the friends, lovers and workers of iniquity, by a more awful storm of his vengeance than ever before appeared from Sinai's fiery Mount. Then repentance will be hid from the sinner, while they may gnaw their tongues for pain. This will be the fate of you that die in your sins. Read with attention nine of the last chapters of Revelations, and consider your latter end before it is eternally too late. 5th—the elders of Israel were first to be gathered together, and informed of God's design in delivering of his people, that all Israel might be prepared (for there was not one to be left behind) by the time that God had accomplished his purposes in Egypt. Thus God's chosen people, his spiritual Israel, has first to be informed; they must be converted, every one of them, not one left behind; and

therefore prepared for their glorious deliverance, by the time that the Devil and his subjects are fully ripe for their eternal destruction. In this the glory of God will shine in the face of Jesus, for he so governs the wheels of time, that exactly at the very moment that he calls in his last child of grace, and completes the redemption of his purchased possession, the iniquity of the kingdom of darkness will be full, and ripe for their final destruction; he will then gather in even the very last member of Christ's body, while the wicked, unbelieving, viperous race, will have to lie down in awful horror, under the pressure of the wrath of Almighty God; then poor sinner you will persecute the saints no more

I have not room to bring to view every particular in this subject—such as Moses, though an Israelite by birth, yet he became the son of Pharaoh's daughter, his being taught in all the wisdom of Egypt, his fleeing to the land of Median, marrying one of the seven daughters of the Priest, his meeting with the Lord in the flaming bush, on the very Mount that he was to worship God upon, on his return with Israel from their captivity; the Lord's meeting with him on his way to Egypt, and seeking to slay him; his wife's rescuing of him by circumcising of his son, casting it at his feet, charging him with being a bloody husband unto her because of the circumcision; his wife being now sent back to her father's and there remaining until Israel is brought out of Egypt; his father-in-law bringing his wife and two sons to him at the very same Mount of God where the angel first appeared to him in the flame of fire in the bush; and there himself, with Aaron, and the elders of Israel, joined with his father-in-law, the Priest of Median, in holding a feast in sacrifice before God. All these facts appear in the word of truth, and deserves particular attention.—I must call your particular attention once more to this subject; mark it well. Jacob, or Israel, God declared to be his son, even his first born, Exodus ch. 4, v. 22—and this son God calls out of Egypt, Hosea, ch. 11, v. 1—“When Israel was a child, then I loved him, and called my son out of Egypt.” One text more will complete the wall against the Arian, and Armenian, and establish the doctrine of the union, as well as pave the way to the establishment of the present point of doctrine, Mat. ch. 2, vs. 14 & 15—“When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying. Out of Egypt have I called my son.”—As this son now to be called out of Egypt, was evidently Christ, and this had to be done in order to fulfil the prediction of the prophecy, and this prophecy is positively founded on God's loving, and calling his national Israel out of the Egyptian bondage. The union, relationship, and oneness with Christ and his Church, is now absolutely proven, for both are here named as one. Israel, his son; Christ, his son. By this we see, that as God called his son out of the Egyptian bondage, which shews the spiritual bondage of his son in his Church, under the power of darkness; that he is now calling his Church, the body of his son, out of that bondage—calling “come out of her my people,” &c.

As I have paved my way to come to the point in hand, I shall now come to the positive part, which is to prove that the evil, the opposite to God, did exist before the fall of man; and that the first cause of sin, distress and death, never did proceed from the perfections of Deity. As to the fact that iniquity does exist, is not the dispute; but the source from whence it sprang, is the point in hand. I am apprised of the various notions about fallen angels becoming Devils, this, that and the other, but I

think it will puzzle any one to prove that any angel which God had created, has ever become a Devil. I shall notice what the Scriptures saith on that subject before I am done. I wish here to be understood, that I believe the power of darkness, and the power of God, are two separate powers, sources, or causes; and that the power of darkness has no power to prey, or act upon the works of God; only as God is pleased to suffer it to be. When God had created the world, and before man had fell, or even the woman was taken out of his side, God caused the tree of the knowledge of good and evil, to stand in the garden which he had put man in.— Notice, this was not a tree of good and evil, but of the knowledge of good and evil. As such, God had not yet created evil, but had gave a signal that there was at that time an evil which did exist. And as it is given up on all sides, that no shadow can exist before there is a substance to produce it; as such, it is evident that evil did exist before man sinned, and this tree was a signal of that evil, while the eating of the fruit thereof, brought man to a knowledge of it. And when man had sinned, the Lord God said, “Behold the man has become as one of us, to know good and evil.” Thus it appears, that although God did not practise evil, yet he had knowledge of that evil before man had fell.

We shall better understand what that evil really is, when we notice the serpent that was “more subtle than any beast of the field which the Lord God had made”—I am apprised that some suppose that this serpent was a being which God had created. Should this be proven to be the fact, I shall then believe that Christ and his Church is in great danger, for it is evident that Adam was the head of all earthly created things; God had set him over the works of his hands, and put all earthly things under him, and that all his natural seed, as well as every other thing which was put under him, were to be effected by his standing or falling, and therefore Adam was the figure of Christ, the head of all spiritual, or heavenly things to the Church, and his spiritual seed, with all the things put under him, wholly depend on the standing or falling of Christ; and now if the serpent was a being that God had made, it was certainly put under Adam; and if the greater or superior can be influenced, deceived, and overthrown by the lesser, or inferior, and this serpent was a being which was put under Adam, and did by his lying craft, deceive the woman, and by that means bring Adam down, with himself, and all other things which were put under Adam, then the serpent was certainly a lying, corrupt being before Adam fell, (and what Adam would have done with him provided he himself had not have fell, I am at a loss to know) and St. Paul must have been mistaken when he tells us, that it was by man that sin had entered into the world, &c. while it would go to prove, that there is yet a strong probability, that some inferior something, which is put under Christ in the plan of redemption, may, and will, by some lying art, bring about some way by which Christ (the antitype of Adam) and his kingdom, will be completely overthrown. This idea is worse than believing in falling from grace, for it would go to overthrow Christ, and then it is certain all would be gone, while it gives God the lye; for God declares all his works to be very good, while the supporters of this doctrine is trying to prove that there was a being that God had made, and put under Adam, which was corrupt, base and vile, with such influencing power that it could bring down all the rest. What more about this serpent? Perhaps sir, you think it is that great tall angel God had made, which had fell; but stop sir, you have not yet proven that ever such an angel did fall, and I defy you to do it. But should it be the case, what then? It

must certainly be an encouragement to sin, for this angel must have become greater by reason of his sinning; for we have no account of the angels in glory increasing any, nor having spirits; while we read of the Devil and his angels, the spirits of Devils, &c. While he has become a King, with a number of subjects, instead of being himself a subordinate being. Perhaps you think that all these angels were once of the angelick host around the glorious throne of God, and fell with the great angel.— Should this have been the fact, he must have thinned the angelic throng very much, and produced considerable confusion and distress in the kingdom of ultimate glory, when he brought off his legions with him. I should be glad sir, to know how this angel became so corrupt, with such enmity in his heart against God, if there was no corrupt source, as a first cause, from where corruption and enmity did proceed. If you say that men or angels were placed in a state of probation, or trial, and yet no tempter; that is as absurd and inconsistent as to say, that the damsel shut up in a close room, where she never saw, heard nor knew that there was a man on earth, was a state of probation, or trial as to her virginity.

Now the fact is this, that if the mystery of iniquity, that wicked one, the man of sin, &c. spoken of in the 2d ch. of 2d Thessalonians, be not self-existent, it is evident that it is the product of God, and he must be the author of all sin and corruption, and I would as soon believe that there was no God. As iniquity doth certainly exist, and is a mystery until it is revealed, it cannot be the act of transgression, because that manifests itself when acted, and does not exist before it is acted, and as this iniquity does certainly exist somewhere before it is manifested by act of transgression, if it does not exist in itself, it must exist in God, which cannot be. Should you now, in order to evade the force of truth, shift your ground, and contend that this iniquity took its rise in, or by the act of transgression, I am ready to meet you on that ground. In addition to what is already brought to view on that point, it is only necessary to notice, that nothing can act above itself, nor out of the bounds of its own nature. While it is evident, when God created men, or angels, (provided they are created beings) that he made them good, and the law he gave them was equally good. The question now is, can a good being, by transgressing a good law, produce that which did not belong to either; this cannot be. Then where did the carnal mind come from, which is enmity against God; and this wicked, wretched nature that is in man, and so much distresses the saints of God. The consequence of a good being, transgressing of a good law, would only lay the transgressor under the penalty of that law, without producing any change in his nature. And had there have been no first cause from whence we could have received a corrupt sinful nature, we should never have possessed the smallest enmity in our hearts against God; and the redemption from the curse of the law, would have been all that was wanting; no need of conviction, nor the gospel dispensation. Our hearts would have needed no changing; we might have been taken right off to Heaven, without any thing further done. Thus to deny the corrupting cause, is the same as to deny the need of the gospel, convicting grace, salvation, and deliverance from the power of darkness. I now view this serpent that beguiled the woman, the manifesting of something of that mystery of iniquity which did exist, distilling of its serpentine poisonous wicked nature, into the good beings which God had made; corrupting and capturing of them; and thus from that source has sprung all our wicked, envious nature, while sin is the transgression of the law, and the manifestation of what did properly be-

long to the fountain of iniquity, the opposite to the divine perfections of God. The word evil is, sometimes intended to shew the judgments which the Lord brings upon sinners, for their sins; this is what I understand by those passages which speaks of God creating evil, or bringing it into the city. But the tree of the knowledge of good and evil, went to shew that body of evil, sin, and death, St. Paul speaks of in Romans, 6th ch. 6th v. and ch. 7, v. 24, which is the cause of all the sin and iniquity practised in the world. We should do well to notice that we cannot speak of any of the divine properties of the Deity, but by the very expression we use, we strongly imply, that there is the opposite; and one cannot be manifested without the other. And as Jehovah has made himself known by different titles or appellations, and it requires them all, and perhaps more, to express the fulness of that divine fountain; even so this body of corruption and iniquity is manifested by different titles or appellations, and I have no doubt but that it requires them all to express the matter contained in that mystery of iniquity; this corrupt matter is not fully included in the title Devil. This shews something very wicked and devilish; but there are many Devils, and therefore many very wicked and devilish things, all receiving their ill from the same source of iniquity. The title, Belzebub, shews something more than the name Devil, as this shews the prince of Devils. The title, Satan, shews a contrary adversary, &c. and sometimes a number of such titles are used in particular cases, where there was particular manifestations of this fountain of corruption, as appears in Rev. ch. 12, v. 9, and ch. 20, v. 2.—Here this manifested iniquity is called the Dragon, that old Serpent, the Devil and Satan. In Isaiah, ch. 14, v. 12, it is called Lucifer, son of the morning, which shews the bringing of light. We now come to a nice turning point—I am apprised that some think that in all this, fallen angels, immaterial spirits, &c. are spoken of. When this error is corrected, it will become easy to understand the truth of the doctrine I am bringing to view. If my reader will notice in most of these cases, that it was actually men, and powers exercised by men, that are here spoken of, and thus human beings is the medium through which the mystery of iniquity is manifested; and those particular instruments of the powers of darkness bore these titles, in consequence thereof; and therefore human beings will bare the judgments due the mystery of iniquity, because of their relationship thereunto, as punishment due to the enemies of God; and thus the enemy and opposite of God, will be judged in its own production. Lucifer, the son of the morning, was evidently the king of Babylon, and he brought light, not that light was a product of his nature, but in his exalted state, he figuratively brought to light the spiritual Babylon, the exalted state of the pope of Rome; while his fall shews the complete overthrow of the anti-christian powers. The great red Dragon, the Beasts, their Heads and Horns, are all particular marks of the powers of darkness, designated in men clothed with power, and manifesting the enmity of the serpent against Christ. The mediums through which that corrupt iniquity is made known. Pharaoh, King of Egypt, is called the great Dragon, Ezekiel, ch. 29, vs. 3, 4, & 5—I feel as if I must call the attention of my reader in a particular manner to these verses—v. 3,—“Speak and say thus, saith the Lord God. Behold, I am against thee, Pharaoh king of Egypt, the great Dragon that lieth in the midst of rivers, which has said, my river is mine own, and I have made it for myself.” Here Pharaoh is not only called the great Dragon, but that he is living in the midst of his rivers, claiming the river for his own, and that he had made it for himself. The state of power, wisdom and wealth, is

certainly the rivers here spoken of, which Pharaoh was in possession of, and claiming as his own; and as there is no rightful, power, wisdom and wealth, for to govern, control and enrich the Church of God, but that which is of God, this claim and boast of Pharaoh's (as appears in verse 9) was such wicked presumption that God was about to lay Egypt desolate, while at the same time, Pharaoh, the great Dragon, was the medium through which the assuming, corrupting source, or cause of iniquity is manifested; capturing and corrupting the Church of Christ, which was at that time, in, and under the current and control of that river, which Pharaoh claims for his own, as he had made it. This is not the river which proceeded from the throne of God and the Lamb, clear as crystal; nor the river, the streams whereof makes glad the city of God; but it is the river, or flood of corruption, proceeding from the mystery of iniquity—claiming a right, power and glory, which alone belongs to God; and while at the same time God's chosen people was in this river, under hard task-masters; and therefore Christ, when he called some of his apostles, told them that he would make them become fishers of men. Thus God, in contradiction to Pharaoh's boasted splendour, can tell him in the 4th verse—"But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales."—What do you think of this my reader? Will not this satisfy you as to the fountain, and rivers of iniquity, and the Serpent's seed being the fish of the rivers of iniquity? And that God will actually cause the Serpent's seed, or fish of them rivers, for to stick fast to the scales of the Dragon, that old Serpent, the Devil; and that he will bring both the Serpent, and the fish of his rivers to destruction, as he informs us in the 5th verse—"And I will leave thee thrown into the wilderness, thee, and all the fish of thy rivers; thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered; I have given thee for meat to the beasts of the field and to the fowls of the heaven." Take care Universalian, for God declares that he will leave them in their overthrown situation; and if this be the fact, they are eternally gone.

Now read in the 31st ch. 3d v, where God was, being a comparison to Pharaoh, and his multitude, and shews that the Assyrian was a cedar in Lebanon, with fair branches, &c. This Assyrian was no doubt the king of Babylon in his exalted state, which God brought down. He was as one of the tall cedar's of Lebanon in his own imagination; had God's chosen people captured, and boasting in a similar manner to that of Pharaoh, while God makes him the instrument to defeat and overthrow Pharaoh, king of Egypt, as God often sets the Devil's kingdom to war amongst themselves, all which goes to shew that it will be the case in the final overthrow of the kingdom of darkness, as appears in Rev. ch 17, vs. 16, & 17. Thus it appears that iniquity and corruption is a fountain in itself, and from it proceeds the streams or rivers of iniquity and corruption; and by the perfection, purity and power of God, the proceeds of that iniquity is manifested; and is often called the Dragon in the waters, as in Psalms, ch 74, v. 13, and in Isaiah, ch 27, v. 1. Here it is called the piercing and crooked serpent, as well as the Dragon in the sea. A number more such passages might be brought to view, but this is sufficient, for we can now understand how it is that God has made the crooked serpent, and how the wicked enemies of God's people, are the Serpent's seed, and eating, or licking of dust, which is the Serpent's food, as appears in Psalms, ch. 72, v. 9, and Isaiah, ch. 49, v. 23, and ch. 65, v. 25,

and Mel. ch. 7, v. 17—thus we see that earthly things are the food of the Serpent and his seed, while the war which appears in Heaven, was not as some vainly suppose, in the kingdom of ultimate glory, for that would be a terrible thing—but it is the Heaven on earth. Christ's Church is called the kingdom of Heaven, and here is where Michael and his angels, and the Dragon and his angels, are at war. The war is still going on, and will be, until the great mystery, Babylon is overthrown, and burned with fire. Thus the saints of God need not stretch their thoughts to view in their imagination, a set of invisible ghosts, or spirits, at war in the air. No, it is necessary for every child of God to know, that the war is now going on, and they as soldiers for king Jesus, which have received the bounty, should stand to their arms, and fight the battles of the Lord, for it is through the subjects of Christ's kingdom, that spiritual war is fought under the direction of Christ their king, while his word and spirit is the weapons of their warfare; and thus Christ will reign until he puts down his enemy. And for the encouragement of his subjects, he tells them that he saw Satan fall as lightning from Heaven, which is the bringing down the enemy from his exalted state, which he had claimed to himself, in capturing and corrupting of the Church of Christ, while the king of the bottomless pit, carries on his war against the kingdom of Christ, through his subjects in this world; while the weapons of their warfare is the exercise of power, signs, and lying wonders, sword, gibbet, &c. It appears that the saints of God are sometimes called angels, and I have as little doubt but that the subjects of the power of darkness are the Dragon's angels. As such the war which appeared in Heaven—Michael and his angels, fighting against the Dragon, and his angels, I conclude is the two powers manifested through their subjects in this world; yet as I have disputed the point of God created angels falling, I shall say something about angels. I do not recollect of reading in the Bible any thing about created angels, I begin to conclude that those disembodied spirits, which are called angels, are not created beings at all, but that they are particles or proceeds of the same eternal spirit, as God is a spirit, and there can be no holy existing spirits, but such as proceeds from him. Should I now be correct, we can better account for the spirits of Devils, or the Devil and his angels; for they must be in a similar manner the product of the invisible mystery of iniquity, or spiritual wickedness. This may seem like going too far; but I will tell you what makes me think so, and you can think as you please. We have no account of any thing but natural matter ever being created; and as God is a spirit that fills immensity, and angels are spirits that belong to him, as well as proceeds from him; and when angels has appeared to his saints, it is often said, that God had appeared to them; it would be inconsistent for God to create an eternal invisible existing spirit, separate from himself. And if in addition to himself, it would appear that he was greater after these angels were created than before. This wont do; so I conclude that natural matter was created, but angels were not; but that they are the product of God, as a way by which he reveals himself, or his will, to the world, or his children in the world, yet all through Christ

Lest you may think I am wise above what is written, we will have some few points of God's word on this subject. Math. ch. 18, vs. 10 & 11—“Take heed that ye despise not one of these little ones; for I say unto you that in Heaven their angels do always behold the face of my Father, which is in Heaven. For the son of man is come to save that which was lost.” Several facts appears here. First—Christ's care of his little

ones; and as they were lost by reason of sin, he had come for the express purpose of saving them. Second—the danger of offending one of these little ones, because they actually had angels continually in Heaven beholding the face of the Father of Christ, their head and husband.—3d. the evident connection or relationship which exists between these little ones on earth, in this world of sorrow and pain, and their angels in Heaven, beholding the face of God in glory. What soul reviving truths are these to the little Lambs of Christ; while it is evident that these little ones are the creation of God, but their angels appears to be that part of these little ones which has still remained in Heaven; which was not created. And with me it appears reasonable to believe that this is the part of God's children which was eternally in Christ; while the created part is the product of that which still remains in Heaven, spoke into action by the power, and for the glory of God, which have become captured and corrupted; and now to complete this glory, he will certainly deliver, and bring to himself in glory, this created part, where this created part, and its angel, will be one in Christ, to the glory of God. Heb ch. 1, v. 14—“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.” Here St. Paul was shewing, that although Christ was superior to angels, yet angels were sent to be ministering spirits for the heirs of salvation; which shews that angels are concerned in the salvation of the heirs of glory; while these heirs are created beings, and they are spirits, and therefore not created, Psalms, ch. 34, v. 7, “The angel of the Lord encampeth round about them that fear him, and delivereth them.” It here appears that the angels, are called the angels of the Lord, as well as the angels of God's little ones; and while they are beholding the face of God, they are encamping around his saints; which goes to shew not only God's care towards his people, and the union between the angels and heirs of glory, but also the difference between created beings, and spirits which is the product of God as a spirit.

I might bring forward a great number of similar points of scripture, but this is sufficient to shew my views on this point; and except it can be proven that God did create angels, or disembodied spirits, it already stands proven that angels are not created beings. And should this be the fact, we can then understand in a similar manner, how the angels of the Dragon, the old serpent the Devil, is the product of the mystery of iniquity, the spirit and fountain of spiritual wickedness; and we can better understand what St. Jude and St. Peter means respecting of the angels that kept not their first estate; and God's not sparing of the angels that sinned, but cast them down, &c. For if I am right in viewing the mystery of iniquity, or power of darkness, self existent, and the fountain of spiritual wickedness, and that from that source has flowed the spirits, or angels of the Devil; we can at once see from what source these angels has sprung, and that had that iniquity have remained inactive, and never had captured and corrupted the Church of Christ, it would not have been accountable to, nor punished by the justice and wrath of God. But in that act of capturing and corrupting of the workmanship of God, it has become a violation of God's righteous law, and therefore exposed to the curse of God; while God by this curse has opened the way (as I have shewn in my views on the Two Seeds) by which, what is contained in that fountain of corruption, may be manifested, brought to light, and suffer the punishment due to that iniquity.

Thus we see that not only the Serpent's seed, or non-elect, but these angels would never have been brought into action, or accountable to God,

if sin had not have been brought into the world which God had made ; but by this act of the Serpent, these, his angels, kept not their first estate, but have left their own habitations, and have sinned, and therefore God has chained them down to hell, until the judgment of the great day. He lets them go no further than he pleases ; and thus the apostle argues, that if God has thus dealt with these wicked invisible spirits, or angels, will he not deal out his wrath, and awful judgments, on the workers of iniquity, the product of that fountain of corruption, who have an external existence in this world, by, and through which the enmity of Satan appears, in persecuting and putting to death, God's dear children, for God will avenge the blood of his saints, on them that dwell on the face of the earth.

I cannot say every thing that seems to lay before me, I must bring this point to a close ; and if I have succeeded in proving that God is not the author of sin and corruption but that the mystery of iniquity, or power of darkness, exists in itself, as the opposite to God, and the source from whence has sprung all sin, corruption and iniquity ; it then becomes easy to understand the doctrines contained in my views on the Two Seeds, while it prepares our minds to understand, view, and realize something of the beauty and benefits of the doctrines, contained in some few, fair conclusions drawn from, or as certain consequences growing out of these two positive points of doctrine, when fairly considered together. In attending to this, it is necessary to remember, that false principles can never afford just and fair conclusions ; but just and fair conclusions are to be drawn from just and fair premises. I am apprised that numbers who call themselves Baptists, have been guilty of the sin of lying before God, and to their fellow men, in manifesting their opposition to my views on the Two Seeds, by stating that I have written, or held out, that God had created a set of beings for the Devil. That the Devil holds a creating power, and has created perhaps more people than God did. That the Serpent actually cohabited with the woman, and begot children by her, leaving out of view her husband, with a number more similar statements—all of which are false. And from these false statements, they draw their conclusions, which presents a horrible thing to the public mind, all charged to me.—This is some of the lying wonders of that wicked one, which is deceiving many, and causing them to war against that which they have no knowledge of. So I shall now take the liberty to draw my own conclusions, from the premises I have laid in God's words ; and in doing of this, I shall no doubt take notice of some few more permanent basis, belonging to the premises. In order that our minds should be prepared to understand the doctrine correctly, we should keep in view what is contained in those two permanent points ; the doctrine of the union or relationship in Christ, with, and to his Church, presents these facts ; that Christ and his Church is now, eternally has, and will be one—Christ the head, the Church the body. That this Church when created, was the display of the power of God, in speaking into actual existence the members which compose that body of Christ, while the same relationship remained as it was before ; and this Church was nothing more than what was in Christ before creation. That this body being created by, and for Jesus Christ, and his standing in flesh and blood relationship to his children, shews that there was no false members, nor surplus in creation, and that the purpose of God, according to election, is as positively necessary, and manifested in the natural existence, generation and birth of these members of the body of Christ, which were created by him, and for him, as in the convert-

ing grace that reconciles them to God; and that in consequence of this union, oneness, and relationship, the justice and glory of God appears in laying the sins and iniquity of this Church, the body, upon Christ, the head of the same body. And therefore the benefits of the sacrifice of Christ, can, and positively will be applied to every member of this body; not only to the souls of these members when converted, but also to their bodies in the morning of the resurrection; and if one little member should be lacking, the body of Christ will not be complete, and of course all must be lost, as no incomplete thing can be glorified with God. Thus the glory of God, and salvation of the Church, must depend on every member of the body of Christ being brought home.

