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Watson, John W.
The old Baptist test

M. D. A. R.

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THE
OLD BAPTIST TEST;
OR,
BIBLE SIGNS
OF THE
LORD'S PEOPLE;

BY
ELDER JOHN M. WATSON.

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SECOND EDITION, REVISED AND GREATLY ENLARGED.  
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"Search the Scriptures; for in them ye think ye have Eternal Life: and they are they which testify of me.—JOHN v: 39.
"To the Law and to the Testimony; If they speak not according to this word, it is because *there* is no life in them."—ISAIAH viii: 20.

EDITED BY ELDER R. W. FAIN.

NASHVILLE, TENN.
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:::::
1867.

UNITED STATES OF AMERICA, }
Middle District of Tennessee. }

BE IT REMEMBERED, That on this, the 24th day of June, Anno Domini, 1867, Doctors W. T. BRIGGS and R. W. FAIN deposited in this office, the title of a certain book, which title is in the following words, viz: "The Old Baptist Test; or Bible Signs of the Lord's People; by Elder JOHN M. WATSON.

Second edition, revised and greatly enlarged, edited by Elder R. W. FAIN."

The right whereof they claim as proprietors, in conformity with an Act of Congress, entitled "An Act to amend the several Acts respecting Copyrights."

E. R. CAMPBELL,
Clerk U. S. Dist. Court.

Index.

DEDICATION	5
INTRODUCTION	9
EULOGY ON THE LIFE AND CHARACTER OF THE AUTHOR,	17
AUTOBIOGRAPHY	28
WORDS OF COMFORT FOR A FFW	55
HIDDEN WISDOM FOR HIDDEN ONES.	
Section I.—The doctrine taught by Paul, agrees with that of the Old Order of Baptists	75
Section II.—Proof adduced from Paul's letter to the Corinthians	92
Section III.—Paul's letter to the Galatians affords additional proof	110
Section IV.—Additional proof from Paul's letter to the Ephesians	121
Section V.—Paul's letter to the Phillipians relied on for proof	131
Section VI.—Paul proves the same in his letter to the Colossians	137
Section VII.—Proof continued from Paul's letter to the Thesalonians	146
Section VIII.—Timotheus, Titus and Philimon add their testimony	150
Section IX.—Proof summed up	152
Section X.—Application of proof to the subject	156
Section XI.—Other modes of Worship, Observation, etc.,	166
Section XII.—Errors found existing among the Old Order of Baptists	178
Bible Signs of the Lord's People	183
Experimental Tests	199
Practical Tests	200
The Practical Evidences of Faith	206
Proof of their applicability to the Old Order of Baptists	208
Temperance Societies	216

INDEX.

Opposition to Missionary Societies	-	-	218
Errors of Misapprehension	-	-	229
Admissions	-	-	233*
General Remarks	-	-	236

A REFUTATION OF THE MANICHÆO PARKERITE HERESY.

Section I.—The Imperfection of all created things, the source of Evil	-	-	243
Section II.—The Argument Continued	-	-	250
Section III.—The Argument Continued	-	-	260
Section IV.—Parable of the Wheat and Tares explained	-	-	267
Section V.—Election	-	-	276
Section VI.—The Resurrection	-	-	285
Section VII.—The Resurrection Continued	-	-	291
Section VIII.—Our Parkerite Ultraisms	-	-	299
Section IX.—Ultra Parkerism critically examined	-	-	306
Section X.—The New Birth Union with Christ, etc.,	-	-	314
Section XI.—The Argument Continued	-	-	321
Section XII.—The Argument Continued	-	-	330

THE GOING OUT OF THE LORD BEFORE HIS PEOPLE	-	-	343
---	---	---	-----

THE AUTHOR'S EXPERIENCE AS COMPARED WITH THAT OF THE

GADARINE	-	-	363
Paul's Defence of the Gospel	-	-	387
Man's Inability to go to Christ	-	-	403
The Word of God	-	-	417
The Flesh and the Spirit, their Opposition to each other	-	-	435
Our Acceptance in the Beloved	-	-	453
Rightly Dividing the Word of Truth	-	-	466
The Present State of the Old Baptist Ministry	-	-	493
Practical Godliness	-	-	525
Heaven	-	-	549

ERRATA.—In the running title of the Author's Experience, for "Opinion" read "Experience."

TO THE
OLD ORDER OF BAPTISTS THROUGHOUT THE SOUTHERN STATES,
THIS WORK IS
RESPECTFULLY INSCRIBED.

DEDICATION.

“He being dead, yet speaketh.”—HEB. xi: 4.

These are appropriate words with which to begin my peculiar preface. Abel yet speaks through his sacrifice, which had the seal of God’s approval and acceptance. And it is the prayerful desire of the Author, by means of this book, even after he is dead, to speak for the edification and comfort of christian readers.

For the preservation of this work, it is most prayerfully and affectionately dedicated to the Old Order of Baptists; who, in subordination to the providence of God, will, I trust, preserve it. It is committed to their guardian care for the following considerations :

1. I believe that they generally know and love revealed truth.

2. That they receive nothing on man’s authority; but refer all things to the word of God.

3. That they are the only people who reject the religious institutions founded on human authority and expediency; and have thereby escaped the religious delusions and fanaticism of the times.

4. That no other denomination of christians will appreciate what I have written, but will rather be inclined to condemn that part which is opposed to their popular, but anti-scriptural devices.

5. That a plain, full and uncompromising exegesis of scriptural truths often involves the opposition of men of education, character and influence; for a plain exposition of divine truth has often met with great opposition from such characters.

6. In a prospective view of the things just stated, the writer most prayerfully and respectfully commits his book to the care of the Old Order of Baptists, who, under the providence of God, he trusts, will defend and protect it in future times.

There are some brethren, who are opposed to all works of this kind, and say in their opposition, that we have Moses and the Prophets, Christ and the Apostles to teach us, and that they are sufficient, which in one sense is true, very true, but do we understand them at all times, and have we no need that some one should expound their writings to us? ACT. viii, 27. This notion excludes preaching itself, as well as writing. Do we not all, like the Ethiopian, need some one to guide us in the scriptures? Such brethren further say, with some show of truth, that the writings of men, since the days of the Apostles, have done so much injury to the cause of truth, they will have nothing to do with them. But I would ask most significantly, if the preaching of errors has not also done much harm since the times of the Apostles? And further would these brethren renounce all preaching on that account? We will have to judge for ourselves in both respects; it is necessary to prove all things and hold fast to that only which is good. 1st THESS. v, 21.

The Apostles both preached and wrote; it is true they did both as they were moved by the holy spirit; but may not christians preach and write, if not under the guidance of revelation, under the authority and light of the holy scriptures? And while they write conformally to them, and give us faithful and useful expositions of revealed truth, we

should not reject their writings, because they are not inspired, as were the Apostles. Although they be not inspired, in the apostolic sense, yet they may have the light of life, the light of grace, and a spiritual understanding of the word of God, which would qualify them both for preaching and writing. JOHN viii, 12; 1st Cor. ii, 15. Much instruction and comfort have been derived from the writings of men of this kind. Although we are not bound to acknowledge their authority, yet when they expound, and teach according to the oracles of God, they may in that manner do much good. Much good indeed has been done in that way. The writings of Gill, Flavel, Huntingdon, Elisha Cole, Booth, Boston and Osborne have been a source of great comfort and edification to the writer; and he most earnestly and confidentially recommends their writings to others.

There are many other good writers, whose works he has read only in part, and cannot therefore, recommend them with the same confidence with which he does those just mentioned.

The propriety of giving a faithful exposition of some revealed truths, at present rejected and disregarded, must be apparent and acceptable to a "few" however slighted such interpretations may be by the "many." Consequently, this book has been written with but little expectation of its being read and approved by any except the Old Order of Baptists. They will perceive that it has been published according to the following commandments: "Comfort ye my people;" "Feed the Church of God;" "Feed my Sheep, feed my Lambs."

There are many religionists who avoid all such works just as they do their bibles! Their irreconciliation to biblical truths causes them to eschew all faithful expositions of them.

Nearly the whole Protestant world has become weary of the apostolic doctrine of predestination and election, tired

of an ancient creed, which religious progression under natural lights will not admit. The great truths by which it has been so ably maintained heretofore, have, of late years, been suppressed or perverted to such an extent that but few derive any comfort or strength from them. A more natural theology than that of the bible would doubtless be better adapted to the religious taste of the present day; for great efforts are now making throughout christendom to reduce revealed truths, regardless of their divine origin, infinite scope and spiritual import, to a level with the lights of pure reason; and to restrict them to the fallible decision of human wisdom, judgment and opinion.

The design and effect of this scheme is to exclude the "demonstration of the spirit" by which alone a spiritual knowledge of divine truths can be acquired; also to set aside "the faith of God's elect" by which they can only be spiritually received and acknowledged. When both of these are thus ignored, man's wisdom in relation to divine things becomes foolishness, his judgment heresy, and his opinion, infidelity!

While the modifications of scriptural truths resulting from such a course, may be highly approved by many, and fondly embraced by others, as the rule of their faith and practice, there are a few who desire the sincere milk of the word and have a relish for the strong meat of the Gospel.

Reader, art thou one of that few? If so, I am not willing to part with you, but insist on your going along with me by reading all that I have written, and I hope we will have full fellowship in the Gospel, and that you will have no cause to regret having done so.

An Introductory Essay.

The author of the following work was an honest, conscientious man. Being reclaimed in early life, by Divine Grace, from the paths of vice and ruin, he experienced a deep sense of the obligations which he was under to that Almighty power who had so timely delivered him “as a brand from eternal burnings.” So punctual and correct was he in his intercourse with his fellow man, that those who knew him best had reason to believe that it was not his wish or desire to do wrong, at any time or under any circumstances. Having experienced pardon on account of his sins, through virtue of a saviour’s merits, he “conferred not with flesh and blood,” but immediately went forth in the direction of christian duty. After a prayerful and diligent study of the holy scriptures, he united with the Old Order of Baptists, believing, as he did, that these people held and entertained the pure doctrine of faith “once delivered to the saints,” together with the primitive order of christianity.

Many of DR. WATSON’S friends were astonished at his preference for the Old Order of Baptist, but we are satisfied that a sense of duty alone prompted him in this matter.

The following work exhibits a fair specimen of the great doctrinal points upon which his soul loved to dwell. Believing that he was saved “by Grace through faith and that not

of himself," he regarded it as a duty to insist and earnestly contend for the truth of that doctrine which is so generally esteemed as hard and uncharitable by the world. We allude to the doctrine of Election and Predestination, a doctrine hard to be understood, yet abounding in the scriptures.

He held, in common with his brethren, that our "righteousness is of the Lord." In other words, that it is the fruit of that faith which is the gift of God, and all other character of righteousness is the fruit of that principle which looks to an observance of Law requirements for salvation.

For the correctness of his views on this subject, the reader is referred to the following considerations :

That the doctrine of man's positive free agency, in a moral sense cannot be proven by the Bible, unless he may be so regarded prior to the fall. Then he was truly a natural man. All his faculties were in full vigor and his soul was animated, no doubt, by a spirit that was natural and common to it. This spirit, we think, was an innate principle, by which the soul was governed and influenced in its operations.

No foreign influence had any power here. The soul, we believe, was free. The volition was free and all the powers of the mind in their fullest exercise. Hence, man may, at this time, have been regarded as being free from the law of Grace or Sin, a perfect free agent to all intents and purposes, except that he was accountable to God for his conduct.

Under this state of things, every act of his was by the consent of a free will which was not influenced by the power of any foreign principle.

When he saw fit to disobey his Maker and commit sin, it was an act of free volition, there was no constraining power to force him in the way of disobedience. It is clear, however, that this act involved an eternal separation of the soul and that spirit which had hitherto animated it.

We find the man esteemed as dead in a moral sense, "dead

in trespasses and sins." This separation, between the natural soul and the natural spirit, enabled a foreign spirit to enter, with such animation as he could afford, and to embue the inner man with a strong sense of the love of sin. This spirit was nothing more or less than the great embodiment of sin, or the spirit of the prince of the power of the air, that dwelleth in the children of disobedience."

This wicked spirit is the "strong man armed" which "keepeth his palace, and his goods are in peace until a stronger than he cometh (the Lord Jesus by his spirit) and binds the strong man, takes away his armor wherein he trusts and divides the spoil." Ever since the time of his occupancy, the power of our moral faculties have been weakened, our affections have been alienated, the love of sin has predominated in the soul, and we have been justly regarded as the servants of sin. The ruinous influence of the dominion of sin upon us, is seen in the corrupt heart, that is "deceitful and desperately wicked above all things," in a constant waywardness in sin, and a perpetual disregard of our interests beyond the grave.

Such is the strength of sin's dominion, that we have found it impossible to remove his yoke, or break his chain, so as to relieve us from that tyranny and despotism, which, subjects us to his dreadful influence. This rule has no exceptions, all the human family are involved, with no ability to redeem themselves.

In this situation we are destitute of eternal life. How can we escape? We must have life before we can live to God. Shall we do the things contained in the law? This could not save us. Since "there has been no law given that could give life," and life we must have, or we can never be saved. Now if our doing the things contained in the law, cannot save us, or recommend us to God, then we have no other resource for salvation but the merits of Jesus Christ,

who has made atonement for our sins, and who only has eternal life to give.

According to this showing, it follows, that whatever conduces to our welfare hereafter, must come through Jesus Christ. If we want faith, "He giveth faith by the same spirit." If we want repentance, "He is exalted to give repentance." If we need intercession, "He ever lives to make intercession for us;" yea He is our advocate with the Father. He is our great highway to God. The great embodiment of Truth and our Eternal Life. He is our sacrifice for sin, our great High Priest, our "King, our Law giver, and our Judge. He will save us."

The work of the salvation of sinners is truly magnificent; none but a God can accomplish such a work. Who cannot see that ALL our preparation for the better world, is of the Lord, and if so, our righteousness is of Him, or it is the fruit of that faith which is "the faith of the operation of God."

We close this part of the argument by saying, that authorities already mentioned, sustain us in support of the following doctrine:

1. That no sinner will ever come to Christ of his own ability.

2. That God's work is always effectual.

1. *That no sinner will ever come to Christ of his own ability, and why?* We answer, because he is under the dominion of sin, and therefore has no ability. He takes pleasure in the world and its charms, and therefore has no pleasure in Christ. He is in love with sin, and consequently not in love with Christ. He began life with a carnal mind that has not been subdued, with a worldly disposition that has not been changed, and with a depraved will that has not been conquered. These things being under the government of sin, leave him powerless, so far as ability on this sub-

ject is concerned; and of course, if the good work of salvation is ever begun in the sinner's soul, the good Lord must begin it. This brings us to the second proposition:

2. *That God's work is effectual.* Should He work otherwise, He would resemble us in that respect. It would be like the fallible works of men, but, not like the unerring works of an Almighty Deity. A gracious purpose always influences the beginning of the Lord's work with His people. So that in this matter He never jests or mocks His creatures. We hear the Apostle saying, "we love Him because He first loved us." We as individuals, are very fond of choosing, but take care to choose that which we love best. Our blessed Lord must be allowed the same privilege, that is, of choosing those He loves. And so His first work with the sinner, is to choose him to salvation, through Jesus Christ. The next thing is to make known to the creature, his Election of God. This is done by a process, the outlines of which we will try to describe:

Now is the time when the strong man is bound. Jesus in His spirit enters the soul of the sinner, binds the evil power which has hitherto reigned there, and casts him out. Or thus, the word of God, which is the sword of the spirit is wielded by the spirit of God, and strikes or enters between soul and spirit; this produces a complete and perpetual disunion, the spirit of God taking charge of the soul and imparting by His holy presence, Eternal Life to the inward man, while the evil spirit of sin is driven out into the members, where it remains to annoy and make war upon the soul, until the Lord shall see proper in His wisdom, to relieve His Elect forever from the torments of the monster.

In this way, the spoil is divided, and repentance fully set up in the heart, an effectual work is now commenced, which the Lord will perfect, until it is completed. Repentance

with an experimental trial, is sufficient to teach the burdened soul, its utter inability to obtain relief of his own efforts. This is sufficient to bring down his hard heart in humble submission to the Divine will. The fire, so to speak, is burning all around him, he sees no way of escape, consequently, he can do nothing more but fall humbly at the foot of the cross, where he finds Jesus, a present help in trouble.

This relief, which is now experienced from the thralldom of sin, is regarded as conversion. Now the soul is free from sin. Now it is "justified from all things from which we could not be justified by the law of Moses." From henceforth our hope of Glory is Jesus Christ, and we wait with rich assurance until "we shall be brought off more than conquerors through Him that loved us and gave himself for us."

We propose, in the next place, to offer a few words in defence of the doctrine of ELECTION. As we have already said, the Bible abounds with it. All christian experience agrees with it, and spiritual wisdom, we believe, enforces it. Why, then, should it be so *mooted*, so generally rejected by religionists? Does it hinder Gospel progress? No. Does it discourage sinners? No. Does it force them to hell? No. Does it cause the loss of souls or prevent any sinner's return to God? No. It does none of these things. Then, where is the great objection? If the Gospel progress is hindered, sin underlies the mischief. If sinners are discouraged it is some freak of the tempter which occasions it. If sinners go to hell, it is because they would have it so in their enmity to the Gospel plan of salvation. It neither causes the loss of souls nor prevents our return to God. If we are lost, it is because our sins have separated so far between us and our God, as to cause us to reject the offers of mercy, and to choose the way of death. We know nothing of that doctrine of Calvin [but not of the Bible]

called eternal reprobation, but we believe that but for God's Election of sinners to Eternal life, through our Lord Jesus Christ, every soul of Adam's race would have been finally lost. We understand that "God has from the beginning chosen us to salvation." This Election or choice is based on that Divine knowledge which comprehended the end from the beginning and recorded the names of all the members of Christ's body "while as yet there was none of them." As the great leading purpose in making man, was not that some should be lost, and others saved, but that the church of God should be saved, complete in all her members, so the existence of all the people was necessary in some sense to the accomplishment of this purpose. For this reason God made them all.

Upon this principle, the Gospel is preached to all, repentance and an interest in a Saviour's blood is offered to all. The charitable invitation "whosoever will" goes out to all inviting them to "take the water of life freely."

While all Gospel Ministers feel the weight of duty in extending this invitation, yet they know at the same time, that a depraved will is under a wicked influence, and that such a will never leads a soul to Christ. But that God is able to subdue the stubborn will, to change the evil disposition, and to prepare the sinner for salvation, in opposition to the devil and all his unholy influences.

Then, Brethren in the ministry, we should take courage. Let us go forth "with the whole armor of God" and do battle for his cause. Let us preach Jesus Christ our Saviour "*the way, the truth, and the life.*" Let us preach Him *a choosing, Electing, and loving Saviour.* Let us rear the blood stained BANNER OF THE CROSS, with the blessed and heavenly watchword "*whosoever will,*" inscribed in living letters all over its ample folds. Let us take the field in the name of the great Captain of our salvation, and do battle

for the Lord, until, like our precious brother WATSON, we shall conquer the fight, and with his last words ("I AM GOING IN PEACE") trembling on our lips, ascend to glory and wear the conqueror's crown forever.

In conclusion, we would say to the reader, that the Author of the following work was a man of a liberal education, of great moral worth, of deep piety, of extensive influence, and of profound research. Such were his conscientious feelings in regard to christian duty, and such his continual watchfulness in reference to his conduct, that from the time of his union with the church to the day of his death, a period of at least forty years, not a blot or a stain has been known to attach to his character as a christian. In the higher circles of life, he was regarded as an honest man and a courteous, affable gentleman; to the poor he was kind, benevolent and charitable. Many of the latter class will have reason while they live, to bless God for His kindness in bestowing upon them such a benefactor. For further information upon this subject, the reader is referred to an extract taken from a eulogy pronounced upon Dr. WATSON, by Dr. W. K. BOWLING, before the Medical Class of the University of Nashville, which is attached to this work.

Friendly reader, this BOOK is *his book* no longer. He is gone and needs it no more. It now passes into your hands. Read it carefully, attentively, and prayerfully. It is a rich legacy. Receive and entertain its kind admonitions and its great doctrinal truths in connexion with the ardent desire of the author for your good.

Reader, Farewell,

R. W. FAIN.

EXTRACT OF A EULOGY,

PRONOUNCED ON THE

Life and Character of Prof. J. M. Watson, M. D.,

BY

PROF. W. K. BOWLING, M. D.,

IN THE MEDICAL DEPARTMENT OF THE UNIVERSITY OF NASHVILLE.

In the wonderful cluster of Evangelists, which, with their central God, constitutes the most sublime Tableau that ever decorated Earth or Heaven, Time or Eternity, the profession of medicine was not unrepresented, for Luke, the "beloved physician," considering his elegantly written Gospel, and his authorship of the Acts of the Apostles, was not least among them.

And when Sir Isaac Newton, Charles I, and Cromwell, with the mighty Milton, had attracted the gaze of the world, contemporaneous medicine, in the person of her Sydenham, shone more divinely bright than since the days of Hippocrates.

When the mighty trio that made the generation now sinking below the horizon illustrious, were yet unnoticed, an orphan boy, of uncommon brightness and comeliness, was sitting at a widowed mother's feet, in the village of Wentworth, Rockingham County, North Carolina. The widow was very young and very beautiful, a Virginia woman, in good circumstances, and interested chiefly in her pretty black-eyed child. Looking in her old family Bible, lying

open beside her, (for she was a pious, God-fearing woman,) we see recorded in a bold hand-writing,

“JOHN McCLARAN WATSON,

Son of Peter Watson, and Elizabeth his wife, was born
November the 20th, 1798.

The boy has recorded himself that he was the idol of that beautiful widow—that he was an only child, and how well he remembers her unremitting, affectionate solicitude about him, and a maternal affection which evinced itself through the whole course of her life—unchanged by him or the vicissitudes of his own life, some of which, he adds, were so well calculated to abate.

It does not appear that DR. WATSON was ever regularly educated. He acquired a very competent knowledge of the mathematics and the Latin language at schools in his neighborhood. This was in Williamson County in this State, where his mother removed when JOHN was about ten years of age. He acquired a knowledge of the Greek language, after he was grown. His patrimony being sufficient, in early manhood, he was placed in the office of Dr. Housack, of the city of New York, the great rival of Rush, and, next to the latter, the most celebrated physician upon the American continent. In due time he graduated from the College of Physicians and Surgeons of New York, and returned to Williamson County and commenced the practice of medicine. The advantages he possessed, his fine person and handsome face, which he had inherited from his mother, immediately upon his return to Williamson, threw him at the head of his profession while a mere boy. In the social circle he was no less triumphant. The mother's love of the boy was swollen into idolatry for the hero. These honors fell upon him too fast, and at an age when few could bear them un hurt. DR. WATSON did not belong to that few. He took to drink, and was thrown. He arose, but drank on,

and was again thrown. He became a common drunkard. Had *delirium tremens*, recovered, and drank again, and was again thrown. He married in his struggle against the monster, but lost his wife early. Would not this poor, shivering inebriate, have been bewildered, could he have penetrated the future and beheld himself the adored apostle of his people? While the son was drifting away to perdition, the loving, ever-hoping mother, hoping when Hope, in despair, had fled from every other bosom; hoping against hope, and ever devoutly trustful of Him she so zealously served, with face averted from the sad picture of a beloved son, sinking into everlasting ruin, and always looking up to Heaven, and ever and anon radiant with that light of which the throne of God is alone the source and fountain, hoped on and hoped ever. Oh! the width, breadth and depth of a mother's love. In the beautiful language of this son in after life: "Let no one attempt to describe a mother's love, for it is a simple fact that expresses itself in conduct and not in words." He preached his first sermon from the text "The Scriptures," to the wonder and admiration of a vast assemblage. On the following Sabbath he delighted a still larger audience from the text "Thus sayeth the Lord," and from that moment until he was no longer able to stand in a pulpit, he preached the Gospel of Christ. And after diligent enquiry, we think it very probable that more people have heard DR. WATSON preach than ever heard any man since John Wesley. He was, without dispute, the great Apostle of his Church, and bore through the greater part of his life the same relation to his congregations, throughout many States, that St. Paul bore to those which drew from him those immortal Epistles in our Sacred books. He has written and printed much on theological subjects, all of which, together with a large amount of manuscript never before published, will be shortly in press. This last

work of his life he compiled for the printer when on his death-bed. We can not discuss further the theological phase of DR. WATSON'S character. He never wrote his sermons, and he has told the speaker that notes, long or short, before him, only confused him in speaking, and that he never used them. His sermons were regarded models by his friends, and I have heard a learned churchman, not of DR. WATSON'S Church, declare that, for compactness, force, and purity of diction, he had heard no equal of DR. WATSON in the pulpit.

So far from abandoning medicine when he commenced preaching, he devoted himself to it with the greatest possible energy. He settled at Murfreesboro'—married again, lived most happily, and enjoyed a splendid practice. As a Surgeon, he had no equal in the State. Nearly all the grand operations in surgery he performed with the most brilliant success. He rose to great distinction in his profession; yet his whole object in practicing it, he tells us himself, was to enable him to preach without being chargeable to the brethren. His fame as a Physician and Surgeon, spread throughout the land, and when the Medical Department of the University of Nashville was organized, no one else was thought of for the great chair of obstetrics but DR. WATSON. Just at this time he was overtaken by a terrible calamity. He lost his wife, to whom he was greatly devoted; and just before, by vesting his means badly, with a hope of getting a support outside of medicine, that he might devote his whole time to the ministry, he lost his entire estate, and was reduced to abject poverty, when more than fifty years of age. Suddenly deprived of his wife and fortune, without children, and alone in the world, he appeared among us here in Nashville. He was preceded by his medical fame, and opening an office, was immediately in an overwhelming and most lucrative practice. In the College he sustained him

self to the admiration of his friends and delight of the class. His younger colleagues will remember how his energy and activity often put them to shame. He would make distant professional visits, and leave at day-light and be in the city to breakfast. Every Saturday and Sunday he was off to his preaching appointments. Having no family, he established his lodgings and library in the College. At night he was the only living soul in it. In the dead hours of the night as we have passed the College pile, we have thought of its lone, breathing occupant, with his *dispirited* surroundings. His great heart beating on there with the rhythm and softness of a child's, and his dreams as innocent and happy. We would then compare his condition with what it was a few months before, in his splendid parlors, gorgeously lighted, and his loving and beloved wife flitting like a vision of happiness before him, and in our tumult of emotions, would exclaim "Paradise Lost!" Yet a better acquaintance proved to us that we were never more mistaken. The darkness and loneliness were but seeming. The love of God was shed abroad in that pulsating heart, and that sweet baby sleep was watched by Angel sentinels. The mother, too, long since dead to the world, in spirit, might keep vigil o'er the sleeping son, who, in by-gone days, through her Christian prayers, had at a single bound leaped from the lost one's darkness into the marvellous light of day.

In managing the affairs of the College, though unseen by the public, his wisdom was always operating. The hand that held the helm ever and anon felt the gentle pressure of his fingers, and land-ward or sea-ward, accordingly. Of all men he was the gentlest in counsel, and for that reason, perhaps, the most persuasive. It was a pleasure in a colleague to yield to *him*, because he never asked it, and seemingly never desired it. The Doctor prospered greatly in his new home. Everything went well with him. He

bought a new house and extensive grounds, and a few old servants, that would'nt be free, came to him, and he abandoned the fossil companionship of the College and again sat with gown and slippers in his own comfortable parlor. His reputation in his specialty greatly increased, and he gradually withdrew from general practice. The afflicted came to him from a great distance, and his fees were enriching him. That for which he had so long struggled—his own time to devote to the ministry—was just at hand when the war came. His fine parlors were converted into wards of a small-pox hospital, his fences into McAdamized roads and kindling, his costly shrubbery into wreaths of evergreens and flowers for gala days, his horses for cavalry, and his gardens for shanties for freedmen and refugees, while, as for himself, he was sent out, when over sixty years of age, as a wanderer upon the face of the earth! Amid his great labors he found time to contribute valuable observations and researches to his profession. His work upon *Trismus Nascentium*, yields extracts to the standards of systematic medicine, besides valuable papers, etc., etc., published in the *Nashville Journal of Medicine*.

The phrase "a good man," is so trite and so often misapplied, and so intentionally, I think, misunderstood, that I dislike to use it in connection with the memory of Dr. WATSON. A gentleman of honor and intelligence, and a neighbor of Dr. WATSON for more than thirty years, told me in the last few days that the subject of Dr. WATSON'S liberality had been discussed by his old neighbors since his death, and they agreed that he had given away in absolute dollars, an amount exceeding one hundred thousand. To the poor he was the kindest of men. Only in eternity will it be known what he did for them. Cheerful himself, he carried about with him a luminous atmosphere that brightened the countenance of all whom he approached.

As a teacher of his specialty, I believe he had no equal in our country. As a lecturer, he never strove to be eloquent, in his efforts to convey what he felt within him to be true he totally forgot himself, and the language for that purpose seemed always at his command. No circumstance could betray him into an effort beyond this. The ebb and flow, and sudden alternations of the flash and darkness of rhetoric—the “quick patter of the rain after the bolt had fallen,” he carefully avoided. He always had his class to the work, from the opening word to the close of his lecture. His discourse was carefully prepared, but he appeared on the stand without a single note. His voice was remarkably soft, full and rich, and he never abused it, a single octave being sufficient compass for an entire discourse. As to “action,” or gesticulation, he absolutely had none, if we except the occasional touching of the palm of the left hand with the fore finger of his right. He stood precisely on the same spot during his lecture, and yet he was by no means stiff and statue-like. The play of his handsome features produced a very agreeable effect, and his presence was at once striking and commanding. Every student pronounced him at once a master teacher.

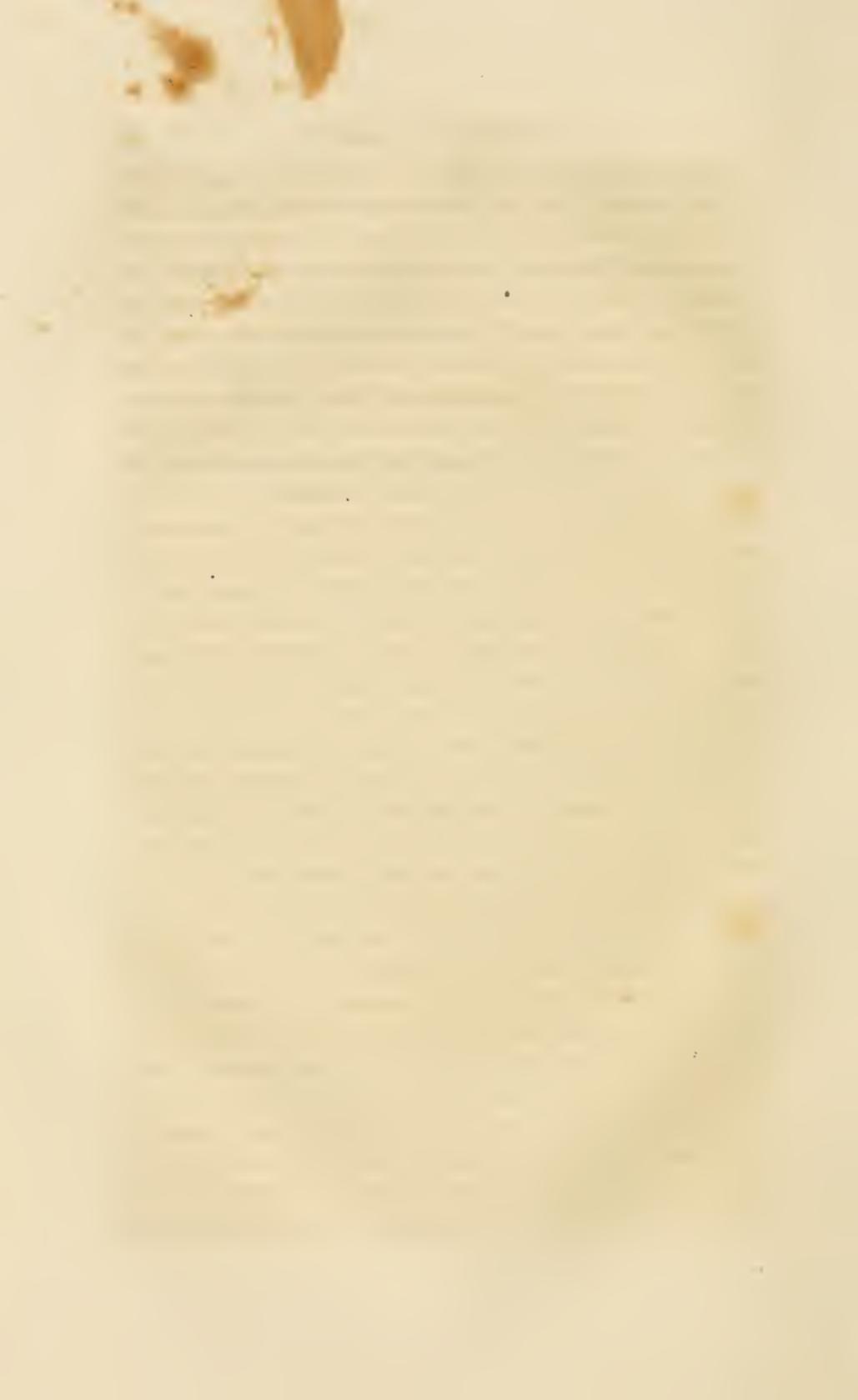
Last spring he was a very regular attendant upon the debates in our City Medical Society and frequently participated in them. His health was seemingly never better. Age seemed loth to fix its signs upon him, but even the destroyer was at work; for at a Faculty meeting in April he gave a minute history of symptoms of an obscure gastric disease which was then fastening itself upon him. His stomach had always been his weak point, though the body was plump and well nourished. Still he had to be particular in his diet to avoid severe and prolonged attacks of dyspepsia. But in April he said there was something at work there, pointing to his stomach, which was not dyspepsia,

and so the result proved. Signs of malignant disease of the stomach were but too apparent. His flesh gradually melted away, his smooth, healthy skin became shriveled, the light of his fine, expressive eye grew dim, his appetite departed, and sleep was only commanded by opiates. Besides all this he suffered dreadful paroxysms of pain, which only yielded to morphine.

On his death-bed he placed upon record that in the event of his recovery, he would devote the remainder of his life to the ministry, that the physician of the body should at last be merged in the physician of souls.

He says, "While on the subject of my ministry, I will state that my health at this time, June, 1866, is very bad. My physicians are very doubtful of my recovery; in fact, I am afraid that I shall not live long enough to superintend the printing of this work. Now, I may say, apparently in the shadow of death, I have no recantations to make about the doctrine for which I have so long contended, and trust that it will stand the test of death. My prayer is, that I may die with this blessed doctrine as much impressed upon my heart, as it was while I was trying to preach it. O! Lord, let the pulpit and the death-bed be the same to me in that respect. Should the Lord in answer to my prayer, of his great mercy spare my life a while longer, I shall regard it merely as a supplement to my ministry; the term of which, to be faithfully and zealously devoted to his services. But should it be His sovereign will to remove me by death, I want to feel resigned to His will, and that Death has lost its sting, and the Grave its victory. Thanks be to God who giveth us the victory through the Lord, Jesus Christ. Further, that I may be accepted in the Beloved, and be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by faith."

Our friend, a great worker in the world, has gone down to the tomb. A few of the next generation may tell their children, in answer to inquiries about him, that he lived in the world at the same time with Jackson, Clay, Webster and Calhoun. But it is not improbable that when many centuries shall have been added to the past, that his name, like that of Luke, shall be reverently spoken of by men who may be as ignorant of the defender of New Orleans, the great American System, the Constitutional Ajax, or the mighty Nullifier, as we are of the political contemporaries of the "beloved physician" of the New Testament.



Autobiography.

Probably a narration of some of the events of my life may be agreeable to the christian reader: To gratify this laudable curiosity, I will now relate some of them; not so much biographically, but as severally. They are, however, just such as are daily occurring in the lives of most men, particularly in the lives of physicians and ministers of the Gospel.

By this time I hope the christian reader has become acquainted with the *inner man*, hence, I need say but little more about *him*; also, that he has acquired fellowship for him in the Gospel. PHIL. i, 5. I will now leave him *there*, whilst I give a short account of some things which pertain more particularly to the *outer man*.

My father PETER WATSON, well known in his day, as a merchant of Wentworth, Rockingham County, North Carolina, died when I was not quite a year old. He registered my birth and name as follows: "JOHN McCLARAN WATSON, son of PETER WATSON and ELIZABETH his wife, was born November 20th, 1798."

As soon as I had, in my childhood, attained to the years of recognition, I found myself the chief concern, if not an idol—of a lovely and loving mother. As I was the only child then living, and as she had lost a husband of more,

by far, than ordinary endearments, she was in some degree excusable. Even in my childhood I was impressed with a sense of her unremitting and affectionate solicitude about me; a maternal affection which evinced itself through the whole course of her life, unchanged by time or the vicissitudes of my own life, some of which were so well calculated to abate it. True maternal affection is not like many things, which we call affection, amenable to such influences. But let no one attempt to describe a mother's love; for it is a simple fact, which expresses itself in conduct, and not in words.

My mother's maiden name was ELIZABETH WHITE; she was the daughter of Mr. EPPA WHITE of Halifax County, Virginia. My father at his death left her in comfortable circumstances, in the midst of many kind sympathising relatives and friends. Many were wont in the days of my boyhood to treat me with great kindness on account of their former acquaintance with my father; a fact, which indicated very plainly that he was greatly esteemed by those who knew him.

About ten years after his death my mother married a gentleman by the name of WILLIAM S. WATSON, though of the same name of my father, yet they were not related. They shortly afterwards removed to Williamson County, Tennessee.

My patrimony, though not large, was sufficient for educating, supporting and setting me up in domestic life.

I received only an irregular education, at the close of which I had a pretty good knowledge of the English and Latin languages, and of mathematics. I have since acquired a smattering of Greek.

I chose medicine for a profession, and in the spring of 1823, I graduated in the Medical Department of the University of the State of New York.

Very soon afterwards, I commenced the practice of medicine near Nolensville, Williamson County, Tennessee, under auspices unusually favorable. I remained but a short time at that place, before I removed *the first time* to Murfreesborough, Tennessee; nor did I remain there but a short time before I removed back to Williamson County, and set up at Allison's Store. The reader may readily perceive that I was restless, which is a fact, for no place, nor people could divert me from the seductive joys of inebriation. About this time my friends began to suspect, and, warn me about my habits; but alas! their kind admonitions, the anguished heart of an affectionate and religious mother, earth's highest interests, and man's noblest honors, were trifling considerations, in my estimation, compared to the fascinating but delusive joys of intoxication. Besides they were shamefully and recklessly indulged to the extent of great demoralization, *mania a potu*, and a callous indifference to their ultimate consequences.

Whilst at this place one of the most important events of my life occurred—the *conversion of my soul*. I use the term *conversion* with great confidence, for *I know* that I was then converted *externally* from the error of my way, but whether *inwardly and savingly* to Christ, has often been painfully questioned, though at other times, established—thank the Lord—almost beyond the shadow of a doubt. After this I determined not to use alcoholic liquors of any kind, such as brandy, whisky and rum, but thought I might with safety, use wines, ciders, and the like, but many months had not elapsed before to my great mortification, I became too fond of these very articles which I had supposed were harmless. I then promptly resolved, with no ordinary determination, not to employ anything of the kind whatever. So that I have been *from principle* a tetotalter, except when such things were particularly necessary as medicines, which

has been but seldom. I believe I can with as much propriety as any man I ever knew, say by the grace of God I am a sober man.

It does not hurt my feelings to see sober persons take any of these articles, but I dislike very much to see others use them who are said to be too fond of them. My friends often express surprise at my declining to take a glass of wine, beer, or cider with them, but I am confident I did right in abandoning everything of the kind. And I advise all others, under similar circumstances to do the same. I feel like I had forfeited all my rights to such things, but that those who have not, may employ them. For I do detest a pharisaical spirit in regard to the like.

Nothing but that grace which abounds to the very chief of sinners, could have arrested my rapidly downward course at that fearful time. I should be reprehensibly false in all my obligations to, and my considerations of, God's mercy and grace were I not to embrace all proper opportunities of declaring them. I must not simply speak of mercy and grace, but of the *abounding* of grace, and *abundance* of grace, the *riches* of grace, the *glory* of grace; nor simply of mercy, but of *plenteous* mercy, of *tender* mercy, of *enduring* mercy, of *sure* mercy; nor barely of love, but of *great* love, of *everlasting* love, the *manner* of love, *constraining* love, *unchangeable* love, *unfailing* love. Is. xxxi, 3; Ep. ii, 4. Grace, love, and mercy assuredly magnified themselves in their abundance and abounding in this instance. Rom. v, 17. After all, every case is a case of grace, but in such instance, as mine, I mean the outward circumstances—arminianism is left without a single feasible plea. Who can blame me for having zealously and faithfully opposed arminianism through the whole course of my ministry. It seems to me that the Arminian himself ought to excuse me. What, I ask, was there in my case to predicate arminian hope on?

Utterly nothing! How was hope of *any kind* to operate? Through the Lord Jesus Christ, as I have always preached, and through Him only. It was through Him that an affectionate and believing mother *hoped and prayed that the lost might be found; that the brand might be plucked out of the fire.* That prayer—as elsewhere stated in this work was heard and answered by Him who had in mercy prompted it. The prayer was *the gift* of grace—ROM. v, 15; enabling a distressed mother to trust in God for the salvation of her son under all the adverse circumstances of his case. The reader will find a much fuller, and more particular account of my conversion in another part of this work, which I need not recapitulate here.

A short time after this most merciful event, I left Allison's, having been there only a few months, and removed a short distance to a place known in that day as Hardeman's Cross Roads, where I remained ten years. I was received into an Old Baptist Church, at this place, known by the name of Wilson's Creek Church. Here I also succeeded remarkably well in the practice of medicine. In 1826 I married the youngest daughter—TABITHA W. GENTRY—of Mr. WATSON GENTRY, of Williamson County, Tennessee. Shortly after our marriage she was attacked with hemorrhage from the lungs; her general health became bad, and notwithstanding the many measures instituted for her relief, she continued to decline. Her disease, which had been plainly impending for several months occurred in the fall of 1829. She bore her affliction with great fortitude, and although she had never made profession of religion, yet, from attending circumstances, we had some reason to hope she had been blessed with the grace of *seeking*; and if so, the grace of *finding*, is an unfailling continuation of the same grace. JOHN i, 16: MAT. vii, 7. So that in our sad and painful bereavement, we were not left without some hope that she *found Him of*

Whom Moses in the law, and the Prophets, did write, Jesus of Nazareth.

Nothing worthy of remark occurred in my life from this time up to 1831, when I married my second wife, whose maiden name was LOCKIE S. BROWN; she was the daughter of Col. BEDFORD BROWN, formerly of Georgia. I was so unfortunate as to loose this wife also, but this grievous event did not occur until the year 1850. Hence I have had some sad experience in bereavements. The greatest worldly sorrow which I have suffered was produced by the death of a long afflicted mother, and my two wives. Other relatives and friends have died, whose deaths I have lamented, but not like those just mentioned. I have the bitterness of that grief still in remembrance; time has softened it, but I still feel *bereaved*.

"Human loves' soon part,
 Like broken clouds, or like the stream,
 That smiling, left the mountain brow,
 As though its waters ne'er could sever,
 Yet ere it reached the plains below,
 Break into floods that part forever,"

Since the death of my last wife, I have lived, in that respect, companionless. We had no children; they are said to be a boon of providence, which alleviates paternal grief under such trials. Doubtless they have a qualifying influence on such sorrows; for they become, at least, an object in what otherwise seems to be utter loneliness, even amidst other friends; a sense of which subsides slowly only under the influence of time.

Although I was doing as well at this place in a temporal point of view, as I ought to have desired, yet, preacher like, I became restless, and in the year 1835, I returned to Murrefresborough, where I lived sixteen years afterwards.

For eight years after my conversion, I entertained the belief that I would sooner or later have to preach. The duty

of preaching was connected with my christian experience in such a manner, as to produce the conviction, that if I was mistaken about one, I was also about the other, therefore it was with me an affair of vital concern.

Finding that I could have no religious enjoyment without trying to preach, and believing that the time for doing so had come, I applied to, and obtained permission from, the Church to preach. I was shortly afterwards ordained, and requested to take charge of the Church as her pastor, which I did. With a few intervals, I have continued to preach to this Church up to the present time. I refer the reader now to the remarks which I have made on this subject, in another part of this book.

As just stated, in 1835 I removed to Murfreesborough, from Hardeman's Cross Roads. No remarkable event occurred in my life only such as are incident to preaching, practicing medicine and ordinary pursuits, except a sad bereavement, to which I have already alluded—*the loss of my second wife*. This occurred in 1850. She met her death, which had been apparently inevitable for several days, with unusual resignation and composure, relying I trust on the Lord Jesus Christ for the final victory. 1 Cor. 15: 57.