The doctrine of the self-existence of the power of darkness, or mystery of iniquity, presents these facts. That there is an existing opposite to Jehovah, which never did receive its origin from God, the fountain of perfection. That this opposite to God, is, in its nature, a fountain of corruption sin & iniquity, from whence has flowed every thing which is contrary to the nature of God. That this iniquity is in its nature, at enmity and war with God, and every thing that proceeds from him; and therefore the iniquity of every human heart, with all the persecutions against the children of God, are natural consequences flowing from that source of corruption, and that the saints of God will never rest in peace, until that power of corruption is destroyed, by being close chained down to Hell.

These two points of doctrine I think I have proved by the word of truth, and shall now proceed to see how they will fit, and work together, in the following conclusions. First—By these two points of doctrine it appears that there are two powers in opposition, in their very nature, one to the other, as sources from whence matter has sprung. That one is the fountain of perfection; from whence has sprung every thing that is just, holy and good, as a product of its own divine nature; and that the other is the fountain of sin and iniquity, from whence has sprung every thing that is corrupt, wicked, base and vile, as the product of its own wicked, corrupt nature. Second—That as this mystery of iniquity was only self-existing, and not self-subsisting, it had not power to create the objects of its hatred, by which its corrupt, wicked, envious nature might be known; as well as opening up the way by which its opposite, the fountain of perfection, might be manifested. Neither had it a will to do these things, as it is evident that iniquity is ashamed of itself, and never wishes to be known as it is; but agreeably to its nature, is deceitful, concealing itself, and often hiding under the cloak of a better name, or pretended righteousness. While the mystery of Godliness, being self-subsisting, possessing in itself the means and power, with the will to make himself known, and open the way by which the mystery of iniquity, his opposite, might be manifested to his own glory; could and did create the objects of his love, as the product of himself, and without any infringement of his divine nature, could suffer his enemy to distil the Serpentine nature into, capture and corrupt these objects of his love which he had created, and by that means open up the way by which his enemy should be manifested in his wretched deformity; and that by his own power, in the display of his truth and justice, which was in himself, by the display of his wrath, by way of a curse levied upon the serpent and his seed, with the creation which he himself had made, by which the very nature of God appears opposed to, and at war with sin and iniquity. While at the same time, being infinite in wisdom, as well as power, he had secured in himself, (not in man) the life, purity, salvation, the certain and safe return to himself, in glory, these

objects of his love, by guarding against the invasion of this corrupt enemy, Choosing them in Christ their head, husband, brother, and friend, before he ever created them; while Christ was the medium of operation, by, and for whom they were created, as well as the medium by which the mystery of Godliness is manifested to them in the world. Third—That there is not now, never was, nor will be any more nor less of neither of those fountains or mysteries; and that which has proceeded from each of them, is the matter which was virtually in them before brought forth; and the bringing forth of this matter, is a manifestation of what was in the cause that produced it, and an evidence of these facts; as no cause can produce effects stronger than, or different from itself, neither can any fountain raise its streams above itself, (this is the reason the perpetual motion has never yet been started by man) while it appears that the manifestation of what is, or was contained in the mystery of iniquity, is as completely in the purposes of God; as the manifestation of what is, or was contained in himself; and that it is as essentially necessary for to complete the display of the glory of God, in his victory over the power of darkness, and returning every particle of matter to the source from whence it sprang, bringing the objects of his love home, with triumph and joy, while he is chaining down his enemies to sorrow and pain, where they will trouble him, nor his saints no more; as what it would be for the strength, wisdom and power of an enemy to be known, in order to crown an officer with honor and glory, for a victory gained over said enemy.

As I am apprised that there is something that will appear new to some, in this point of conclusion, which will no doubt be criticised on; I shall take room to produce one or two evidences to prove the doctrine at least as old as the Bible. The mystery of iniquity spoken of in 2d Thessalonians, 2d ch. 7th vs is clear to this point; for this iniquity did certainly exist, and was concealed, or it could have been no mystery. Mat. ch 10, v. 26, "Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known." If you will read this chapter, and notice the subject this stands connected with, you will then see (except you are really blind) that the persecutions against Christ's apostles, was designed to make known the hidden things of darkness and dishonesty, as well as making known what was yet in himself, that they had not known. Ecclesiastes, ch. 1, vs. 9 & 10—"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun. Is there any thing whereof it may be said, see, this is new? It hath been already of old time, which was before us." This, sir, fixes the business in spite of all you can do; it is a nail in a sure place; and to prevent you from drawing it, I will now clinch it. Chapter 3d, vs. 14 & 15—"I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Now ant this a clincher?

If my doctrine be true, both the nail and the clincher is too plain to need any comment; and I think it will be hard for any man to shew a consistent, satisfactory meaning to those points of God's word, while he denies my doctrine. While we are considering on what is included in the first quotation, if we will turn our attention to the last verse quoted, it will explain the whole matter; for that shews with its connection, that every thing which had been before that time, was still the same; no adding to, or taking from it. And that which was yet to be manifested, had

already been in the fountain or source from whence it had, or was to spring. And as the time had been (speaking after the manner of man) that all the product of these two mysteries, or first causes, was completely in the fountain from whence they have sprung, separate and distinct, one from the other; from whence they have been spoken, brought, or driven into action in the world, mixed, and mingled one with the other. And God requireth that which is past; and therefore it is his purpose to gather his saints together to himself, and drive his enemies to their own habitation, and bring about that separation and distinction, which was before the world began. And for that great end, the wheels of time is rolling on, unfolding the purposes of God, until the appointed time comes, when all his purposes will meet together in the complete overthrow of the powers of darkness, and deliverance of every member of Christ's body.

I might quote many more passages to the support of this point, but this is sufficient, as by the mouth of two or three witnesses, every word shall be established—and so I pass on to the fourth conclusion. As these two kingdoms or powers, are in their nature opposite one to the other, there appears to be an enmity existing between them. This I shall now attend to; it is a nice, particular point, and what makes it more so, God saith that he has done it, Genesis, ch. 3d, v. 15—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is my old text, but in my views on the Two Seeds, I have not taken up that point so particularly; here is where the two powers seems to come in contact, one with the other. The original sin is the first thing to be noticed in this, for that was the cause why the enmity was put between them. Here we shall find the iniquity on the part of the Serpent, and the manifestation made by the justice and power of God. This original sin, was the act of eating of the fruit of that tree which God had forbid. Yet this act seems to proceed from a cause, a nature, principle, or disposition, which the Serpent, the arch enemy of God, had distilled into the woman before she put forth her hand, and partook of the forbidden fruit. This is what I am after, for this is the cause not only of that woman's sin, but every sin and iniquity which has been committed or practised in the world, from that time until now. This is the Serpent's seed, which has brought forth the viperous generation. But remember that her husband received the forbidden fruit at her hands, and he was the way through which she received the Serpent's seed in a way to bring forth, for her and her husband were both one; and she could not conceive without her husband, in whom was invested the begetting power. Let us examine what did take place with the woman; she appears to have had a considerable conversation with this subtle Serpent, in which the Serpent seems to admit that God had forbid their eating of the fruit of that tree, but holds out to her view that God's object was to keep them in a state of ignorance, and to accomplish that purpose, he had been deceitful, and lied. The Serpent could tell her that she should not surely die; for God doth know (said he) that in the day ye eat thereof, then your eyes will be opened, and ye shall be as God's, knowing good and evil. Thus the woman not only disbelieves God, and believes the Serpent, but really possesses a thirst for a higher station than what her God had made, or placed her in; and now begins to believe that instead of dying, as her God had said, that she, by eating of that fruit she was to become greater, wiser, and more noble, than what her God had made her. She, now viewing of the fruit, it seemed pleasant to the eyes, and as it possessed the quality of making one wise, she partook of

it. What do you think now brother Armenian? Did the woman's believing all these fine things, make them so? You have to say no; then away with your rotten stuff, saying, that what a man believes to be right, makes it right to him. Begin to think; is not here where the spirit and principle of works first took place in the human heart and families, it certainly was.

Remember that as the man and woman were both one, they were both called Adam, and that there was not even one thing left for Adam to do, to make him better, or greater, or even preserve his present standing; his not doing preserved him; the act of doing, became the sin. The law God gave Adam, was a law of prohibition, and not to be fulfilled by performance, while he remained as he was. Thus the spirit, principle, and nature of works, or doing, sprung from the old Serpent, and by him, ingrafted into the human heart, in opposition to God; from which has proceeded every wicked, rebellious act against God. This is not the works of faith that I am talking about, which is found in the gospel, and enjoined on believers to perform, in evidence of their love to, and faith in Christ. No—it is the principle, nature, and works of the law, which was ingrafted, and still prevails in the human heart, and evidenced in the world, religiously, politically, and profanely. Not that the law was sin—No, that is holy, just and good. This is that nice point; how can the law be holy, just and good, and yet stand so close connected with that wicked nature which has proceeded from the Serpent, as appears to be the fact?

This brings us to view something of the enmity which God has put between the woman and the Serpent, and the two families. It is now evident that the Serpent introduced the principle and disposition of works, with a wicked, God dishonoring design; and the Church of Christ had now received this wretched thing, and therefore had become captured and corrupted by the Serpent, and from him received that carnal mind, which is enmity against God, and cannot be subjected to the law of God, Romans, ch. 8, v. 7, this carnal mind is said to be death; and is no doubt what Paul calls, the body of death, in the chapter before. Adam received carnality from the Serpent, which is that principle and nature which I have been describing. This separated him from his God; this separation was the death which he died in the day he partook of the fruit. He was now driven out of the garden, and exposed to every calamity that a God of divine purity and justice might see proper to pour out upon a wicked, disobedient being. The Church of Christ was now gone, separated from God, the fountain of life; dead in trespasses and sin; and would have been eternally dead and gone, had it not have been for her life, union, and relationship, which still remained safe and secure in Christ, her head and husband; in consequence of which, her loving friend and relation, could not, would not let her go, but espouse her cause, and claim his right. And now as the Church had received this carnality, which was in itself enmity against God, and with that corruption she never could enjoy her God, her Maker, and Husband. And as it is as impossible to reconcile that carnality, or corruption, to the perfect nature and law of God, as it is to reconcile perfection and imperfection together, which cannot be, (think of this Universalian.) The only way that remains for the salvation of the Church of Christ, is to separate every member of Christ's body from that enmity and corruption, and that, from them. And as the nature, right and power of exposing and condemning iniquity; and separating the precious from the vile, was in, and belonged to God. And as such, he, for those express purposes, with the display of his own sove-

reign right and glory, in truth and just perfection, handed down his divine law on Mount Sinai, with such awful majestic power, that it made creation to quake and tremble. Thus it appears that the Serpent had introduced the spirit, nature and principle of works; and this was that enmity and corruption which had not only produced enmity in the hearts of the members of Christ's body against God, but had reconciled them to the government of the power of darkness; as well as opening the way by which, (under the curse of God) that the serpent in his seed, the product of the mystery of iniquity, might, and should be brought into action in the world, as I have shewn in my views on the Two Seeds. And now as the members of Christ's body is captured and corrupted by the Serpent, reconciled to go with his seed and government. This enmity cannot appear and be known, except God makes it manifest; thus God puts the enmity between the two sources or families, by handing down his law, which is the perfect standard of works, and shows the corruption and iniquity of that spirit, principle, and nature of works, which the Serpent had introduced, by shewing how far it falls short of the true standard, that is, in the perfections of God. It is true that this enmity appeared in the world before the law was handed down on Mount Sinai. It is also true, that God was in some way and degree made known to the world in that dark time; and just so far as God was known, so far that enmity appeared, and no farther. But now on Mount Sinai he makes a great display of that which was in, and rightfully belonged to himself; by which the enmity ingrafted in the human heart, founded on falsehood, pride, and unbelief, (and by which it is still supported) is manifested and brought to light. This law is of the same nature and substance, and therefore may be called the same law given to Adam in the garden; for it is a law of prohibition. And as Christ has redeemed us from the curse of the law, and from under the law, if this was not the same law, I should be at a loss to know which of the laws Christ redeemed us from.

This law is not sin; neither does it make sin, as some suppose; but by it, the sin and iniquity which actually is, abounds, and is manifested. By this law is the knowledge of sin, and without it, no conviction can be brought to the hearts of sinners; nor condemnation, appear against the Serpent and his seed. But by it conviction is, under the influence of the divine spirit, brought to the hearts of God's elect; while the Serpent and his seed, has, does, and will appear guilty, and be justly condemned. This law, as it manifests the mystery of iniquity, the fountain of corruption, which is distilled into the human heart, and manifested by actual practice in the world; it being the covenant of works, by which this principle of works is detected, it is therefore represented by the figure of Agar, Sarah's bond maid, as being a bond woman, and a mother, bringing forth children. And for why?—Because this law, or covenant of works even while perfect in itself, manifests and makes known that corrupt source from whence the Serpent's seed, the generation of vipers his sprung; while it, with the righteous power of its author, is chaining them down, in, and with their own cords of corruption and bondage, to suffer the vengeance of the eternal fire of God's wrath. This law, making manifest the wicked corruption of that carnality, (I now touch the nice point again) which is enmity against God, in its nature, and which cannot be reconciled to this law, which manifests its corruption, is what makes this law the enmity which God has put between the Serpent and the woman, and between her seed and his seed. Now as this law is holy, just and good, it can possess no enmity against that which is good, but shows its own just

opposition to iniquity, while it makes known the enmity that iniquity possesses against that which is good, and thus the enmity is between them — Now notice one thing in particular, and that is, that this enmity is not between the woman and her seed, nor any particles of them; neither was it between the Serpent and his seed, nor any particles of them; but between the Serpent and the woman, and his seed and her seed, and none else, and in no other way. By this it is evident that nothing but the Serpent and his seed will appear as the enemies of God, to be slew before him; while it is equally evident that the Lord has appointed the woman and her seed, (which is no doubt Christ and his Church) to be on his part; as such, none of them will appear on that great day his enemies, to be slain before him. Then the fact appears to be this; that as nothing but the Serpent and his seed will appear enemies, in that great day prepared for destruction, that if the Serpent and his seed be only disembodied, wicked invisible spirits, or natures, possessing no actual existence in this world, that no actual, or visible existences will ever suffer the wrath or vengeance of God. But just as certain as the Bible is true, the Universalist doctrine falls, and natural existences, or human beings dying in a state of sin and unbelief, will be judged, condemned, and suffer the vengeance of eternal fire, so sure the Serpent in his seed appears in actual existence in this world, and will be judged and condemned, as the enemies of God. And now as to this doctrine, much depends upon this law being the enmity which God has put between these two opposites, when I prove that to be the fact, dont you think I shall pin the basket, as to the doctrines contained in my views on the Two Seeds—so now let us try it. Romans, ch. 8, v. 6—“For to be carnally minded is death,” &c.—v. 7, “Because the carnal mind is enmity against God,” &c.

This shews that following after the flesh, or being carnally minded, is that enmity and death which proceeds from the corrupt mystery of iniquity. 2d Corinthians, ch. 3d, v. 7—“But if the ministration of death, written and engraven in stones, was glorious,” &c. this, with Romans, ch. 7, v. 10, “And the commandment which was ordained to life, I found to be unto death,” goes to shew that the commandment was not designed to give life, while those that did them, lived in them; possessing the temporal inheritance secured by so doing, but in reality this is the ministration of death to sin and sinners, and Paul found it so to him. Thus death appears on the part of the law, and is that enmity on the part of justice, manifesting of the carnality, which is the enmity, and death on the part of iniquity.—Iniquity is death in itself, because it separates, and is in its nature separate from God, the fountain of life. The law is death, because it is the display of just power, in inflicting punishment on the workers of iniquity. The death that justice inflicts, is the separating of the Serpent's seed from all the blessings which are common to all men, and confining them down to everlasting pain and misery, as a reward due them for their sin and rebellion against God. Thus the enmity of the law appears to terminate in the eternal death of the workers of iniquity, who die in their sins. Collosians, ch. 2d, v. 14—“Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” Here appears something like enmity, in the law standing against us, even the chosen of God, because of the serpentine nature which was in them. And if against them, there can be no doubt of its standing against the Serpent's seed, as they never was any thing but corruption. Thus the enmity of the law, which was put between the Serpent and the woman, and his seed and her seed, appears pointed in all

these passages of divine truth. But we will come to Ephesians, 2d ch. v. 15—"Having abolished in his flesh the enmity, even the law of commandments contained in the ordinances," &c. Now dont you think this fixes the business? For this is plain, that the law is the enmity as I have described, and that is abolished to the benefit of the believer in Christ, but still stands against the unbeliever.

I am apprised that the ingenious critic is watching me all this time, with an expectation that I will leave one gap down which he intends creeping out at; but stop, sir, I have my eye upon that, as well as you, and if you dont watch close, while I am putting up that gap, I shall cut you off at the knees. I am as well apprised as you are, sir, that this hand writing, and law of ordinances, belongeth to the shadow which the law had, of good things to come; and as it has met its antitype in Christ, you think it is done away. True, it is to the believer who has turned to Christ. We must now notice that the law contained three facts—moral, national or political, and ceremonial. This I have took particular notice of in my views on the Two Seeds; yet the law is no where called laws, in the plural number; and at all times, when the time of giving of the law is referred to, our minds are led to Mount Sinai, when and where the moral law was given; all of which goes to shew that the national, and ceremonial parts of the law was completely under the eye and control of the moral obligation, which was a substance, and not a shadow. And therefore it was the right and power of the moral obligation, spoken of in all these things.—And the fact is, these carnal ordinances, which was offered year by year, was this shadow which the law had; and this shadow being carnal, rendered it impossible to make the comers thereunto perfect. This, sir, instead of answering your purpose for the supporting of the Arian principle in denying the divinity of the law, and thereby endeavoring to overthrow the divinity of Jesus Christ, goes to establish both; for if the law had not have been of a divine nature, a real substance, it could not have had, or produced a shadow; and if any thing short of a divine sacrifice, could have magnified and made honorable the law, those carnal ordinances would have been sufficient. Thus it proves the divinity of the Saviour and that nothing short of a divine sacrifice could make the comers thereunto perfect. And thus instead of the book of the law spoken of in Galatians, ch. 3d, v. 10, being something separate and distinct from the moral law, or ten commandments, it is evident that it is the same moral law.—For this is the enmity, as appears in 2d Corinthians, ch. 3d, v. 7—"But if the ministration of death, written and engraven in stones," &c. This is certainly the ten commandments, which was written and engraven in tables of stones. And as we have already proven that death is the enmity, and this is the manifestation of death, the thing is plain. And in Deuteronomy, ch. 4, v. 13, they are called the ten commandments, wrote upon tables of stone. This is spoken of in a way to show all the law that was handed down by Moses on Mount Sinai, as appears in chapter 9, v. 11—"And it came to pass at the end of forty days and forty nights, that the Lord gave me two tables of stone, even the tables of the covenant"—Here the ten commands is called the covenant, and in chapter 5, v. 22d, it appears that the ten commands, and what was contained in them, were all that the Lord had delivered to Moses on the Mount. This is further evident from Leviticus, ch. 26, v. 46, and ch. 27, v. 34, for here we find that all the statutes, judgments and laws, was included. And thus the wrighting them on stones which they were to take out of Jordan, and on the posts of the doors, &c. was the test of their obedience, or practical

part of the law. And Christ can let us know that the whole law hangs on only one or two points, to be performed by man. This leads us to another nice point; for as the law is that enemy on the part of justice, and is in itself a law of prohibition; as of the nature of the law given to Adam in his holy state, which only prohibited him from action. But as, or since man has received the Serpentine nature and principle, by reason of his act, it now becomes necessary for a test of his obedience, not only to keep in view the law of prohibition, in its divine nature, but to shew the negative part of the same divine law, which is the acts and performance of duty, both to God and man, which is contained in, or called the book of the law, producing its carnal ordinances, as a shadow; and while the shadow shews Christ the great antitype, and the holy, spiritual law with its divine authority and power, stands ready to judge, and condemn, even the foolish thoughts of the heart. Thus the Serpent's seed stands justly condemned for lack of performing the just requirements of that divine law; the principle of the practical part of which he had introduced with a design to destroy the word of God. Now notice one thing that will settle this point, that is, it was not the prohibiting part of the law which the Serpent introduced the principle of, but the negative, or practical part of the law; for when we notice the law of prohibition, it implies that there is a negative, or practical part to be required; and the Serpent set men to performing the practical part, with a design of becoming as Gods, which was wicked; yet the law is not sin, but it is the strength of sin, while we are carnally sold under sin; therefore we see that the Serpent has introduced the principle of works, while the law in the practical part, is the covenant of works, which is in bondage with her children, not able to give them life, for their covenant is death, sin and iniquity, both in their father, and the principle which brought them forth. By this time it is likely the wicked critic is beginning to smile, thinking he has caught me now; but stop sir, I am apprised that I have told you before this, that the law left, nor required nothing for man to do, or perform, to make him any better, nor preserve his present standing; but sir, you should remember three facts; First—That man's nature before he received that wicked nature, was completely in accordance with the law given to him; as such, there was no performance required or needed. Second—That the principle of works being introduced, opened the way for, and gave rise to the necessity of introducing of the practical, or negative part of the law; making it binding on all those who had received the principle of works, (until they are redeemed from it) as well as those which the principle has brought forth; thus it was handed down on the Mount, founded on the positive part of the law. Third—That Adam was in an earthly paradise; and if man could keep the law to an exact point, that it could never raise him higher than the transgression took him from; and the Serpent's plan was to make them as Gods, and leave them in the earthly paradise; while God's plan was, to raise the objects of his love to a higher station, out of the reach of trial or temptation, and therefore he turns man out of the garden, lest he should take of the tree of life, and live forever, (what a glorious thing was this, as in fact partaking of that tree would equally have defeated God's purposes) opens the way by which the objects of his love is brought home to their higher station; while his enemy is justly condemned, and overthrown.

I conclude this point of conclusion by a few remarks on the 9th verse of Jude, respecting Michael and the Devil contending, and disputing about

the body of Moses. Notwithstanding the man of sin, the son of perdition, was not fully revealed, yet the mystery of iniquity was already working, and Jude was bringing to view particular manifestations of that iniquity designated in different characters or instances; and while on this subject, he makes use of the word "yet," as much as to say, besides all this, or, notwithstanding all this. Michael, the arch-angel, when contending with the Devil, (he disputed about the body of Moses), durst not bring against him a railing accusation, but saith "the Lord rebuke thee." And by the next verse we learn, that Michael and the Devil, well understood what they were about, for he here uses the word "but," and then goes on to say "these," (which refers to the characters that he was speaking of before) "speak evil of those things which they know not; but what they know naturally, as brute beasts," &c. and then goes on upon the same subject that he was on before.