Death under such circumstances seems to invade one's own self! We feel like we had died in part ourselves; that we had become *dead* to the best companionship; *dead* to domestic enjoyments; *dead* to all prospective happiness based upon such a state.

She belonged to the Methodist society when we were married. I soon discovered that she was attached to them from principle, and stated to her that I did not want her to leave her people and join the Old Baptist Church, unless she were to do so from religious choice, and not from any deference to myself. Although nothing scarcely could have given me more delight, than for her to have joined the Old

Baptist Church, from a thorough conversion to their tenets, yet I was decidedly opposed to her doing so in any other manner.

We agreed *to disagree*, and agreed *in our own disagreement!*.

I would in all probability, have been living in Murfreesborough at the present time, but for a particular occurrence. In 1850 I was offered a professorship in the Medical Department of the University of Nashville, which I accepted, and removed there the next year. Since then I have been actively engaged in preaching, lecturing and practicing of medicine.

Although I may have preached as much as the most of our preachers, yet I honestly and painfully confess, that I wish I had preached more and practiced medicine less. Were I permitted to go over my ministerial life again, I would renounce the practice of medicine *in toto*, and give myself *wholly* up to the ministry. Twice I have essayed to give it up, and have tried in several ways to make it more and more subordinate to my preaching. I made an investment in a large steam spinning, carding and weaving factory in Murfreesborough, so that I might measurably, if not altogether, give up the practice of medicine. A large amount of goods and machinery were purchased for the concern, for which large liabilities were increased. The times changed suddenly, debts fell due, some of the partners died, and we were compelled to sell out under very disadvantageous circumstances. I not only lost the money which I had invested, but had to sell nearly all my property to meet my part of the impending liabilities.

Some of my friends had advised and suggested the propriety of my taking the benefit of the bankrupt act, which was then very fashionable in high places, but I disdainfully declined their advice without thanking them, or thinking any more of them than I did before.

I told our creditors to give us time, and we would pay all indebtedness to the last cent. They seemed inclined to indulge us, and even some of the Shylocks themselves were favorable!

I resumed the practice of medicine, and with the blessing of good health, and the kind co-operation of friends, in conjunction with other surviving partners, sold property, borrowed money, and finally succeeded in paying off all the debts, even the extra interest which we had promised on borrowed money.

This expedient for the purpose of relieving me from the practice of medicine failed so signally that I adopted another, which was of great service. I have in this respect derived considerable advantage from copartnerships in the practice of medicine. Two physicians by practicing agreeably together for a term of years, acquire a kind of professional oneness, which will admit of one attending the patients of the other without disconcerting patients or deranging business. This was of great advantage to me by enabling me to attend to my appointments for preaching, without those derangements, which would necessarily ensue from my absence, which patients however, call *neglect*.

I now take particular pleasure in acknowledging many obligations of this kind to Dr. James E. Wendel, with whom I was associated in the practice of medicine for many years whilst I was residing in Murfreesborough; also, to my copartner and colleague, Prof. W. T. Briggs, with whom I have been in copartnership nearly all the time I have resided in Nashville.

I did wrong. I should have given up the practice of medicine entirely, after I began to preach; and it is quite probable that I would have succeeded better with my worldly means, had I complied with the rules of the Gospel, which I have determined to do hereafter.

I have not received pay from any of the Churches, nor from *any people*, for preaching, except now and then some small presents, which I valued chiefly on account of the circumstances which attended these signs of the approval of my ministry. But, observe, had I not been pursuing secular employments, and had not acquired ample means for supporting myself I would have asserted *my rights* as a minister, *to reap carnal things*. See what I have written on this subject in the former part of this work. I have never had any charges preferred against me by any of the Churches. I have had but few difficulties with the brethren, and wish I had had none.

In our separation from the Missionaries about 1836, I had to bear many unkind reproaches and misrepresentations, but, thank God, I was able to bear up under all of them. I was very anxious that we should adopt some plan consonant with the Holy Scriptures by means of which a separation might be avoided. To that end I worked assiduously for sometime, but it became very apparent that it was impracticable, and I then took a decided stand with the Old Order; then came aspersions instead of compliments as before.

Since our separation I received an apologetic letter from a revered minister just before his death—in whom I had more confidence than all the others—exhorting me *to hold on to the good old way*. This man's praise had been many years in the Gospel; for whom I was always constrained to entertain veneration and fellowship. His letter was very consoling to me at that time. I invited the old father to come out and preach to the Churches which I attended. He did so, and we were much pleased with his visit.

After our painful separation from the Missionaries in 1836, a number of Churches, in the bounds of the old Con-

cord association, met together and formed *the Stones River Association*. We had then, as was generally supposed, a strong and happy union; but alas! there was an element of heresy incorporated in that body as bad, if not worse, than that from which we had just withdrawn. This heresy—the two-seed doctrine as it is termed—was at the time of the formation of the Stones River Association, very prevalent in the Caney Fork Association. Ministers from that section of the country frequently visited some of the Churches in our associations. In this manner they preached among us until it was soon perceived that their words began to eat *as doth a canker* on the minds of some of the brethren. It also soon became evident that we would have to tolerate the heresy or separate from the Churches which entertained it.

I wrote a lengthy article against this heresy, which was published by the section of the association to which I belonged. This was *fúriously* opposed by the Two-seeders or Parkerites, as they were called. This brought down upon myself the fury of the Parkerites wherever it was read.

Deplorable as was the issue, we had to meet it; which we did, at a regular session of our association, about 1848. *Then and there* we separated, after which a few of *their* Churches, probably four or five, united and formed another association; since which they have given us but little trouble, for we then closed our pulpits against them. I take pleasure in referring the reader to the article just mentioned; which was afterwards reprinted in the first edition of the Old Baptist Test, under the head of A REFUTATION OF THE MANICHEO PARKERITE HERESY. This course, although *hissed* at, as it was by the Parkerites, has generally been highly approved of by orthodox baptists. I insist on the reader giving it a close perusal.

Controversies are often attended with bad results; from

my own experience I find it very difficult to controvert in the Spirit of the Gospel; the flesh begets another spirit sometimes in despite of all our efforts to maintain "a right" one. I think it best to avoid them at all times unless the cause of truth evidently demands them. We will however, have to contend with heresies; there is no safe way of avoiding them; but it is our duty to meet them with a *right spirit*, the word of truth; and not to provoke controversies unnecessarily. Heresies are by no means accidental, nor do they work to uncertain issues: 2 COR. 11: 19. He who contends earnestly for the faith once delivered unto the saints, and does not shun to declare any part of it will have to make issue with heresies, sometimes with very popular ones.

I have been in the constant habit of exposing errors wherever I find them, whether in *high* or *low* places; whether associated with *great* or *little* men; whether *anti-quoted* or *modern*, and whether such opposition on my part is likely to *damage* my temporal interest or not. I have consequently incurred the displeasure of other denominations, which I have tried to bear in a *right spirit*, knowing that I am accountable to God, and not to them for my ministry; to be judged by them is a small affair with me, though it often distresses me to lose the friendship and kind consideration of so many clever respectable persons. I could always be popular in other pursuits; but in preaching I find there is no place in an honest heart for a man pleasing spirit. I would rather enjoy the comfort of Galatians 1, 10 than the praise of men.

Unfortunately there are many who claim a kind of pulpit exemption for denominational errors, and say it is too personal, discourteous and uncharitable to preach pointedly against them, as if errors under denominational sanction ceased to be errors! Primitive ministers preached against denominational errors; the Sadducees, Pharisees, Nico-

laitanes and Judaizers were all different sects, but that did not exempt their erroneous tenets from exposure on the part of faithful primitive teaching. Shall we imitate their example, or adopt the fashionable courteous course of modern preachers? The latter will secure the good will and kind commendation of the different sects, whilst the former will provoke their ill will and unkind remarks.

But some one may say, modern teachers cannot speak with the authority that primitive ones did, which is true, but they may speak with the authority of God's word; they can speak the things which plainly accord with it, and this is all we contend for.

If the Holy Scriptures be of such doubtful import that one man's opinion of their signification is as good as another's, then we would only array one opinion against another; but if words have meaning, and sentences declare things, the affair is very different, and our preaching is not according to the presumption of opinion, but a plain declaration of what the Scriptures teach. In the first instance sects would have a right to complain, as they do, but we contend not in the other: HEB. 12: 25; 2 TIM. 2: 25.

I cannot boast of my ministry; I dare not; I see too much to deplore about it; but if it be of God it is like all other things pertaining to true believers, *all boasting is excluded in it*. The fruit of God's ministry is in one sense a hidden fruit. None except God knows it in its spiritual details. I look around and see that my ministry in the main partakes pretty much of the character of that of our order. We occasionally have additions to some of our Churches, and get assurances from the brethren and sisters that they have been fed and comforted by our preaching. I believe if I have a talent of any kind, it is to feed the sheep and lambs of Christ's fold, to comfort the Lord's people. This is a great work as we may see by referring

to the Holy Scriptures, much as it is overlooked by many : ISA 40 : 1 ; ACTS 20 : 28 ; JOHN 21 : 16, 17. I feel a good deal comforted in seeing that my preaching is so much like that of the Old Order generally ; for I do believe that *the secret of the Lord is with them, and that they have seen His covenant* : PS. 24 : 14. Besides, I believe that they have a better *spiritual* perception of divine things than any other people whatever. Further, unlike others, they speak mostly of the things which the Lord has done *for them*, and not of the things which they have done *for the Lord*. Wherefore I have had but little religious enjoyment in talking with those who boast of the things which they have done for the Lord ; whilst I have had much satisfaction in conversing with those who tell of the great things which God has done for them.

David says : Come all ye that fear God, and I will declare unto you what He has done for my soul, not what he had done for Him. The Gadarene was to tell of the great things which the Lord had done for him, not the great things which he would do for the Lord. When Paul speaks of the things which he had done for the Lord, he immediately says : *Not I, but the grace of God which was with me*, thereby fully excluding the Arminian I, and establishing the principle under consideration.

While on the subject of my ministry I will state, that my health is at this time, June, 1866, very bad ; my physicians are very doubtful of my recovery ; in fact, I am afraid I shall not live long enough to supervise the printing of this work : and *now* as I may say apparently in the shadow of death I have no recantations to make about the doctrine for which I have so long contended, and trust that it will stand the test of death. My prayer is that I may die with this blessed doctrine as much impressed on my heart as it ever was while I was trying to preach it. O Lord, let the

pulpit, and the death-bed be the same to me in that respect. Should the Lord, in answer to my prayer, of His great mercy, spare my life awhile longer, I shall regard it merely as a supplement to my ministry; the term of which to be faithfully and zealously devoted to His service. But should it be His sovereign will to remove me by death, I want to feel resigned to His will, and to feel that death has lost its sting, and the grave its victory. *Thanks be to God who giveth us the victory through our Lord Jesus Christ. Further, that I may be accepted in the Beloved; and be found in Him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: PHIL. 3: 9.*

As before stated, after my arrival at Nashville, in 1857, I engaged actively in preaching, lecturing and practicing of medicine. When I left Murfreesborough my financial means were very low, having been pretty well exhausted by paying off the old factory debts to which I have alluded. Hence I was anxious to make some property, and labored hard for several years by day and night. My practice was large and lucrative, which, with my receipts from the Medical College, enabled me in a few years to purchase valuable property, enough for all domestic purposes. During this time I generally preached to four Churches, besides making occasional tours among other Churches. Finding that my labors were too onerous, I advertised in the city papers that I would decline attending on all acute diseases, or on any cases which would conflict with my ministerial duties, but would attend to chronic cases, and cases of consultation. This enabled me to devote more of my time to preaching, especially to traveling out among the Churches.

I have not mentioned how well we succeeded with our Medical College, nor need I say much about it, as its unprecedented success is known to hundreds and thousands of

our pupils in many of the different States; our success will also ever be a prominent fact in the history of the University of Nashville. Notwithstanding the changes which have taken place of late years in most things, yet our College has in a remarkable manner preserved its former state, with its former facilities for teaching, and with its former faculty, except two, who have died, and whose places have been well filled, it offers the same inducements to medical students to avail themselves of the benefit of its teaching that it ever did.

My duties in the Medical College interfere very little with my preaching, as they have to be performed mainly during the winter, and never on Saturdays and Sundays.

The Church which I took charge of in the city has a melancholy history; it has probably suffered as much in many respects as one ever did to survive. I have made some statements about it in another part of this work, and will only mention here, that about the time of the close of its great difficulties, Elder Phillip Ball, an able and efficient minister, took charge of it, and it does seem if any man could have revived it, and caused it to prosper he was that man. His acknowledged abilities as a preacher, his amiable and exemplary life, and unfeigned spiritual mindedness, made him a very suitable pastor for this Church. No one who was acquainted with this estimable minister will construe what I have written into flattery; for he still lives in this character in the memory of too many for such a construction; but we all, on the contrary, regret that more has not been said and written in his praise. Well may we praise the dead in this instance. ECCL. iv, 2.

After the removal of this worthy pastor from Nashville, I took charge of this Church, which was about 1852, although I was at that time preaching to three others; one at Murfreesboro', Wilson's Creek and Overalls.

There were some zealous, determined brethren and sisters who deserve much credit for maintaining their Church organization at Nashville, but for which it might have failed. The Church is still small, pretty much like it was when our beloved Brother Ball left it. It is very much in the condition of the most of our Churches. Some have died, some have removed, and some have been excommunicated, but we have had occasional additions, which have enabled us to keep up our organization. Our trust is in the Lord, He and He only can sustain us. We cannot advance by human policy, by the world, nor by carnal professions, for we have made too broad an issue with them.

Primitive christians would not have preferred the charges against a *primitive* Church, which *modern* ones do against this Church. I will mention some of these charges :

1. That we believe in particular election.
2. That repentance and faith are the gifts of God.
3. That we believe in the *effectual* calling of God's elect.
4. The final perseverance of believers.
5. Baptism of believers only, and that by immersion only.
6. That we practice feet washing.
7. In not doing anything on man's authority.
8. And that good works are the fruits of God's gracious work on the heart of the believer, and not *the cause* of it.

To all of these charges we plead guilty. And I will now refer the candid reader to some plain texts of scripture, with the request that he will read them, and then say, whether it is treating the word of God respectfully to charge any Church for holding such tenets. But before quoting these references, I will forestall a common argument used against them, that there are other texts of holy scripture, which seem to teach differently. Now observe, the texts to which I refer you, are as plain as language can express them ; and I ask, strongly in point, will it be fair,

as one has well said before, to interpret a plain text by a doubtful or obscure one. Assuredly he who is in search of divine truth should not do so. JOHN xvii, 2; ROM. ix, 11; AC. v, 31; EPH. ii, 8; ROM. xii, 3; JOHN x, 28; PHIL. i, 6; COL. ii, 12; JOHN xiii, 14; COL. ii, 21; EPH. ii, 10. Now if you can produce eight full texts of scripture which teach plainly to the reverse of these, we will renounce our creed; but we will not do so according to what you may regard the doubtful or contradictory import of some other portions of the holy scriptures; for observe, according to the rule just mentioned, we are never to interpret *plain* texts by *doubtful* ones.

Out of respect to the world and arminian denominations, these plain texts but seldom get a full pulpit exegesis, except, from the Old Order of Baptists, and then the charges just enumerated, are urged against them with great vehemence if the policy be to proselyte, or hinder any one from joining them.

By putting the common false glosses on the doctrine of election, by admitting and teaching that any one may repent of their sins and believe on the Lord Jesus Christ, of their own free will and moral ability, and that baptism may be received in any mode, just as the subject may choose; our numbers might have been greatly increased, especially, with the proselyting which usually attends the like. To have done so, we would have been guilty of the following things:

1. Of handling the word of God deceitfully, and with cunning craftiness.
2. Of perverting the plain saying of Paul, that *it is not of him that willeth*.
3. Of tampering with the ordinance of baptism.
4. Of compassing streets and houses, to make proselytes. We had rather remain a "little flock," than incur such sins. Such is the state of religious tenets in Nashville at this

time, were Paul to rise up *incognito*, his preaching would be very unpopular! His religion would be called a myth; his doctrine, anti-nomianism; his exposition of the imputed righteousness of Christ to the believer, nonsense; his abjurement of personal righteousness for justification before God, an acknowledgment, that he either had no religion or had lost it; and his affirmation of the final perseverance of believers, permission to sin!

Who would hear him on the foreknowledge of God, predestination and election? Who would prefer the wisdom which God ordained before the world for the glory of His spiritual Israel to the excellency of pulpit speech? Who would patiently listen to his exposition of the two covenants? Who would with him, give all the praise of the obedience of faith to the grace of God? Who would agree with him that there was but *one baptism*, and that a *burial* in, and a *resurrection* from the water, *through the faith of the operation of God*, constitute that baptism? Who would join him in working with his own hands sooner than *hinder the Gospel*, or become chargeable to the brethren? Who would acknowledge his exegesis of the potter and the clay, sustained as he might be by the prophet? ISA. xlv, 9.

One answer may be given to all these questions: *Few, very few, besides the Old Order of Baptists!* Let us prefer the fellowship of Paul to that of those who pervert his testimony.

But, says one, why insist so much on these things? Will not other tenets answer? Are we obliged to admit and believe all, provided we are conscientious in our views? We cannot receive a part and reject a part, without *dividing* Christ Himself; nor can we pervert His word without misrepresenting Him. When a part of his word is rejected, the part retained is apt to be misconstrued. Christ is in His word, but only in the way of Truth; and as He is the Life

of it also, how meekly ought we to receive His teachings, looking more to Him for a spiritual understanding of it, than to *the wise and prudent*; for the latter often seem to think it *wise and prudent* to gloss over and modify the things of the Gospel, as well as expedient to substitute some other things: MAT. 11: 25.

For some time before the outbreak of the late deplorable war, I felt and believed, in common with many of our brethren, that some dreadful crisis was impending, not from a keener insight into prophecy than others, but from the little respect which was entertained for the word of God, even by those who professed to know the Lord Jesus Christ in it; and the disposition to change and adopt the things of the Gospel to the prevailing tastes and interests of the time.

I have never gone further into politics than to exercise my political rights as a private citizen. I have always been a democrat, and voted that ticket whenever legislation was involved.

I was opposed to the war, and believed that we were heedlessly precipitating it, when we ought to have been trying by all proper means to avert it. So dreadful did the horrors of a civil war seem to my view, that I requested one of our most eloquent speakers to prepare a series of lectures, and go forth and deliver them to the people, for I believed that they did not appreciate the consequences of such a war. From some cause he did not engage in this laudable work. I also gave in my name for a political union meeting, hardly knowing the design of it, beyond an effort to maintain peace, but before it came off, so many other issues were developed, that I took hold of only one, which was a plain one, that I had to side with the South or the North, and I promptly sided with the South. I was willing to do all I could to prevent this

issue, but felt no hesitancy about my course when it came. I remained in Nashville after the surrender, and had no difficulties with General Buel's garrison; but after his successor came in, my residence was taken for a hospital, my horses for military purposes, and my practice reduced nearly to city limits. I occasionally, however, succeeded in getting out in the country to my appointments for preaching. All this was sufferable, but I could not conscientiously subscribe to the political oath of that day, and was by request permitted to go South. Accordingly in company with several very clever acquaintances similarly situated to myself, I was escorted south of the Federal lines early in May 1863. Fortunately I had many acquaintances among the Old Order of Baptists in the South. I proceeded directly on to the neighborhood of Huntsville, Alabama. I stopped awhile with brethren Crutchers, and preached with them round about, and in Huntsville for several weeks.

I then paid Eld. James Holman, of Lincoln County a visit, and he kindly agreed to make a tour with me of eight or ten days preaching among the Churches of his section of the country. Although the weather was unusually bad, we had pretty good congregations, and were much pleased to find the people so much interested in our preaching. At the conclusion of these appointments, I ascertained that General Bragg was falling back from Tullahoma to Chattanooga, and that it would be necessary for me to go lower down into Alabama or Georgia.

I had received a very kind letter from Eld. James P. Lyon, of Central Georgia, a short time before this, inviting me to visit him, and spend my time with him whilst I had to remain from home. I had made the acquaintance of this estimable brother while on a former visit to his State. Besides he, in company with several ministers from Georgia, had attended some of our associations in Tennes-

see, viz: Elders William Mosely, W. C. Cleaveland, G. M. Thompson, Dozier White, and brother Solomon Bloodworth. Through these prominent and worthy brethren I had no difficulty in getting acquainted with the Old Order of Baptists in their country.

I spent several months very agreeably with brother Lyon and his family; we made several very pleasant tours of preaching through his section of the country.

In the fall I concluded to settle in Griffin, a neat little city between Atlanta and Macon, where I remained nearly a year. I practiced medicine here for a support, as a matter of choice, as the brethren would have raised any reasonable sum of money for me, by hundreds or thousands, had I agreed for them to do so. I do not exaggerate, for brother Lyon told me that he could raise a thousand dollars for me himself, and many others would have contributed largely to me. The sums seem large on account of the depreciated currency. This I mention, not as boasting, but as fruit that may abound to their account, although I did not receive it. PHIL. iv, 17.

My health was good, and like Paul, I did not want to be chargeable to the brethren. I preached regularly while I was in Griffin. Here I had the society of that able man in the ministry Elder William Mosely. I had an opportunity of both hearing him preach, and accompanying him in his appointments. Bro. Solomon W. Bloodworth and family endeared themselves to me no little while I resided there. Besides these, I still cherish the endeared names of Elders Dumas, Trice, Dickey, Godard, Bently, Mullens, Simmons, Castleberry, Morgan, Burnett, Pate, Helm, Williams, Mitchill, Hubbard, Parker, Guise, Bell and others, as well as brethren Williams, Head, Trielson, Blalock, Bloodworth (*Morgan*) Reeves, Allman, Hammock, McGee, Middlebrooks, Hicks, and English.

While I was at Eld. Lyons, Eld. James King, of Tennessee, a tried and worthy brother in the ministry, made us a visit; and I was fortunate enough after my removal to Griffin to engage his company in two extensive tours of preaching through Georgia and Alabama. We were every where well received and hospitably entertained by the brethren. Our congregations were unusually large, serious and attentive. We had pleasing indications that our labors were not in vain.

When General Hood moved with his army into Tennessee, I concluded to leave Georgia and follow him. Accordingly in company with Brother James King and a niece of mine, who was under my charge, we essayed to do so. We proceeded as far as Sommerville, in Alabama, and there we were informed that he was rapidly falling back. We then decided at once to go on to Dallas County, in Alabama, where a particular friend, Brother Elijah Bell resided. I had previously made his acquaintance at my home in Tennessee. I knew him to be a gentleman "given to hospitality," of wealth and cleverness. He had, during the fall, written several kind letters to me, inviting me to visit him, and spend the winter at his house. So that after much bad weather, bad roads, bad fare, and bad forebodings, we reached Brother Bell's about Christmas. He entertained us most hospitably indeed. Brother King after remaining a few weeks, concluded to visit some of his friends in Georgia. I spent the remainder of the winter with Brother Bell, and made several very agreeable tours of preaching with him through that region of country. My niece got into a very agreeable boarding house near by, and we were very pleasantly situated during the whole of our sojourn there. Many thanks are due to them.

After the surrender of our armies, we being as much in the Federal lines as we would be in Nashville, con-

cluded to return home, which we did, without any remarkable occurrence, although we traveled amidst rumors of robberies, murders, and conflagrations.

On my arrival at Nashville, I found my residence in the possession of the Federals; but I was permitted to resume the practice of medicine. This I did under rather favorable circumstances; my old partner, Professor W. T. Briggs, who had remained at Nashville, kindly proposed a renewal of our former co-partnership, which I gratefully accepted. I was thereby enabled at once to make some money, with which to pay off my taxes and other pressing liabilities.

After having been in Nashville several weeks, on the consideration of having seen slavery so wide of the Bible platform, and that emancipation had occurred in the providence of the Lord, as one of the results of the war; I, in all good conscience, took Johnson's amnesty oath, and am now ready and willing to aid in developing all the good that may be in emancipation.

I will repeat a little here of what I have written in another part of this book, to which I refer the reader for a fuller exposition of my views on this subject.

As slave-holders, with some honorable exceptions, we forgot that we had a MASTER in heaven, and carried slavery so far beyond the Bible platform, that *it* in connection with *other* causes brought down upon us the chastisement of the Lord, and we are now bound according to the law of the land, in His providence, to regard our servants as freedmen, to treat them kindly, and cast no impediments in their way.

I have not received any payment for rents, nor for damages, great as they were to my residence, as I could not conscientiously take the oath required in such cases. I feel thankful that I have enough to support me the remainder of my life; in fact, I am much wiser about the like, than I was a few years past. From my present stand

point, I can not only *say*, but *feel* that all is vanity here. The reader may probably recollect, that in my dedication, I prayerfully committed this work, now about passing out of my hands, under the providence of the Lord, to the Old Order of Baptists for promotion and dissemination. Now in conclusion, I again request them to look after it; *it is theirs*. Who else will take much interest in it? Very few I fear. Disseminate it among the brethren, promote the reading of it, so that it may do as much good as possible, and when necessary have it re-printed, according to the suggestions made in the dedication. The reader must not suppose that I attach too much importance to this work. Let us see: if there be any good in it, it will be a good work to develop *that good*, which cannot be done without the book being read, nor will it be read generally, unless, the reading of it be promoted by leading, *reading* brethren. The commandment is to feed the flock, to comfort the people of the Lord. Now if the reading of this book both comfort and feed the people of God under His blessing, should it not be encouraged? A full and faithful exegesis of divine truth is one of our best means for edifying, feeding and comforting the "little flock." It is true that preaching is the best *mode* of doing this; but, observe, that I, *being dead may yet speak* through this book, when I cannot through the pulpit, and continue to declare the blessed truths herein contained. Preaching has *its way*, but the tongue becomes silent sooner or later in it; the pen also has *its way*, and under proper management may bear its message onward through ages to come.

Reader, I do not feel willing to part with you yet, not knowing your true character. In order to hold you awhile longer, I must address you in one of three characters. Are you a believer? if so, suffer a few words of exhortation. Search the scriptures, read them prayerfully. God and

God only can give you a *spiritual* understanding of them : Luke xxiv : 45. Show your love to Christ by keeping his commandments. Attend faithful preaching where your mind may be stirred up in regard to christian duties, and divine things generally. Be careful to maintain good works. Prove all things and hold fast to that which is good. Send up material above, and set your affections on the things above. Love to the spirit and not to the flesh. Walk worthy of your calling. Abstain from all appearance of evil. Strive for the unity of the spirit in the bonds of peace. Live as much as possible peaceably with all men.

“Finally add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.” Seek that supply of the spirit and of grace which will enable you to do these things, and then you will be neither barren nor unfruitful. You will then break no bones, incur no painful wounds; bring no sword over your house; involve no grievous chastisements, and raise no doubts in the minds of brethren about your state.

Give the praise of all these good works, all the while, to God through Jesus Christ our Lord. PHIL. i, 11. Then there will be no danger of your entertaining a spirit of phariseeism. The pharisee glorifies himself in his works, the christian, *the Lord*.

It may be, that the reader is not a believer, but an honest inquirer, believing just enough to move his heart in the way of searching out these things about which I have written. What shall I write for the benefit of such a character? I must speak of the things of Christ unto him. I know no other way; for He must become the Way, the Truth, and the Life unto you. I trust that you are *feeling* after him; and happy indeed will you be, when you find

Him of Whom Moses in the law and the prophets did write, Jesus of Nazareth. He is in all respect just such a Saviour as you need. You want holy guidance; His spirit will guide you into all truth; you want holiness of heart; His spirit begets it; you want forgiveness of sins; His redemption secures it; you want a better righteousness, faith (his gift) obtains it.

The very chief of sinners do not need more than these. Did the wicked king Manasseh? Did Paul? Did Mary Magdalene? They were all *complete* in His *fullness*; besides it is *grace* for *grace*.

I can now part with you, in great hope of your finding Him, whom to know is life eternal; for the grace of *seeking* always ends in the grace of *finding*. JOHN i, 16; PHIL. i, 6.

But, alas! you may be altogether an unbeliever, but hardly so, for if that be *your* character, you would, I fear, have laid aside this book before reaching the conclusion. But you may *providentially* have opened it just here. What shall I say to you? I must *in meekness and in love* instruct you, if peradventure, the Lord may *give* you repentance to an acknowledgment of the truth, as it is in Him. I know no other way but to declare unto you, Jesus Christ our Lord. He is exalted to give repentance, and this you must have or perish. He is the great object of faith, and *he that believeth and is baptized shall be saved; but he that believeth not shall be damned*.

Do none of the things of Christ move your heart? Have you no relish for His name? No concern about His salvation? If not I must leave you *under the law*; I am unwilling, knowing the terrors of the law, to leave you *there*. 2 COR. v, 11. It says pay me all that thou owest. Oh, bankrupt! how can you? Had you not better look to Him who has paid all the demands of the law for the sins of the believer? Then call upon Him while He is near, submit to His gracious

plan of saving sinners. We regard it as a privilege, and know and *feel* it to be a duty to tell you these things, though it be *in word only*, praying that they may reach your heart in the power and assurance of the holy spirit.

The world in which we live is ruined by sin, both morally and naturally; and there is but one safe way *out* of it, or *in* it; that way is declared to be a *narrow way*, with a *strait gate*, and the fearful declaration is, *few there be that find it*. Christ, Himself, is not only *that way*, but He is *the life and the light of that way*. No wonder then that it is called a *Highway*. *A way of Holiness*.

Although we cannot show this way to the "blind," yet we can talk, preach, and write about it, at an *if*, or *peradventure* that the Lord as the *light* of it may *lead* even the *blind* safely and savingly into it. 3 TIM. ii, 28. Let us even labor humbly and willingly even at, an *if*, or, *peradventure* to feed, to edify, to comfort, and to bring in the people of the Lord, then in faith commit our work prayerfully to God's merciful disposal.

Words of Comfort for a "Few."

The Few Chosen—The Strait Gate—The Narrow Way—The Many—The Broad Way.

As these topics will be fully discussed, I will at once quote some explanatory texts of Scripture in regard to them: "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." "Wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat." MATT. vii : 13, 14.

Will only a few be saved? is still a question which often comes up painfully in the Christian's heart in view of the many great religious inconsistencies of our times. Did we have the privilege, as did the Apostle, of asking the Saviour, Lord are there few that be saved? The answer doubtless would be the same; at least in words of similar import. The Christian entertains this question, not merely from curiosity, but also with a solemn restraint to answer it as did the Saviour; besides it excites in his heart another question of the most profound personal interest: Am I one of that few? The popular religious inconsistencies of the times in which we live constrain us often to examine and prove ourselves by the divine standard; by which only a few are found to be real Christians. 2 Cor. xiii : 5.

The blessed doctrine of election generally exasperates the "carnally minded;" and still more indeed when the great truth is proclaimed in it, that only *a few are chosen!* MATT. XX: 16; XXII: 14. Neither our judgment nor feelings are to be relied on here, we must submit to the teaching of the Lord, and acknowledge the revealed truth, *that few there be that find the narrow way!* This Bible history of the "few chosen," like their remarkable history since the closing of the canon of the Holy Scriptures, teaches us that they who were Jews *inwardly* were few compared to the many who were Jews only *outwardly*; the latter for numbers are compared to the sands of the sea, and the former to a *remnant!* ROM. IX: 27.

Church history, when read by those who have an eye to contradistinguish the "few chosen" from the "many" who are only called externally, teaches us also that there are few who are Christians *inwardly*, compared to the many who are Christians only *outwardly*. How many more alas! pertain to another gospel than those who belong to the true one. How few were saved between Abel and Noah, between Noah and Abraham, between Abraham and Christ, between Christ and the full development of Anti-Christ, between the decline of Anti-Christ, through the reformation and the present time. During these periods multitudes of outward worshippers existed; and since the day of Christ and the Apostles, their history has been much more fully written than that of the Lord's few hidden ones. Their history would abound in names and acts of which we have no account.

The statement that Anti-Christ declined through the Reformation is more significant than the reader may probably suppose. That the Reformation, as it is emphatically termed, was not as many suppose, the re-establishment of true Gospel principles and usages; but on the con-

trary it was a mere reformation of popery and Anti-Christian powers, which to the world at that time was a great blessing. Amidst all this outward reformation the "few chosen" were hidden, unappreciated and unrecognized as such by those who then became Protestants. They were too "few" to be heeded by the multitudes; too "foolish" for the "many" to be taught by; too "base" for those in high places to associate with, and too "ignorant" to be regarded by the many positive perverters of that day. They had too few of the "mighty" and the "noble" to have been acknowledged and received into the great arena of early Protestantism, when the mighty ones of that day, in conjunction with all that was carnally wise, mighty and noble, were engaged, under the auspices of kings, universities, principalities and powers to reform popery. This they did, and for which we feel thankful. But the Gospel needed no reformation, neither in its doctrine nor ordinances; and there were in those days a "chosen few" unto whom it was made of God wisdom, righteousness, sanctification and redemption. Their full history has not been written, but enough to let us know that they suffered much persecution, both from Catholics and Protestants. So that we may readily conclude they have been greatly slandered and misrepresented by most historians. Besides, we are constrained to admit that they were *few* in number; but strong, strong even unto death in their principles and usages. Their sufferings, blood and martyrdoms, constitute their chief history, while one here and there comes into sublime personal prominence, nobly contending against the multitudes, or firmly expiring amidst flames or cruel tortures!

They were "unknown" in a religious sense, but well known in other respects, especially as the uncompromising opponents of the prevailing heresies of their respective

times. Religiously, they were God's hidden ones, known and sanctified by Him, but were "strangers" in that sense to a blind and persecuting world. 2 Cor. vi: 9. Their enemies, doubtless, took greater liberties in opposing, persecuting or destroying them on account of their number being so small. They were so few, so scattered, and so little regarded, that the many in their religious blindness supposed that they were doing "God service" to destroy them and their principles. JOHN xvi: 2.

Thus we may see that heresies gain strength by the approval of the many; and their authors and propagators derive carnal comfort and support from the multitudes that hear, approve and sustain. But the true believer does not derive spiritual assurance, comfort nor strength from such carnal sources; these must come from the word of God established in his heart by the Holy Spirit. On the contrary they may discourage, embarrass and weaken his faith in the very things which as a believer he is bound to accept; for instance the great truth, that "*many be called, but few chosen.*" He may even make a great mistake here by regarding as discouragements the very things which constitute his chief characteristics as one of the chosen few. And he may want to go along with the many, but the promises are to the few; may prefer associating with the wise men after the flesh, with the mighty and the noble, but there are few such among the Lord's people.

These unscriptural desires of the flesh are injuring us at this very time; there are some who do not refer these things to the word of God as they should; hence they do not understand why so few believe the great revealed truths of the Gospel, while there are so many professors of Christianity who deride and oppose them. The very remarkable manner in which the Lord has, in all ages and countries, preserved his chosen few, assures us that we should have no

less confidence in our cause committed to a few, than if it had been committed to the multitudes. The heresies and conduct of the many outward Christians show most fearfully that few only are chosen, as plainly as did the idolatries and ways of those who were Jews only outwardly show that only a few comparatively were Jews inwardly. *MATT. xxiii. 28; ROM. ii, 28.* Therefore we are not to judge of our state, faith or practice, by the number who may agree with us; for had those who were Jews inwardly judged in this manner, they would have been greatly discouraged; and so might have been Christ's disciples, and all true Christians since.

Reader, observe, if you are discouraged on account of your lot being cast with a "few" only, that all Christians are called to walk in the narrow way, and that there be "few that find it;" it is far better to be among the "few" who have, in the light of grace, found the narrow way, than among the "many" who are pursuing the broad way. Our human feelings dispose us to entertain too much confidence in numbers; our sense of safety in number is human, while our feelings of safety with a "few" is of faith and of the Lord. How much better to feel safe in God than in hosts of men. These are also under His divine control, and cannot pass, in their opposition to His chosen "few," the bounds of his permissive providence. Well might the Apostle exclaim: "If God be for us, who can be against us?"

A false religion generally has the fleshly prestige of numbers ever operating in its favor, in the estimation of the "carnally minded." This was the case in the days of Noah, of the patriarchs, of the prophets, of Christ and his Apostles, of primitive Christians, and of medieval ones. And who dares to say that this great and solemn truth does not come up fearfully prominent in our own times? The reli-

gious carnalite would not have stood in these relations with Noah, the patriarchs, nor Christ and his Apostles, but, like Judas, would have betrayed their cause.

Though we may be tempted and perplexed about there being so few on our side, yet I ask most significantly, who of us would be willing to have been one of the "many" opposed to Noah? One of the "many" in the times of the Saviour and his disciples? One of the "many" in the early days of Christianity? Or one of the "many" in any age or country?

With much meaning, I ask how can one of the "few" go to the "many?" He will of necessity have to leave the "narrow way," and go into the "broad way." He will have to quit the light of revealed truth, and go under the shade of human traditions. To get with the "many" he will have to go in at a gate which *he* can open and shut. REV. iii, 7. All who will go with the "many," must go in at the *wide gate* (MATT. vii, 13) of human expediencies.

The Pede-Baptists have tried to convert the narrow way into a broad one; the Arminians to make the "strait gate" a wide one; and the man of sin essayed to make them world-wide! But I ask, with no little force of inquiry, who can make that broad which God has made "narrow?" Who can make that wide which God has made "strait?" "Strait is the gate," and who can enlarge, open or shut it? "Narrow is the way," and who can widen or alter it? "Few" there be that find it," and who can add to their number? To attempt to do these things would be worse folly than to essay to widen the ocean and multiply the stars of heaven. And yet Arminianism, in its carnal blindness, is constantly engaged in a vain effort to perform these very things!

Reader, with which will you go? With the "few" or the "many?" If you are of the world, you will go with the

"many," if of the chosen of God, with the "few." 1 JOHN iv, 5. Let the history of the past reconcile us to the company of even "two or three," since that number is not despised by Christ, but has promise of his presence in their social worship. Unfortunately there is nothing in our day, in "another gospel," more fascinating than the charm of numbers to the carnally minded, their respectability, their wealth, their popular influence, and many carnal availabilities, which exercise often an undue influence over the minds of the "few," who should look at these things under Scriptural lights.

Observe, the powers of "another gospel," great as they are in one sense, could not survive the reduction of the numbers of its votaries to "two or three." Their costly machinery could not be worked by a "few," "many" are necessary. In true Gospel fellowship "two or three" can worship together as well as if thousands were present. MATT. xviii, 20.

The true Gospel would have utterly failed had it been presented to the world for its approval or rejection according to the natural understanding, judgment and reason of man; but a false gospel may and does prevail in that manner over the judgment and feelings of "many;" while the true Gospel in its hidden power embraces only a "few." 1 COR. ii, 14; i, 23.

I dare not use the word "few" in relation to the people of God, only with quotation marks, indicating thereby that it is not of my own in that fearful sense, nor of any man, but of God! How significant the word is at the present time, how solemnly true! Whither shall the Christian flee? To the multitudes of nominal professors, or to the chosen "few?" Where will he find the truths and ordinances of the Gospel? Among the "many" or among the "few." To which do the promises pertain?

The "few" are a people saved by the Lord; the "many" strive to save themselves by means of their own devising.

The former, in the light of grace, find the narrow way, and enter in at the strait gate—a way which lies too profoundly deep in God for mortal vision. Christ is that way, and the Holy Spirit is the light thereof. Many enter in at the wide gate, and go along the broad way guided and sustained by "another gospel" with all of its *natural* lights, and human availabilities. The vaunted history of these we repudiate, and appeal to the broken and imperfect account we have of the Lord's hidden "few." But, alas! the mysterious and spiritual things pertaining to them have never been recognized and appreciated by any except those who had eyes to see them, and hearts to understand them, in the light of life. So that we can be heard and understood only by the "few;" while the "many" contend for the things which pertain to the broad way, referring occasionally to the word of God, and by means of cunning craftiness and deceitful handling of it they make out some show of proof. And when plainly refuted by a quotation of revealed truths too strongly in point to be denied, they erroneously contend that the Gospel should have "an expansion of sense and meaning," or "a prudent and accommodating elasticity," according, I suppose, to times and circumstances. So thought "certain men" who came down from Judea, and taught some of these accommodating elasticities, saying that men could not be saved, except they were circumcised and kept the law of Moses. In the instance of the Galatians, this principle of expansion of sense and meaning, so much contended for, converted the true into another gospel. The Gospel was revealed and expounded under a pressure of times and circumstances as great as any which have since occurred. And had there been any accommodating elasticity in its truths, the times could certainly have developed

it; but on the contrary it was the same Gospel to the Jews, that it was to the Gentiles. Nor did it accommodate itself any more to the times of the second, than it did to the first century, or in any other. Heresies and innovations have their expansions and contractions, but divine truths have not. But men in high places further say that Gospel truths should have only a *prudent* expansion of sense and meaning. I ask under whose prudence? Under Presbyterian prudence we have an expansion of baptism and ecclesiastical government, which required a good deal of this "accommodating elasticity" contended for; under Methodist prudence we had a wonderful expansion in many forms of Arminianism, which required still greater "accommodating elasticity;" under Campbellite prudence we had some remarkable expansions and contractions, about which I need not now treat. These have made the way broader, and the gate wider, and have become very numerous. Their history has been pretty fully written, and they boast of their numbers as recorded by them. But after all there is a divine depth in the history of the chosen "few," which no human research can reach. Their history begins most mysteriously profound in Christ before the world began; hence their number is known only to God; not the number which would be made Presbyterians, Methodists, or Campbellites, in time, but the number given to Christ by the Father before time; the number chosen in Him before the foundation of the world. But charity constrains us to admit that there may be some of the Lord's "few" among all these denominations, who are Christians inwardly, but wrong externally.

As the way that leadeth unto life is narrow in the true Gospel, and "few" only find it, another gospel with a broad way must be instituted for the "many." This with many modifications has existed ever since the days of the Gala-

tians. False teachers then brought in "another gospel," which has had, in all its changes, all the accommodating elasticity contended for by modern innovators.

This is a very religious world, and the ruler of darkness adapts his religion to all tastes from spiritual wickedness in high places, down to the grossest idolatries.

In the light of Scripture, we shall find Satan at the head of "another gospel" displaying his powers. *THESS*, ii, 9. We shall see that through his wonderfully devised religious machinery, he can play the part of a Protestant as well as that of a Catholic. If all his little popes in America were put together (which he sometimes essays to do) they would make as great a pope as he has in Italy. His name is and must be legion in a religious sense. His way is broad, his gate is wide, and his dupes are "many." The rise of "another gospel" began in the heretical declaration: "Except ye be circumcised after the manner of Moses, ye cannot be saved."

A wrong apprehension of Gospel works and ordinances has from that time to the present kept up "another gospel," in all ages, with its numerous institutions and corresponding works. Only a few have rightly distinguished between the works of the law and those of the Gospel. The "many" have not discerned the great principle in doing them: the works of the law, good as they are, in our imperfect performance of them, can be accepted only on Gospel principles. The Pharisees and Sadducees thought that the baptism of John was a legal ceremony, and therefore demanded baptism of John, not knowing that it would be unprofitable to them, without faith in Christ and repentance towards God. Besides, they claimed a right to this ordinance as children of Abraham, not discerning any difference between the children of the flesh, and the children of promise, the chosen "few."

The notion of the many is, that the Gospel must be strengthened by other institutions besides those which God has ordained; that a collateral power may be inaugurated in that manner. Being ignorant of the spiritual powers of the true Gospel, and its ordinances, they with great zeal and a fair show in the flesh, devote themselves to another gospel; and are very careful to maintain its interests and crafts, however greatly they may conflict with divine truth. All of which is indispensably necessary for the propagation and maintenance of "another gospel."

Human institutions, either from Jews or Gentiles, convert the true Gospel into "another gospel." Paul said they were removed to "another gospel," because they practised circumcision, and tried to justify themselves by the works of the law. Hence I ask with much meaning, what shall we say of those who maintain modern institutions, and do the works thereof for justification? Do not all these belong undeniably to "another gospel?" Assuredly. But they retort by saying that they have "many" wise men, "many" rich ones, "many" influential leaders, and "many" of the most respectable persons on their side, while we have only a "few" such; and that altogether we are of but little note or consideration in the world. REV. iii, 17; 1 Cor. i, 27, etc.