This passage shews the enmity that we are contending for; with the war which has been, and is still going on between the two contending powers, as will appear from Daniel, ch. 10, vs. 13 & 21, and chapter 12, v. 1, and the 3d chapter of Zachariah, &c. while the nice point is, to know on what ground the Devil could produce such a strong colour of claim to the body of Moses, that this great angel and prince durst not bring against him a railing accusation; for if the Devil had not had a strong colour of claim to the body of Moses, the angel could justly have railed against him, for contending for that which he had no colour of claim for.—As I have already proven that Moses is spoken of as the law, or covenant of works; and that the Serpent had introduced the principle of works, we can at once see on what ground the Devil claims the body of Moses, or covenant of works; for the Devil has introduced the spirit or principle, with a design to destroy the works of God; and God handed down the perfect standard, by which the Devil is, and will be rebuked, and completely overthrown—thus the enmity is put between the Serpent and the woman, &c.

5th. From the doctrines contained in these two permanent points, together with the conclusions drawn from them, it is evident that the purpose of God is to make manifest the corruption and iniquity which properly belongs to, and is the real nature of the mystery of iniquity, the opposite to himself, as well as to make known the power and right which is contained in himself. For it is contrary to the nature and purpose of God to execute judgment upon that which is not known, as he could not be glorified thereby. And as we have already proven that the nature, right, and power of revelation, is the propriety of Deity, we can at once see how it is that the power of darkness, or mystery of iniquity, has become accountable to God, and a subject of his wrath. For notwithstanding it never received its origin from God, but exists in itself; and while it remained inactive, it was not accountable to God, although the opposite to him in its nature; yet the enmity of its own nature against God, was, and is such, that it is, and was, as prone to seek an occasion against God, as it is for water to run down stream. While it was the purpose of God to suffer that enmity to appear, and the very instant that the Serpent beguiled and corrupted the beings God had made, that instant he became a transgressor of the divine nature, or law of God, and a subject of his wrath.—Thus the way is opened by which the divine perfections of God, in truth and justice, could appear in opposition to iniquity, by the curse levied upon the Serpent and his product.

We can now see, as I have shewn in the supplement to my views on the

Two Seeds, on what principle it is that God can cast the Devil, death and Hell into the lake that burns with fire and brimstone, where the beasts and false prophets are. And now, as God is known, manifested and glorified in, by, and through his people, the members of Christ's body, the product of himself; so the Serpent is known, manifested and tormented, in, by, and through his seed, the members of his body, (the mystery Babylon) the product of himself. We can now understand what is meant by the 9th chapter of Romans, vs. 20, 21, 22, 23, & 24—St. Paul was in this chapter proving the doctrine of election, as to the spiritual heirs of glory, both amongst the Jews and Gentiles; by bringing to view the doctrine of election, as manifested in the natural birth of God's elect or chosen people. And in doing this, being apprised of the enormity of the human heart, which was charging God with injustice, upon the doctrine of election. He makes head against them in the 20th verse, by bringing to view that no man should reply against God as his maker, for making him thus. This shews the right and power of God, and the Serpentine nature which is ingrafted in the human heart against the sovereignty of God, while the 21st verse, by the similitude of the potter and the clay, shews that the vessels to honor, and to dishonor, were made of the same lump; but the vessel to dishonor, although made of the same lump, yet it was not the same vessel which was made to honor, but an other one. And as this lump was in my opinion, Adam in his created state, the vessel to dishonor could not have been made at that time, as all the works of God was very good, to the honor of its Creator, before sin had corrupted it. And this vessel to dishonor, certainly was not to the dishonor of God, the maker, but to the source or cause why it was thus made; as the 22d verse will shew the reason why this vessel to dishonor was made, and why God is sparing of the wicked, or letting the Serpent's seed live in the world.—God is willing to shew his wrath, and make his power known; this is the reason why he has raised up Pharaoh, as appears in the 17th verse.

Now my reader, stop and pause a moment. Is wrath one of the divine perfections or properties of God? If so, there would be some propriety in contending that God created the non-elect, these vessels of wrath in Adam. But if wrath be a composition of the divine properties of Deity, manifested by truth and justice against iniquity; that corruption which is the opposite to incorruption; then this wrath of God is the just resentment of his own divine perfections against that iniquity, which has corrupted and captured the objects of his love; and as such cannot take an effect upon any thing of his own image, or that which he pronounces very good; and therefore these vessels of wrath could not have been in Adam before he sinned, as it is contrary to the very nature of God to create as the product of himself, objects of his wrath and hatred; while the 23d verse, lets us know that God was rich in glory, and that he had prepared vessels of mercy to know it. And the 24th verse, informs us that it was not only amongst the Jews that these vessels of mercy had been before prepared, but also amongst the Gentiles.

I think of this brother Armenian, while we, in order fully to explain this matter, turn our attention to Jeremial, ch. 18, vs. 3 & 4—“Then I went down to the potters house, and, behold, he wrought a work on the wheels. And the vessel which he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.” This was designed to warn Israel against their iniquity, that is true; but it also shews what it is in the power of God to make them, in consequence of their sins, and thereby shews what God had done with A-

dam, because of his sinning; for God was this potter, that wrought a work on the wheels of time, or nature; and Adam was this vessel made of clay, which was marred in the hand of the potter. And as I think we dare not say that Adam was marred in the hand of his maker at the time that God pronounced all his works very good; then this vessel was not made again another vessel, until man had sinned, or become marred in the hand of the potter. Thus we understand how the vessels of wrath were made of the clay of the same lump, to the dishonor; of that iniquity by which the vessel had become marred in the hand of the potter.— For when man had sinned, God, by the power of his curse made him again another vessel, as seemed good to him to make it.

It has now to be noticed, that there was two vessels, instead of one; or two uses made of this one vessel. For St. Paul saith, that there was of the clay of the same lump one vessel unto honor, and another unto dishonour; which shews that there was two made of the same lump. Thus the purposes of God, in Adam's being the instrument of the natural existence of the members of Christ's body, was not frustrated. He yet remains the instrument for that purpose, while God makes of this same lump another vessel, which is by the power of his curse, making the man and woman, which he had made good, and the Serpent had corrupted; the instruments or medium, by and through which the Serpent's seed, or vessels of wrath are made, or brought into a natural existence. And this is evident by the use St. Paul makes of this passage, in proving the doctrine of election, both as to the natural and spiritual existence of God's chosen people, together with a similar light offered in Isaiah, chapter 45, v. 9, respecting man striving, or contending with his maker; as the clay has no right to complain against him that fashioned or formed it. By all of which we are brought to see the purposes of God, in making known the mystery of iniquity, as well as the mystery of Godliness, and the way to which the Serpent's seed are brought into action in the world, as I have more fully pointed out in my views on the Two Seeds.

The doctrine contained in this conclusion, will be better understood when we consider on what principle the declarative cause of salvation, and condemnation will appear. On this ground the Armenians are widely mistaken, and a number of Predestinarians fall short of understanding it correctly. The word of God abounds with evidences to prove that the human family is to be judged and rewarded according to their works; and that those which have done good is to be raised to the resurrection of life, and those that have done evil to the resurrection of damnation.— From this line of scripture, numbers of saints are all-but ready to conclude that there is something meritorious in their works; and at the same time unable to distinguish between the works of the law, and the works of faith. Thus, while their own experience teaches them that salvation is wholly of God, or grace, they are often brought into bondage under the covenant of works; while the lazy or ignorant Predestinarian is often lulled to sleep, under a conclusion, that as salvation is all of grace, and nothing left for him to do, and being so afraid of Armenianism, that they fail to perform the works of faith, which God has required in his word. We will now call to mind that the moving cause of salvation is the love of God; this is the cause why God gave his son to die for us; and the cause why the objects of his love is brought to love God. Jesus Christ is the meritorious cause of salvation, because he has dyed for our sins, and rose again for our justification; and it is his precious blood that cleanses us from all sin. The holy ghost is the official, or instrumental cause of

salvation, because by it, the soul is born again, and the merits of Christ's blood applied; while it works faith in the soul, applying the evidences of redemption to the poor in spirit, by which they are enabled to lay hold on the hope set before them. The works of faith is the declarative cause of salvation, because by the works of faith, we glorify God, in proving, or manifesting that faith in the Saviour and his word; which works by love, and produces obedience to his commands. While on the other hand the enmity of the Serpent is the moving cause of condemnation; for this is the cause why the heart of man is deceitful and desperately wicked, at enmity with God, and refuses salvation by grace. The meritorious cause of condemnation, is the practical part of sin, in thought, word, and deed, (for the law of God is spiritual, and takes notice of the foolish thoughts of the heart) because by it the wickedness of the heart is made manifest, for out of the heart proceedeth every wicked thing. The official cause of condemnation, is the instinct of the spirit, and power of darkness, engraven in the nature of man; because by the office of the mystery of iniquity, working in the hearts of men agreeably to its own nature, under the covenant of works; the blindness, ignorance and wickedness of mankind is still kept up, and manifested by signs and lying wonders, in order to deceive if it were possible, the very elect. The declarative cause of condemnation is the truth and just perfections of God; because by it, iniquity is manifested and punished, to the glory of God, in the deliverance of the objects of his love.

There are two interesting points to the present age, and should concern every mortal being. First—To the unconverted man, for he should know of a truth, that while he is in that unconverted state, that he is an unbeliever, in a state of condemnation; and that not because he is of the Serpent's seed, but because of his sin against God. For it is the disobedient unbeliever that God has appointed to wrath; and while men are in the love and practice of sin, they should know that they are in a state of condemnation; for this is one purpose of God in sending the gospel, that it should be a witness unto all people; and thus by rejecting of salvation by grace, the enmity of the Serpent is manifested, and the condemnation of the unbeliever sealed, and justly too, because they refuse to have the man Christ Jesus, to reign over them; and this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. Second—The believer in Christ should feel a great interest here, for by their works of faith, their faith and love, in, and to Christ, his word, cause, and people, are manifested, while they shine as lights in the world to the glory of God, and benefit of his people. If you love the Lord he has made it your duty, and high privilege, to claim a seat in his house. Follow your Saviour, and come over to the help of the Lord against the mighty, for God has appointed or elected the objects of his love, to sanctification of the spirit. Faith, and obedience, love, and good works, and so far as we possess these things, we are delivered from the powers of darkness; while we should remember, that the just is to live by faith. Yet it is by grace that we are saved. Let us now consider, that if the works of faith, is in any part the meritorious cause of salvation, then we must have that part, or we cannot be saved; for there must not be any part of that meritorious cause of justification lacking. Then what will become of our infants, that die in their infancy, or our friends that profess a hope on their death bed, or the thief on the cross; for none of these can, or has performed the works of faith; and if it be meritorious to one, all must have that merit, or else they are gone. Now take

care brother Armenian, lest while you are guilty of lying, in saying that I have preached that infants are lost, and in Hell; that you be not found holding the doctrine that would prove the destruction of infants.

I now conclude that it is grace that produces faith and obedience, and not faith that produces grace. Neither is it part grace, and part works; for it is grace that gives the heirs of glory faith, and a right to perform its works, while it is that grace that was given us in Christ before the world began, that is manifesting in the hearts of saints, the iniquity of their own hearts, and making the distinction between the Serpentine nature, and the perfections of God, which produces the christian warfare in every converted soul; while the light of divine grace is making the distinction between the Serpent's nature and work, and the nature and work of God, both within and without. We should now remember that to be converted from the covenant of works, to the covenant of grace, is as much the work of the spirit, as to be converted from practical sin, to moral performance.

6th. The principle, or works of the law, appears to be an instinct of the human heart; although the Gentiles were without the written law, yet they did by nature, the thing contained in the law, having not the law, are a law unto themselves. Which shews the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while, accusing, or else excusing one another, as appears from Rom. 2d ch. vs 14 & 15, this is the nature which is in every mans breast, instead of the work of the divine spirit, as some vainly suppose. Thus by a just understanding and fair conclusion of these two points of doctrine, we shall understand three facts manifested by the works of the law, or this conscience in every mans breast. First—The enmity and corruption of the Serpent ingrafted in the human heart, as the principle of works. Second—The purity of God's law, or covenant of works, which he has handed down, by which the corruption of the human heart, under the influence of the enmity of the Serpent, is manifested. Third—The evidence of sin and iniquity, by the guilt and fear, (not love) which appears in the sinner under the curse of the law, being conscious of his lack of performance.— Thus the spirit and principle of works, appears to be the enmity of the Serpent in the human heart, while the law of God is manifesting the iniquity and corruption thereof, which producing a knowledge of guilt, manifested by fear, as there is no fear in love. The law was never designed to lead men to love God, but being the penalty, and death to the sinner, it makes him fear and tremble, and will slay the transgressor, without shewing him the beauty that is in the Saviour; working in him nothing more than the sorrows of the world, which is death. While it is grace by the spirit, which shews the beauty of the Saviour, and works repentance unto life; it is the goodness of God that leads men to repentance, and not the fear of Hell.

7th. Christ was put to death by the power of darkness, the enmity of the Serpent, by the hands of wicked men: Yet he was delivered according to the foreknowledge, and determined council of God. By a correct understanding of these two points of doctrine, we shall see how the wicked are the sword of the Lord; and God has manifested the enmity of the Serpent, by suffering the powers of darkness, by the wicked hands of its subjects to crucify and put the Lord of glory to death. They could do nothing with him until the hour had come. Pilate could have no power but that which was given him of the Heavenly Father; while at the same time Christ could have had the assistance of more than twelve legions of

angels to his relief. Yet he submitted to the torture of wicked men, and for why? Because for that hour and purpose he had come into the world. Thus we can understand the glorious display of the two decrees of God, that by his suffering of the powers of darkness, to progress with its enmity against Christ, his son, the head and husband of his Church, and heir of all things, he not only makes manifest the power and enmity of the mystery of iniquity, but so governs and controls its progress, that he completes by its act the meritorious cause and way for the complete accomplishment of every point and part of his absolute decree, in the display of himself, and salvation of his Church, by the sacrifice of Jesus Christ.— That although he was put to death by the hands of wicked men, who were under the influence of the spirit and principle of works, the enmity of the Serpent. Yet he was the great antitype of the carnal ordinances contained in the covenant of works, which God had handed down in opposition to the principle of works, which the Serpent had ingrafted in the human heart. Thus by the blood of Christ, who, through the eternal spirit, offered himself without spot to God, purges out conscience from dead works, to serve the living God; and all the suffering of God's saints is to be accounted for in the like manner, while the same purposes is to be accomplished thereby. Perhaps you, my reader, thinks by this time that you have caught me in some mistake or other. That may be the case, and if you are under the influence of the enmity of the Serpent, you will try to cover all the truth you can with that error, but if you are taught by the spirit of God, you will change the errors to my imperfections, and give God the glory for truth; but be sure that I am wrong before you venture too far, for God will judge you for your abuse of his truth. I now recommend to you my reader, to work off this medicine with the word of God, and christian experience. Drink freely of the spirit of truth, for which apply to the God of grace, who giveth his holy spirit to him that asketh it of him.—“ All things are plain to him that hath understanding.”

I shall now pass on to take a general view of the subject in a brief way, in which I shall take some notice of the nature, progress, and present or late appearances of the enmity between the Serpent and the woman, and his seed and her seed. We know it to be a fact, that when a man has been for a long time in the dark, and then brought instantly to the light, that the light has a tendency to dazzle his eyes, so that he cannot at once discover the beauty in the objects the light makes manifest. This may be the cause why so many are startled, and alarmed, at the first view of those strange things which I am bringing to light. But it only requires a moments reflection to bring to our minds, that the line of scripture which I have taken under consideration, has for a long time, lay almost as a useless part of God's word; from which the Church of Christ has received but little or no benefit; and as it is evident that the source of perfection never produced a surplus thing, this line of divine truth means something, and I must acknowledge that I am some surprized to find men who profess to be believers in the word of God, engaged in strong opposition to my views on this subject; while, instead of correcting my errors (as they suppose) by bringing to light the true meaning of that line of truth which I have taken under consideration, they are acting the part of the deist, in trying to produce other parts of divine truth to contradict me, and that part of the word of truth, which I have found'd, my doctrine on; and are ridiculing both me, and the word of truth, together; which, instead of offering conviction to my mind, goes to establish my doctrine, in proving the enmity of the Serpent and his seed, which is yet prevailing;

thus in those latter days, some are departing from the faith; but they are left without excuse, the light is beginning to shine, while it appears to me that the whole book of God is engaged, either directly or indirectly, to the support of this doctrine, and every christian experience upon earth, is bearing testimony to the truth it contains. For the little doubting sister knows by experience, that there is an awful capturing, corrupting power, which is more than a match for her; that has, and still is, tormenting and troubling of her, while the view she has of the perfect holiness of God, convinces her, that this enmity never proceeded from God, as he tempts no man. When we understand the doctrine of the union, or relationship in Christ, to, and with his Church, it shews the beauty, excellency, and meritorious cause, and source of redemption. And that God had a purpose in creating the objects of his love, by, and for Jesus Christ, while he is the elder brother, with whom we shall, in consequence of his relationship to us, and us to him, be joint heirs with him in the kingdom of Heaven. And when we turn our attention to the mystery of iniquity, the Dragon, or Devil and his angels, we find them not the product of the divine nature of God; and that the Devil, or his angels, as invisible spirits, are not created beings; for we have no authority to believe that God ever created invisible spirits or angels, neither of the kingdom of ultimate glory, nor of the lower regions.

We are informed in divine writ, that God created the Heavens and the Earth, and all things that are therein. But what Heaven is this? Not the kingdom of ultimate glory. Now examine the first chapter of Genesis, that will tell us what Heaven it was. Examine this well, this is the key that will open into this whole mystery. Here we find that when God had created the Heaven and the Earth, that the Earth was without form, &c. and when God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament, God called the firmament Heaven.

This is the Heaven which God created, and all things that are in this firmament of Heaven, or Earth, visible and invisible, as natives thereof, God has made. But in this there is no invisible spirits nor angels, as we have any account of. Thus the angels of Heaven are natives of God's throne and kingdom, while the angels of the bottomless pit, are natives of the kingdom of darkness. And as God's little ones has angels which are not only always beholding the face of the Heavenly Father in Heaven, but are also ministering spirits, ministering unto these little ones, which are the members of Christ's body. So I conclude the Devils angels are attending the Serpent's seed. And this is the war that is going on, Michael and his angels, are fighting against the Dragon; while the Dragon and his angels are engaged for the overthrow of Christ's kingdom; and the wisdom and power which conducts and maintains this war, is received from the source to which each army has sprung and belongs, manifested here on earth, by, and through the subjects of their different kingdoms. Yet it is to be remembered, that all the power of action in the world, which the powers of darkness can have, God suffers it to be, as the right, power and nature of manifesting of the powers which do exist, belong to God; it is the pleasure and purpose of God to suffer the power of corruption to be exercised against Christ and his Church, and therefore they could have no power, except it were given them of God. Thus the wrath of men shall praise God. Wicked men wants to do wickedly, and God gives them power, by letting them act, and will punish them for their acts of sin, as he never gave them a wicked nature, and has a right to the exercise

of the power he grants, to be performed to his glory. We can now better understand what is included in the 1st chapter of Colossians, v. 16—“For by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.” Now compare this with Eph. ch. 6, v. 12—“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Now my reader consider, it is certainly wicked for man to oppose and strive against God. And if these principalities and powers that St. Paul was wrestling against, were the same principalities and powers that God had created by, and for Jesus Christ, he was certainly at war against God, and teaching his brethren to do the same. Can this be the fact? I think you say no. Well then what is the fact? I can see no other way but to acknowledge the truth. Dare we poor mortals, who have to appear at the awful bar of God, contend for a doctrine which gives God the lie, and charges him with being the author, and that by, and for the blessed Saviour, of such base, wicked, corrupt things; and even of being the source and cause of spiritual wickedness in high places. Oh! blush at such a thought, and pray to the God of grace, that the wickedness of your heart may be forgiven you. One of those passages shews to us what was created, by who, and for what. And in the 20th verse, same chapter, we are informed that the Father has, by this same Jesus Christ, by, and for whom all things were created, “Made peace through the blood of his cross, by him to reconcile all things unto himself; by Him, I say, whether they be things in Earth, or things in Heaven.” St. Paul certainly did not lie; if not, it is impossible for those things that he was at war with, to be amongst those things that were created by, and for Jesus Christ; for if so, they would certainly have been reconciled to God, and of course no war, nor wrestling against them. While the other passage brings to our view an uncreated something, which does not belong to the creation of God, made by, and for Jesus Christ, but as an enemy, with its enmity, has crept into the creation of God, in disguise, and is now contending for that which is God’s right; and as God is not disposed to give it up, a war has took place; and here we have some description of that which is contained in the mystery of iniquity. Notice it well, we find it is called principalities, and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places. All these are high characters, and when the child of God considers their enmity against them, they will, I hope, read and obey the next verse—“Wherefore take unto you the whole armour of God,” &c.

There are many more passages of divine writ on each of these points; but as a correct understanding on these two, will explain all of them, I shall pass on. The nature, progress, and present appearances of the enmity between the Serpent and the woman, and his seed and her seed, is the matter of the greatest interest to us at this time, for in consequence of that, the christian warfare is progressing, and we can be of but little benefit in a war, unless we can have some knowledge of the enemy.—When we search the words of truth, we find that from the death of Abel to the present day, it has been a scene of enmity and war. And when we candidly reflect on what the Lord has done through the progress of time, taking into view the strictness of the law, with the services rendered to it; the rise, progress, and fall of kingdoms, nations, and empires, it will

prove to us, that this enmity, or war, is not a mere fancy or noise ; but that God has been making bare his arm, in the deliverance of his people. When we duly consider on the calamities, persecutions, trials, and suffering scenes which God's saints have passed through in the different ages of the world ; with the present trials and afflictions of both body and mind which awaits all the saints of God, and then remember that there is not, nor never has been one pain, groan, nor sigh in vain, but all are designed to fill some purpose in the council of God, for his glory, and the good of his suffering children I think we shall be constrained to acknowledge that it is a truth, there is a reality in the enmity and war between the mystery of Godliness, and the mystery of iniquity ; while it will prepare our minds to suffer the will of God in this world ; and more particularly when we realize the sufferings of the loving Saviour for us, and know that there was not a groan, nor one drop of blood in vain ; but all was necessary to accomplish the redemption of his people, and destroy the works of the Devil.

As I have taken some pains to shew the nature of this enmity, I shall now proceed to shew something of the manner and progress of this enmity and war, between the powers of darkness, and the captain of our salvation, together with some of the appearances of that enmity and war.—As the Serpent has commenced this attack, captured and corrupted the objects of God's love. I shall first take notice of the enmity and weapons of warfare ingrafted in the human heart. The spirit and principle of pride and unbelief ingrafted in the human heart, upon, through, and by which the spirit and principle of works (which I have shewn to be that enmity on the part of the Serpent) are built, proceeds and appears. This being corruption as well as enmity, has armed the human heart with blindness, ignorance and ambition, all united to oppose the kingdom of God, and support infidelity, establish the honors, and kingdom of the powers of darkness. Thus armed, they venture out, rejoicing in the work of their own hands, while sporting in their own deceivableness, and with the powers, signs, and lying wonders, like the wise men of Egypt, working the miracles as near like the work of God as they can ; deceiving and being deceived, while by their idolatrous traditions, customs and habits, in connection with the former weapons, the human family in heart, becomes completely harnessed for the field of action, on the part of the Devil, to envy, hate, persecute and say all manner of evil against Christ and his Church, pursuing them even unto death, with all the malice, rage, and torturing inventions that their wicked hearts can invent.