Every institution of this kind, involves for its establishment, the "higher law" mania, a most impious, anti-Christian principle, which Satan has infused into many minds. Let others speak and write about Protestant institutions as they may, they have been brought into existence by their founders according to an assumed prerogative based on the wicked and absurd notion of a "higher law." If Papists instituted things according to this principle, how can Protestants institute theirs on any other? Where is the difference *in principle*, I ask, strongly in point, between

saying mass for the religious benefit of the unconscious dead, and the Protestant sprinkling of the infant unconscious of the religious ceremony? As there is no warrant for either in the word of God, they both have been instituted on human authority. What does the Romish mass affect to do for the dead? That which the Bible nowhere suggests. What does infant sprinkling essay to do? That about which the Bible is certainly silent. What do the Romish levies aim at? The raising of a larger revenue than the Bible sanctions. What is the design of missionary societies? To inaugurate a more convenient system of preaching, and a more certain method of getting pay for it, than the New Testament method affords. What do Pedo-baptists aim at? To incorporate more members than the baptism of the Bible will admit of.

The missionary Baptist may say, that infant baptism is a part of the Catholic system, but the Pedo-baptist may with as much propriety say that a missionary system based on human authority, is also a part of the ecclesiastical policy of Catholics.

All these manifest the spirit of the "higher law" infatuation and assumed prerogatives based upon it. Why forsooth should the Protestants deny the right of exercising these prerogatives to the Catholic, and then assume them himself? This is truly a dangerous spirit: it exalted itself "above all that is called God" among the papists, and it remains in part to be seen what it will do among Protestants. 2 THESS. ii, 4.

Satan seems to have played out among the Catholics: like some old gambler who was wont to cheat by cunningly devised methods, which he had long kept concealed, but which have been seen and exposed, so that he cannot play off his tricks any longer to advantage, then institutes new ones, and tries his hand with a different people. He had according to the spirit of the "higher law" instituted many

things among the papists, by means of which he succeeded wonderfully in perverting everything pertaining to the true Gospel. Hence we may infer that his course will be the same *in principle* among Protestants, although the institutions may be different. We know that he has already operated among Protestants as he did among Catholics, *by multiplying human devices and institutions, with their attendant carnalities.*

It is true he will not require the Protestant preacher to say mass for the dead; but he often tempts him by a good fee to pronounce eloquent and undeserved eulogies over the dead, and to ascribe virtues to them which they never practiced, and represent them as being saints in heaven in despite of their unbelief and immoral lives! He will not have, like the papist, their priests to forgive sins? but he will have them preach for hire! He will not have them attain to the pre-eminence of a cardinal or pope; but he will allow them to take the title of D. D., Right Reverend Bishop, etc. He will not have them levy a tax for their pecuniary advantage, but he will permit them to raise funds in divers unscriptural ways for their costly maintenance. He does not require them to open a door worldwide for the reception of members, but he institutes many little entrances by means of which many may *climb* up without going in at the Gospel door. JOHN X, 1. He does not tempt them to preach works of supererogation, but to preach Arminian works and "perfection" in this life! Nor does he require them like the papists, to withhold the holy scripture from the people, but he will have them to assert that the present translation is faulty, and that it should be revised, and its errors corrected! And that some of its doctrinal truths should not be preached to the people?

These modifications, small as they are in some respects, still partake of the "higher law" prerogatives, that of

altering the things of the Gospel. Some of these alterations resemble the things of the true Gospel so closely, that were it possible, by means of them, he would "deceive the very elect."

Many, I fear, are unlike the Apostle Paul: he said he was not ignorant of the devices of Satan. Some seem to have an eye to see them among Papists, but not among Protestants; for they are so well modified and adapted to the tastes of the latter, that "many" approve of them, while there are only a "few" who reject them! There is only one denomination among which the minister can go and declare "all the counsel of God," and the ordinances of the Gospel as revealed, and repudiate all religious institutions founded on human prerogatives, without incurring loss of character, the charge of folly, and of being behind the times. This is a sad but true commentary on the practical religion of our day.

As a denomination, we have suffered much in the estimation of others by our constant and uncompromising opposition to these unauthorized religious expedients. This opposition however is ancient and venerable, and began with the primitive Christians, and we rejoice to know that it has reached our day, even if it be only on the part of a "few," as a "few" have all the while maintained it. And as their numerous devotees vainly suppose that they constitute the chief means of practical godliness, they know not how any can maintain good works who oppose them! The papist himself, doubtless, thinks that there is no practical Christianity apart from Romish devices!

We do not go about trying to establish our *own* righteousness, but prefer that which is of faith. ROM. x, 3. We do not try to blend grace and works, but regard the latter as a fruit of the former. ROM. xi, 6. Nor do we try to make even a fair show in the flesh. GAL. vi, 12. Nor do we

teach for doctrines the commandments of men. MATT. xv. 9. Nor do we strive unlawfully. 2 TIM. ii, 5. Besides when we give alms, we do not sound a trumpet. MATT. vi, 2. Nor do we seek to please men. GAL. i, 10. Neither do we aid in building up religious establishments, nor deduce the doctrine of good works from any source, except from the holy scriptures. 2 TIM. iii, 16. We aim at no higher temperance than that of the Bible, at no better plan of preaching and being supported than that revealed in the word of God. We cannot fellowship infant baptism nor Church polity founded on human authority. COL. ii, 22. We do not try to gratify "itching ears." 2 TIM. iv, 3. We do not suppress any part of the counsel of God. ACTS. xx, 27. Neither do we try to proselyte, nor popularize our tenets. MATT. xxiii, 15. Nor do we hire ministers to preach for us. JOHN x, 12.

Nor do we falter under reproaches for the truth's sake, but prefer them to the consideration of the many. 1 COR. iv, 3.

Now, were we to do these things, though forbidden in the word of God, and others which I might mention, our denomination would be about as popular as any other; but our non-performances, as just stated, have brought down on us the reproaches of all other denominations. And the most unreasonable one of all is that we are not practical Christians, because we do not perform duties which the word of God does not enjoin, but on the contrary forbids.

Of what does practical godliness consist? Surely not in doing the things which the Lord has forbidden, but in doing the things which He has commanded; and in *not doing* those which He has prohibited in his word. So that we have, of all others, the best claim to practical godliness, which must ever be "the acknowledging of the truth which is after godliness." TITUS i, 1. Thus practical religion

consists in performing the duties which Christ has commanded, and at the same time in not doing the things He has prohibited. Christian duties, when properly performed, have no great outward show or pomp, but are rather hidden in one sense from the unregenerate. Their performance, it is true, may be seen by the natural eye, but their spiritual import is neither understood nor felt. Even the plainly revealed ordinances, in this sense, are hidden in their spirituality from the unborn "again." JOHN iii, 3: COL. ii, 12: 1 COR. xi, 29: MATT. vi, 6. Here, also, in the great affair of practical Christianity, the "few" are contradistinguished from the "many."

There are "few," indeed, but what have been entangled in the institutions which have been so agreeable to the "many." The evil tendencies of these religious societies established on human authority were clearly seen by a "few," and the results of their operations most faithfully and truthfully foretold. It has been a constant prediction among the Old Order of Baptists for more than thirty years past, that these institutions would eventually do great injury, by breaking and perverting Gospel truths.

The writer can most truthfully say, that he tried again and again to have fellowship for these things, seemingly so expedient, and for those who were so zealously engaged in them, but he could not, and was often tempted to fear that the fault was with himself. But a *sure word of prophecy* has taught him that the fellowship of the saints is in the Gospel, and in the things therein revealed. PHIL. i, 5. And that it is dangerous, both to the Church and nation, to pervert the testimony of the Lord. REV. xxii, 18, 19. Reader, are you willing to go along with us, with a "few," in the "narrow way?" Or had I not better ask you another question: Have you received "an abundance of grace, and of the gift of righteousness?" If not, I know you will

be unwilling to go with us. We have no pleasing flatteries for the hypocrite, no agreeable religious externals for the Pharisee, no perversions of grace for the Arminian, no religious means of climbing up some other way, no fellowship for men's religious devices, no broad way for the "many," no religious carnalities for securing the world's esteem and co-operation.

We can only offer the things which Christ and the Apostles have set forth: Cruel persecutions, fiery trials, unavoidable tribulations, carnal mockings, unmerited dishonor, evil report, imprisonments, scourgings, and death. To be hated by the world, despised by the "worldly wise," to be counted nothing in a religious sense, to be set at nought as a teacher, to be ridiculed as a lay member, are things which the religious carnalite cannot endure. He is all the while looking to this world for his reward; and when his religion conflicts with his temporal interests, he modifies it so, that it may not impair his respectability, his popularity, his character nor fortune;—these, with him, are paramount to all religious principles. He needs must conform in his religion to this world. 1 JOHN iv, 5.

Truly may we say, as daily we feel, that Christ's kingdom is not of this world. The religion of Christ is not at all adapted to it; but is in direct antagonism to it, just as much as natural things can be in opposition to spiritual things. Nor do we expect the natural man to love the things of Christ.

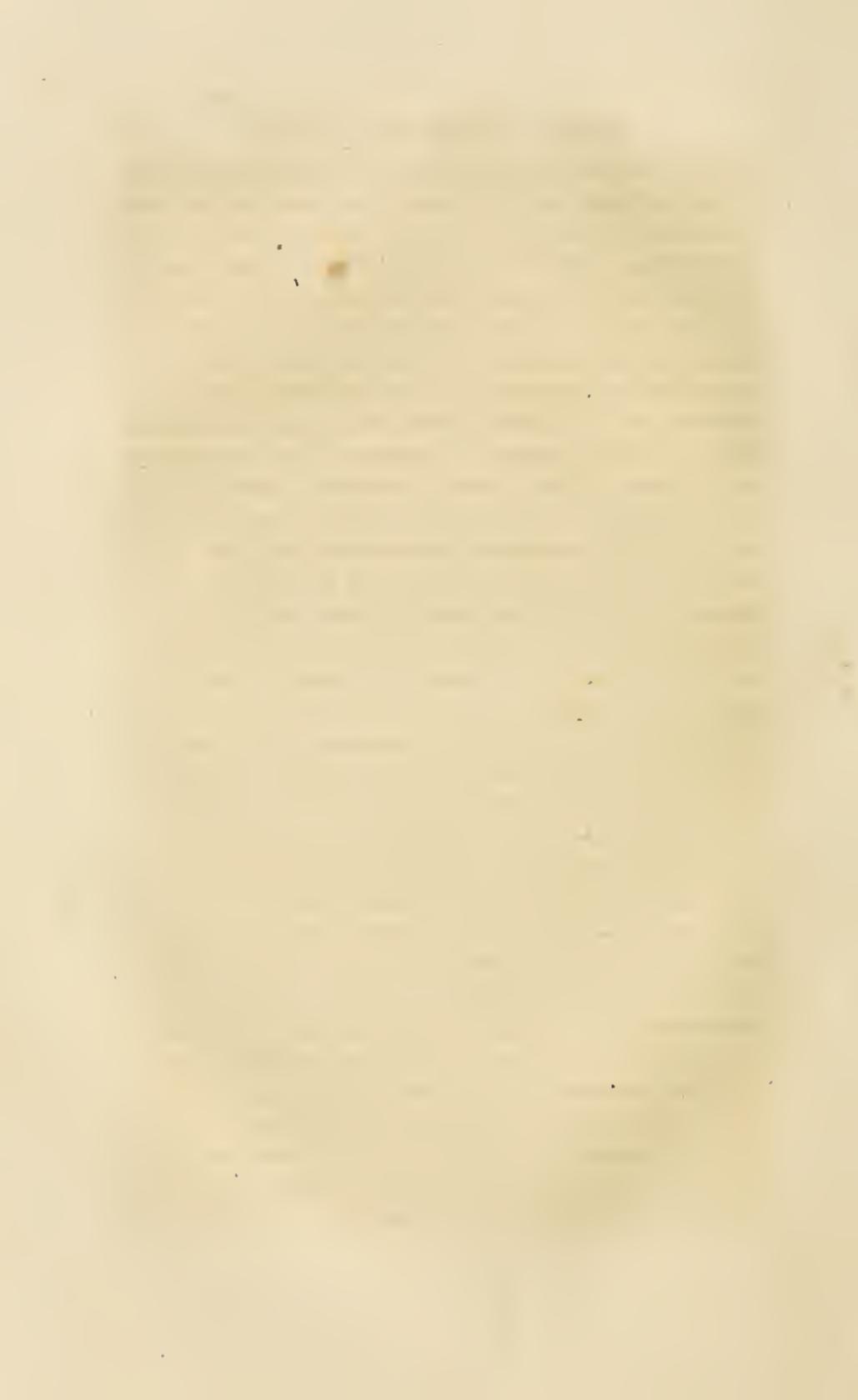
The spirit that was in Christ exalted Him and His religion above all that is called good and great in *this* world; and the same Blessed Spirit must operate effectually in the hearts of his followers, before they can be raised to a state wherein persecutions, worldly hate, trials, sacrifices of worldly interests, and deprivation of carnal enjoyments will be far preferable to honors, riches, and pleasures of this world.

The Christian may be rich in Christ, though he have no where to lay his head to rest; honorable in Him in despite of the detractions of the "accuser;" happy in Him amidst all the disturbances of this life; and may enjoy the company of a "few," though he be deprived of the society of the "many."

Were Christ to descend personally from heaven to earth, and to declare the same truths, and reveal the same Gospel ordinances, natural men would, notwithstanding all this, continue to hate his truths, and oppose his ways. Their *state* requires something beyond this—the *birth of the spirit*, the very blessing which He has secured to them, given to Him in the election of the Father.

How forcibly the exhortation comes up: "Be not conformed to this world." Its ways are the ways of death, and its religion, seem it as it may, is of anti-Christ. Let us set our affections on things above, not on things on earth. The things which are above! How shall I speak of them? They constitute the inheritance of the saints, which is pure and undefiled and fadeth not away. In these are the riches of faith. By faith we enjoy them here, and though we have but a foretaste, it is an unfailing earnest of the fulness which is to come. Reader, if you have faith, come and go along with us; if not *seek* it, and may God of his infinite mercy grant it. The way, it is true, is narrow, but Christ is that way, the company is small, but they are a chosen "few." Their full inheritance is not here, but it is reserved for them in heaven. Here we may moan, but there we shall rejoice; here we may be poor, but there we shall be rich; here we may be hated by men, but there we shall be loved by God and angels; here we may have no titles, but there we shall be kings and priests unto God; here we may appear in vile raiment, but there we shall walk in white robes, the garments of Salvation, with a crown of

glory on our heads; palms of victory in our hands, and the eternal hallelujah on our tongues. And may we not begin our praise on earth, and with David say: Praise ye the Lord! And with the Levites of old: "Stand up and bless the Lord your God forever and ever: and blessed be thy glorious name, which is exalted above all blessings and praise." Praise Him for His mighty acts: For having chosen us to salvation from the beginning; for having given us grace in Christ before the world began; for having blessed us with all spiritual blessings in Him according to that choice; (Eph. i, 3; 4:) for having predestinated us to be conformed to the image of his Son; for having called us, for having justified us, and for the hope that he will glorify us, and for having said to the little flock: "Fear not it is your Father's good pleasure to give you the kingdom!"



Hidden Wisdom for Hidden Ones.

THE DOCTRINE TAUGHT BY PAUL AGREES WITH THAT OF THE
OLD ORDER OF BAPTISTS.

“Other Sheep I have which are not of this fold, them also I must bring; and they shall hear my voice; and there shall be one fold and one Shepherd.”—JOHN X: 15.

SECTION I.

The practical illustration of this text as recorded in the New Testament, proves undeniably the present tenets of the Old Order of Baptists; not only as it confirms their peculiar views of the ingathering of the Lord's people, but also as it includes, in its practical demonstration, every thing for which they contend. Follow me, inquiring reader, and I pledge myself, by all that is truthful, to prove each proposition, and not leave the shadow of a doubt on your mind about the weighty subjects of which I shall treat; provided, that you are prepared to acknowledge the authority of the holy scripture; if not, by what authority, I ask you, shall I write? To that, and to that only, I now confidentially appeal!

Were I to select only one text from the New Testament, by which, to prove our views, this should be the one, because it has been *practically* expounded, and the exposition written out by inspired writers. Hence, we have not only the text from the New Testament, but also its practical exposition, a fact which must be particularly regarded by the reader. The light of the practical exposition of this text, as it shines on

the pages of inspiration has been more heeded by the Old Order of Baptists than by any other sort of Baptists or other denominations. From some pulpits, it has been nearly excluded, and the system of modern missions comprehends it not!

The design is to manage the subject in such a way, that if the reader object to our views, he shall first make issue with the word of God itself; then take care reader, that your opposition—if entertained—do not arise from an opposition of heart to revealed truth. The heart must, therefore, be guarded, examined, and its qualities tested, as well as the understanding; for we may see things plainly expounded and yet not approve them.

With this introduction, I shall proceed :

The words of the text prove undeniably that Christ had a people, given to him by the Father; not only among the Jews, but also among the Gentiles, of whom He spoke in the words of the text. To deny this would be to deny a truth as plainly revealed as any other in the Bible. Those among the Jews were “a remnant according to the election of grace.” And those among the Gentiles are called “other sheep.” About these, I shall now write out some things which our Missionary friends have not duly regarded; and to which many professing christians seem to give scarcely any attention.

How did Christ become possessed of these “other sheep?” Let him answer: “My Father who gave them to me is greater than all, and none is able to pluck them out of my Father’s hands.” They are given to Christ, but are still in *the Father’s hands*—what a safe place. And yet they are equally as safe in the hands of the blessed Saviour, for he says: “I and my Father are one.” As these truths will acquire additional proof from the holy scriptures constantly as I proceed, I shall not stop here to quote, in a formal manner, the numerous texts of corresponding import, but proceed to the consideration of other things.

Were any of these "other sheep," brought in, in the day of the Apostles? What saith the scripture? "Then hath God also to the Gentiles granted repentance unto life." This proves that some of them were brought; and now for the question, how were they brought? The answer to this question, which is a very interesting one in the present day, must be deduced with great care and circumspection from the Bible. I shall first treat of those who were *brought*, in the times of the Apostles; the difficulties which were in the way: and the manner in which these difficulties were overcome, great as they weré; and lastly, the consequences thereof.

In making out my examples, I will not stop to mention particular individuals, but proceed at once to the consideration of entire Churches of the Gentiles: and will begin in the order of the New Testament, with the Romans, who were Gentiles. How did Christ stand related to these "other sheep" among the Romans? Did God foreknow them or not? Answer. Is Christ equal with the Father in knowledge, or not? The Father and the Son are ONE in this knowledge. Then, I may proceed. Did the Father predestinate them to be conformed to the image of his Son, or not? Answer again. And whom He predestinated to be conformed to the image of his son, did He call them or not? Who dare say He did not? Whom He called did He, or did He not, justify? Arminianism, with all its cunning craftiness must be silent here—as mute as though it had never spoken a word against the *effectual* call of God! Lastly, whom He justified among these Roman Gentiles, will he glorify or not? Thus we see clearly their doctrinal relation to Christ, and well might He say: "Them also must I bring." Observe, I have quoted the Apostle's own words of doctrine, written to these very Gentile christians. Having shown their doctrinal connection with Christ, I may

now mention some of the great obstacles in the way of their being brought by Christ. First, *their state*: They were mostly Gentile, heathens, gross idolators, without a knowledge of the One True God. They had “changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things.” What worse things could have been written about them in a religious sense? It is true, things more degrading to human nature are said of them, but they relate to their physical as well as moral degeneracy. How vile their state. The very term Gentile in the holy scriptures, conveys the idea constantly of alienation from God; not only in knowledge, but also, in state, in way and practice. They were *by nature* no better than “vessels of wrath fitted to destruction.” How deplorable was their condition, and how awfully far from God in themselves! Who can predicate hope for them, in that state, in any other way, than in that which the Apostle revealed—according to God’s purpose in regard to them? Even if there were Jews among them, their *outward* advantages as Jews were of no avail; for they were ignorant of God’s righteousness—of his justifying righteousness—and were trying, by the deeds of the law, to establish their own righteousness—just as many, with all of their present *outward* advantages, are laboring to do at this time. The Jews in religious externals, were constantly receding from God, and His spiritual worship, even to such an extent that the Apostle wrote that he was not a Jew who was one *outwardly*. The delusions among the Jews were very great, hence, the Gospel, as it embraced Christ, was to them, in their outward Jewish state, a stumbling block! And no more hope could have been entertained of their embracing the Gospel in that condition, than of the Gentiles themselves. In short, they could only have been *brought* according to the doctrine just

quoted in regard to the Gentiles. I should here state that I shall not quote any portion of scripture, which has been written to any of the Churches, scarcely except the one which may be under individual consideration; but in conclusion will show most triumphantly and conclusively, that all these different portions of scripture, which I shall cite from the Apostle's writings, to the different Churches, harmonize and concenter in the great tenets for which we earnestly contend in the present day. This is no vain boast; if the reader will follow me, and can be bound by holy writ, he shall admit that I have established our tenets by full scriptural proof.

The state of these Romans, in their idolatries and ignorance of God and Christ, with their great fondness for Pagan institutions, show most conclusively that nothing short of Divine Power could have brought in these "other sheep." And I ask here, did this "Mighty Power" and "abundance of grace" take *in, in its practical operations*, those whom God foreknew or not? Let Paul's letter to them answer. They were evidently "conformed" to the image of Christ in direct *personal* relation both to God's foreknowledge and predestination, as the reading plainly imports. God's power and abundance of grace did not go beyond his predestination, nor fall short of it in this affair. Thus the doctrine of election is sustained by the practical operation of grace. "Whom He predestinated, them He also called." These Gentiles were under all these great disadvantages when Christ said "them also I must bring." More directly to the point: they were in a state of sin and moral death; they were under the curse of God's holy law; and were under the dominion of Satan, pursuing the sinful way of fallen, depraved humanity! All these difficulties must be removed: He must lay down his life for these "other sheep;" He must bear their sins in His own body; He

must suffer the just for the unjust; He must save them from their sins. Besides, He must be delivered for their offenses, and raised again for their justification. *He* must ascend on high, and intercede for them. He must go away, that the Comforter might come, to give efficacy, *unfailing* efficacy to all the means which He ordained for the ingathering of these "other sheep." Means which, when instituted and employed by the Divine Spirit, will take the way of God's predestination, in all their efficiency; hence, they derive both *WAY* and *POWER* from God.

When we look at the state of these Pagans, we see that there was nothing on which Arminianism could act. There was no religious vitality in it, nothing that would respond spiritually to any of its boasted powers. Arminianism is powerless here. The curse and death of sin must be removed, and Arminian works cannot do it; life, divine life, eternal life, must be given, and Arminianism has none to give, for it cannot even operate in the way of justification when there is life. This the Romans obtained by faith.

Christ in his great love ordained higher and better powers, than any pertaining to any of the different forms of Arminianism. Christ's practical way of bringing these in, excludes all Arminianism. Grace, for instance, puts away all their sins through Christ; gives them eternal life; creates its own help in the soul—repentance towards God; forms its own will in the heart of the creature; and gives its own faith through the mighty power of God! And then gives assurance of perseverance through the same Power. Reader, what effect has grace on your heart? Does it engender Arminian powers, or does it repudiate them? If so, then he that enjoys the most grace, has the least Arminianism! May not grace exclude it entirely from the soul, and bring the "new creature to trust in Christ by faith only for salvation? It surely acted in this way in the

case of the Romans. "It was of faith that it might be by grace; to the end the promise might be sure to all the seed" of which these "other sheep" were a part. Rom. iv, 16. The promise *is sure*; we see through grace and faith. And the Apostle plainly intimates that it could not have been sure in any other way. So, those who were predestinated to be conformed to the image of Christ were *called*. This then brings me to the subject of their calling. This was of God, and gave efficacy and certainty to all other callings—by the preacher—by the written word, or by any means whatever. Grace creates its own helps—its own works, and its own plans—all of which will be fully discussed.

Grace creates its own ministry, and its own preaching; it also directs and seals its own blessed truths on the hearts of *its own* subjects. Hence, Paul in his letter to the Romans defines the Gospel to be the "Power of God unto every one that believes." The power of God unto whom? In this instance they are termed the predestinated of God—wherein we learn that the Gospel was ordained unto them as the Power of God: a very sure and effectual power, verily! sure unto them as some of the seed, called in his letter, the predestinated ones, a term synonymous in a Gospel sense with that of seed. Thus, the Gospel as the power of God could not fail to reach them with its blessings bad as their natural state was. Any inferior power would have failed. The Gospel as the Power of God must accord, in its practical course, with the foreknowledge and predestination of God. It is absurd to entertain a thought to the contrary.

How did the Gospel become the Power of God to these "other sheep" which Christ *brought* in from among the Romans? Not by Paul, nor by those who had previously preached to them; for Paul admits that his preaching, and that of others also, was, unto them who were not called of

God, foolishness to some, and a stumbling-block to others! We may therefore learn that the preaching of Paul, and of others was included in the calling of God. Hence, the Apostle asks the questions, how can they hear without a preacher? And how can they preach except they be sent? And may I not ask most significantly here by whom are they sent? Will our missionary Baptists allow Christ to answer? "Pray ye therefore the Lord of harvest, that He will send forth laborers into His harvest." Herein we are taught they are *sent* by the Lord; and we ask, no less significantly than in the former question, *where?* To a theological school? Nay, to the *harvest*, to the field of active labor. Not one of these "other sheep" was brought in, by any means connected with a theological school, missionary society or missionary pay per job of any kind. But their preachers were the servants of the Church for Christ's sake, for the sake of the Gospel and for the sake of souls—doing their work all the while under the power of inward grace, and not from outward constraints; hence, Paul says, "not I, but the grace of God which was with me;" while we fear some, in our times, might with equal propriety say, not by the constraint of grace, but by those outward considerations which are offered. The ministry of Christ has a Bible feature in this respect, which has distinguished it from every other, in all ages; one which it has not yet lost, nor ever will, as long as He, in answer to the prayers of his people, sends laborers into his harvest.

For the bringing in of these "other sheep" Christ *sent* preachers to them; they spoke, the Lord opened the heart, and the hearer attended to the things spoken. If this three-fold cord will not bind modern Missionaries, and constrain them to pursue the Lord's way of *bringing in* his "other sheep" of the present day, we ask what will? Our only resource is in the prayer, that God of his great power and

mercy will grant them repentance unto an acknowledgment of his own Divine Plan. They seem indeed to have forgotten that Christ is still in agreement with his word, and that some of these "other sheep" are now being brought, and if so, on the same divine plan; for they are in the same relation to Himself both doctrinally and ministerially that the Romans were, as far as regards the promises of the Gospel. For they are made *sure* to all of them. ROM. iv, 16.

But to proceed with the Romans: A failure of the Gospel to these Gentiles, whom Christ said, He must also bring, would have been, as we have seen, *through the power of God!* Just as if those "other sheep" unto whom Paul and Barnabas preached at Antioch in Pisidia had not believed, the failure would have been *through the ordination of God!* ACTS. xiii, 48. A thought too wicked, and too absurd to be entertained for a moment! As far as preaching the Gospel was concerned they were brought in under the last general commission. "Go ye into all the world and preach the Gospel to every creature, and he that believeth and is baptised shall be saved, but he that believeth not shall be damned." Every creature, bond and free, male and female, all sorts, all grades, from the king to the peasant, in all countries and in all times and ages are included in this broad and general commission. But, observe, preaching the Gospel according to this commission, latitudinous as it is, never did, nor ever will add to the number of God's chosen ones. Christ still says in his word, "*many* are called, but *few* are chosen." Further, that this commission does not extend to any who are incapable of believing, under the operation of the blessings of the Gospel. Hence, infants and idiots are not subjects of Gospel address; but we know they may become subjects of its grace when the Gospel becomes the Power of God unto them in the

bestowal of grace. And, inasmuch as christian baptism can be received only through the faith of the operation of God, they cannot become visible subjects of the Church. Therefore, we see no account of infants having been brought into Christ's fold from among the Romans. Had there been as much ceremonious sprinkling of them in those days as in ours, he, who did not shun to declare all the counsel of God, surely would have given full instructions on the subject. Nay, when "the Lord added daily to the Church such as should be saved," not a single instance is recorded! Therefore we with confidence assert there were no infants in the Church at Rome.

Although the holy scriptures are thus explicit on the subject of preaching as ordained in subordinate agreement with the inward calling of God, they are no less plain in regard to the general call of the gospel as proclaimed under the last commission which embraces every creature. As it is very necessary for us to entertain correct views of this part of our subject also, I will offer a few remarks just here for the consideration of some of our ultra brethren, who, I fear, have imbibed erroneous views on this important, and just at this time very interesting subject. And I further fear that all such will object to my exposition of it; but see, brethren, that you do not, by so doing, refuse the testimony of the Bible!

There is, strange to say, an error entertained by some brethren, that the minister of the Lord should not call on "all men every where to repent;" on sinners to look to Christ and be saved; nor on unbelievers to believe. They are constantly saying, to preach in this way betrays Arminianism on the part of the ministry which thus exhorts its hearers, and also on the part of the Church which tolerates such preaching! Observe, shall we become Arminians by faithfully preaching according to the commission given by

the Saviour? Some, indeed seem to think so! For when the minister discharges his duty zealously, faithfully and in a gospel manner, there are certain ones who cry out, he is an Arminian! The great error, that this is one of the varieties of Arminianism, is affecting both our pulpits and Churches; for instead of requiring this kind of preaching, and sustaining it as a Church, we fear some are opposed to it, and use their influence to suppress it? I ask now, in the name of this world-wide commission, including as it does every creature capable of hearing, and which authorizes and commands the ministerial servants of the Lord to preach the gospel to every creature, who does so? with that love, zeal and regard for the sinner, I subjoin to the question, which the Lord enjoins. Further, is it not to be feared that we have in this way grieved and silenced to some extent the spirit of exhortation in our pulpits? The spirit of exhortation which spoke out plainly and fully, through primitive ministers in the great affair of bringing in these "other sheep" we fear is now with us only in a grieved and vexed state! Primitive preachers did not suppress it, nor attempt to confine its word of exhortation to believers only, as some affect to do among us! The following scriptural truths may be read with profit by all. Yes, reader, I am willing for you to lay down this production until you search the Scriptures and examine the subject according to the following references: LUKE iii, 18. Acs. ii, 40; xiii, 15. ROM. xii, 8. 1 TIM. iv, 13. Others of equal force might be added. It is high time that our Churches were looking after their preachers in this respect, and calling on them for those pointed warm gospel exhortations which accompanied Christ's primitive ministry. Brethren, have we not deviated somewhat in this particular from the Apostolic mode of preaching? If so, let us correct our errors by the word of God. Who is willing to attempt it? Who is

ready to lead off in this great but neglected work as "examples" to more timid and fearful ones? Let those undertake it who are able to convince the gainsayers from the word of God, that such preaching was commanded by the Lord; and that the preaching of his servants as long as we have a Scriptural history of it furnishes a practical example of this mode of preaching the gospel.

A gospel without exhortation; without a call on the sinner to repent and believe; a gospel which does not in word address itself to all; is not the gospel which Christ ordained subordinately for the bringing in of his "other sheep." And for the benefit of the Arminian I will also add, nor is a gospel without the power of God, without predestination, without election, without spiritual blessings, the gospel ordained of God for the bringing in of those "other sheep." So that we are bold to affirm that the gospel embraces all these things.

Let us take a practical example. We have it on record in the 13th chapter of the Acts of the Apostles. When Paul and Barnabas preached at Antioch of Pisidia, had any of our ultra brethren been there and heard their zealous appeal to all those present, they would have called them Arminians. And Arminians in their objection to the revealed history, that "as many as were ordained to eternal life believed," contradict it by saying that all *might* have believed, one as well as another. Thus we perceive, that the notions of each are wrong.

While we combat this ministerial deviation of ours on the part of some, which affects to find Arminianism where there is none, let us carefully guard against those tenets which do really involve it. For instance, when we in our doctrine maintain that by means of our own devising, we can extend the spiritual blessings of the gospel beyond the ordination or election of God, and employ such means for such a pur-

pose, we then deviate both from the principles and practical course of the gospel, and thereby plainly indicate that we are Arminians in the proper sense of that term, so justly opprobrious to the Old Order of Baptists. But as long as we call on all men to repent every where, believing that God only can give repentance, and that he will give it to as many as are ordained unto eternal life, even if He does not to as many as we may address, we may escape all Arminianism, and more especially if our practical course in preaching does not involve any unscriptural methods.

Let us see: The zealous preacher calls on all to repent, earnestly, faithfully and I may add, *gospelly*, but alas! the old brother whose head has got wrong, whose heart has grown cold, says all cannot repent, some have not the power to do so. How does he know? Peradventure the Lord has given the power to repent to the very ones whom he has in his feelings excluded. The secret power, and merciful grace of repentance may have pervaded their souls hidden and unseen by him, and be moving their hearts in the sure way of repentance towards God and faith in the Lord Jesus Christ. Forgetting that He who gives repentance and faith, also gave the word; and that he who is exalted a Prince and Saviour to give repentance unto the elect, also commanded that his gospel should be preached in the letter to all—to every creature. But the objector here repeats that all men will not receive its blessings, and why call on all to receive them! But how dare any to say when the faithful preacher is calling on a congregation to receive these blessings, that some of them may not be at that time receiving them. The gospel may be going forth to them not in word only as they suppose, but “in power, in much assurance and in the Holy Ghost.”

The gospel must be preached in all of its fullness in the word, for that which goes forth in word only is the same

gospel in the letter, which goes forth in power through the Spirit. Then it is God who makes one hearer differ from another, and not the preacher. While it is foolishness and a stumbling block to some after the best efforts of the preacher; through a demonstration of the Spirit it becomes to others the wisdom and power of God. So, it is the same gospel all the while, which Christ has commanded his ministerial servants to preach, with all its merciful promises, and exhortations, warnings, doctrinal teachings, glad tidings, ordained ordinances, etc., to every creature, not allowing them to make any kind of exceptions in that respect.

How mortifying to the feelings of a faithful preacher to be called an Arminian on account of preaching according to the very commission which Christ gave for the rule and government of his ministry. Brethren preachers, it is high time that we strive to please God in this affair rather than men. It is high time indeed that some of us were waking up on this subject; let us rather exhort our opposing brethren to pray the Lord that he would open the hearts of our hearers to attend to the truths which we may preach, knowing that none will heed to profit without this blessing, to the great end that the "other sheep" of our day may be brought in. Here again the objector says, why pray for that which is sure? This, verily is the very reason why we should pray for it; for we can only have hope in prayer which seeks the things which God has ordained for us, and which may accord with His will to grant. Christ said in his day, that He must bring them; and did that declaration hinder the prayers of his primitive ministers?

Before closing the subject of preaching I will state, that the word of God must also be rightly divided. Both the sheep and the lambs must be fed; they must be directed to the "Plant of Renown." The man of full stature in Christ, and the babe of his bosom, must be fed. Strong

meats must be dealt out for one, and the sincere milk of the word for the other. These specialties were plainly commanded by Christ, for he said to his servant, Feed my sheep, Feed my lambs; and after the general commission had been given by Him, it was again enjoined by his apostle: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with his own blood." The Old Order of Baptists have been more mindful of these specialties than any other people, and although some have deviated in their preaching from the general commission, all have not. There are yet a few who contend for the general outward call of the Gospel, but we *doctrinise* it to much, lest some ultra brother should conclude that we are Arminians.

Having given an exposition of the *state* of the Roman Christians before their conversion to Christianity, and of the Lord's *practical* way of bringing them in; it remains to treat of them in their *renewed state*. They were, according to a plain scriptural exposition, *justified*. By whom? By Him who called them, for whom He called, them He also justified. Then it is God who justifies. By whom does He justify? By Christ; for, it is Christ who died, yea rather, that is risen again, who was raised for our justification. Hence, they were in a *justified state*; a state which did not admit of condemnation, for there is no condemnation to them who are justified by Christ according to Apostolic teaching.

Reader, were they justified, I ask most significantly, by their own works of righteousness or by the imputed righteousness of Christ, which is by faith, "unto all and upon all them that believe, for there is no difference?" Thus we are plainly taught that the Romans were justified by Christ's righteousness, and not by their own. The

righteousness which justified them was *by faith*, and not by their works.

In this renewed state they were sensible of their union with Christ, and were led by the Spirit, and were held in this love by a tenure that nothing on earth could break. ROM. viii, 35, 36. Their justification was indissolubly linked with their glorification in heaven, and not their apostacy on earth through any of the opposing powers thereof. Then, reader, why blame the Old Order of Baptists for preaching the final perseverance of those called of God? Of those "other sheep" brought by the Lord?

I ask, were all things working together for their good? Or were any of these things working together for their ruin? Now if all things good and bad, agreeable and disagreeable, grievous and pleasant were all under the care of the Great Shepherd working together for their good, by what means could they apostatize? Just, Christian reader, as all things are strangely working together for your good, in the same mysterious manner, in which they did for the Romans! And yet this state did not exempt them from sufferings, from trials, from chastisements, from inward fears and outward conflicts, nor from the counter influences of the outer man, of the world and Satan. These were actually felt by the Apostle himself, when he cried out: "O wretched man that I am!" Nor did their Christian state exempt them from preaching, the employment of ordinances, and the assembling of themselves together. Nor from exhortations, admonitions, and warnings. He who taught them that they were called according to the election of God, also exhorted them to make their calling and election sure to their own consciences, by giving diligence to add to their faith knowledge, temperance, patience, godliness, brotherly kindness, and charity. And He that taught them that they were led by the Spirit, also exhorted them not to grieve the

Holy Spirit. And he who said they were called to be saints, also admonished them to live as saints.

From all of which, brethren, we learn, not from inference, but from plain teaching, that the Romans were PRACTICAL CHRISTIANS; a confirmation of the doctrine which Christ had taught, "Make the tree good and the fruit will be good." Have we also confirmed this doctrine in our lives? Their faith was not only the faith of God's elect, but was also "after godliness." Their faith showed itself by good works, and was spoken of throughout the whole world. But, observe, the doctrine of their good works excludes boasting; for they were "fruits of righteousness, which were by Jesus Christ, unto the glory and praise of God." So that their perseverance was not *by* their works, but in the *way* of good works; it was not, in other words, produced by their works of righteousness, but ordained and maintained according to the divine plan which has been just indicated. And I may further add, that the foundation for their perseverance may be seen in the declaration, "Whom He justified, them He also glorified." Thus it is strongly expressed in the letter, as strong as words can make it without any Arminian qualification whatever; and it is correspondingly strong in the spirit of the case, which merges it in the love of God, which is in Christ Jesus our Lord; and as sure as that unchanging love is there, just as sure is the perseverance of the saints. Here I must leave the Roman christians in their state of perseverance, looking hopefully for their crown of glory as it relates to their justification, while fighting the good fight of faith; that faith which wrought righteousness, met and overcome fearful trials, and obtained the final promise of glorification, and the joys of the redeemed in heaven.

I would again apprise the reader, in the conclusion of the present section, that as he proceeds he will find that

I have sustained my promise, to show that the Old Order of Baptists will be found more in agreement with the things which attended the ingathering of these "other sheep" according to the teachings of sacred history than any other people. Further, that the "other sheep" from among the Corinthians, etc., were in the same state of nature, and were brought in, the same practical way, in which the Romans were. All these are varied only by name, by circumstances and different modes of expression, all signifying the same in principle.

SECTION 2.

PROOF ADDUCED FROM PAUL'S LETTER TO THE CORINTHIANS.

In the order of the New Testament the Corinthians afford the second example of the bringing in of some of the "other sheep" which Christ said He *must* bring: wherein we have undeniable precedents of the *practical* way of predestination, of effectual calling, and of the subordinate work of the ministry as ordained and directed by the Lord.

We have full proof of the personal election of these Corinthians. Acts xviii, 9, 10. These "much people" were on a common level in their natural state with the other Corinthians. They were not chosen on account of any superiority of nature, or of works, but were some of the "other sheep" which Christ said, "I also must bring."

Their state was no better than that of the Romans. Paul says, "*such* were some of you." Examine I Cor. vi, ix, x, etc., and you will see what kind of characters the word

such defines adjectively: fornicators, adulterers, drunkards, extortioners, and others more degraded still. They could not have been chosen on account of having merited their election; for when the Lord assured Paul, that he had "much people" in Corinth, they were corrupt licentious idolaters! The very swine of a debased idolatrous city, going, in their depravity, the length of all its wicked abominations.

One of the weakest tenets, and yet one on which Arminianism mostly relies is, that the Lord chose his people on account of foreseen good works which he foreknew they would perform, which tenet violates both revealed truth, and christian experience; and is one which the natural condition of these Corinthians, will not admit. The Apostle teaches plainly that they were made "to differ" from others, both in heart and practice by the Lord. 1 Cor. iv, vii. The difference between them was of God: and none of them had any cause to glory in themselves. If God foresaw good works wrought by his people in their times, they were only those which he *ordained for them to walk in*, by working in them both to will and to do of his good pleasure. All these works anterior to their calling were of an opposite character. Directly in point I ask, if these Corinthians were chosen on account of foreknown good works before their conversion, in what did their meritorious works consist? In what way did they differ from other fornicators, adulterers, drunkards, and extortioners? Their Arminian glory in that sense would have been only in adultery, fornication and the like; for in glorying as though they had not received all from God, they would have fallen back on their former state and works, of which there was nothing to boast, and nothing to have determined their election of God; this they could have referred only to the purpose of God.

But as no revealed truths, however lucid, and strong in point, can bind the spirit of Arminianism; nay, nothing short of that power which met and overcome it on its way to Damascus; we will have to bear with its perversion; and in meekness and love, instruct its votaries, praying that God would put forth his merciful power, and rebuke them in the same way.

Now let us consider the practical manner in which these "other sheep" were brought in. Paul was assured by the Lord, that he had 'much people' in Corinth, and was commanded to preach and not to fear—"Them I also must bring." How? Paul is the preacher, and though an Apostle, God will direct his ministry. This is entirely subordinate to God and not to man, or any association of men. No not even if it were composed of Apostles! A ministry which is subordinate to men, to an association of men, and considerations offered by men is not of God. Did these Corinthians hear through the preaching of Paul, by his words, or through the "demonstration of the spirit?" By both. Then one was of the preacher, and the other of God. Who dare separate them? Who can unite them? God and God only. How do they become united? By the things ordained of God, and not by those instituted by men. This vital union of the word and the spirit is of grace; is not of the power of this world. "The excellency of the power" is of God and "not of us," says Paul. But they could not hear without a preacher, hence the divine plan included preaching, and inasmuch as it was embraced in the divine arrangement, it must be directed and maintained by the Lord, as it has always been and ever will be. "God who commanded the light to shine out of darkness," shined into their hearts, not only in the light of Paul's preaching, but also in the light of the demonstration of the Holy Ghost. Otherwise Paul's preaching would not have been

heeded. But to these "much people" whom God claimed for himself it was the wisdom of God and the power of God. Hence their faith stood in the power of God, and not in wisdom of men. God did not call from among the Corinthians many wise men, many mighty or noble, but mostly opposite characters. Neither did the Lord lead them in the ways of worldly wisdom, but in the light of "Hidden Wisdom" which God ordained for the glory of his people, and which these Corinthians then received through a demonstration of the spirit. Thus Christ *was of God*, made unto them wisdom, righteousness, sanctification and redemption. Then, truly were they *brought* according to the Divine Plan.

When Christ was of GOD, made Wisdom, Righteousness, Sanctification and Redemption to these Corinthians, He undeniably became The Way, The Truth and The Life to them. Thus was Christ formed in them as the way of holiness, the light of truth, and the life of all their practical religion. Do we not see here a thorough preparation of heart for good works, a spiritual qualification for a belief of the truth, and an endowment of eternal life for the merciful basis of their final perseverance!

The Hidden Wisdom which God ordained for the glory of His people prevailed over their former wisdom—the wisdom of the world—by which none, not even the wisest, could know God. Their righteousness, which was *by faith*, was full and complete, and infinitely above any of their own, having been wrought by Christ, and imputed to them, without works of that kind on their part. A sanctification of the spirit took the place of mere moral ability. Who will compare a sanctification of the spirit, with Arminian moral ability? or Redemption by Christ to the works of the creature? All this is done in the light of that Hidden Wisdom, which God ordained to this end.

Thus we see Beauty is given for ashes. Well might the Apostle say to these Corinthians: "In every thing ye are enriched by HIM." And may not all such in their religious retrospect ascribe all their good works to these sublime adaptations of the heart to Christian duties, and fruits of righteousness of all kinds. In this merciful and sure way, these "other sheep" brought in from among the Corinthians, became the worshippers of the True God instead of idols; the followers of Christ, instead of idol priests; the examplars of Christian piety, instead of leaders in heathen vices.

Well may grace claim all the praise and glory of the good works of these once lewd idolatrous Greeks; and in its majesty ask, who hath made thee to differ from other Corinthians; and what hast thou that thou didst not receive? Here we again have a confirmation of the doctrine of the Saviour. Make the tree good and the fruit will be good; in this instance bad as it was.