We will now take some notice of this enmity and war, as manifested—It is now to be remembered, that in almost every case where the Lord revealed himself to, and through his people, that the Devil was engaged to do something as near like the Lord's work as he could, claiming it to be the Lord's work, and thereby intending to deceive. When the Lord sent out prophets, or preachers, the Devil would send out prophets or preachers, and when the Lord would perform signs and wonders through his subjects, the Devil would work signs and wonders through the subjects of his kingdom ; and the Lord suffered them to exercise great power, so that they could bring down fire from Heaven in the sight of men. This war is founded on, and proceeds from the principle of works ; this enmity has appeared in the kings and nations of the earth, through all the war against the Israel of God, while it often appeared in God's chosen people, when they married with the other nations of the earth, and went a whoring after other Gods, which was still another signal of the enmity and

war. Satan's kingdom, is not only a confused kingdom, but has appeared in so many different principles and forms, and through so many different kings, kingdoms, empires, dragons, beasts, heads, and horns, that it is impossible for me in this short piece to notice every particular, or even every tenth one. But it should be noticed, that the principle of works, appeared in the Pharisees and Sadducees, manifesting its enmity against Christ and his followers; and we should do well to remember that Christ warns us against the leaven of the Pharisees and Sadducees; while we should not forget that this same principle appeared in Arminius (except that he had now got the name of Jesus, somehow or other in it) when he laid the Armenians' plan, while we should notice the enmity and war which has been manifested in that plan against sovereign grace ever since. But when we come to where the man of sin is revealed, the establishment of the Pope of Rome; here we find a particular manifestation of the mystery of iniquity, the enmity and war; here is great holiness, power and authority claimed; here is where the Church is made national, instead of congregational; here is where infant baptism found its birth, designed to take away original sin, regenerate the child, and make it a member of that national Church, which they called Christ's Church; here is where the foundation is laid to change the mode of Baptism from immersion to sprinkling, or pouring; here is where education is found essential to the (which is called) gospel ministry, and salaries found for preachers, different to that St Paul was in the habit of receiving, for his was forty stripes, save one, besides shipwrecking, stoning, &c.; here is where the bare name of Christ is made to appear honorable, by the enmity of the Serpent, while merchandize is made of that which is called the gospel; and here is where an awful persecution sprung from, levied against the true Church of Christ, because she refused to submit to the change of things, and their wicked idolatry. This is the mystery, Babylon the great, the mother of harlots, and abominations of the earth; and from her has sprung all the daughters of Babylon, where the marks and names of the beasts are still found. This is the woman that sets upon the scarlet coloured beast, and the Lord is calling, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for the Lord is about to destroy her; she has exalted herself against the Lord, and drank the blood of saints, therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her.

This is that dark anti-christian delusion which has captured the world, in this gospel dispensation, and thrown its dark veil of ignorance, tradition, and superstition, in this principle of works, around the understanding of even a number of the dear saints of God, which prevents the true light of the gospel, which shines in the face of Jesus, and manifested in, and through his word, from reaching their hearts or understanding. But the Lord is still calling, come out of her my people, &c. while I am labouring to rend this dark veil, and may the God of grace assist and direct you and me.

From this dark, corrupt source has sprung a number of erroneous principles and practices, and some of them has made their appearance amongst the people called Baptists; and as I believe that same enmity, or principle of works, is that abomination spoken of by Daniel the prophet, now standing, or aiming to stand, in the holy place, or Church of Christ, I shall take notice of some few particular points, regardless of the feelings of mortals, for there is no time to be trifling with,

—44—
things now, courting smiles, or fearing frowns, when the truth, souls of men, and glory of God is at stake; and I am acting under oath to my God and fellow men, to hear the words at the Lord's mouth, and blow the trumpet in Zion, and sound the alarm in God's holy mountain, that all the inhabitants of the land may tremble, as the day of the Lord is near, nigh at hand. It is now necessary to notice that this enemy against truth, this corrupting principle of works, when it has lost its power to persecute, and force its way, it will then use the subtilty of the Serpent; appearing in the garb of the best and greatest friendship; soft, smooth language which is hard to withstand, clothing itself with the name of Jesus, and words, grace, grace; holding at the same time the dagger of death under this cloak of friendship, which will soon appear when it feels to have the power to succeed.

The first thing that I shall notice, is, that some odds of twenty years ago, the Predestinarian Baptist of Kentucky was courted by the Armenian Baptists, and finally agrees to lay down the names of distinction, and be known by the name of the United Baptists, and at the same time suffers this cunning enemy to slip into the terms of the treaty or marriage, these few words. "That the preaching that Christ tasted death for every man, should be no bar," (or words to about that amount.) Although this is Scripture language, yet I have but little doubt but that it was brought into this improper place, with about the same design, that the Devil tempted Christ with the Scripture; and the winds subtilty, and enmity of the Serpent has oftentimes visibly appeared in the Baptist Church in consequence of that unlawful marriage. This was the leaven of the Pharisees and Sadducees, which has injured the whole lump, in this western country; the enmity has got into the Church of Christ, while her enemies are them of her own household, who will compass both land and sea to make a proselyte, and when they have made him, he is two fold more the child of Hell, than they themselves. This treaty between truth and error, has opened the way through which the Devil can, and no doubt has brought a number of his ministers into the Church of Christ, appearing as ministers of righteousness; they can now preach any and every kind of doctrine, provided they have the name of Jesus in it, as tasting death for every man, and claim protection under the terms of this marriage, or union. This is the cause why we can now hear almost every kind of doctrine inculcated amongst the Baptists, and claimed as Baptist doctrine — This is the source from whence has sprung this mongrel breed, speaking half in the speech of Ashead, and cannot speak in the Jews language, but according to the language of each people, "Which say they are Jews, and are not, but are the synagogue of Satan." Here is where merchandize is made of the gospel, and saints of God; while the temple of God is made a den of thieves, a house of merchandize, and a place where the table of money changing stands. This is the time when the Church of Christ sinned, in suffering the association to rob her of her keys, which her Lord and husband had gave her, and thereby bringing her enemy into her own bosom; which has spread its dire contagion, throughout the western country, while some of the old fathers in the gospel of the state of Kentucky, as well as elsewhere, have closed the evening of life with awful sensations of sorrow, grief, and anguish of soul, in consequence of this captured and corrupted state of Zion; her walls being thrown down, while numbers of her watchmen are taken captive by the enemy, and the Church of Christ groaning and struggling under the tyranical hand of Pharaoh, king of Egypt; and numbers of the present soldiers of the

cross of Christ, are now suffering under the yoke of bondage, wherein they have again become entangled, experiencing something of that enmity which is the product of that corrupt source; while they are labouring to establish truth, and bring out the Israel of God, from their state of bondage, and relieve the Church from the energies of her bosom, by warning her against the cunning craftiness of men who lay in wait to deceive, and exposing to public view the corruption of the powers, signs, and living wonders of the mystery of iniquity; while the voice of God is demanding his people of the powers of darkness, and calling, come out of her my people, &c.

Now the facts are, God never intends to make peace with the Devil, give any quarters to the corruption of iniquity, nor enter into a treaty or compromise with the powers of darkness; for when he divides the portion with him, as the strong, he will but give him that which proceeded from him; and therefore it is extreme wickedness for the subjects of Christ's kingdom to enter into a compromise with the enemies of truth, and for which God will chastise them, as he did his nation Israel, for marrying with the rest of the nations of the earth, and going a whoring after other God's; and an Armenian in the Church of Christ, is something like the rotten rail in the farmers fence, where the bad cornfield hog is apt to creep in at; for the enmity of the Serpent against God is such, that it requires him to seek every occasion against the truth, and peace of Zion that he can; he will bring every Armenian in the Church that he can, and thus he creeps into the Church, with a great appearance of zeal and friendship; and here he is now ready to take every advantage in his power of the weak side of saints, and lead them into idolatry, patterning after the doctrines of Babylon, preparing to withstand and overthrow the truth, all under the sacred name of Christ. But let them once conclude that they have got the power in their own hands, or be like to be driven out, and how quick will the winds subtilty and enmity of the Serpent appear. The truth of these facts, have no doubt been witnessed by some parts of Kentucky, as well as Illinois, and perhaps elsewhere.

The question is now—what shall be done? I recommend, to read and obey, in a gospel sense, the 9th and 10th chapters of Ezra, and the 12th chapter of Nehemiah. The second thing that I shall notice, is the mission principle or system, which has crept in amongst the Baptists, and has formed itself into a body, claiming the title of the Baptist board, &c.—supported by its tributary streams, of its own nature, from different quarters, and of various forms and qualities. From which has sprung, and which is connected, a seminary of learning, a Theological school, with their train; and the religious tract societies, the Bible and Sunday school societies, with their train. Although these are separate institutions, yet they have originated from the same source, and claim the honors in combination together. And as no one could have any just grounds of objection to the circulation of the Bible, (when done in a proper way,) this institution is calculated to blind the eyes of the simple, and give currency to the corruption, fraud and iniquity which is contained in this principle of works, and enmity to truth, which is now manifesting itself in, by, and through these various forms, means and ways.

As the public is generally in possession of information respecting these institutions, their customs, manners and ways, it is not my design to illustrate this subject at this time; for all that is wanting to prove this to be the Armenian principle or spirit, or principle of works, and therefore is the multiplying enmity, ingrafted in the human heart by the Serpent, is,

just to impress the mind of the candid inquirer after truth, so as to lead him to trace and examine into the facts which do exist, and is manifested on this subject, through and by these institutions, and their various traits, in said matters, of facts which do exist, when rightly compared with, and by the word of God, and Church history, will be found a number of the marks of the beast, subtilty, winds, and enmity of the Serpent. Do not forget to listen to the call, come out of her my people, &c. while I pass on.

The third particular that I shall notice, is, that there is no immediate call of the divine spirit to the work of the ministry, and that the ability of, or in, the dispensation of God's word, is not by the immediate aid of the divine spirit of God. Although these ideas are not confined alone to the mission principle, yet it is evident by the method taken by the mission system, to qualify, send out, and support ministers, that they have but little dependance on the divine spirit, for aid. When we notice some of the evils that attends such ideas as these, I think that we shall have no hesitation in believing that this is the principle of works, or enmity of the Serpent. First—If the call and ability of the ministry, be not the immediate work of the divine spirit, then they must come from the source of nature, and therefore the religion of Jesus Christ is natural, and not spiritual. If so, natural men can reason themselves into the faith and religion of the gospel as pleasure. Second—If the call and ability of the ministry be not the immediate work of the divine spirit, then the former ministers who have been compelled, under a weight of mind, to venture their all, and step out in the gospel field, relying on God for divine aid, were all enthusiasts and fools; and those who are now under exercise of mind, weighted down under a sense of the worth of souls, and glory of God; viewing their own inability to engage in so great a work, are all under the spirit of delusion. Third—So far as these ideas prevail, they keep back the men who are under real exercise of mind, to embark in the gospel ministry, drowning them in confusion, laying them under violent temptations, while these self-conceited, worldly minded, truth abusers, sice hunters, who careth not for the sheep, knowing nothing of the spirituality of the gospel, are puffed up and honoured. And if those ideas could finally prevail, a corrupt ministry would prevail, turning the grace of God into lasciviousness; while the true ministers of Christ would be looked at with contempt, the Church corrupted, and truth trodden under foot. While it would then become an easy matter to take the next step, and deny the work of the divine spirit in converting the souls of men, and turning them from darkness to light; and then the enmity of the Serpent would have its full hold. Fourth and last—If the call and ability of the ministry, be not the immediate work of the divine spirit, then, as it is wicked to pray to God to do that for us which is not his work to do; or that which he has gave into our power to do for ourselves—(think of this brother Armenian, when you are praying to God to convict and convert sinners.) all the prayers which have been offered up to the Lord of the harvest, to send more labourers into the vinyard, and to be with, and enable his ministers to declare the mystery, and truths of his word, with all the dependance on, and prayers to the God of grace, by the preacher himself, for divine aid in the ministry, have been vain and wicked; while we at this time, instead of looking to, and depending on God, as a spirit, for preachers, and abilities, we must be looking, and depending elsewhere.— This would open the market for these man made, college bred preachers, who love to eat, and wear fine cloths, with a great name in the world, better than to work, and bear the cross of Christ, with the suffer-

ings, and stigmes, which is the wages of all the humble followers of the Lamb. I am apprised of the vain, wicked arguments, used for the support of these ideas; such as that these immediate calls, and aids of the divine spirit, was to the apostles only, as they were inspired men; and if there be men who have such calls and aids of the divine spirit now, they must work miracles, &c. and that their preaching should be wrote down as the inspiration of God; while the growth, and imperfections manifested in, and by the ministers of the gospel, is much harped on.

But all this trash vanishes as it were in a moment, when we come to realize of a truth, that the ministration of life, is the gospel dispensation, and the ministration of the spirit, by which God makes us able ministers of the New Testament, notwithstanding the days of miracles have ceased, yet the Holy Ghost is that comforter which is to abide with God's saints forever; and the power of working miracles was something more than that which makes men and women saints, or enables our sons and daughters to prophesy, or proclaim Jesus Christ the saviour of sinners.— And no man can say that Jesus is the Lord, but by the Holy Ghost, and the diversity of gifts, are all given by the same spirit of God; while we remember that God works as he pleases, and that although there is a growth in grace, and knowledge of Christ, yet it is the immediate aid, or teaching of the divine spirit, that produces this growth. Although much imperfection appears in the ministers of the gospel, yet all the purposes of God, accomplished through, or by those imperfect men, are under, and by the immediate aid and direction of the divine spirit. And thus, instead of these things arguing against the immediate call, or aid of the divine spirit, they go to prove, that religion is all of God, and we should be looking to him for divine aid, while all the true ministers of the gospel, knows with St. Peter, that if any man minister, that it is, or should be, with the ability which God giveth.

Thus we find that the principle of works, the enmity of the Serpent, is manifested in this way; and that this call is, still sounding, come out of her my people, &c. There are three interesting facts which now present themselves to our view. First—That the spirit and principle of works, or enmity of the Serpent, is, not only the manifestation of the enmity of the Serpent, which in its nature stands opposed to, and is seeking every advantage of Christ and his Church. But has so many different forms, ways and plans, to deceive, capture and corrupt the Church of God, (some few of which I have brought to view) that we must now be convinced, that nothing but divine power and grace, can save and deliver the Church from the corruption and enmity of the power of darkness. Second—That the power and influence of the man of sin, the anti christian delusion, is not only the product of the Serpent, the medium and way, by, and through which the enmity, corruption and power of the mystery of iniquity is maintained, and carried on in the world, to the dishonour of God, and the distress of his Church. But by the marvellous signs, powers, and lying wonders which flow therefrom, all cloathed with the apparent zeal and name of religion, is that which has, and yet does, keep so many of even the members of Christ's body, lipped up in the dark cloud of ignorance. (which is the product of the Serpent, and its corruption in itself,) chaining them down to the plans, doctrines, and traditions of men, and thereby the true meaning of God's word is hid from their understanding; while they are making lies their refuge, instead of making the munition of rocks, the place of their defence. Third—That the time is not only now at the door, when the Lord will save and deliver the objects of his

love, from the dark, bewildered, captured, corrupted, and suffering situation that they are in, under the influence and delusion of this capturing enmity of the Serpent, and completely expose, defeat, overthrow, and chain down to Hell his enemy, the powers of darkness, with all the appurtenances thereunto belonging; but that he is preparing of his Church to emerge out of her captured state, making his angels, spirits, and his ministers a flame of fire, by, and through which, the gospel shall shine seven-fold brighter. Unfolding the mystery of divine truth: bringing to light the hidden things of dishonesty: exposing to public view the heinous nature, and deformed features of the Serpent, the spirit and principle of works, the enmity, with its train, by which the glory of God will appear, in separating the precious from the vile: gathering all things out of his kingdom which offend, and them that do wickedly: pouring out his wrath upon the enemies of truth, slaying them before him, as they are now ripe to receive the rewards of their iniquity, and therefore he calls, come out of her my people, &c.

I shall now notice a fourth fact, which is equally true; that is, this enmity, the spirit and principle of works, does actually exist, before it is manifested. And every christian well knows by experience, that the clearer the light shines into their hearts, the more they discover of the corruption of this iniquity, and the stronger the struggles and exertions appears to be on the part of this enmity. From this, as well as the authority of the word of God, it is evident that the brighter and clearer the truths of God's word are brought to shine, the harder and stronger the exertions, and oppositions will appear on the part of the powers of darkness, and its subjects; while the names of the poor earthen vessels, through which this light is made to shine, will be cast out as evil, and counted as the off-scouring of all things, for the truths sake. Thus the messengers of salvation, and watchmen on the walls of Zion, should have no more expectation of meeting, with the honours and applause of this enmity, the principle of works, the religion of the Serpent and the world, than that a compromise will take place between the perfections of Jehovah, and the corruptions of iniquity. And that instead of courting the smiles, or fearing the frowns of the world; or being discouraged when they meet with trials in the discharge of their duty, by slanders, persecutions, in perils in the deep, or with false brethren, they should know that all this opposition is of the enmity of the Serpent, trials of their faith, and evidences that they are the ministers of the truth; while they should rejoice that they are counted worthy to suffer all these things for Christ's sake; remembering, that great is their reward in Heaven. And that while each tempted Lamb of Christ should know that they have something to do in this tremendous war; if you can do nothing more than to deny the work of darkness, by the evidences of love and obedience, in following Christ into the watry grave, and filling a seat in the house of God. Do this, it is a great privilege and work. And you, poor tempted ambassadors of Christ, who are struggling under awful and solemn impressions of mind, often bowed down through manifold temptation, fearing that you will dishonour the cause of God, or one day fall by the hand of Saul; often thinking, and concluding that if you could sing, pray, exhort, or preach, like such or such a one, then you could venture out into the work of the Lord. Oh, my brethren, remember that the work is all of God, and if you can but in a broken, stammering manner, publish to the world, that Jesus Christ is (not a half,) a whole, complete full Saviour, worthy to be trusted, worshipped, honoured and obeyed; recommending him to your fellow men,

and them to seek for, and trust in such a Saviour; come on, you need not be discouraged, this is a great shot against the kingdom of darkness, for the diversities of gifts by the same spirit is given to profit with all, and you are as completely filling a place in the purpose of God, as the greatest preacher in the gospel held; and although you meet with trials, you can in the name of the Lord, call, come out of her my people, &c.

Being convinced of all these facts, and being apprized that there has been, is now, and a further intention of a fraud, or frauds, practised, or being practised upon the public, and candid inquirers after truth, by a combination of different particles of this enmity, the spirit and principle of works, I now believe it my duty to endeavor to relieve the Church of Christ from her present enthralled, dark, and captured situation by reason of those errors, and warn her against the evils that are planning against her, by bringing to light, facts which have, and does yet exist in three particulars, in which this spirit and principle of works, the enmity of the Serpent, has, or is manifested, in the war against which I have been, and am now, particularly engaged, and feel for the truths and cross of Zion, a deep interest. First—The hard struggle and contest which has been between truth and error, in the contest and war respecting the principle and practice of what is called the Baptist Board of Foreign Mission. Second—The contest and war respecting my views on the Two Seeds. Third—The uniting and combining together in one general effort against the kingdom of Christ; the enmity of the Serpent manifested in those particular cases. As much has been said and done on each of these subjects, it would swell this piece to a large volume, for to give a full history of those cases; I shall therefore only take notice, in a short way, of the most particular circumstances in which the public is most particularly interested; and I pledge myself to do all the justice to these three subjects that I am capable of doing in the limits I occupy; while I hold myself accountable for every pointed statement I make on these subjects.

First—The principle and practice of what is called the Baptist Board of Foreign Mission, has been a subject of controversy for many years, in which I have been engaged; and for the purpose of shewing the iniquity of that establishment, and warn the public against the evils connected therewith, in order to defend and preserve the cause of truth, I have written and published three publications—1st entitled, A Public Address, &c. dated 1820—2d. Plain Truth, 1823, this was published by the authority of the Church of which I was a member—3d. The Authors' Defence, in 1824. In these I have noticed a number of noted marks of iniquity on the part of the supporters of the mission system. Some short time after my first publication, there was charges exhibited against me in a sister Church, on the subject of my publication by one of her own members, several months before I had knowledge of it. Now, as well as previous to this time, the enmity of the Serpent seems to appear. I now found that truth and error could not dwell peaceably together, and that I must lay down the weapons of warfare against the great prevailing evil, or become a subject of discipline. Not being willing to surrender the cause of truth, and finding that truth or error must die, in order to reclaim my brethren from that sin, and relieve the Church of Christ from that prevailing corruption, I proceeded to exhibit charges in gospel order against two brethren, who were connected with the Baptist Board of Foreign Mission, by way of a Mission society formed auxiliary to said board. The Church of which they were members, refused to take up charges against them on

that subject, inasmuch as she justified her members in the course they were pursuing. This terminated in a course of dealing; the Church of which I was a member, took up charges against her sister Church, for holding to, and justifying of her members in the support of the principles and practice of the Baptist Board of Foreign Missions; a strong struggle now ensued, the thing passes on in various forms and ways, until the subject was referred to the Churches agreeably to the provisions of the constitution of the Association; and notice this, that the whole proceedings had been conducted as the constitution had provided, although alterations had been made in the constitution during the progress of this business; but now the Churches, the proper authority, is legally called on, and at the next Association gave their voice, which appears on the face of the Minutes, thus—"The cause of Missions shall be no bar to fellowship, 2—Neuter, 1.—Justify the conduct of Maria creek Church, 2.—Cause of grief with Maria creek Church, 5." The Association being tolerably equally divided on this subject, but little attention was paid to the voice of the Churches; more warmth than order prevailed. Frequent propositions was made for a division of the Association, and as we found we could not live together, a division was agreed to on both sides, which reads as follows—"By motion, appointed a committee of five, to prescribe a division line for this Association, to wit: John Parker, Thomas Pounds, Asa Norton, Robert Elliot, and Daniel Parker, who report as follows, to wit: That the Wabash river be the line, and the Churches on either side of the river, join which side they think proper; and the Churches on the east side form themselves into an associated capacity at their pleasure, which was adopted. And on motion, as many of the Churches as think proper, will meet by delegates, at Little Flock, Curry's Prairie, on Saturday before the third Lord's day in September, 1824, and we request as many of our brethren in the ministry, in the neighbouring Associations to attend with us, as can with convenience."