Be assured the doctrine of grace does not exclude good works, but embraces them, and without them, grace could not prove its existence in the soul. So the greater degree of grace in the soul, the greater will be the manifestation of its presence by good works. "Grace for grace" all the while, is the doctrine, and not grace for works; but the proof of the gift of grace by works. "Unto whomsoever much is given, of him shall much be required." Does not this doctrine exempt us from the slanderous charge of preaching a doctrine which does not include good works? The holy guidance of the revealed word, the divine leading of the Holy Spirit, acting on the renewed heart, do not admit of men folding up their arms, and saying, that nothing is required of them, and that they have no disposition to work for the Lord; but on the contrary they say, Lord what wilt thou have us to do?

And the reply, *Nothing*, cannot be found in the Bible. The soul which has been justified by the Lord is always zealous of good works; and without this zeal for good works, there can be no purification; for both the spirit and the word connect them together in the purified heart. TITUS ii, 14.

Then Arminian reader, why say that the Old Order of Baptists preach a doctrine which is incompatible with Christian works; that we have no use for them in our system; and that if they believed as we do they would feel exempted from them: as well as many other similar sayings so disparaging to grace and the purification of the heart, by the washing of regeneration and renewing of the Holy Ghost. When grace *saves*, it also prepares the heart for obedience and not for disobedience; not an obedience which *saves*, but which accompanies the work of saving. While the real Christian discerns these important distinctions, we fear there are many pretenders who have neither eyes to see them nor hearts to understand and appreciate them. Grace never deceives, but works do. All hypocrisy is inclined to deceive by means of good works. Satan may transform himself, in that way, into an angel of light, and so may his followers. In this instance works are wrought from bad motives; but observe, the works of grace are always done from good motives. Christ presides over the latter, and Satan over the former. So, works without grace in the heart, are dangerous things, let them appear comely as they may! Not that they are so in themselves, but in the power which produces them, a power which is always opposed to the way of grace in the soul, and in the life of the Christian.

We learn in the case of these Corinthians not only the practical way of the Lord in bringing in his "other sheep," and the power of his grace on their souls in this life, but

also His *prospective* way with *their bodies*. We have just seen that their souls were vile in all their affections, and exercises; and are taught further on in this sacred history that the same divine power is pledged to change their vile, corruptible bodies! 1 COR. xv, 53; ROM. viii, 11.

As we are indebted to the Apostle's letter to these Corinthians brought in by the Lord, for the fullest account of the resurrection of the body, I will treat of that vital subject in connection with them.

This great truth, like all others, has been perverted, denied or modified according to the particular notions of different expounders; men of perverse minds, even among our own selves have done this, greatly to our hurt! History will record to our shame and disparagement a "spot" of this kind which now marks some who call themselves Old Baptists; who, although excluded from our union, are so identified with us in many other respects that we suffer in public estimation on account of their heresy which they maintain and propagate. These Manichæo-Parkerites say, there will be no resurrection of the body! Hence I will have to treat this vital truth somewhat in a controversial way, which I greatly deplore. It is verily like contending with some deluded person as to whether the sun will rise in the east or set in the west to-morrow, to dispute with a Baptist about this plainly revealed truth, especially in this, the 19th century. But the painful truth, that "there must also be heresies among you," may be confirmed among us as fully as it ever was in past times. The advance of time does by no means exempt us from heresies. These *must* come, and work to the prescribed issue, to make manifest those who are approved.

I shall in the first place notice some of the metaphorical or figurative expressions predicated of the resurrection of the body; for without the admission of the literal

thing itself a metaphor employed in regard to it, would be without meaning. There can be no signification by a figure, nor metaphorical teaching without a literal truth, to which it must refer. Some have doubtless erred by confounding literal truths with metaphorical or figurative expressions; these should be carefully contradistinguished, lest like the Manichæo-Parkerites, we mistake the literal truth of the resurrection of the body for a mere figurative or metaphorical expression! By a careful examination of these figurative allusions we may see that they all refer to the great truth of the resurrection of our bodies. Hence, such metaphorical allusions strengthen, instead of weaken the doctrine of the resurrection.

I will now adduce some of these figurative expressions. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us?" 2 COR. i, 9, 10.

They regarded themselves as dead men according to the dangers which then were present, with no hope according to human means of deliverance; but God of his own mercy and power raised them above these perils, from the grave itself in a figurative sense. "Come and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten and He will bind us up. After two days will He revive us, and the third day He will raise us up, and we shall live in His light." Hos. vi, 1, 2. The wretched condition of the Jews both in a civil and spiritual sense is here first alluded to, then their restoration, which in a metaphorical sense, will be a resurrection from their state of sin and death. See ROM. xi, 15; EZEK. xxxvii, 12, 13, 14. This metaphor is very appropriate and highly significant, being based upon the verita-

ble, literal resurrection of our bodies, at the Lord's appointed time. Persons when "born again" are said to be raised from a state of sin and death to life. "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." John v, 25. "If ye then be risen with Christ seek those things which are above." Col. iii, 1. These are also figurative expressions predicated of an actual resurrection of our bodies. The morally dead are here spoken of, those who are quickened into spiritual life from a state of sin and death; and are in that sense risen with Christ. To arise from our Adamic state of sin and death into spiritual life with Christ is highly significant of the resurrection of our bodies from their state of death to life and glory. Who dare deny the figurative allusion.

Thus may we safely approach this great subject by the figures, metaphors and pointed allusions to it, as recorded by the inspired writers. The shadows which have thus been cast, accord well with the object which produced them—the *resurrection of our bodies*. This will be literal, and without its literal truth, there could not have been any figurative expressions concerning it, nor metaphors based upon it. Through these figurative texts, or divine shadows we arrive at the main subject, *corporeal resurrection*, plainly revealed and explained in the Apostle's letter to these Corinthians who were under consideration as some of the "other sheep" brought in by Christ. "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" Thus we learn that the heresy of the non-resurrection of our bodies is not a new one; and the non-resurrectionists, from whom we have withdrawn are in the same heretical category with those who in the Apos-

tle's day said, "there is no resurrection of the dead," for the refutation of which the Apostle wrote the most of the 15th chapter of his first letter to these Corinthians. Paul says: "It is sown a natural body," in other words, it dies, and takes on corruption, and is afterwards by a change of state, raised a *spiritual* body, incorruptible and glorious. There is a broad distinction between a body changed and a body created for the occasion. The revealed truth is that we shall be changed in our bodies, not that bodies will be created for us. The change will be a great one: From a natural one to a spiritual one; from a corruptible to an incorruptible one; from a mortal to an immortal one; from the vile Adamic body to the glorified body of Christ. In all of this change not one word do we find about the Parkerite's body held in reserve in heaven for saints! An undefined something of which the Bible says nothing, and which they have never explained; it has only heretical forms and shapes which vary according to the vague fancies of these deluded Baptists!

The Apostolic mode of illustrating this vital doctrine of Christianity is worthy of our particular consideration: "How are the dead raised up? and with what body do they come?" are two questions asked and answered by Paul. The questions are strongly in point; let us attend to the solutions thereof as given by him. He says, the *natural* body must die before it can be changed into a spiritual body. And that after death in the resurrection God will produce such a change as hath pleased Him, just as He has given to every seed its own body. Then it is the will of God to give to our mortal bodies, by changes, which He will work in them, the likeness of the glorious body of our Lord Jesus Christ. This will be done by the spirit of Him who raised Christ from the grave. If God can clothe the grass of the field with an earthly glory, and impart, by an ordained vege-

tative process, such floral beauty to the rose and tulip, which came forth from their diminutive and unattractive seeds, why may he not raise, by the putting forth of his power, our bodies into spiritual life and spiritual forms, adapted to the glory and eternity of heaven ?

“Why should it be thought a thing incredible with you that God should raise the dead ?” The philosophical arguments or objections which have from time to time been urged against the resurrection of our bodies, lose all their force in the consideration that it is the revealed will of God to raise the dead, and change the bodies of the living. This is to be done in a moment, in the twinkling of an eye ! And philosophy, in its blindness here, may as well object to the length of time assigned for the performance of this stupendous miracle, as to the mighty act itself ! Hence, the caution of the Apostle : “Beware least any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” Christ’s kingdom is not of this world, and therefore the great things pertaining to it are not amenable to philosophical reasoning ; if they were, they would after all be found in natural agreement with the things of this world ; and it might then be said that Christ’s kingdom is of this world ! He who brought by ordained laws all the materials which compose our bodies into their atomic relations to each other, can, notwithstanding their constant changes, amounting in death to dissolution itself, bring them together, by the fiat of a mighty synthesis—of which no philosopher ever conceived—so as to constitute the identical bodies ; and then in a moment in the twinkling of an eye, form them like unto the glorious body of our Lord and Saviour.

Besides, shall we allow the soul all the advantages of a body here, and in our doctrine withhold one from it in

glory? The body in its present state would be injurious to the soul in heaven; wherefore, it will be changed into a spiritual adaptation to the soul. The glorified body will be adapted to heaven and eternity. The head will be a crown of glory to the soul. The eye that has become dim in years here, will never suffer dimness of vision in heaven, that has so often been suffused with sorrow's tears here, will gather none above, that which has so often looked out on scenes of horror, wretchedness and death, will ever gaze on the glories of Deity and Heaven, that which has been closed in death, will re-open in the morning of the resurrection, never again to be closed by sleep or death! And then enjoy eternal immunity from tears; from scenes of sorrow, and from mortal changes! The ear that has so often heard and felt the sounds of woe and lamentation will re-open to the melodies of heaven, the songs of the redeemed and the voice of the heavenly bridegroom. The tongue which may have uttered blasphemies here will in its changed and glorified state sing the praises of the Redeemer, and ever declare the wonders of love, mercy and grace. Thus, will all the soul's radiance be through the heavenly body, which will adorn the soul, while the soul will also adorn the body, imparting glory mutually to each other. Without this re-union of soul and body, the glory of the saints would not be complete in heaven. The body will attend the soul in all its spiritual motions of vision, of hearing, of speaking, of feeling, and of acting. The body being spiritual, will be free from all gravitating hindrances in its movements which will be as quick as thought, or the lightning itself, in all of its heavenly relations to space. Thus our belief in corporeal resurrection accords with that taught by the Apostle in his letter to the Corinthians; and interesting as the subject is, I must now pass from it to the consideration of other things.

As there are certain practices maintained by the Old Order of Baptists, of which the world and other denominations complain, I will now attend to this part of my subject.

1st. They will not commune with other denominations. Is there, I ask in point here, a single instance of a *sprinkled* communicant among these Corinthians? Observe, we are proving our Church state with theirs.

2d. That we will not engage in *modern* religious institutions. Again I ask with no less confidence, is there an instance among these "other sheep" brought in from among the Corinthians by the Lord and constituted into a Church by His servant, of any of them having gone out into an institution for the purpose of educating preachers in a theological school, of hiring and sending any out to preach, subordinately to the begging or collecting of funds for the maintenance of any institution whatever? Is there the record of a single case, of any person having been on specified pay for any work of this kind?

3d. That we do not take infants into the Church. Were there any among these Corinthians? No, not one. Thus we see that we have fellowship with the Corinthians in all these acts; though we have not with other denominations. And we might adduce other things equally in point, but we will ask at once the general question, with which should we desire to be found in Church agreement, with primitive Churches, or with those who have departed from the ancient land-marks? Who brought these Corinthians in? Christ. By what kind of ministry were they brought? By one, according to God's calling. By whom were they constituted into a Church? By an Apostle. Of whom did they receive laws and church rules? Of the Great Head of the Church. Who has a right to change or add to these? No one on earth.

These very things, so much complained of, and spoken

of in opposition to, and in ridicule of the Old Order of Baptists, cause their great resemblance to these Corinthians, in their church state. And were they to revive in our midst, we are the only people with whom they could have church-fellowship! How could they commune with the *sprinkled* among others? How could they tolerate the various modifications of Arminianism every where to be found except among us? How could they listen to a hired preacher, or contribute to a salary of one or two thousand dollars? How could they deny the Lord's way of calling preachers, and sending them out according to the prayers of his people? How could they bear modern railings at the doctrine of election? How could they bear to hear preachers trying to establish the righteousness of the creature and denying the doctrine of the imputed righteousness of Christ?

Finally, well might they ask, has the Lord changed *his plan* of bringing in His "other sheep" since we were brought? Who but the Old Order of Baptist could answer negatively by their conduct? They verily might say as you were brought so were we; as you abided in the ways of the Lord so do we.

Reader, these striking and undeniable characteristics on our part found in such perfect agreement with these primitive churches, must be gathered from the Bible, in the light of that "Hidden Wisdom" which God ordained for his people. The world has no eye, no ear, no heart for them; and in its presumptive blindness overlooks them.

Our denominational views of personal and unconditional election were plainly taught to them by Paul. Their state of utter depravity before conversion is what we now contend for. Their calling was of God, as we say ours was. Their ministry was of God, without the intervention of missionary societies, as ours is.

Nor alas! do we lose Church identity with them in their conflicts with each other, in their trials, and deviations from Gospel order. Money, the bane of all other denominations, had its scriptural place among them as it has among us. There are, at least, no positive evils produced by it among us though there may be a few incidental ones.

Who ever saw a Baptist of the Old Order, in fellowship with his brethren, in a "Poor House?" Who ever saw one begging bread? Who ever saw one *hiring* himself to preach for a modern institution? Who ever met one on a mission of proselyting? Answer.

Differing as we do from all other denominations, and being out of communion with them in the externals of christianity, it certainly behooves us with great concern to make out our identification with primitive christians from the word of God, especially from their history as therein revealed. With these we much prefer to be found in scriptural agreement, than with any *modern* ones who may differ with us.

Charity, however, constrains us to state, that we make a distinction between *outward* and *inward* christianity. Although we cannot have fellowship for many in their external ways, being in many instances modern and unauthorized by the word of God, yet when they tell us of a blessed work of grace in their souls, we have an inward fellowship for them as brethren in the Lord. But how can we walk together in those things which our very souls loathe and detest! Impossible, without hypocrisy, and a violation of a principle which has ever existed among the Old Order of Baptists. Hence, among the many false charges brought against these people, one is, that they do not believe there are any real christians among the other denominations. But we believe there are many inward christians who are in disorder—unbaptised, bewitched, sickly and weak. With these we sympathize, and at all

times labor, when opportunities offer, to teach them the ways of the Lord, and exhort them to walk therein, that we may also have outward christian fellowship for them.

How can we reform others while we fellowship the very things which we condemn? Let us then continue to lift up our voice, however feeble it may be, and to utter the words of truth, however unheeded they may be, against the religious errors of our day. Oh! for the constant speaker and doer of Bible truths.

The hand of fellowship is on the paper, for the man who in the spiritual strength of, and love for, Gospel Truth, shuns not to declare all the counsel of God, however greatly it may affect his secular interests, and who will not, for any considerations, teach religious things on human authority. Shall we recreant to our trust, teach for doctrine the sayings of men? No, let us as faithful ambassadors declare the message of our King, and that only.

Are we unwilling to suffer the frowns of men, the sayings of a blind world, or the loss of any thing for the TRUTH's sake? May not TRUTH yet clothe herself in a vesture dipped in blood! Shall we, or shall we not, identify ourselves with those who have died, rather than acknowledge human authority in religious things? This was the final test with many primitive christians; and how great and fearful is it when compared to a few reproachful sayings and the loss of a little popular favor. What are our wordly interests? Are they greater than those of primitive christians? Are our names greater than those which were in early christian times cast out as evil? Are our characters purer than those which were then traduced? Are our homes dearer to us than were theirs? Are our lives holier than those which were then destroyed? Shall we then for a moment hesitate to decide between the cause of Gospel truth and our interests of this kind?

Does it not seem that our very calling—Paul called upon the Corinthians to look at their calling—is well calculated to exclude these worldly interests from the Church and ministry. And he that hath an eye to see it, may see it in the Apostolic declaration, not many *wise* men, not many *mighty* nor *noble* are called. So that there is not much of the world's might, power or influence to lose, or to rise up in the heart in opposition to faithful preaching; not much of its nobility brought into the Church in the way of temptation, nor much of its wisdom, which the scriptures call ignorance of God, to get in the way of the Hidden Wisdom which God ordained for the guidance and glory of His spiritual Israel.

There are some who would have outward fellowship for Gospel truths, were they popular among the multitude or spoken in high places, but cannot endure them when faithfully declared by the “foolish,” the “weak,” the “base” and those who “are not.” They then persecute and flee from it, forgetting verily, that Christ is *of God* made unto such teachers, wisdom, righteousness, sanctification and redemption. Thus endowed with spiritual qualifications for preaching the Gospel, they go forth, and are rejected by the worldly wise, but approved by all those, unto whom Christ has in like manner been made *of God* wisdom, righteousness, sanctification and redemption. Hence, the fellowship of real christians for the truths of the Gospel, let them be spoken by whomsoever.

Brethren, while we thus, in degree, compare ourselves with the Corinthians, and claim Church fellowship with them in our doctrine, and experimental knowledge of Christ, let us earnestly strive to imitate them in practical christianity, being ever mindful that practical godliness is the best earthly test, without which, none of us dare compare our Church state or ourselves with primitive christians.

Finally, while there is much to discourage us, both in our Churches and in the world, there is much to encourage us in the Bible. Are not our discouragements like those of which primitive christians complained? Can any be exempt from them in this world? Every christian's heart must answer, no! Brother Albert Moore has written out some comfortable things on this subject, which I hope he will gather up, enlarge, and publish in pamphlet form. Just such a pamphlet is much needed at this time; for we fear many are almost ready to faint by the way, not fully knowing their kindred relation to primitive christians in all these discouraging particulars. So that, if our very discouragements strengthen our bond of union with early christians, they should be brought to view for the comfort and relief of present ones. Therefore, we hope Brother Moore will do his duty in this affair.

In taking leave of these "other sheep," the Corinthians, and passing from them to the Galatians, I feel assured that I have made out an Old Baptist identification with them, in their doctrine, experimental knowledge of truth, and their practical duties, in degree, at least; the differences between us are in degree, and not in the things themselves. Reader, compare our doctrine with theirs, the experimental truths for which we contend, with theirs; the duties which we enjoin with theirs; our baptism with theirs; our ministry with theirs—in principle; the source of our faith with that of theirs; and our lack of perfection with that of theirs; and then decide, recollecting all the while that this claim of ours is not to be decided in the light of that wisdom which knows not God; nor in the strength of that human judgment which does not conceive of these spiritual things; but the decision must be made according to the revealed things which the Apostle wrote concerning these Corinthians.

SECTION 3.

PAUL'S LETTER TO THE GALATIANS AFFORDS ADDITIONAL PROOF.

I now turn from the Corinthians to the Galatians, not for the want of fellowship for them, but because I have proven our agreement with them, and now propose to show our hearty acknowledgment of the truths written by the Apostle to the Galatians. The sacred history of those early christians, contained in Paul's letter to them, teaches us that their state, after having been brought in as some of the "other sheep," from among the heathen Galatians, did not exempt them from the pernicious influence of false teachers; that their perversions of the Gospel had a bewitching and stultifying power over them; and that they thereby removed from Him that called them, unto "another Gospel.

How needful for the well being of christians that the Gospel should be preached in all its doctrinal purity! Lest we, like these false teachers, hurt and mislead our hearers.

"Yes, 'tis better to die
Than to strangle in the birth
The free thoughts which cry
For deliverance on earth.

Far better the prison, the iron, the sword,
Than to quench but one spark of the God-given word."

Have we not, brethren, often felt the effects of false teaching among us, as did these Galatians, whereby many were bewitched and stultified, and thereby became weak and sickly among us? These have occasionally given us much

trouble; and we probably have not cared for them as did the Apostle. We have been generally too much inclined to withdraw from them, without taking the proper measures to reclaim them. It is true that we pursue one of the Apostolic modes in dealing with such; we make no attempt to gloss over the plain truths of the Gospel in order to retain them; but speak them out as plainly as if they had not been denied, knowing that *they*, and not the Gospel truths, to which they may object, are wrong. We say with Paul: "Though we or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

And does not every minister of the ancient order feel and know within himself that if he pleases men—men of the world—and often men of christian denominations—he cannot please God—cannot be the servant of Christ? How acutely painful does the truth arise in the soul of the honest preacher, that most men have more fellowship and concern for "another Gospel" than for the true one! which, however, is not another Gospel, but a perversion of the true one;—endless are such perversions!

Do we not, according to the example here, call our ministers to an account, if they pervert Gospel truths, let them stand however high they may among us. We know no man after the flesh in instances of this kind. Paul not only censured, condemned and abjured the false teachers who had misled the Galatians, but withstood both Peter and Barnabas when they dissembled before the Jews. We rejoice to know that there is no human authority tolerated in our Churches, by means of which Gospel perversions may be maintained in them, either as regards our Church, or ministry. Neither can any be discerned in the light of that "hidden wisdom" which God gave for the guidance of His "hidden ones."

I repeat, we have no human authority in our Churches for the maintenance of errors. Neither a Fuller, a Campbell, nor a Carey could set up and maintain such a power among us. These men of great learning, of great influence, and of great names, shared the same fate of other common perverters of the Gospel. We, like Paul, see all the Gospel in Christ, with its own inherent, unchangeable truths, and none in the creature before he receives its blessings, though Arminianism has all the while been trying to establish something of the kind in the creature's heart.

The blessings of Abraham—of the Gospel—came upon these Gentiles, *by Jesus Christ*, and not by works of righteousness, which they did, just verily as we say, they came to us. Their state, being under sin before conversion, is the state which we know we were in. To be under sin, is to be under the curse of sin, and to be under the curse of sin, is to be under the death of sin. Nothing, then, but the Gospel, as the power of God, can deliver from this actual state of things. The soul must have life, it must repent, it must believe, it must persevere. Gospel blessings only, through Jesus Christ, not works of merit on our part—can produce these spiritual—not fleshy—results.

Reader, they “were in bondage, under the elements of the world”—whence we also came. They were redeemed from under the law, and of course, also from under its curse, and its death, so that, neither the law, its curse, nor death could prevail over them. All this, we are plainly taught, was done by Christ, that they might *receive* the adoption of sons. Being sons—adopted sons—God sent forth the spirit of His Son into their hearts, whereby they cried unto God, Abba Father! Thus their personal election of God is plainly taught by the Apostle. For this adoption of *sons* is according to God's predestination and election. EPH. i, 4; 5; 6.

Equally evident was *their calling* of God. For while they were under sin, in bondage, under the elements of the world; in a state of metaphorical minority, God sent forth the spirit of His Son into their hearts, and thereby made them open manifest heirs of the blessings of the Gospel. This gracious adoption embraced them according to their election of God, even in their state of sin and death, or as the Apostle has it in this instance, in their state of minority, or minor-heirship, the relation of their election to them while in a state of unregeneracy, uncalled, unsanctified, unbrought.