This is all that the minutes knows of the division, except that in the division of the minutes, one half was to be for the Wabash District Association, and the other half for the new one to be formed on the east side of the Wabash. I did submit to this division, notwithstanding I was apprised that there was some disorder in it; having no expectation that so wicked an advantage would be taken of it as has been; (this learnt me something.) I then thought that division best, being now fully convinced that we had to part; believing that there would be more peace and harmony, for the supporters of each side to be to themselves, having no doubt but that the face of the minutes would shew the design of the separation, and that Maria creek Church was under the censure, or admonition of the Churches composing the Wabash Association, and therefore none but the friends and supporters of the principle and practice of the Baptist Board, (so called) would consider her in order, to join in with any other orderly body of people, before that difficulty was settled; while I well knew that the Churches held the right and power to correct the errors of the Association. In order to understand the enmity manifested by the false representations respecting the authority, acts and proceedings of that Association, several things has to be taken under consideration. First—Is the Association the head, ruler, and law giver of the Churches? Or is she a creature of the Churches, for their own benefit, and therefore not bound by the illegal acts of the Association? Our Constitution by which we then were governed, declared that the Association should not lord it over God's heritage, nor infringe any of the internal rights of the Churches;

while it secured the right of settling such matters by the voice of the Churches. Second.—That the Association was composed of twelve Churches, and but ten Churches noticed on the cause of grief, and one of them silent on the subject. This will answer the point of criticism which is strongly urged respecting the constitution, stating on matters of dealing, that a determination of a majority of the Churches should be final.—Here the subtilty and enmity of the Serpent appears, as the constitution failed to say, “of them that act or vote.” It is now contended, that the silent Church had determined in favor of the transgressing Church, and therefore it was a tie, and that a majority had not determined against her. This is what confused that Association, while it is evident that the silent Church had determined to say nothing on the subject, and submit to the voice of a majority of the balance of the Churches, this leaves the votes five and four. And again, this was not what should be called a distress, or cavil between two Churches; but a case of grief, a charge legally exhibited against a sister Church, while there was no charge against the aggrieved Church; yet her vote is not counted here; she is treated as though she had been a transgressor; and as there is no point of gospel discipline which sets the aggrieved member down upon a level with the transgressor, and takes from him the right of suffrage, nor gives the transgressor a right to vote in his own case, to relieve himself. It is evident that in this case the aggrieved Church had a right to her vote, and that the transgressor had not; this would make the votes stand, six and four. Thus the corruption of this plea appears, which prevented the Association from doing her duty, in carrying more fully into effect the voice of the Churches. Third.—That this division of the Association was unknown to, and without the authority of the Churches, and therefore could not be binding on them; and as such, the Churches composing the Wabash Association, still held the right to do with her transgressing sister as they believed the gospel discipline required. Fourth.—That there was no Church nor Churches dismissed in common form, for the purpose of forming this new Association; but each Church left to the freedom of their own will, continue, or join where they thought proper, which shews that the object was to divide assunder the opposers to, and friends and supporters of the principle and practice of what is called the Baptist Board of Foreign Missions; therefore no fellowship or correspondence could have been expected between the two, provided the Churches composing this new Association, should, in their formation, or by their future conduct, prove their fellowship with, and to said principle and practice.

When all these facts are duly considered, together with the fact, that this division was urged on the part of the mission advocates; and then notice the use those mission advocates have since made of that division in order to deceive the public, and capture the Church of Christ, there will need no further evidence to prove the subtilty and corruption of that enmity, the spirit and principle of works. At the formation of this new Association, elder Thomas Kennedy and myself, attended; and finding that this Maria creek Church, was claiming a right as an orderly Church, to unite in the formation of this Association, under the cloak that it had been a friendly division, and that she was legally dismissed from the Wabash Association for that purpose. In order that this fraud should not deceive the ignorant, elder Kennedy and myself, refused a seat in the council, and proceeded to inform them, that the Churches composing the Wabash Association was still claiming their vote which they had gave at the last Association respecting the cause of grief with Maria creek church, and un-

less that Church gave satisfaction, she would be reported expelled; in the next Wabash minutes, which would take place two weeks from that time, and if they received her into that Association, they would be a disorderly body, and of course no correspondence need be expected between her, and the Wabash Association. Upon this information, the members from two Churches who had thrown in their letters, called for their letters, and refused to be organized in that body. This was certainly sufficient warning against the disorder they were going into, and not only leaves them without excuse on that ground, but proves their determination to run all risks for the support and protection of the mission principle and practice. It was then stated, that the Bruceville mission society, in which they were members, had dissolved their connection with the Baptist Board of Foreign Missions. I told them, that if this be the case, it would now be an easy matter for them to give satisfaction to the Wabash Association, as that was the cause of grief, and it would be a pleasing thing to me for fellowship to be restored, and the present apparent distress in the Baptist union prevented; and if Maria creek Church would inform the Wabash Association of these facts and that the cause of grief was removed, for the sake of peace and fellowship with their brethren, I had no doubt but that the bar would be removed, and peace and fellowship abound. But I was answered privately, that they could not do this, for it was not for the sake of peace that they had done it, it was for the lack of money, which had caused them to withdraw their connection from the Board; and as soon as they were able, they should renew it again, and perhaps that might be within two years.

Thus I found that the lack of money could do more with them than the peace of Zion, and the fellowship of their brethren. The Churches composing the Wabash Association went on to claim their right, and caused these words to be spread on the face of their minutes, "Agreeably to the direction of the Churches (claiming their right to their votes in the last years minutes) Maria creek Church is published as excluded from this Association, for justifying her members in the support of the principles and practice of the Baptist Board of Foreign Missions." At this Association, the Union Association applied for correspondence, but was rejected because of their having united with Maria creek Church, which was considered in disorder; and the Wabash Association wrote her a friendly letter, informing her the reason why she could not open a correspondence with her—all this appears on the minutes.

The struggle was now depending respecting the corresponding Associations, and as truth generally depends on its own merits, it uses, nor needs but little exertion or sophistry to maintain its ground, or establish its standing, except that of giving correct information, by which iniquity shall be left without excuse. This being done, but little exertion was used on its part; while iniquity has no eye to merit, wholly depending on subtilty, falsehood and deceit, by which it may capture the innocent, much exertion was used on its part. Thus, when we met at the White river Association, in August 1825, I found the minds of that body (with but few exceptions) completely shielded against truth, and captured by the subtilty of the Serpent; light was of no use to them, because they were blinded by this iniquity. A close investigation on the subject took place, and this was the result, as appears on the face of their minutes—"From the face of the letter from Wabash Association, we discover, that that body had excluded from her fellowship, Maria creek Church, for refusing to deal with her members that were engaged in aiding the cause of missions,

therefore, after mature deliberation, we withdraw our correspondence from her.”

Here the enmity and corruption of the Serpent appears ; for there was no such information, on such broad basis in the face of the letter from the Wabash Association, neither had that Church ever been dealt with upon such a charge. The face of the letter from the Wabash Association informed them, that she had excluded Maria creek Church for justifying her members in the support of the principle and practice of the Baptist Board of Foreign missions ; not merely for aiding the cause of missions, but for the supporting of the principle and practice of the board ; this was the cause of grief. Some, perhaps, will think it a very daring attempt in me, to charge that respectable body with such corruption. Very true, but I think it a much more daring attempt in that body, to be guilty of the iniquity ; and I perhaps should not make so free, had I not have been present, and warned them of the error of their record. But I being present, after that body had agreed to withdraw her correspondence, and the Clerk asked for instructions how to make out the records, I informed them that the Wabash letter contained the proper words for them to use in their minutes, as the cause why the Churches composing the Wabash Association had excluded Maria creek Church, and requested them to use the very same words, as that would be giving the public legal and correct information on that subject. And when I found that they were about to use the words which now appears in their minutes, being well apprized of the object, I did positively object to them words being the record ; notifying them as often as twice, in the presence of that congregation, as calling on that congregation to bear witness, that if them words appeared in the face of their minutes, as the records of that Association on that subject, that I should consider myself fully authorized to contradict that record, and inform the public that it was false, or incorrect, as no such words appeared in the face of the letter from the Wabash Association. But truth could not stop the progress of iniquity at that time ; it did not answer the present designed purpose, which evidently was for to cover their former iniquity and falsehood, by which the saints of God were then captured, and that success on the part of iniquity gained ; as well as to secure success to the further plans and designs of this principle of works ; the enmity which was then laid in the depth of iniquity, by preventing the public from coming to a correct understanding of the cause of grief with Maria creek Church, and the real cause of her exclusion ; and still making them believe that she had been excluded for suffering her members to give an Indian a Bible, a shirt, or something to the relief of them poor miserable beings ; and therefore prejudice the public mind against the Wabash Association, as a wicked, hard hearted set of people, opposed to acts of clarity, and the relief of the needy.

My authority for making this statement is this : I was informed by a number of respectable brethren in that section of country, that these things had been industriously circulated, and generally believed to be facts, through the bounds of that Association ; and I heard it myself stated on the floor of the meeting house, with great appearance of zeal, in an affecting lamentable tale about the charitable, God fearing women, who after toiling with their little children until bed-time, then going upon their knees, huddling them to bed, and setting up late, spinning and labouring to get a shirt, a coat, or some little something for the relief of them poor beings, and then must be dealt with and excluded for it. Oh ! what a wicked thing is this ; while I did know that the very man who was

making them remarks, with several others, who ground their arguments on similar basis, did at that time know better, for they had been told in words and in print, as pointedly to the reverse, as words could be uttered. Thus we see the use of the words, "aiding the cause of missions," instead of supporting the principles and practice of the Baptist Board of Foreign missions. This iniquity could be covered by them words, but could not by the others, when correctly understood. Had that Association been clear of bias from that corrupt source, and fairly understood the facts, I have no doubt but that the thing would have been different.

Thus this erroneous act of that Association, was more owing to the subtlety, corruption and enmity of the Serpent, imposing itself upon the honest, or innocent ignorance of that body, through the instrumentality of a few individuals, than the wicked design of them as a body. Some of them are still bowed down in this hard bondage: Shall this iniquity, corruption and enmity always prevail? I think not; for the Lord is still calling. come out of her my people, &c.

And when we met at the Little Pigeon Association, in September, 1825, we found them people prepared to receive correct information, and after a fair investigation of the matter, it appeared as if the voice of that people would go in favor of the Wabash Association; this being the case, as the last shift on the part of the Union Association, elders Samuel Anderson and Abner Davis, who bore her letter praying for correspondence with that Association, informed that body pointedly, that Union Association was not in correspondence with the Board of Missions, and that the members of the Churches composing the Union Association, who had been connected with the Baptist Board of Foreign Missions, by way of an auxiliary society, had actually dissolved their connection with that Board; and now as the cause of grief which the Churches composing the Wabash Association had against Maria creek Church was removed, they could not see what bar was now in the way, and they did hope, that peace and union would take place. When hearing these statements made to that body with such appearance of candour, notwithstanding I had my fears that it was the subtlety of the Serpent, yet the way now seeming so easy by which peace could be restored to Zion, a gleam of hope sprung up, that perhaps there was a reality in the apparent candour, and the desirable object would be accomplished. I then informed them brethren, in the presence of that Association, that if Maria creek Church, or the Union Association, would inform the Wabash Association of these facts, officially, I had no doubt but that peace and union would take place, and at least my best endeavours would be engaged for peace upon them terms.

The Association now viewing such flattering prospects of peace, laid over the decision of the question until her next session, completely with my own approbation, under the same prospect of the thing being settled. Elder J. H. L. Mourman, a correspondent from the Goshen Association, Kentucky, being present, and feeling such interest for peace to take place, and truth and justice to prevail, and that every thing should stand fair and plain at the next meeting of the Little Pigeon Association; he took it upon himself to enjoin on elder Anderson to use his influence at the next meeting of the Union Association, for to inform the Wabash Association, officially, of the facts which he had stated to Little Pigeon Association, to which elder Anderson agreed, and pointedly promised to do; and lest some mistake should take place at the next session of the Little Pigeon Association, and he himself not be present to correct it, elder Mourman called on elder Harper who was the then Moderator of that Association,

took him to elder Anderson, and then elder Anderson renewed his pledge or promise to do that very thing. I have the certainty of this fact from the mouths of elders Mourman and Harper.

When we met at the Blue river Association in September 1825, I found the thing completely arranged; they had dropped their correspondence with the Wabash Association the year before on account of inconvenience in corresponding, but had failed to inform the Wabash Association of that fact, and now refuses to receive a correspondent from her, as a corresponding Association, and thereby makes the way easy for the Union Association to get in; but when the dark cloud of corruption was about to be driven away by investigation, the thing was made easy by about the same remarks that had been made to the Little Pigeon Association, with the same prospect of peace. Here I acknowledge myself some deceived, but not very much, as I had seen so much before. In the course of the same week, while on our way to the Union Association, elder Anderson took an opportunity to observe to me, that it was probable from what had been passed, or said, that I expected some attempt made on the part of the Union Association, to give the Wabash Association, that official information which was believed would reconcile her; he stated, that such an attempt might probably be made, but if it should be, I need not think strange to find him opposed to it, at least so far as to vote against it; for there was certain reasons why he could not support such an act, but failed to state what them reasons were. But I think on the same day, I came to a knowledge of the reasons, for brother Joseph Chambers, one of the men that the charge was first exhibited against in Maria creek Church; informed me, that although these things were facts, and it appeared an easy matter for the Union Association, or Maria creek Church to inform the Wabash Association of them, yet they could not do it, neither could they do any thing else, no odds what it might be, if the Wabash Association were willing to acknowledge a satisfaction on it; because, let it be what it would (said he) that we would do, and the Wabash Association acknowledge a satisfaction thereon, it would shew that they had in some degree relinquished the mission principles, and thereby weaken that cause, and therefore they could not do it, and elder Anderson has made about the same statement to others. I now thought that I understood the whole plan; which was to keep up the credit of the mission principles in securing themselves in the Baptist union, by blinding the public mind with one thing, while their real intention was another. I attended the Union Association, but no attempt was made to inform the Wabash Association of those facts upon which the prospect of peace rested. But I was still more surprised (for that was too bare-faced) when I heard elder Anderson state to that Association, that notwithstanding their corresponding letter was not received by the Little Pigeon Association, yet the bearers thereof were kindly received by that body, and invited to a seat with them, (this I know to be incorrect) as such, he recommended to the Association to invite the bearer of the friendly letter from that Association to a seat with them, which they did, and he accepted of it, as their minutes will shew.

These are all facts, and when you, my reader, compare the different facts together, you can judge of them as you think proper. And should you find the principle of works, the enmity and corruption of the Serpent, here capturing and corrupting the Church of Christ, remember that God calls, come out of her my people, &c.

When we met at the Salem Association, in September 1825, a majority

of that body was either by their own mission principles, or so deceived by those lying wonders, that they were not only prepared to withstand the weight of truth, but really manifested a disposition to claim the right of discipline for the Churches composing the Wabash Association, by charging them with excluding Maria creek Church, unjustly; and yet failing to say, or even attempting to shew wherein, while the charge stood fare, and no complaint of a violation of Church discipline; while it is to be remembered in all this, that these Associations still represent themselves as being opposed to the principles and practice of the Baptist Board of Foreign Missions, the very thing for which the Wabash Association had excluded Maria creek Church, and yet can fellowship that Church, at the expense of gospel discipline, and the fellowship of those who oppose that thing which they say they themselves do. The Wabash Association, tho' weak and persecuted, yet felt it her duty to maintain her stand against the progress of this serpentine corruption and enmity, trusting to the Lord to bring his saints to his own help against the mighty, and inserts the following in her minutes of October 1825, "Agreed that whereas, the Churches composing the Wabash Association, having determined that the supporting of the principles and practice of what is called the Baptist Board of Foreign Missions, is a deviation from the Baptist faith, as well as the true order of the gospel of Christ, and as such, feel it a duty to make it a bar to fellowship. *Resolved therfore*, That as Maria creek Church has been excluded by an act of the Churches composing this body, for holding to, and justifying the principles and practice of said Board, and failing to give satisfaction to their aggrieved brethren: *And whereas*, The Union Association has, regardless of the fellowship of their brethren, as well as the order of the gospel discipline, in the face of all these facts, received said Church into their body; that we now write to the White river, Blue river, and Salem Associations, and inform them, that as they have opened a correspondence with said Union Association, to the support of their disorder, as well as the Mission system; that under these circumstances our Church fellowship and correspondence, both directly and indirectly are now dissolved."

When we met at the Little Pigeon Association, in September 1826, I found that they were captured by the same spirit and principle of the enemy; they had no doubt been listening, and giving credit to the subtle tales of the Serpent. My reasons for saying this are, that although elder Harper had told me, after he learned that the Union Association had failed to make the attempt to bring about a reconciliation, and elder Anderson had not done as he had promised; that his rule was, that when there was a dispute amongst brethren, to say but little, until he found out where the wrong, or corruption was. And (said he) they need not come to us for correspondence, (this he told me at the Salem Association, in September 1825) yet when he is now called on to give information respecting the terms of peace, proposed and agreed to, as before described, with the use that elder Mourman had for him, when he had prepared him as a witness to that Association, respecting the promise made by elder Anderson, he did not seem to know so much about it as he did when he related it to me before; and he failed to say any thing about elder Mourman taking him to elder Anderson to receive the pledge, until he was pointedly asked if it were not so? He then admitted in a low tone of voice, that it was so. In the next place, I was challenged by elder Charles Polke, to know the reason why the Wabash Association could not take the words of those individuals respecting the members of the Churches composing the Union

Association, dissolving their connection with the Baptist Board of Foreign Missions, as well as the official information? I then begged for but a few minutes to answer the question in, and it was refused me; and I think they will not attempt to say that I had been troublesome or insulting to that Association. This looked to me like foul play, to suffer me to be challenged, and yet forbid me to answer. I think there was something like subtilty and enmity of the Serpent here, and was afraid that truth would point it out; and agreeably to its nature, as it now had the power, thought it best to keep it. Thus, by the craft of a few individuals, the Association became confus'd, so that when the question was taken on the reception of the Union Association, she had a majority of the active voters, yet she had but few votes, for I am very confident that there was a majority of that Association inactive at that time.

I shall now take the liberty to answer that question, as to my part; the reason why the information of individuals will not on that subject, satisfy the Wabash Association, as well as official information First—By the conduct of those individuals on that subject, our confidence is not only lost in them, but we are convinced that the reason why they refuse to give the official information, is from a wicked design, and therefore an advantage is sought for, in order to keep up the credit and principles of the Board of Missions. Second—It was record charges that stood against them, and good order required record information to justify the Wabash Association in publishing to the world that she had received satisfaction. How long shall this iniquity prevail, in capturing and corrupting of God's dear saints? While the Lord is still calling, come out of her my people, &c.

I am apprised that but few, if any of these Associations, have a direct correspondence with that Board, and that this is made use of, for to deceive, in order to preserve the credit of the Board, and their own standing. They can now argue, that they have nothing to do with that Board, in no way, and this great noise that the Wabash Association is making about the correspondence on that subject, is only a contrary whim of Parker, and he is a troublesome fellow at best; always at some of his devilment, (this has been said by some of them) it is not worth while to pay any attention to him; if we do, we shall always be in trouble. But this is the subtilty of the Serpent, to keep the door open to receive in amongst them the Missionary preachers principles and doctrines. They are called Baptists, smart men, and something new, no odds what they preach, some body praises them, and the weak saint, though he is bowed down on account of it, cant venture to attack so great a man, with his fame and protectors. Thus we see the cunning arts of that old Serpent in courting the Church, and forcing his way, to carry his points, in establishing his enmity and corruption, but the Lord is still calling, come out of her my people, &c. The Wabash Association has obeyed this call, and will not expose her virtue, to be courted in any such a way. And although numbers are engaged in making the public believe that Parker is dead, a hundred men cannot save him, he is gone, these are his dying struggles, &c.—yet I wish them to know, that I glory in such a death; for “God forbid that I should glory save in the cross of our Lord Jesus Christ,” &c. and I verily believe, that if I am “dead, my life is hid with Christ in God,” &c. and if my religion is mixed with the honours of this world, or I seek to please men, I am not the servant of Christ. I sometimes feel willing to fill up my small portion that is behind of the sufferings of Christ, in my flesh, for his body's sake, that is the Church. I have been at some loss to know

which hated me the worst, the Devil, the Armenian, or the Missionary ; but as they are so near one, as to their religion, I need not trouble myself much about that, more than to do the professed Armenians justice, by saying, that in this case, they have been most moderate of any, yet, I trust that they will be disappointed in their pleasing prospects of the overthrow of the Baptist Church, for God will save his people, and cause the walls of Zion to be rebuilt. It is not the professed Armenian that is making the fuss now ; no, it is the mongrel breed that is speaking, half in the speech of Ashdad, see Nehemiah, chapter 13, v. 24, which say they are Jews, and are not, but do lie. Revelations, ch. 3, v. 9 this is the sort that is raising the great noise, they are like to be stripped to their shame, and driven out of the Lord's house ; for the Lord has still preserved " a few names in Sardis, which have not defiled their garments. And (saith he) they shall walk with me in white, for they are worthy." Rev. ch. 3d, v. 4. Here is encouragement for the soldiers of the cross. For him that overcometh will I make a pillar in the temple of my God, saith he that is holy, he that is true, he that hath the key of David, &c. &c. vs. 7 and 12.

Some are hinting, and if it were not too barefaced, would try to press the belief that I am aiming to lead off, and become a head of a sect or party ; but it is too well known that I have contended for many years, that there is but one true gospel Church ; and that I have been engaged in proving who is that true Church ; endeavouring to establish her in that which she really is, and guard her against those instruments of iniquity that was seeking her virtue ; and now my object is, by the plain truth of God's word, for to make the pointed distinction between the true Church and those who say they are Baptists, but are not. Let them relinquish their pretensions to the Baptist faith, or come out open and plain on the gospel doctrine, or else hold their peace ; for there is now no compromise to be made, nor fellowship to be had, between righteousness and unrighteousness ; nor communion between light and darkness ; neither any concord between Christ and Belial ; for God has decreed the separation between the precious and the vile ; and I believe the time is near at hand.— And though the Church may appear small, weak and contemptible, yet she is the beloved of Christ, her husband, and he will provide for her. Some say that war is my delight ; in this they are mistaken. It is true, that I had rather have war when it comes for nothing, than peace, when it costs too much. I can truly say with the Psalmist David, " I am for peace, but when I speak, they are for war."

The spirit and principle of works, manifested in the Mission system, appears to be seeking every opportunity against the Church of Christ, in its power, for at Eeel river Association, in August 1826, notwithstanding that Association in the formation of her constitution guarded against this iniquity, denying any fellowship or correspondence with it ; yet from what I learn, by its false representations, and subtle intrigues, it so operated upon the passions of that Association as to prevail with her to write to the White river Association, informing her the reasons why she could not open a correspondence with her. This was no doubt designed as an entering wedge, by which the peace of that body would be broke, her constitution changed, and a correspondence opened with the mission iniquity ; or otherwise to reproach that Association for her simplicity and weakness, being a young Association, for to inform an old Association the reasons why she could not correspond with her, when the old one had not solicited a correspondence.

At the Little Wabash Association, in October 1826, I discovered that

the subtilty of the Serpent had been very active in prevailing with the Churches to brake down the wall made in the constitution of that Association against the mission enmity; and if it had have succeeded, them Churches would soon have found themselves much exposed to the cunning craftiness of men that lay in wait to deceive. The thing is yet before the Churches of that Association, but I think they are beginning to get their eyes opened so as to discover the corrupt design, and the benefit of a strong guard in the time of danger. The Illinois and Sangamoy Associations, with all those who have taken their stand against the iniquity manifested in this Mission system, may expect that whenever that enmity loses hope of success by its serpentine subtilty, to meet with persecutions, by way of reproaches and signiv, and thereby share their fate with the Wabash Association. Thus, in the contest and war respecting the Mission system, God has manifested that Mission spirit and principle to be of the same nature as the spirit and principle of works, the enmity and corruption ingrafted in the human heart, while he is calling. come out of her my people, &c.

2d. The contest and war respecting my views on the Two Seeds; in this I shall be short and plain. When I wrote my views on the Two Seeds, I had no idea of its producing any difficulty or distress with the real Baptist, yet I was apprized that the Armenian principles were at war with the doctrine contained therein. In a very short time elder Thomas Kennedy, manifested a violent opposition to the doctrine contained in my views. We had several interviews together on the subject; he agreed as to the doctrine, but differed with me as to my manner of expressions.—The Church took the pamphlet under advisement, in order to ascertain if there be any erroneous points of doctrine discovered in it. I wrote the supplement to my views, believing at that time from the statements made by elder Kennedy to me, that it would relieve his mind, and give the public a more correct understanding of the doctrines contained in my views on the Two Seeds; but instead of this relieving his mind, he changes his opinion as to the doctrine on which we had agreed. The thing progressed on for some time, I still believing the opposition to be from candid and pure motives, felt to use but little exertions on the subject, but to submit to whatever the Church might say or do, although I knew that as a number of her members were young, and that it could not be expected for babes in Christ, to be men and women in Zion, capable of judging such deep or mysterious points of doctrine. I just informed the Church, that as I wrote my own views on that subject, without the least design of making them binding on the Church, and believing them consistent with the word of God, and the Baptist faith, as well as deep and mysterious, I did not wish the Church to give a vote in favor of them, but to let the doctrine stand or fall on its own merits. At length I became convinced that it was not only myself, and my views on the Two Seeds that was designed to be overthrown; but that the fundamental doctrine of the gospel, and faith of the Church was one main object with the opposers of my views on the Two Seeds. When I found this to be the case, I felt that if God would give me grace to bear up, I would rather choose to come to the stake, than give up the cause of truth. My reasons for believing this fact, is, that I found elder Kennedy pointedly opposed to the doctrine of the union between Christ and his Church, in the way I preached it. He told me, that he believed my errors in my views on the Two Seeds, had originated from my incorrect ideas on that point of doctrine; and elder Brice Fields, lately from Kentucky, who was taking a very active part

by way of giving council, in the opposition to my views on the Two Seeds, stood pointedly opposed to this doctrine of the union; while several of the laity were manifesting their opposition to that doctrine, and not one of them appeared in favor of it. These facts, with the general course of conduct pursued by these opponents, I believe fully convinced, not only myself, but every sound Baptist, that had a correct knowledge of the facts, that they were more friendly to the Armenian system, than they were to the Predestinarian; and they pointedly objected against the Church coming to a correct understanding of what she considered was contained in the third article of her faith, which reads—“We believe Christ Jesus was set up from everlasting, as the Saviour of his Church, and in consequence of his union thereunto as the head, his righteous life, death, resurrection and ascension, were the means whereby his Church is reconciled to God.” When the subject came to be investigated, there was ten votes found against (as they said) my views on the Two Seeds, as the object was to find objectors to the doctrine, and not advocates for it, and as I did not require a vote in favor of it, the balance of the Church was silent on the subject, which consisted of 15 or 16 members present; the whole Church was composed of about 48 members. I now considered, that as this case, according to our discipline, was to be decided by a majority, and as no search was made for the justification of the doctrine, that there was now a majority of at least five, that found no objections to the doctrine, and therefore the thing should now stop; but they called on me to retract. I now found that death was decreed. The vote against my views, I knew would not hurt the truth; and if the doctrine was not truth, the sooner it was detected and overthrown the better. But being convinced of the object; and from the course which had been pursued, I saw no way by which the true faith of the Church could be preserved, and me submit to that call. Agreeably to the way the thing was conducted, if I submitted to this call, I might also give up my credentials, for I could not preach.— If I did not submit, I knew that I must become a subject of discipline, while I did believe in my very soul, that if I did submit to that call, or for truth to fall with myself, while both the discipline and faith of the Church gave me the right of power, to preserve the Church, with her faith, and defend the main pillar of the gospel, that I should be guilty of denying Christ, proving a traitor to the gospel, and surrendering all to the mystery of iniquity. Thus, when all the intreaties and propositions failed, I was compelled in the close of my reply to this call on me to recant, for to set forth the principles on which I claimed the constitution, and discipline of the Church, as the right of myself, and those who still remained with me, upon the faith and discipline of the Church; and proceeded by motion and second, that as the Church felt herself aggrieved with the conduct of some of her members, in consequence of the course they had pursued in their opposition to my views on the Two Seeds, to take up charges against said members.

1st For opposing my views on the Two Seeds, with a design to overthrow the doctrines in the third article of the faith of this Church.

2d For their improper course and conduct in their opposition to my views, and for the violating of the eleventh rule of the decorum of this Church.

The Moderator being one of those members, he forbid my reading of the charges, and positively refused to take the voice of the Church on the motion then before her; upon which I proceeded to claim the constitution and discipline of the Church, and made a demand of the Church book

and meeting house, both of them being in possession of my opponents, and they refusing to give them up, myself, with those who felt themselves aggrieved with those brethren on account of their principles and conduct, retired to where we could, and did proceed on, in, and with our business. Thus the separation took place in September 1826 and each party prepared for the Association, where we met the 30th day of that month; and although the constitution secured the right of deciding such difficulties to the Churches, yet it also secured each Church to the right of a seat in the Association, therefore the Association in compliance with her duty, had to give the seat to that party which she thought was entitled to it— This she did, and referred the matter to the Churches for final decision. —By this time the opposition became very violent, and the enmity of the Serpent appeared in more forms than I have room to notice in their particulars.

I shall now proceed to the 3d, which is, the uniting and combining together in one general effort, against the Church, or kingdom of Christ, the enmity of the Serpent manifested in these particular cases. It is now to be noticed, that I charge both the Mission spirit and principle, and the spirit and principle which have raised this opposition to my views on the Two Seeds, of being of the spirit and principle of works, and therefore is the enmity of the Serpent, manifested against the gospel and Church of Christ; and I shall occasionally take notice of evidences to prove this fact, as I pass on through this subject. The facts already brought to light is sufficient to prove the enmity on the part of the Mission system, and elder Kennedy stood with me in part, through the Mission war, but when the split took place between him and me, he not only made elder Fields one of his chief counsellors, who acknowledged himself a Missionary in heart, but went to the Union Association in September 1826, in order to get council how to proceed in the case between him and me, or on the division of Lamot Church, not only from the members of that Association, but also from her corresponding members; and the advice he received, was, for to give a public invitation to the ministers to visit Lamot Church, and this he did; these facts we have from his own mouth, but no further as to the council he got. Agreeably to council and invitation, elder Samuel Anderson attended at the next meeting of what them brethren called Lamot Church; elder Kennedy invited him to conclude meeting on Saturday, and he preached on Sunday. Now when it is remembered that elder Anderson is a preacher belonging to this same Maria creek Church, which is excluded by the act of the Churches composing the Wabash Association, and she being received into the Union Association, is the cause why the Wabash Association rejects a correspondence, not only with that body, but also all those in correspondence with her. We can well understand elder Kennedy's object in applying to that source for council, as well as the reason why he received the council he did; while it proves the combination of these two sources, uniting their efforts against me, the Wabash Association, and the true order and gospel of Christ. This act of elder Kennedy, and his party of Lamot Church, (as so called) is, of itself, sufficient cause of grief, that, without a reconciliation, to exclude them. I am apprised, that elder Kennedy makes a pretext of elder Anderson being invited to preach at the Gladly fork Church some time past, as an excuse for this conduct of his. But this will do him but little good, when the fact is known, that he was one of the chief councillors which caused that Church to err in that case; for this is making a pretext of one error, to justify a far greater. From the general conduct of that par-

ty, with some plain hints dropped from them. There remains no doubt but that their design is to unite with the Union Association, notwithstanding that body is in disorder, and some of her members seem disposed to do any, and every thing, to support that disorder. Yet I think there is too much virtue in that Association for to meet their views, and accept of their disorder.

When we met at our Association in 1826, (the time before named) the opposers to my views on the Two Seeds, and the Missionary advocates, appeared to be in full council together; and as I am apprised that a particular advantage is sought against the Wabash Association, and many false statements and representations are made respecting the conduct of that Association, I shall be very particular in stating facts precisely as they took place. As I was now fully apprized that I had to withstand all the wisdom, art, intrigue, and power of both the opposers of my views, and the Mission advocates; and that the destruction of myself, and the Wabash Association was the object; while the opposite part of Lamot Church did not value their life very high in the Wabash Association, as they could live in the Union Association, (if they could get there) where they knew that I could not live, and therefore were willing to die, provide they could kill me by their death. I did believe it to be my duty to defeat all their designs, by claiming and exercising the exact right and power which was my right and duty to do in that Association. This is the cause why I took the stand, and pursued the course I did at that Association, and had I have done otherwise, iniquity would have got the advantage, and I should have been guilty. The discipline of the Wabash Association, continues the Moderator and Clerk in office until the next Association is organized; and should either of them be absent at the meeting of the next Association, the one present is to fill the vacancy by nomination; if both be absent, the oldest preacher of the body present is to take the place of Moderator, and call on some one to serve as Clerk, until the Association is organized. I was now Moderator, and elder Kennedy, Clerk, by the former appointment. The right and power to keep order, now devolved on me; if I suffer disorder imposed on that Association, I am guilty. I did believe elder Kennedy disqualified to act as Clerk. He had a letter from his party, and mine from mine; both cannot have a seat in the Association; the thing cannot live still until the Association is organized, because the reading of the letters from both parties will rouse it; if I let it alone until that time, I give an advantage by neglect of duty; if I give up my right, and suffer some one to take my place, it equally meets the wishes of the combined forces of my enemies, as it would be a kind of acknowledgment, that I was wrong, (when I was confident I was not) and lay me dead, or still, for one year, until I should be relieved by the Churches.

Now who can blame me, when, with all these facts before my eyes, for to claim my right, not give back one inch, take my positive stand, defeat those wicked designs, and attend to the thing exactly in its proper place, as the minutes will shew I did, which reads—“Minutes of the Wabash District Association, convened at Turman’s creek meeting house, Sullivan county, Indiana, on the 30th of September, 1826. The introductory Sermon was delivered by elder Richard M. Newport, from Matthew, 5th chapter, 20th v. “For I say unto you,” &c.

“1st. The former Moderator informed the members who were to compose the present Association, that in his opinion the former Clerk was disqualified to act as Clerk, and that he should, in compliance with his duty,

to the rules of this Association, proceed to fill that vacancy, by appointing Asa Norton, Clerk, until the Association was organized. Upon which the former Clerk positively claimed his right as Clerk, and stated, that he considered the former Moderator disqualified to act. Upon which a question was taken, and the members who were to compose the Association decided by vote in favor of the former Moderator, and against the former Clerk, and confirmed the nomination of Asa Norton, to fill said vacancy."

We then proceeded to the reading of the letters, when the Lamot letter was called for, I handed it in; and about the close of the reading of the letters, one of the opposite members of Lamot Church, informed us that he held a letter from what he considered Lamot Church, and that if the Association would agree to take up and investigate the subject, he would hand in the letter. I informed him that we had no rule for receiving Church letters upon such conditions; that if he had a letter from that Church, and saw proper to hand it in, we were ready to receive it; but he failed to do so. I was again appointed Moderator at the organizing of the Association, after which another application was made for an investigation of the subject; the plea on their part had been, and still was, that it was inconsistent for the Association to give a vote in my favor when she had not investigated the subject. The reply on my part to that plea, was, that as the right of decision belonged to the Churches, and not to the Association, it was a violation of the principles of our union, for the Association to enter into a full investigation, as though she held the right and power to decide; and as a majority of the Association had been eye witnesses to, in and about the whole of the proceeding, that no investigation could inform them any thing, and therefore the Association was prepared to do what her constitution required, in securing the seat of Lamot Church to her at that time, and I was willing on my part to risk my seat on the present information of the Association, rather than she should violate order. The Association refused to investigate the matter any further, and they still refused to hand in their letter; after we had gone through that day's business, they made another application for investigation, and reflected on me for the absolute stand that I had taken, and because I had not either suffered elder Kennedy to have acted as Clerk, or gave up my seat as Moderator (either of which would have answered their purposes, as the Association denied holding the right or power) until the Association had been organized. I let them know that desperate cases required desperate remedies, and I well knew their source of council, and that I thought I well understood their plans and object for the destruction of the Wabash Association, and therefore felt it my duty to maintain my pointed stand against their designs. Through the course of the investigation on this subject, it had been frequently, publicly and pointedly stated without hesitation or reserve, that they had it in their power, and could, if they were permitted to do it, so clearly prove to that Association, that they held the right of Lamot Church, that they could leave every mind without a hesitating doubt on that subject; and if this was done, there would be no need of referring the matter to the Churches, as there would be no difficulty in the Association; while on this they urged the propriety and necessity of an investigation in the Association. When hearing this so often and pointedly stated, fully believing at the same time that they did know better, (as they did know that a majority of the Association could learn nothing by investigation) and that the main object was to leave a false impression on the public mind, and disgrace the Association by ma-

king the public believe that they were so anxious for, and would be so safe by an investigation, and that I knew it, and therefore was afraid of it— Under this consideration I did believe that of two evils, the lesser was it chosen good; I recommended to the Association for this cause, to open the door for a full investigation of the whole matter. As both parties now seemed willing, the Association proceeded to do so. The opposite party now refuses to give up their letter, or investigate the matter, unless the Association would rescind what she had done respecting my right as Moderator; stating, that I would have an undue advantage over them, as I had a seat, and they had not. I then let them know that I would have no advantage of them, I would leave my seat as Moderator, and the Association might fill it as she pleased during the time of investigation; myself, and the members with me from Lamot, would step right back on a level with them, none of us should vote on the case, and each one should have full privilege in investigating the matter. The Association at length let them know that they were ready to receive their letter, and if they handed it to them, they should do with it as they thought proper. They handed in the letter on them terms; the minutes on that subject, Item, 8th. "A letter being presented, the bearers of which claiming themselves to be the bearers of the Lamot Church letter to the Association, which subject was referred to the committee of arrangement.

"9th. Adjourned until Monday morning, 9 o'clock.

"Monday, October 2d, met according to adjournment, and after prayer, proceeded to business. 1st. Received the report of the committee of arrangement, and discharged said committee

"2d. Appointed brother Joseph Thompson, Moderator, during the present investigation of the business of Lamot Church

"3d. On motion, the Association recognizes the vote given by the members of this Association, on Saturday previous to their organization, relative to the Moderator and Clerk.

"4th. The complaining part of Lamot Church requested to withdraw their letter, and refused any further investigation of the subject. And on motion and second, the liberty to withdraw their letter was granted, and as there appears a difficulty existing between two parties in Lamot Church, each claiming themselves to be the Church; and as we think this matter belongs to the Churches to decide, we refer the same to them, requesting Lamot Church to furnish the Churches with a copy of their records on that subject, together with the evidences relative therunto, in order that the Churches may by their votes, decide on which is Lamot Church, as our constitution has provided,

"5th. Upon which the former Moderator took his seat."

Thus we see, that notwithstanding all the pretensions of the opposite party, when the Association are willing to give them a full and fair investigation, they utterly refuse, except the Association would rescind that which she had done on Saturday. The Association must now violate every principle of order, deprive herself of her present Moderator, and fall into confusion, upon the bare, broad assertions of these individuals, who call on her to retract, and yet refuse to produce any evidences to prove their own assertions correct, or to convict the Association of the great wrong which they say she was in; giving them this undue advantage of her, to answer their own designs, while at the same time a majority of her own body, had personal knowledge that those statements were incorrect, and therefore good grounds to believe that their great pretensions were fraught with mischief and design; or otherwise lay under all

the stigmaty and reproach that this combined force of enmity can invent, by nearly every false representation to answer their purposes, that they are able to impose upon the public. And thus when the Association found that those urgent pretensions for an investigation were not real, but designing, she secured herself by confirming what was done, regardless of all the signs, and lying wonders, the enemy was master of; and although some of the members of the Association, who were not in possession of correct information on the case had been much distressed before, now became convinced that there was something the matter on their part, and therefore much better reconciled with the progress of business. This complaining part of Lanot Church, (as they call themselves) in combination with the Mission enmity, now finding themselves defeated, as to their designs in setting me aside, or confusing the Association, they now leave the Association, and unite in raising the hue and cry against the Wabash Association, the opposers to my views paving their way to get into the Union Association, while the Mission Advocates embraces this favorable prospect of sinking and destroying the standing of the Wabash Association in the public mind, making them believe that she is, with Parker at, or as her head, such a disorderly body that she is no longer worth paying attention to, and thereby rock to sleep, or lay down in silence, that spirit and principle of truth, which is still struggling for liberty in the Union Association, and her correspondence, and will no doubt, ere long, prove the final overthrow of the enmity concealed there, except it can be bound stronger by the cords of falsehood, ignorance, pride, prejudice, &c.

I shall not be surprised that in order for the further accomplishment of these purposes, if the public should be informed by the next Minutes of the Union Association, that she justified her members who were directed by the last Association to bear a letter to the last meeting of the Wabash Association (this letter was to ease the minds of some of her correspondence) for not handing in said letter to the Wabash Association, inasmuch as she had become such a disorderly body, that they did not wish a correspondence with her; for there can be no doubt but that there was a design in with-holding from the Wabash Association the letter which I learn was directed by the Union Association to be handed to her. All these facts and appearances goes to prove not only this enmity of the serpent, but also the combination of these two points of enmity. Another evidence in this case is, elder Clark, of Indian creek Church, belonging to the Salem Association, who is a Missionary in principle, although there was no correspondence or Church fellowship, between the Wabash and Salem Associations, yet without ever saying a word to me on the subject in any way, took it upon himself to take one or two considerable routes, under the pretence of great distress of mind, in consequence of my errors, and the difficulty between elder Kennedy and myself, and appeared to be engaged to get some of the old preachers of the Salem Association to come and try if they could reclaim me from my errors, and settle the difficulty. Had elder Clark have acted the part of a candid man, and told the public, that something like four or five years past, he had made some public statements respecting a publication of mine, on the Mission subject, entitled a Public Address, &c. and that I had requested satisfaction for the false statements which he had made; and that he had become so offended at me for so doing, that it was one cause why the Indian creek Church had joined the Salem Association, instead of the Wabash; and that he had generally spoken of me in a way of contempt ever since; he

need not have been at the trouble of saving any thing more, the people would have understood that it was my destruction that his prejudices required; and the Salem Association would have understood the reasons why he, through the Indian creek Church, had endeavored so hard to get me published in her minutes something like an heretick; and it is very probable that if Indian creek Church herself, had have fully known the design of elder Clark, that she would not have wrote to me in the manner which she did; and if she fails granting me the privilege of her meeting house for a fair investigation of the subject with her, as I have requested, I shall then believe that she is afraid of the truth, and wishes to keep her evil deeds in the dark; and I have no doubt but that it has been through the same line of intrigue, that the Bethel Church of the Salem Association came to write to me on that subject, and if she fails to answer my request of her, I shall be doubtful of the brotherly love and friendship which clothed her communication to me.

All these things are calculated, and no doubt designed to exasperate the public mind against me, and thereby keep the friends of truth in bondage a little longer. And again, elder Brice Fields, who as yet had not become a member of any Church amongst us, and, as before stated, being as he acknowledged himself, a Missionary in heart, took this opportunity to throw in his mite, and engaged in writing and preaching against my doctrine; and in the time of about the strongest struggle in the Church on that subject, he took this advantage, at that time to challenge me out in open combat. This I thought looked cowardly, to lay in ambush, shooting at a man in order, in the ranks, at the time of an engagement.

After the battle was over in the Church, I accepted of his challenge, and appointed the time to meet, but he failed; and I learn has since been reading in public, a second letter addressed to me, which I have not got, nor seen. I think he is not acting correctly in reading a letter addressed to me, and still keeping it in his own hands, and he may not at all times let the public know that it has been withheld from me. And I am apprized that him, and elder Kennedy, have each wrote a piece, which they say is in answer to my views on the Two Seeds; and the public has expected for some time, from the rumor they have raised about printing one or both pieces, that they would have had the perusal of one or the other of those productions, or both, before this time; but for some cause, there is as yet, nothing brought forth, and I am beginning to think that they are afraid of public scrutiny, and calculate that they can answer their purposes better by their great swelling words of vanity, broad assertions, reading of, and commenting on their productions, when and where they can answer the best purpose, in blinding and confusing of weak minds, than to come open and fair to the light, that their doctrine may be manifest whether it be of God or not.

It is probable that they are waiting with a hope of getting some advantage of this piece; they are welcome to all that they can get. I ask them no odds while they pursue the line of truth, and should they deviate from that, the press is yet as free for me, as them, and though I am poor, not able to fight a world, yet my all goes freely, for the defence of truth, and "I can do all things through Christ, which strengthens me." Should it be the will of God to be my helper, I fear them not; but if need be, am ready to meet them, and as many of their backers as they please, (give me an equal chance) in public or private, at the pulpit or press. I do not make these remarks by way of boast or banter, but to let the whole Assyrian army know, that truth has nothing to fear by investigation, and there-

fore its advocates are not afraid. When I published my views on the Two Seeds, it was for the express purpose of benefiting the Church of Christ, by what I believed to be the true meaning of that line of God's word, without the least design of commencing an attack upon any particular man or set of men; and have invited any that might think my doctrine thereon erroneous, not to war, but to inform the public what is the true meaning of that portion of God's word. Had these men have taken that course, I might have received benefit thereby; and if in error, been reclaimed from it; for I know that error will do me as little good, as any other man. But no—this course did not suit them; instead of acting as faithful stewards of God's word, and teachers of the flock, by bringing to view what is revealed to the Church of Christ, in that part of revelation which I have founded my doctrine on, in my views on the Two Seeds, in a consistency with the Baptist faith, they come out in the way of ridicule, against my doctrine; uniting with the avowed opposers of myself, and the Wabash Association; as though if they could accomplish the overthrow of myself, and the Wabash Association, the whole mystery of God would be unfolded thereby, I consider these men occupy Armenian grounds, in their opposition to my doctrine; if they think the charge unjust, let them come out like men, and publish their views on that same line of Scripture, and on what grounds they predicate the Predestinarian doctrine, and not keep their writing so concealed, the public mind in suspense about it, and their principles behind the curtain any longer. If any one can do the same line of Scripture which I have taken notice of in my views on the Two Seeds, and this piece, any more justice than I have done, they may rest assured that they will not offend me by so doing, for a knowledge of truth is what I want, and I am not willing to receive abuse instead of that. Elder Fields has of late become a member of elder Kennedy's party; this place has become a place of refuge for excluded, disorderly & disaffected people, who call themselves Baptists. My reason for saying this, is, they have received one who was excluded from the Glady fork Church, one who was under dealings by that Church, and several who were dissatisfied with the conduct and faith of that Church, nearly all on account of the contention on the present occasion. This conduct proves that they pay no regard to the fellowship, nor order of the Churches composing the Wabash Association; and there can be no doubt but that their design is, to make the public believe that they are the only orderly people that is amongst us; and if they can get Maria creek Church to unite with them in the support of their disorder, it is probable that the information will soon be in circulation that a reconciliation has taken place between Lamot Church and Maria creek, (this appears to be their object.) I have no doubt but that this is the united plan, in order to make the public believe that elder Kennedy's party of Lamot Church, is all the orthodox and orderly part of the Wabash Association, and that they have withdrew from the disorder. Elder Kennedy remarked, with a great appearance of candour, to me, (he has made about the same statement to others) a short time before our separation, that one particular distress of his mind, was, that when he took under consideration the great blessing that I had been to the Churches in this country, in guarding them against the Mission error or evil, and then viewed the present error that I had fallen into, he was doubtful that it would give the Mission advocates such an advantage over me, that he feared all my labours was lost; (I yet believe his candour will forbid him to deny this,) and if he himself, or any other one, can reconcile this conversation, with his present conduct, in being not on-

ly about the first man to, but really so much engaged in uniting with that very source of opposition, in order to defeat both me, and what I have done against the said Mission error or evil. They can do that which I cannot do. But as an apology for his present course, he has evidently, stated, that although he had some objections to the Mission system, yet it never was a bar in his mind, and that he had wronged his own conscience in opposing that system or principle as he had done; but the cause why he had done so was, that his brethren was opposed to the Mission principle, and as it appeared that one side or the other had to fall, or die, he thought that he must take some stand.

Now those who have a knowledge of elder Kennedy's positive opposition to the Mission system, with the apparent zeal and candour manifested therein, can decide as to what faith or confidence his present course, zeal, and candour is entitled to; or what weight his reproofs should have on a candid mind, as well as what must be the principles and fate of his followers, and particularly if they will take into view, his contradictory statements, as well as conduct, on that subject. I have no doubt but that elder Fields would fain make the public believe that the cause he fails to meet me in the investigation of the subject, is, that he considers me in such disorder that it would be improper; but this is only the best excuse that he can make, after challenging me in the manner he did; for I think that is not it. But when he finds that he cannot get an advantage of me, he dreads the consequence of attacking an old Jerusalem blade with its two edges, which cuts every way, with his short wooden sword. The true faith of the gospel is worth fighting for, and thanks be to God, that he has given to, and directed his soldiers to put on the whole armour of God.—“I think not that I am come to send peace on earth. I come not to send peace, but a sword,” &c. Mat. ch. 10, v. 34.

These people complain very much; their cry is, all that we want is a fair trial, before an impartial tribunal. This is certainly designed for to deceive, for two Churches have already acted upon the subject, or question referred to them, where those complainers had every opportunity of defending their cause. For although elder Kennedy would fain make the public believe that the business had been conducted before, and in these Churches in a hidden, concealed manner, designed to take the advantage of him and his party. Yet it is evident that he knew better, for in one case he was informed that the business was progressing in that Church, and was requested by at least one of the committee appointed by that Church on that subject, to bring forward all the records and information that him and his party was in possession of. And in the other case he was publicly and pointedly, while the Church was in session, by myself, and others, friendly and pointedly, solicited to bring forward all the information and facts, that him and his party might be in possession of, that the Church might be prepared to give a correct decision on the subject, and upon his suggesting to the Church that he would endeavour to do so, provided the Church saw proper to postpone her decision. The Church upon said suggestion, made by elder Kennedy himself, did lay over the business until her next meeting in course. But no—they utterly refuse to be governed by the voice of their own union, or the Churches composing the Wabash Association, and therefore refuses or neglects to furnish the Churches with any information on the subject—and for why? Because, (say they) so many of the members of those Churches were present at the time elder Parker and the members with him, claimed the right of Lamot Church, and set with them after they withdrew, that we do not

think those Churches fit judges of the case. Thus it appears that they are not willing to abide the decision of Churches who best understands the case; for the fact is, they do know that the members of the sister Churches, who were eye witnesses to the whole business, knows so much of their heresy, corruption and disorder, that they will not, nor dare not come to trial before sound Baptists, where the facts are fairly and fully known. Ignorance, misrepresentations, and a mongrel set of judges will suit their case much better than a fair knowledge of facts, and the orthodox Baptists. And if they can succeed (by denying fellowship with, and a trial before the Churches composing the Wabash Association) in obtaining a selected set of Armenians and Missionaries, from the bounds of the Union Association, and her correspondence, to judge of the case, they will no doubt consider them a well qualified tribunal; while they will have great hopes of disgracing, or destroying of the Wabash Association, by having her desperate disorder (as they say) published in the minutes of so many Associations. But when the orthodox Baptists recollects that the whole council wanting, is, or will be of those with whom the Wabash Association refuses any Church fellowship, or union, they can with ease, understand the whole matter. And further, it is to be remembered, that the constitution of the Wabash Association, does not cloath the Association with the power to decide on matters touching of the peace and fellowship of the Churches, but provides that all such cases shall be referred to the Churches for decision. Elder Kennedy formerly united with me in securing this right to the Churches, and assisted in the formation of this constitution; but as he is so much in the habit of shifting his ground, I know not where to find him now. For by his exclaiming so much against the conduct of the Association, he would make the public believe that she held the right and power to decide on the case. When he comes to notice this, he must certainly know, that let the Association have acted as corrupt as may be, that the Churches are not chargeable with this corruption, until they by their act, be partakers of the same. And if he does believe the Association guilty, he, by refusing and neglecting to put the Churches in possession of the facts of the case, and standing his trial fairly before his own union, is guilty of being a traitor to the cause of truth, and Church of Christ; while he proves himself to be heading of a factional party, "And if the blind lead the blind, they will both fall into the ditch." I am willing to meet him before the Churches of our own union, and let every fact be brought to light, and abide the decision. But no—this wont do him, he fears that; but by this time I think he must see that he has started too soon, for if he, instead of providing letters requesting helps from the Union Association, and her correspondence, (which appears to be the fact now, though he may see his error and stop) had have stood his trial before his own union, he might have had some grounds to have complained on; but now he proves himself guilty, by refusing to come to trial; engaging in the destruction of, and denying fellowship with his own union, innocent Churches, which if they should err in this case, he is guilty, as he fails to labour to prevent their wrong; but instead of this, unites with their enemies for their destruction. For although I have no doubt but that there are sound orthodox Baptists in the Union Association, and her correspondence, who are captured by the prevailing principles of them people; yet it is well known that said principles are at enmity and war with the Wabash Association. This factional party seems very industrious in reading and commenting on their part of the proceedings on that subject, to, and amongst the weak and uninformed part; but they

cautiously avoid coming to the light, where their deeds can be reprov'd.— They will no doubt prove a blessing to the Churches composing the Washash Association, by relieving them of the few remaining mongrel, heterodox members; for amongst such they spare no pains, and are very successful. The loss of such is not to be lamented, as the purging of the Church, is to the glory of God, and her benefit; but as the loss of orthodox members is to be lamented, to prevent such from being deceived by those deserters of the cause, is one reason why I have wrote so plain; while I defy them to contradict me on the fair principles of truth.

I am apprized that these people still hold some pretensions to orthodoxy; if this be a fact, why do they criticise, and refuse a trial before their own union. Seeking refuge amongst those with whom their own union has no correspondence; trampling on the rights of their sister Churches, to the violation of the gospel discipline, by receiving of their members; while all that appears to be wanting of such members to gain them acceptance, is to express themselves strongly against the Church they are about to desert. It is evident that whenever any people deserts from, and becomes an enemy to the principles and discipline of their own union and government, and seeks redress elsewhere, while at the same time, instead of coming to a trial before, and labouring as the gospel directs, to shew their own union where, and what the error is, they exclaim against their brethren, engage for their overthrow, and still pretends to hold the principles of their union, they prove themselves to be traitors to the truth, acting the part of hypocrites, laying in wait to deceive. This seems like hard sayings; but they are no harder than true, and it is worse for them to be guilty of the facts, than for me, in order to prevent the saints of God from being corrupted and held in bondage by this iniquity, in compliance with my duty to publish the marks, and evidences of the enmity and corruption of the Serpent, that the lovers of the Saviour may take warning thereby, "And take heed that no man deceives them."

I have not mentioned the names of those two brethren, nor any others in this piece, with a design of reproaching them, but for the express purpose of doing my duty to the cause of truth, exposing of iniquity, and faithfully warning of my fellow men against the spirit and principle of works, the enmity of the Serpent, with the many means and ways by which it blinds, deceives, captures and corrupts the Church of Christ.— And it is not for me to know, or say, whether they are, or are not apprized of the wickedness of the spirit by which they are governed. But it is my duty, regardless of the feelings of mortals, to bring facts to light, expose iniquity, and shew the enmity of the Serpent, be it where it may, by which conviction may be offered to that part of my brethren who are so blinded by the subtilty of the serpent, that they feel candid in their own minds, in what they are doing; while those who are designedly laying in weight to deceive, may be exposed to public view. Neither do I care how good a man, or men may be thought to be, for all the good men upon earth, will fail to make a good thing out of that which is in itself bad; and the truth out of that which is in and of itself false. And what little that I do know, I know as well as any body. The better a man is thought to be, the more danger there is in him, should he be under the influence of the enmity of the Serpent.

If my reader will but stop now, and pause a few moments, he will see by this long train of circumstances, and matters of fact, which I have brought to view, that the present Mission system, and the opposers of my views on the Two Seeds, are not only two streams or sources of the enmi-

ty of the Serpent, but that they are now united in one general combined force ; not against me, as a man, but against the true faith of the gospel ; leveling its artillery against the foundation, and bulwarks of Zion ; endeavouring to make the very names of the advocates of truth, who absolutely refuse to suffer the Assyrians to come into their land, and tread in their pallsaces, without raising against them the seven shepherds and eight principal men, for to stink in the nostrils of the public, casting their names out as evil, and counting them as the offscowerings of all things ; while its advocates are raising up their children, with all those under their influence, with such bars of prejudices in their minds, against the truth, and messengers of salvation, that whilst we water their footsteps with tears, they can laugh us to scorn, (poor hearts, for all this they must come to judgment,) making lies their refuge, in order to conceal their designs, deceive the inquirer after truth, and answer their purposes, all clothed with the apparent sanctity of a saint. It would swell this piece too large for me to notice the different false representations which have been made respecting the progress of business in Lamot Church ; the Wabash Association ; the conduct of myself, elder Richard M. Newport, and others. And I am apprized that there are a number of reports in circulation prejudicial to my character, both as to my public and private standing. But I consider it sufficient to satisfy the public on that ground for to know, that the Lamot Church, the Wabash Association, myself, and elder Newport, stands unimpeached by any legal proceeding ; and stand at the defiance of those slanderers to make good their statements and representations, designed to make the public believe that we are in disorder ; a set of heretics, deviators from the Baptist faith and discipline. And as to my character, either public or private, I have cause to thank God, that he has preserved me, so that I am at the defiance of any, or every person on earth, to shew any just grounds on which I deserve reproach ; and these, my accusers, dare not meet me face to face, on any of those points on which they appear to wish to slander me before the public ; this appears to be the last resort or shift of the enemies of truth, and friends of error. I regard not all this as to myself, but I wish to release the cause of truth from reproach on my account, as I think it lies nearer my heart, than my own natural life. I am apprized that it is supposed that there cannot be so much war, contest, and confusion in the religious world, without a fault on both sides of the question. In this, my reader you may be wrong ; for I think that the war, contest, and confusion which Christ has raised, and is carrying on against the powers of darkness, for the purpose of delivering his captured children, expose and punish the iniquity contained therein, is without fault on the part of the king of saints, and captain of the Lord's hosts ; and his watchmen are soldiers which he has armed for the field of action ; and pronounces a curse against the man that withholdeth his sword from blood, they are completely in their duty in fighting the battles of the Lord, under the direction of the captain of their salvation. And as there is now a call to know who is on the Lord's side ; it is high time for the sons of Levi to be rallying to the standard of truth ; and though it may be heart rending to natural feelings, let every man take the sword of the Lord in hand, and slay every man his brother, and every man his companion, &c, Exodus, chapter 32d, and come to the help of the Lord against the mighty ; through grace, burst your chains asunder, and come out like men of war on the part of Zion, and obey the voice that is calling, come out of her my people, &c.

For you, my reader, may now understand, that the christians let in this

world, is a state of warfare, and that the spirit and principle of works, (which every christian experience can witness, that it was, and is, the hardest and last thing for them to get shut of,) is that enmity of the serpent, that the child of God has to war against, both within and without; and as I have endeavoured, as I trust in the fear of God, to discharge my duty by warning you of, and against some particular sources of this iniquity in our day, with the combined forces of this enmity, which appear to be now engaged for the overthrow of the Church of Christ, and capturing and corrupting the members of Christ's body.

I shall now close this piece, by a few general observations respecting the doctrines contained therein. First—By a correct understanding of the doctrines contained in this piece, we shall see and understand the certainty and propriety of the existence and nature of the two opposite powers and causes, which are at war in their very nature, one against the other; and that one is the fountain of perfection, and the other of corruption. Second—That God was pleased to create the objects of his love, as the product of himself; and suffered the Serpent, his enemy, to capture and corrupt them; ingrafting his enmity in their hearts. While, by his own power, he brings forth the Serpent's seed into action in the world, in a way that they are accountable to himself.

As this piece may be read by some who have not seen my views on the Two Seeds, I will now name, that this is the alarming point in said views; and some suppose that I make a God of the Devil; but they are mistaken, for I only prove that he is a father, and therefore has children, by the principle of works which he has ingrafted in the hearts of the objects of God's love; and thus we see how the mystery of iniquity, though self-existent, has become accountable to God; and by what law its children is judged and condemned; for the Serpent, although under no law, as there was no law given to him; yet, when he had meddled with, and crept into the hearts of God's subjects, he was now in God's dominion, and therefore accountable to him; and a subject of his curse, or wrath; and his seed, or children, being the product of that principle of works, of their father, the perfect standard of which is the law, or covenant of works, from Mount Sinai, by which they will be judged and condemned, for lack of performing the just requirements of that law, or covenant; which is the perfect standard of the spirit, or principle, from whence they sprung, and the nature of which they yet retain, which is the cause why they reject salvation by Jesus Christ. Third—We shall receive a benefit by a knowledge of this doctrine, which brings to our view, not only the certainty of this war, between the subjects of these two powers or kingdoms, but also the powers, signs, manners and ways, by which it is carried on, with the first principle of the war, or enmity on the part of the Serpent, by which the glory of God appears in the manifesting of the mystery of iniquity, and opening the way by which his own power shall be made known throughout the earth, in the deliverance of his own, while the dear children of God can rejoice in trials and tribulation, when they realize of a truth, that there has not been, nor will be, one groan, nor sigh, racking pain of body or mind, nor one drop of blood, through all the persecutions which have been, or yet may be, in vain; but all is to terminate in the wise purpose of God, to his glory, and the benefit of his saints, in the final event of this awful war. Fourth—I believe that the time is near at hand, when God will deliver his spiritual Israel from their state of bondage, and he is therefore unfolding the mysteries of his word to the understanding of his children, for the express purpose of separating of the

children of the free woman, from the children of the bond woman; as they shall not be heirs together. Preparing of his saints to meet the awful storm of persecution which I believe awaits them, under the dying struggle of anti-christ, as the darkest time of the night is just before day; while he is equally preparing of the friends and workers of iniquity for their final overthrow, under the last plagues; which he is preparing to pour out on them. Thus I am not surprised to hear of the present struggle between truth and error, which now appears throughout the bounds of my knowledge; and so far as this piece may aid in manifesting, and driving out of the temple of God, this spirit and principle of works, the enmity of the Serpent, with its supporters, I am gratified, and my object is thus far accomplished. Fifth—By a correct understanding of this doctrine, the doctrine of Predestination appears plain, glorious, soul saving, and God honouring. Although some say that I destroy the doctrine of election, by proving that the non-elect are the Serpent's seed; and that God secured the salvation of all in Christ, that he created in Adam, in his image, after his likeness. But if they will take notice that God not only chose his people in Christ, before the world began, securing their life and safe standing in him, as I have shewn, but also treasured up that grace in him, which in time, according to his purpose, distinguishes the heirs of glory from the Serpent's seed, by regenerating grace. And thus the doctrine of election stands good on this line of doctrine, while the glory of God is most wonderfully displayed in the government, and ordering of the wheels of time, and nature; so that about the time that his chosen people were brought into a natural existence amongst the Gentiles, the vigorous generation amongst the Jews were ripe for their overthrow; having called in his chosen amongst the Jews, the gospel is taken from them and given to the Gentiles, to accomplish God's purposes there. So, with the fulness of the Gentiles, the Jews is again to be brought in, because there is still a seed left in them, and they cannot be destroyed until that seed is brought into a natural existence, and then God's chosen amongst them will be brought in. Sixth—By a correct understanding of this doctrine, we understand on what grounds the declarative cause of justification and condemnation rests; and where the Armenian misses the mark, in resting the meritorious cause of justification on the works of faith and obedience (as they call it) instead of Jesus Christ; at least so far as to suppose that their obedience is the cause of saving grace being given them; while it is saving grace that produces the faith and obedience of, and to the gospel; and so far as that obedience is wrought through grace, so far the child of God is delivered from this bondage of corruption, and God's declarative glory appears thereby; and as God has appointed his children to this salvation or obedience, he calls on them to make their calling and election sure, while it is called to day; and to work out their own salvation with fear and trembling; letting them know that it is God that worketh in us, both to will and to do, of his own good pleasure. Thus by his spirit, God works in, by, and through his children, that salvation which he has appointed them to. One thing should be particularly noticed in all this; that it is not the redemption from under the law, or its curses, here spoken of, but salvation from the captivity, corruption, and power of darkness; the volume of truth, with the christian experience, all goes to prove that it is grace that saves to the works of faith; while God declares the justification of his saints upon the works of faith, which his grace has wrought in them; thus every child of God should be careful to

maintain good works, and from the smallest to the greatest, mark well the diversity of gifts, all given by the same spirit, to profit with all. Each one should be as much engaged in the cause of God, as though it was in the power of man to save himself, his neighbour or his child; the mother should teach her children around her knees, the necessity of salvation by the loving Saviour, all knowing at the same time, that grace must do the work. While they are engaged at a throne of grace for sinners, and the cause of Zion, as the way God has appointed, remembering that all this is manifesting that which belongs to the mystery of Godliness. While on the other hand, it is the purpose of God, to manifest and punish iniquity; and all the external acts of sin, is that evidence of the wicked heart which God abhors, and the sinner who rejects salvation by grace, acts from the nature and principle of the Serpent, while he makes his own damnation just and sure, by rejecting that God that is as willing to save him, as he is to be saved by grace, while the gospel is a witness against the iniquity of his heart. All this is the manifestation of that which belongs to the mystery of iniquity, which God will destroy. Thus the cause of condemnation is in man, but the right and power to condemn, is in God; while the cause, power and right of salvation is also in God, who will have all his pleasure, and his council shall stand; governing all things after the council of his own will; so that when he rolls round the day in which he has appointed to judge the world in righteousness, by that man whom he hath ordained, his chosen people, the very last member of Christ's body, the last capstone of the glorious spiritual building, will be brought in, crying, grace, grace, unto it; while God will be unfolding, in one eternal round, the glorious mystery contained in his own divine perfections.— And the glory of God will complete the glory and Heaven of saints, who are reconciled to him and his glory. While on the other hand, the mystery of iniquity, with its product, will be so completely unfolded, that the glory of God will still appear more wonderful, in the display of the might, majesty and perfections of his own divine properties, by executing his just vengeance and wrath upon the workers of iniquity, who, from the nature of their father, the Devil, not only refused to be reconciled to God, and accept of salvation by grace, (as one of God's decrees is, that none who come to him by faith in Christ, shall be rejected,) but has also been the instruments by, and through which the enmity of the Serpent, their father, has been manifested, and executed upon the members of Christ's body, the objects of God's love, capturing and corrupting of them, as well as persecuting them even unto death; with all the torturing, pain, and torments that their wicked malice, rage, and wisdom could invent.— Thus all the sorrow, pain, and distress, with all the blood of saints, shall be required of them, and doubly repaid upon them, for they are worthy. The righteous shall be delivered out of their troubles. But oh! sinner, think—you have come in their stead; your condemnation will be just; you are not willing to be saved by grace; you will trouble the saints no more. The objects of God's love, the product of himself, will go home to rest; while the enemies of God will be slain before him, and confided to the source from whence they came. God had given them a space to repent in, and they have rejected, and neglected the day of their visitation; while those that go down to the pit, cannot hope for the truth of God. A final adieu, poor sinner; the saints of God will water your footsteps no more. Remember my dear brethren, that your tears, prayers, exhortations, and proper exertions for the progress of Zion, and glory of God, is all of use in God's purposes; and no odds how weak they may appear in

your view, you should still be engaged in the cause of God, as weak means often proves the greatest blessing. In order to do justice to the subject in hand, I regret that I have been compelled to take up so much room in this short piece, in bringing to view some of the late signs of the times, and manifestations of the mystery of iniquity, which may appear as useless matter to some portion of my readers; but to others, it will be very interesting matter, as the objects of a number of transactions, under their own observations, will be manifested thereby, as well as the doctrines contained in these two permanent points, being confirmed, and much explained to them; by bringing to their understanding the principle of works, the enmity of the Serpent, as manifested in a number of facts, which they have been eye witnesses to.

8th. Although I am confident as to the duty of the Church of Christ, in being very particular respecting her virtue, (she being the bride, the Lamb's wife) and faith of the gospel; yet she, with the shepherds of the flock, should act with great care and tenderness, with, and towards the Lamb's of Christ; it should not be expected for babes in Christ, to be men and women in Zion; they should be nursed by the Church, as a tender mother would her infant, that they may grow in grace, and the knowledge of our Lord Jesus Christ. But whenever the child assumes the place of a man, and considers he understands the doctrine of the gospel so well that he can venture an attack upon the faith of the Church, it is then high time to use the rod of discipline, as it is better to part with the right eye, or hand, than to suffer the faith of the gospel to be trodden under foot, and the Church to be captured and corrupted by the enmity of the Serpent, which is comparable to being cast into hell. Every christian experience teaches the distinguishing grace of God, and proves the doctrine of election to every believer. Thus when the child of grace can but understand the cause of their own spiritual existence, they will cease to war against that grace which saves them. The question now is—shall the watchmen and stewards of God's word contend earnestly for the faith once delivered to the saints, or for the sake of the feelings of mortals, (no odds who, when, nor where) let the corrupting ignorance and enmity of the Serpent prevail, to the breach of the watchman's trust, the destruction of the Church, and dishonour of God?

9th. Although I have but a very limited knowledge of two sources of public information, the one by Mr. Stone, the other by Mr. Campbell, yet I feel it my duty to make a short remark on each. Mr. Stone's object appears to be, the accomplishment of a general communion amongst the professed saints of God. His main ground of argument (so far as I have seen) to accomplish this object, is, that God has a family on earth, and that it would be assuming and wicked for one of this family to reject from the Father's table, another of the same family, because of some difference of opinion in some cases. The truth of his premises is acceded to by me; but there are several things to be determined on before his conclusions will answer him any further purpose, than to deceive, and blind the simple.

1st. Is it not essential to the communion of saints, that this family of Heaven, even while on earth, should walk by the same rule, acknowledge the same truth, and be governed by the same gospel discipline? Without which they cannot rightfully be called a family. If so, what is that rule, faith and discipline? And who shall be the judge in this case? 2d. If he should say, that the Bible shall be that rule of faith and discipline, and every man be his own judge therein. While the truth of his standard is acknowledged, the question is—Does not every society in our day, profess

to take the Bible for their standard, notwithstanding their confessions of faith, and discipline books? Now, which of us all understands and practices that criterion aright? And how shall the differences of opinions respecting the true meaning of the Bible be adjusted, compromised, settled, and the different sects brought to the Lord's table together, without a sacrifice of conscience or truth? If we say that every man shall be his own judge in this case, will we not make the Lord's family on earth as corrupt a set of whoremongers, adulterers, and fornicators, as old Israel was when she had mixed with the rest of the nations of the earth, to her overthrow; and the language of this family be as much confused or confounded as was the builders of the tower of Babel; while the Church of Christ would be brought to drink of the cup of Devils, and be partakers of the table of Devils, as we cannot be partakers of the Lord's cup and table, and the Devil's at the same time, 1st Corinthians, ch. 10, v. 21. 3d. If the caution given by Christ, Mat. ch. 24, vs. 4 & 5—"Take heed that no man deceive you," &c. be worth attention, and proves to us that there are deceivers in the world, it devolves on Mr Stone to point out those deceivers, that this family of God may know how to guard against their iniquity. While he fails to do this, and still goes on to claim all those who profess the name of Christ, to be of the family of God, inviting them to what he calls the Lord's table; leaving every man to judge of his own fitness; and thereby compelling by his cunning craftiness, the different sects to commune together; making the exalted opinion of the boasting Pharisee in his good performance, the stand of Christian union; instead of the word of God, and teachings of his spirit; we shall strongly suspect him to be one of those who are trying to bring the bride of the Lamb to commit fornication with the man of sin, or daughters of the mystery of Babylon. 4th. It devolves on Mr Stone to let the public know whether the Church of Christ, or family of God, is visible or invisible; and if visible, (as he is compelled to own, or fly in the face of divine writ) what is the marks by which she is to be known, and how is the true Church to be distinguished from the daughters of the mystery Babylon? And whether or not the seven women spoken of in Isaiah, ch. 4, v. 1, who are willing to eat their own bread, & wear their own apparel, while all the use they have for the man, is his name, to take away their reproach, shall be entitled to the same rights and privileges in the husband's house, with that of the married wife, who wholly depends on her husband for support, and feels particular interest in the honours, wealth, and prosperity of her husband, and family? If not, how is that distinction to be made. And again—if the queens concubines and virgins, spoken of in Songs, ch. 6, v. 8, be not the "but one" so particularly designated in the next verse, he should make that distinction, in order that the members of that "one" should know the difference between the family of God, and those that would claim the inheritance unlawfully. Many more similar cases might be presented; but these will be sufficient for him to reconcile in his Christian Messenger, for the present.

Mr. Campbell, as well as Mr. Stone, seems to be fond of the name, "Christian," but they fail to notice, that God's people were particular sectarians too; who was separated from the false religion of their day, and that distinction should still be known. I am not disposed to cavil about names; but the true faith of the gospel is what I am contending for; and although Mr. Campbell adds the name of Baptist, to his publication, yet it is one thing to bear the name of Baptist, and another thing to be a Baptist in reality. It is probable that he wishes the public to consider him

a superior grade of Baptist; but I am willing that he should know that I believe every real Baptist is a christian, and every real christian is a Baptist. As I have no doubt but that the saints being Christ like, by following his examples, is the reason why the disciples were called christians. There may be saints who are not Baptists, yet they are not the disciples of Christ, and are not entitled to the name christian; because they fail to follow Christ in faith and practice. My particular object at this time, is to notice in a short way, his parables designed for wise men, respecting his iron bedsteads, in his whole No 39. Three things are implied by the term, bedstead, 1st. The stead, a place for a bed to lay on—2d. The bed, with its furniture, not only designed to lay on the stead, but a place of rest and repose—3. Those who are resting and taking repose on the bed. As this parable is designed to represent something in religious matters, we should do well to notice, that on the gospel bed, or resting place, is where Christ the bridegroom, and the Church the bride, the Lamb's wife, embraces each other. This is the bed spoken of in Songs, ch. 3, vs. 7 & 8, with the three score valient men about it, with their swords upon their thy, because of fear in the night; now if the bed is well guarded, there is no danger of the spouse that is to rest upon it. I should be glad to know of Mr. Campbell what kind of a bedstead he would prefer for this gospel bed to be supported by; (for if the stead gives way, the bed falls, bridegroom, bride and all) perhaps he would choose something like the yarn string, that would be so pliable that it would suit the length and shapes of any of the daughters of old mother Rome, that he might think proper to take in bed with him, in preference "To the eternal purpose, purposed in Christ Jesus our Lord," Ephesians, ch. 3, v. 11. I am some surprized to find Mr. Campbell contending for the apostolic order of things; and yet pass by the precise length of saints, the nature of the bed, and firmness and strength of the bedstead which secured all; all of which was so earnestly attended to in that day. Instead of this, he seems to offer his insults to the bride, groom, and all, by implicating the bride of Christ, ranking her with Og, king of Bashan, a giant who had an iron bedstead, Dent. ch. 3, v. 11. The popes, and the daughters of old mother Rome, with their iron bedsteads, from three to five or six feet long. This is certainly insulting to Christ, who has secured the gospel, bed, bride, and all, upon himself, in the divine purposes of God, which he has purposed in himself. Ephesians, ch. 1, v. 9. In Isaiah, ch. 28, v. 20, we read of a bed that was too short, and the covering too narrow, because they were resting on a covenant they had made with death, and the agreement they had entered into with Hell. But this is not the rock which Christ has built his Church on, that the gates of Hell is not to prevail against. The Church of Christ may do wrong, but she is not in no case to be ranked with the popes, and daughters of the mystery Babylon, for the Lord declares that he has not beheld iniquity in Jacob. I am opposed to the confession of faith, and the discipline books; but I am fully convinced, that an abstract of principles is absolutely necessary, in order that the true Church may know herself, and be distinguished from the false societies.

Some may think that I am striking at every body, and every thing; but in this they will be mistaken. I am only striking at the spirit, principle enmity and corruption of the Serpent, let it appear where it may; and when I find these things fostered by those who call themselves Baptists, I feel bound to expose them, more pointed than any where else. Although I agree with Mr. Campbell in opposing those man made machines, made

for the purpose of manufacturing preachers; yet I am sorry to see him taking a similar ground with Mr. Stone, for the purpose of breaking down the walls of Zion. It is true that they both introduce the Bible, as the true standard, but they must both know, that the truth or falsehood of the Bible, is not the point in contest, amongst the different sects. But the question is—What is the true doctrine of the Bible? Let these great and wise men engage in teaching us that, and we may probably receive some benefit thereby. But no—they seem engaged in criticizing on what they suppose to be the errors of others, while they fail to point out the true doctrines of the Bible, or faith of the gospel. Could they prevail with the different sects to lay down their confessions of faith, and discipline books, and take the Bible for their charter, (without any expression of their faith therein, or abstract of principles therefrom) while they yet retain the same principles and practices that they now do; what benefit could result from all this, except they could succeed in bringing them all to the communion table together; letting them all believe and practice as they thought proper, in the bounds of morality. And could they do this, they would then accomplish the Devil's object; the kingdom of God would then be gone; for that would be the gates of Hell, or enmity of the Serpent, prevailing against the Church of Christ, which is built upon a rock.

The fact is this, for to undertake to make out smooth, easy terms, in order to compromise the difference between the Church of Christ, and the daughters of the mystery Babylon, is nothing more nor less than to undertake to reconcile God and the Devil together, which cannot be done. One or the other must be conquered. The Devil's plan is, to break down the walls and bulworks of the city, or Zion of God, and bring all together; while God's plan is, to call his people out of their captivity, and from among the Devil's subjects, therefore he calls, come out of her my people, &c.

For to say that there is no true gospel Church visible in the world, is about as much as to contradict the word of God, and say that God has no Kingdom on earth, and Christ no Church in the world. For to say that it takes every society to make out the Church of Christ, is as much as to say, that God and the Devil is in co-partnership together; or that Christ has no Church. For to say that every thing which bears the name of Christ, and appears moral, is of the family of Heaven, and true religion, is about the same as to say, that God has no family, and there is no true religion; or that there is no imposters, and therefore God's word is false in that respect, and there is no Devil, corruption nor deception. It is as much impossible for every thing to be right that bears the name of Christ, as it is for God to lie, or cease to exist. And while I unite with these two gentlemen in recommending to all to lay down their discipline books, and confessions of faith, and take the Bible as the sure rule of faith and practice; I shall take the liberty to suggest to them the propriety of turning their attention to distinguishing between truth and error; the true Church of Christ, and the daughters of the mystery Babylon, who has a number of God's children captured; and while they are urging the necessity of laying down these discipline books, and confessions of faith; recommend to the Church of Christ the best method of distinguishing herself from the daughters of the mother of harlots. That her light may shine in her faith and practice, as she is taught in the Bible, and witnessed by the Holy Ghost. For although the Church of Christ is much bewildered in the dark cloud of anti-cristian delusion, yet she is not, nor will

not be wholly captured by it. She never sprung from Popery. She never came through Popery. She was in existence before Calvin and Luther, claims her birth and rise with Christ and his apostles. And although overcome by the beast, has never been wholly destroyed, but has been preserved as the living witness to truth, through the worst of times. It is doing injustice to the Baptists, to call them Calvinists, for they existed before he did. And although he adopted some points of the Baptist doctrine, yet he was a great enemy to them; and I have no doubt but that God will still preserve a faithful few, that will not bow the knee to, nor kiss the lips of Baal. And these gentlemen, and all others, may rest assured, that the bride, the Lamb's wife, has not, nor will not throw down her walls, nor open her gates for a christian intercourse with those principles and practices; which is at war with, and dishonouring to her husband; and which has caused her to wade through so many bloody scenes, and distressing trials. She could not be forced to it then by all the torture that Devils could invent, and she is not to be courted to it now, by the cunning craftiness of men that lay in wait to deceive, her God will still preserve her.

I am well apprized that my situation and circumstances in life, will not permit me to stand a contest with men who have a press under their control, makes it their business, and are supported by their incomes; yet regardless of all their criticism, or great swelling words, that they may see proper to use in order to destroy the weight of those few solemn truths which I have here hinted at; I shall venture them by way of caution, council, and instruction, to the afflicted, persicuted and envied little flock of God; being confident that it is as impossible for the Church of Christ under the gospel, to be wholly captured and corrupted, by the anti-christian corruption and delusion, as it is for God's word to fail, the power of darkness obtain the full victory over truth; and the kingdom of God, Christ and all, be finally and forever overthrown. And that this little few, in all ages, have been the faithful witnesses to Christ, and against iniquity; while the truth, and power of God, has kept and preserved them, —and through them, God by his word, and spirit, has been, and still is, calling to the objects of his love, who are still captured by the enemy, come out of her my people, &c.

For God has purposed in himself to convert his people to the faith, love, and practice of the gospel; and not suffer the gospel to be changed, converted, and suited to the views and feelings of carnal men; and it is wicked for mortals to undertake such a thing, by dressing, concealing, or changing the true features of the gospel from that which God has purposed in Christ Jesus our Lord. The gospel is designed, (not to feed the unconverted) but to call in God's people, feed the flock of God, and bear testimony against the unbeliever. There is just as much difference between the law and gospel, as there is between death and life; the law is conditional on the creature's part; while the conditions of the gospel is retained in God, as standing firm in his own divine purposes, and he will not be frustrated,

The natural man discerneth not the things of the spirit, &c. The words of Christ, it is spirit, and it is life. The gospel, and religion of Christ is spiritual, and the ministration of the spirit. This is the main cause of the diversities of opinion respecting the doctrines of the Bible. The natural man draws his conclusions from the exercise of his depraved natural reason; this is all he knows, and the world by wisdom knows not God. The man renewed by divine grace, is taught the spirituality of the

word of God, by the teachings of the divine spirit. Thus they differ, and the wisdom which comes from above, cannot, nor will not surrender to the vain, wicked simplicity of the wisdom of this world, which is foolishness to God. This is one cause why the Jews rejected and persecuted Christ; they being natural, understood the Bible in a natural sense; looking for a temporal king, to set upon the temporal throne of David, and restore the temporal kingdom of Israel; and Christ's disciples, although daily with him, hearing his words, knew no better until they were taught by the spirit.

I have discovered, (too late to change the words) that the words "instil" and "instilled," convey the true meaning of what I designed by the words "distil" and "distilled" often used in this piece; and I wish my reader to understand them as such. And now my reader, perhaps by this time you have nearly read through this piece; I am apprized, that it is common for some people to pick up a pamphlet, and slightly look over it; and without duly considering the objects and doctrines contained therein, or evidences on which it is founded, lay it down, and agreeably to the prejudices of the mind, make up their opinion for or against it. I hope you will not do so with this, but read it again; weigh every point well, for the author is in earnest, and wrote under a solemn weight of mind.

As my object is to bring to view some particular facts of the mystery of iniquity, manifested in the late signs of the times; I cannot do justice to this subject, without taking some notice of a late circular, addressed by some members of what is called the Bruceville Mission Society, to the Baptists of Indiana. This circular appears designed to encourage the Baptists of that state in promoting Sunday Schools, and providing for the support of Missionaries in their own state. It flatters them with the prospect of aid from an old Mission Society in the state of Massachusetts, as their beloved brother, John M Peck, in a late tour through the Atlantic states, has secured the attention and interest of said society, for the accomplishment of some of those desirable objects in the states of Indiana, Illinois and Missouri, so far as not only to expect a part of their funds, but also to appoint the persons whose names are annexed to that circular, as a committee for said purposes. This committee briefly seems to think that no Baptist can object to the present course, inasmuch as the brethren to be employed as missionaries, are the preachers amongst themselves, whom the Churches receive and acknowledge, called, and qualified of God for the work; and they have proceeded to appoint brethren Samuel Anderson and Abner Davis, for to travel and preach for six months.

Several things are to be noticed in this. 1st. If that Mission society was so friendly as to design a part of their funds for the benefit of these three new destitute states, and appoint these men as a committee to attend to their interest—why is this circular confined alone to the Baptists of Indiana, and not extended to Illinois and Missouri? This looks like defrauding these states. Perhaps the cause is, they are apprized that the following is inserted in the minutes of the Illinois Association, of 1824—
Resolved unanimously by this Association, That we view the general conduct, and proceedings in this country, of those preachers, (and especially that of John M Peck) patronized by the Baptist Board of Foreign Missions, to have been distressing to the brethren, and prejudicial to the cause of Christ, amongst the Baptist Churches in this union. Resolved further, That no preacher who has been, or shall be patronized by the Baptist Board of Foreign Missions, shall hereafter have a seat in this Association, unless he shall have withdrawn from their patronage or ser-

vice." It is to be remembered that this John M. Peck resides within the bounds of that Association; and although he denies being under the patronage of the Board, yet I presume, that instead of his withdrawing from its patronage, he was dismissed from it, and still retaining the principles, he seeks a similar place, amongst species of the same kind. 2d. This said John M. Peck, did in my presence and hearing, at the White river Association, in August 1825, publicly and pointedly state, that it was simplicity for a man when he got up to preach, to tell the people that he was dependant on the immediate aid of the divine spirit to enable him to preach; for, (said he) it is no such thing; and then went on to use a number of arguments to prove such an idea false, and that the ability of the ministry was by human aid; and some of this same committee were present, and heard it, as well as me; and can still claim him their beloved brother Peck; which proves that they fellowship him and his doctrine.— 3d. Elder Samuel Anderson did on the evening of the first day of October, 1826, at the house of Mr. Benjamin Harris, in Vigo county, Indiana, by way of opposition to elder Richard M. Newport's preaching, and urging the propriety and necessity of God's calling and qualifying men to preach the gospel, publicly and pointedly use about these words—"I believe that the only difference between the preacher and the lay members is, that the preacher is possessed of a talent" (this he spoke of as being a natural talent) "to communicate his ideas in a more intelligible manner than the lay man has. This I apprehend is the call to the ministry we have heard so much about." And he has said at other times and places, which is easily proven—"That if there be any such a thing as a particular or spiritual call to the work of the ministry, he knows nothing about it." This is sufficient to prove, he does not believe that God, by the immediate work of the divine spirit, calls men to the work of the ministry. 4th. Elder Abner Davis, in a letter addressed to me, dated, March 2d, 1826, designed to prove to me that my belief in God's calling men to the work of the ministry, was erroneous, he, after using several arguments to prove the impropriety of believing in an immediate call of God to the ministry, remarks thus—"You will ask then, what is it that authorizes a man to preach? I answer—that he must first receive Christ by faith, and then Baptized into the name of the Trinity, (I suppose he means "in" instead of "into") then it becomes his duty to recommend that religion which he has received, either in conduct or conversation, or both, if he is capable of teaching, and fills the character of a bishop, that is his place," &c.

This proves his faith on that subject. 5th. When you, my reader, compare these facts together, does it not look somewhat strange, that the state of Indiana is to be supplied with Missionaries whom the Churches receive and acknowledge, called and qualified of "God" for the work, when it is evident that the very men now employed, deny such a call and qualification, as being by the immediate work, or aid of the divine spirit. This wont do the bulk of the Illinois Baptists; and I think it will not do some of the Indiana Baptists much longer.

Would not this committee, or trustees, have acted more correct, if they had have told their brethren that the Missionaries to be sent, would be men whom they might see proper to call, and judge qualified for the work; and that they would not care so much for the size of the call, as they did, or would, for the quantity of fat on the call. Elder Kennedy appeared to be as much opposed to elder Davis's principles on that point

as he was to my views on the Two Seeds, and did engage to assist me in that combat; but he has deserted me, and is trying to get to live with that principle, which proves that a double minded man, is unstable in all his ways, and I have found that the enemy, under the cloak of friendship, is more to be dreaded than the open, professed adversary. All this looks too much like the subtilty and enmity of the Serpent, for to be supported by the real Baptists, who feel their need of, and are taught to pray for the aid of the divine spirit, as well as for the Lord to send out more labourers, while they hear the voice of their beloved, calling, come out of her my people, &c.

10th. Because I have got a little beyond what some men can comprehend, or understand, they suppose that I have become wise, above that which is written. And while they are exclaiming against my errors, as they suppose, they can hardly begin to shew the true meaning of the same line of Scripture, in a consistency with the word of God, and the christian religion, which I have undertaken to explain; and thus the prejudices of ignorance is making more noise about this matter, than the wisdom that comes from above; and many are condemning of, and raising a great hue and cry against my views on the Two Seeds, who have never read, heard nor matured the doctrine contained therein, but have ventured an attack upon that they know nothing of, only as prejudiced rumor has informed them; while others are acting the part of a deist, as they are unable to explain the line of Scripture which I have taken notice of; they have engaged in collecting Scripture to contradict, or overbalance mine; and thereby prove God to be the author of sin, and that he has created a set of beings for the purpose of damning of them, or that salvation depends on the act of the creation, instead of divine grace, while if they can succeed in proving that the Scriptures contradict themselves, they will then overthrow the whole, and establish the Deistical plan. It might be well for all those vain mortals to know, that truth is not to be defeated, nor its advocates discouraged, by all such storms that can be raised; the day of judgment will decide all such things. 11th and last. My reader, I am about to leave you; and no doubt but that eternity will witness the next acquaintance of a number of you with me. I am drawing towards the evening of life. I am willing to risk my temporal and eternal all, upon the doctrine contained in this piece. You may think that I am too censorious. I have to account to the judge of quick and dead, for my stewardship; I dare not at this awful time, daub your eyes with untempered mortar. I have no doubt but that there are numbers of God's dear children now captured in the Armenian societies; and while they preach the necessity of repentance towards God, and faith towards our Lord Jesus Christ, it is that truth which God blesses to the hearts of men and women, which proves the doctrine of election, and salvation by grace, even while they are engaged in mixing law and gospel, works and grace, meritoriously together; and this is the reason why I am now engaged as a friend, proclaiming the voice of God, which is calling, come out of her my people, &c.

The wrath of men shall praise God. Knowing the terrors of the Lord, we persuade men. You need not suppose that my not producing further testimony for the support of any, or all the points of doctrine contained in this piece, was for lack of evidences in the book of truth, for the whole volume of Revelation appears to unite, as one cloud of witnesses, to establish these truths. And when I get a glimmering glance, or view, through this dark veil, of the greatness and glory which appears

in this gospel field; and then take a view of the small advance which my poor weak endeavours have made in it, I sometimes feel like sitting down in silence, only crying out, my leanness, my leanness. But again, when a sense of the glory of God, and worth of souls, weights my mind with what the Lord requires at my hands, and where my great strength lyeth, I feel with the boldness of a Lion, to engage with all my little might, in fighting of the battles of my Lord; distinguishing between truth and error, warning of my fellow men of their awful danger, and strengthening of the Lambs of Christ in the truth, looking forward to that glorious and awful time when the kingdom of darkness will be ripe for its final destruction. And oh! poor sinner, I feel as if I shall be clear from your blood, as I have not shunned to declare the whole council of God, so far as he has enabled me. While all (not part) of the members of Christ's body will meet without a glass or veil between, beholding each other face to face, there, with their glorious Redeemer, and hosts of Heaven, rejoicing, and viewing with wonder and amazement this glorious field of gospel truth, which I now can but just hint at. I trust that then, poor, unworthy me, will be out of the reach of persecution. My thoughts now steps back, with a solemn inquiry. Oh, my persecutors where will you then be? May the God of Grace and power have mercy on you; turn your hatred to love, and save you in that awful day.

I feel tender towards my brethren who differ from me in opinion, and have gone such lengths, even while I have been compelled in justice to God and his cause, to speak pointed and plain. I ascribe their iniquity more to a blind, misled zeal, than the want of love to God, and the Redeemers kingdom. For some cause, God has suffered them to be thus blinded; but I trust that the time is near at hand, when God will rend the veil of ignorance, and cause the truth, with its glory, to shine to their understanding.

The subject is too copious to bring every thing to view that lays before me; I must now stop. Should this be made a blessing to any, let the God of grace have all the glory, for he alone is worthy. That you, my dear reader, and myself, may receive and be partakers in the benefits of that glorious victory obtained through the blood of the Lamb, is the prayer of your poor servant, who, if a saint, feels least of all.

DANIEL PARKER,

By the blessing of God, the author closed this work on the 25th day of February, 1827. D. P.

ARRATA.

- Page 16, 8th line from the bottom, for "mysery," read "mystery,"
Page 18, 18th line from the top, for "his," read "her."
Page 19, 14th line from the top, for "than," read "that"
Page 20, 10th line from the bottom, for "conviction," read "conversion."
do do 7th line from the bottom, for "convicting," read "converting."
Page 21, at the end of the 5th line add the word "his"
Page 22, 21st line from the bottom, for "being," read "bringing."
Page 23, 27th line from the bottom, for "God," read "God's."
Page 24, 7th line from the bottom, for "violation," read "violator."
Page 44, 16th line from the bottom, for "Ahead," read "Ashdad."

Want of time, and of opportunity, has precluded the author of this piece from examining it with the care he would have liked to bestow upon it; he therefore hopes it will be read in a spirit of candour, and not of criticism. Look at the substance, and not the shadow. D. P.