There are two great subjects which remain to be discussed, of which the Apostle has given us an exposition in his letter to these christians: the Law and the Gospel contradistinguished from each other, and the two Covenants as expounded by him.

Much has been written on the subject of the two covenants. What are they? How shall they be defined? The definitions are just as different as are the doctrinal views of sects. The holy scriptures are much perverted on this vital subject and their perversions constitute "another Gospel." They teach us that one covenant is predicated of works, and the other of grace. Which will you accept? The Arminian says a little of both! He blends them together as did the false teachers among the Galatians. The Baptists of the old order say give me an "abundance of grace, and *the gift* of righteousness." ROM. v, 17. Add not grace for works, but works by grace.

The condition of the first covenant was violated by man; the conditions of the second are maintained by the Lord Himself. What a difference! The Gospel takes the way of the latter, and the law of the former. How they diverge! Just as widely as justice and mercy, works and grace, pardon and condemnation, life and death, salvation and des-

truction, heaven and hell! Could the divergence be greater? Thus we see a broad, clear, and fearful difference between the Law and the Gospel. There would be no greater impropriety in the attempt to confound pardon and condemnation, life and death, salvation and destruction, heaven and hell, and the law and the Gospel. No one but the consistent Predestinarian can, in his doctrine, show and maintain the distinct character of each of them. For the law was given by Moses, but grace and truth came by Jesus Christ. JOHN i, 17. The law reveals divine wrath against sin, the Gospel, the pardon of it.

Nor does the Gospel make void the law; nor conflict with it in the least; for we are taught that it establishes the law, not by requiring its fulfillment by the creature, by his works, but by the believer's faith, which recognizes in Christ a perfect fulfillment, a full satisfaction of its demands, and an end of its curse and condemnation to all believers.

In this letter of the Apostle to the Galatians, he says: "The law is not of faith." Faith does not deal, so to speak, with the law, only as it apprehends its end through Christ for righteousness. Nor does it make void the law, but in that way establishes it, in divine agreement with the grace and truth of the Gospel. ROM. iii, 31. He who may attempt to attain unto righteousness by the law will be like these foolish Galatians—will be found working according to the flesh—and will be removed to another gospel. Have not many already taken up these plans, being so much taken up with them in the present day, that we fear they cannot, as were the Galatians, be reclaimed. This heretical compound of Law and Gospel, in its various degrees of admixture, constitutes the other Gospel of our time. There are three popular ones of this kind: One adapted to the flesh for its glory; it can win none in the true Gospel. 1

Cor. i, 29. One for the world, through which it may put forth its power, for it has none in the true Gospel. JOHN xviii, 36. And one, which Satan can manage, change, and adapt to all sorts of religious notions, for he can do nothing with the true one. 1. JOHN v, 18. But these three may, be resolved into one, through which the devil can act, in the three different ways indicated, by his own power, by the flesh and by the world; hence it may be called the devil's gospel—not a gospel, but a Satanic imitation! When the true Gospel is shorn of its divine doctrine of election—of personal election—sovereign grace, special blessing, effectual calling, final perseverance, its ordinances and Church government, Satan himself will not object to it. Do we not hear just such a Gospel preached in our midst, and in one sense, well maintained by the world, the flesh, and the devil? It gives free religious scope to the powers of the world, to the efforts of the flesh, and the cunning of the devil. The wisdom of the world may be exalted in it, the flesh may glory in it, and the devil find an abundance of work in it!

Many complain of us, saying that we condemn things which are in themselves good. In reply, we ask are there better things than those prescribed by the Lord? And yet the Apostle, like the Old Order of Baptists of the present day, shows that works of this kind will be of no avail in our justification. Who dare complain of Paul because he reproved the Galatians for trying to justify themselves by the law of Moses? which I think was much better than trying, as many are now doing, to keep the Arminian law of Whitby, of Wesley, of Campbell and others, in order to justify themselves. And if they do not blend Law and Gospel, as did the Galatians, under their false teachers, they blend Arminian duties and the Gospel, as the basis of their justification.

The teachings of the Apostle in this letter to these "other

sheep," brought in by the Lord, do not allow us to look for justification from any other source than by faith in Christ's justifying righteousness. The Apostle does not condemn the moral requisitions of the law, only as they are relied on for justification; nor do we condemn Arminian works when they accord with the holy precepts of the New Testament, only as they are relied on for salvation. Though there are many Arminian works for which there is no authority in God's word; these rest on human authority, and are not binding on us. We teach christian works, good works, obedience, and holy living, just as the Apostle has done in this letter, which subject now demands particular regard.

I will again remind the reader that I am not writing a regular commentary on Paul's letter to the Galatians, but merely adducing proof of our agreement with the things which he wrote. Do we not constantly contend for the plain distinction which the Apostle makes between the works of the flesh and fruits of the spirit. The warfare between the flesh and the spirit, is also plainly declared by the Apostle, for which we profess not only to have a doctrinal, but an experimental knowledge of, and say more about it in our pulpits than all others.

The doctrine of the Saviour is most fully maintained and written out by the Apostle, that good works must come from a good source, and bad works from a corrupt one. The fruits of the flesh are enumerated by him. How bad, how humiliating, to recount them! The tree is corrupt, and it must be made good before it can bear good fruit. The FATHER is the HUSBANDMAN, and HE will change it. But the garden for its perfection is above. Here its fruits must grow in the shade of the flesh, in an uncongenial clime, and exposed all the while to the disturbances of Satan.

Whence comes the love of God? From the Holy Spirit.

How? It is shed abroad in the soul by the Holy Spirit. In this divine work we have a confirmation of the Apostolic teaching, that we loved God because He *first loved us*. He loved us with an everlasting love, and in the person of Christ, gave Himself for us. With God, the divine love is in agreement with grace, mercy, and salvation, when shed abroad in our hearts, it is always associated with joy, peace and goodness. If we love God, we must rejoice in Him, and if we rejoice in Him, we must have peace in Him, and if peace, long suffering, gentleness, goodness, faith, meekness, temperance. What blessed fruits! Where are the people who ascribe, in their doctrine, all these so fully and particularly to God, as do the Old Order of Baptists?

If we love God, we must love the brethren, the Church, its government, and ordinances. This is the *practical way* of divine love. Do we not contend all the while, even to the great annoyance of those who are fond of human institutions, that the love of God has fellowship for the commandments of the Lord, and strives to maintain them regardless of the "commandments of men;" none of which do we teach, or feel bound to practice. The Saviour says, "He that hath my commandments and keepeth them, he it is that loveth me." "And this is love, that he walk after His commandments. None in their preaching make as plain a scriptural distinction between "the commandments and doctrines of men," and the commandments and doctrine of Christ, as do the Old Order of Baptists. Many seem to think and act as if one would do about as well as the other. To all such let the Apostle speak, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." Transgresseth what? Not the commandments of men, for they have no authority. Therefore, the Apostle's meaning is, a transgression of the commandments of the Saviour.

Divine love has a holy, constraining, efficient power in the soul; a power which manifested itself in the lives of primitive christians.

“The lamp that was lit at the altars of love
Burning brightly they kept, fed with oil from above.”

These exercises of the soul, by the holy spirit, are the sources of all our practical religion, which constitute the memorials which are regarded in heaven. ACTS. x, 4.

Under the power of this love, not only a new heart is formed, but a *new will*; a will to serve the Lord most lovingly, joyfully, and peaceably, with all long suffering, gentleness, charity, faith, and goodness. Can such a will be found among the fruits of the flesh?

The blessed spirit not only, in this way, begets a new will, but a *new power*; a power to love and keep the doctrine and commandments of Christ. Hence, we constantly affirm that it is God who worketh in us, both *to will and to do*; and that all our fruits of righteousness are by Jesus Christ, to the praise of the Father, which they must ever be, according to the doctrine just indicated.

This we preach in all its plainness, to the great astonishment and dislike of Arminians. Who, except the Old Order of Baptists, in the present day, maintain this plain Bible doctrine of good works? And are they not reproached for so doing? Some ascribe it to our ignorance, others to our indifference about good works, while others suppose that our doctrine excludes good works!

The very distinction which the natural man makes between will, motive, and power, in a metaphysical sense, we make in a spiritual one. The Holy Spirit creates a motive, and the will acts in the power of the Divine Spirit, according to that motive. Just as if the world, the flesh, or the devil were to develop a motive, the will would act according to such a motive through any of these powers. The natu-

ral man knows, feels, and understands these movements of the will; but he does not know, feel, and understand those of the spirit. Alas! they are foolishness⁷ unto him, because he can neither discern nor understand them, for they are *spiritually*, and not *naturally*, discerned. Hence, brethren, think none the less of the "doctrine of Christ," on that account. Were a blind man to tell you that he did not like the colors which you held up before him, would you think the less of them? Were a deaf man to express dislike of your music, would you like it any the less? And more in point, when a spiritually ignorant man—his knowledge, otherwise, however great—tells you he does not believe your doctrine, will you relenquish one grain of it for that cause?

Thus we get, through the Spirit of God, a new will, acting according to strong motives, and the heart is right willing to turn to God in the way of good works. This new will differs just as much from the old one, as do the works of the flesh from the fruits of the spirit. It is no less a new love than a new will, nor less a new will than a new joy and a new peace; in fact if any man be in Christ Jesus, he is a new creature—with a *new will*, of course.

After all our old Baptist preaching and writing on this subject, some will say that man's will is free, and his acts equally so, thus claiming for him *free will and free agency*, the carnal heart's vain boast! The flesh being enslaved by Satan and the world, cannot boast of any freedom or power beyond these. So that, if our religion be of what is usually termed free will and free agency, it must have come from these sources!

I will relate an anecdote strongly in point here: A young dissolute, eccentric, though sprightly, young man, wishing to create a laugh at my expense, in a mixed company, accosted me a little unceremoniously, as follows: "Doc-

tor," said he, "you believe in free will and free agency, do you not? I know you do, you can't help it." I very good naturedly asked him if he believed a man could be free, a free agent, who was in the hands of the devil? Being such a good illustration himself of the force of my remark, the laugh fell on him, to his great mortification and confusion. In this instance, and in every other of the carnal heart, both will and agency are subordinate to earthly powers. I feel confident that we are not understood by those who misrepresent our views, ridicule, and denounce them; nor do we believe that they understand Apostolic teaching on this subject. But, brethren, go on in the rigid maintenance of this doctrine, in your pulpits, in your Churches, and above all, in your lives. Remember that Paul's preaching and teaching were evil spoken of. They said that he taught that men should sin, that grace might abound—that, according to what he said, God could find no fault with the sinner—that His will had not been resisted by the transgressor! Christ Himself was despised and rejected, and was regarded as a root out of a dry ground; and with how few did He have form and comeliness. Do not many in the present day cause the way of truth to be evil spoken of? Christ is yet without form and comeliness to the carnal professor of His religion. Neither the prophet, apostle, nor preacher, in all their teachings, can give Him form and comeliness to such.

Do your duty, brethren; let your chief answer be to all such slanders, a "blameless life." We want "brave hearts" for this work, and "true as brave."

I now take leave of the Galatians, believing that the Old Order of Baptists have full fellowship for the Apostolic doctrine taught them, and christian sympathy for all who suffer from false teachers as they did.

SECTION 4.

ADDITIONAL PROOF FROM PAUL'S LETTER TO THE EPHESIANS.

With great delight and confidence, I now take in hand Paul's letter to the Ephesians. In this he has given us a clear, full, and strong exposition of the blessed truths which constitute the broad, deep, immovable basis of our creed; and for which we earnestly contend, even under the world's religious frownings, its Arminian clamors, and constant opposition. These, indeed, are plain and strong enough, were it possible, to silence forever everything of the kind; but alas! this cannot be done while a devil dwells here, capable of transforming himself into an angel of light, and communicating the same power to his ministers. 2 Cor. xi, 13; 14; 15. He is not only able to raise up "false apostles" and "deceitful workers," but also to bewitch the Lord's servants themselves. GAL. iii, 1.

He tempts the *tender-eyed* to the shades of Arminianism, strives to beget an *itching* in circumcised ears for popular preaching, and labors, often not in vain, to get up a spirit of compromise, under the spacious name of Christian charity. Were his power not limited in these devices, he would deceive the very elect.

Who, I ask, besides the Old Order of Baptists admit without Arminian qualifications or Predestinarian glosses, the plain and strong doctrine of this letter? Few, very few.

Suppose this letter had not been written, and were to

appear anonymously in the present day, need I ask to what denomination it would be ascribed! After a careful perusal of it, finding no allusion to infantile members of the Church; not a word about *sprinkling* them, nor adults; nothing about Church titles; no, not from the Pope down to a class-leader; nor from the right honorable Bishop down to a sexton; nor titles indicated by D. D.; nor the signs of life membership; nor accounts of salaries, high or low; nor of fairs for building Churches; nor abuse of the doctrine of election; nor ridicule of the Old Order of Baptists, these omissions would be quite satisfactory to many that this letter had been written by one of the Old Order—as it really was!

Who, besides them, amidst the strong opposition to their doctrine, has a pen brave and true enough to write that God has blessed His *chosen* with all spiritual blessings in Christ, according as He chose them in Him before the foundation of the world, without trying afterwards to raise around them the fog of modern interpretations; or that such a doctrine cannot be true, because it is calculated to produce carelessness and disregard of christian duties, obligations, and the like? But the Old Order, in their defense of this doctrine, prove from the text itself that all this was done to the very end that all such should become “holy and without blame before Him in love.”

Here we have not only proof of personal and unconditional election of the Ephesians for which we contend, but also of their having been prospectively blessed, personally and unconditionally with all spiritual blessings in Christ, which we also maintain. All this was done “according to the good pleasure of His will.” The Father *gave* them to Christ, chose them in Him, *gave* them all spiritual blessings in Him. “Them also *I* must bring,” says Christ. How appropriate is this declaration in regard to such, and dare

any say that He brings in any other kind in the present day? We read of no other kind having been brought in, in this or any other letter of the Apostles; and it is this very doctrine which gives so much offense when preached by the Old Order of Baptists. Thus it would seem to Arminians generally, from Whitby to Campbell, that this letter had been written almost for the exclusive benefit of the Old Order. Many, under that belief, would be forward to condemn it most unceremoniously, and cry out, that we had, in the nineteenth century, become *ultra* in our creed. That we were getting further and further from the religious availabilities of this century; and that the doctrine of this letter would do great injury in the religious world, were it accredited and received. Thus according to the supposition, would this rich, clear, and strong letter of the Apostle be treated! No one would charge a Methodist with writing it; true Methodism has ever been at war with this letter; nor is its warfare over, it will have to fight it to the last, if it maintain its tenets!

Nor would the pedo-Calvinist be chargeable with it, as it does not contain a word about *sprinkling*, nor any bitter strictures on the subject of the true mode of baptism. The Campbellite would of course be excused, as the great work of the Holy Spirit in *quicken*ing and *creat*ing anew in Christ Jesus is so plainly taught. And the Missionaries would be exempted, as it makes no express or extra provisions for preaching the Gospel in the nineteenth century, according to the modern machinery, embracing as it does, principles and practices, about which not a word is to be found in this letter. Hence, it would be condemned and rejected as an old Baptist document! But, as it is of divine authority, the plan is to raise heretical mists around these lucid truths, so that personal election may appear to be of the creature, according to works of righteousness which

he has done, and not of God, according to His predestination, purpose, will, and grace. That the blessings wherewith they were blessed in Christ were not given unconditionally in Him, according to what He would perform for them; but conditionally in Him, according to what they would do for themselves! Hence, their calling is not in strict agreement with the declaration. "Them also I must bring," but them I may probably bring, if, and if—what? One raises a contingency here, and another there!

This letter not only levels, but nullifies them all. It teaches us as plainly as one of the Old Order ever taught, that Christ found these "other sheep," which He said He would bring, "*dead in tresspasses and sins,*" walking according to the course of this world, according to the prince of the power of the air, worshipping the heathen goddess Diana; and were, by nature, the children of wrath, even as others. And observe most particularly, that God, for His great love wherewith He loved them, and not for their good characters or works, *quickened* them into spiritual life. Thus by grace were they saved, just as we say sinners are saved in the present day; not by works, but by grace, through faith, and that not of themselves, for it is the gift of God. Thus do we approach in our doctrine the subject of good works. This quickening or creating in Christ Jesus is *unto good works*; but remember good works are those which God, and not man, has ordained that christians should walk in. These are binding on us, and are plainly taught, with many exhortations, admonitions and warnings. These we teach constantly, but because we do not preach the commandments of men along with them, we are falsely charged with the odious omission of preaching christian duties!

We teach no duty which is not enjoined by the Lord; and in this we have full fellowship with the Ephesians, who

were brought in agreement with the way which God ordained that they should walk in.

This blessed doctrine has a self-sustaining power in the soul, when received in much assurance, and in the Holy Ghost; but for which, it would in early times, have fallen into utter disrepute, never again revived in this world, hating truth. By the Holy Spirit, love for it is begotten in the heart, the way of life is disclosed in it, and the soul's eternal interests in it, *past, present, and to come*, are revealed in it. The believer reads and learns that these spiritual blessings were given to him before the foundation of the world, feels their gracious influence on his soul, and looks confidently to heaven for their ultimate fruits. The soul that is saved by grace, must admit that it is by the grace, the very grace given for its salvation personally in Christ before the world began, and that through Christ it never fails—a failure of grace would be equal to a failure of Christ! A remark to be tolerated only by which to illustrate the power and specialty of sovereign grace. Grace came *in toto* by Jesus Christ, and not as Arminians contend, in some degree by our works.

No wonder, then, brother, as the elect Gentiles were blessed with all the spiritual blessings in Christ, according as they were chosen in Him before the foundation of the world, that He should have said: “*Them also I must bring.*” He thus had great things to give them, and “of His fulness” did these Ephesians receive; and the way of it was grace for grace, and not, as Whitby and others say, “grace for works.” But there is “another Gospel” precisely of this kind, *grace for works*. Who has not heard it? Who does not hear it almost every Sabbath? Are not men *hired* to preach it? The religious Carnalite much prefers the offer of grace by Arminian works than by the blood of Christ!

“Of His fulness,” we must all receive. Receive what? These spiritual blessings which will make us holy and without blame before Him in love. These will constrain and move the heart in the way of holiness, of duty, and of good works. Grace has Christ for its centre, and when imparted to the soul by Him, it leads the heart to Him in love, in submission to His commandments, and in the keeping of the same. Here is the origin of good works.

Taking the scripture account of these “other sheep” among the Ephesians, which expressly states that they “were dead in trespasses and sins,” walking “according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; and were by nature the children of wrath, even as others.” I say, taking their condition of sin, of death, of practice, and relation to the devil, what doctrine can reach them savingly? The doctrine of “another Gospel,” so very popular in our day, could not. They are dead, and must have life; they are under the power of the devil, and the strong man armed must be cast out; they are by nature no better than others, and the election must direct the blessings to the chosen; their practices are sinful, and they must be created in Christ Jesus unto good works—those God ordained for them to walk in.

Observe, can any other doctrine except that which is preached constantly by the Old Order of Baptists, reach such as were these Ephesians before they were brought in by the Lord by the subordinate preaching of Paul and others? Surely not. Hence, we have fellowship for them, and the Apostle’s doctrine, most heartily; nor can this be a vain boast in the estimation of the candid christian reader.

The doctrine preached by us would have been received by these Ephesian brethren. Yes, we may call them brethren.

ren, through the Apostle's doctrine. It is pleasing to do so. They would not have reproached nor ridiculed us for our acknowledgment of God's predestination and election, as taught in His word, and His grace and mercy as experienced in our hearts; but I ask most significantly, are there not many who would? Are we not constantly reproached in that way? Do not many say that our doctrine will die out, not seeming to know that such a saying is utterly inconsistent with the doctrine of election? Election, keeps its own doctrine alive in this world. The teaching of the Apostle is that the elect were chosen unto salvation from the beginning, through a sanctification of the spirit *unto a belief of the truth*. Hence, as long as these "other sheep" are brought in, there will be a belief of the truth, through a sanctification of the spirit. It cannot, therefore, die out until all the elect are brought in. Then there will be no divine power on earth to maintain it, and if the world continues after that, Arminianism may then realize its prediction. I doubt not but what the enemies and opposers of these Ephesians thought, as did ours, that this doctrine would soon come to an end. Strange indeed to the worldly wise, that a doctrine for which the world and so many professors have no fellowship, but on the contrary, hatred and disgust, should, notwithstanding, continue to prevail. They know not its hidden power, its hidden wisdom, nor its hidden ones! "The darkness" of this world comprehends them not, and in its mad opposition and Arminian boast, says they will soon come to an end. I will pursue this false prediction no further.

Some interesting incidents in regard to the baptism of some early christians occurred with Paul while he was at Ephesus.

There are some obscure texts in the nineteenth chapter of the Acts of the Apostles relative to John's bap

tism. And as there is a great contrariety of opinion about them, I will offer a few remarks on the subject. Some suppose that the twelve disciples with whom the Apostle met at Ephesus, saying that they had been baptized unto John's baptism, were re-baptized, while others maintain they were not. Dr. Gill's exposition is that the plural pronoun *they*, in the text: 5th v. of the 19th c. of Acts, relates to John's *hearers*, and not to the twelve disciples. That when *they, the people*, heard John say that they (the people) should believe on Him who should come after him, that is on Christ Jesus. When they (his hearers) heard this, they were baptized in the name of the Lord Jesus. But if the pronoun *they* refers to the twelve disciples, and not to John's hearers, Dr. Gill is wrong, and the disciples were re-baptized. Even if they were, it does not invalidate John's baptism, nor prove that his was different in mode or principle from the Apostle's. Observe, it is stated in the context, that Appollos had received "only the baptism of John;" and although he was instructed more perfectly in the way of God by Aquila and Priscilla, yet there is nothing said about his being re-baptized. Hence, we may infer if the twelve were re-baptized, it was not because John's baptism was different from Paul's, but must have been on account of some irregularities in the administration of it. John's baptism was liable to abuse, as is the ordinance in the present day. These may have been baptized by an improper administrator, as we old Baptists say. Baptism is administered in our day by improper persons, and we, like Paul, re-baptize all such when they join any of our churches; and if Paul did re-baptize them, we are in full agreement with him in our practice.

Let us suppose a case, just such as occasionally occurs: A preacher rails at baptism by immersion in his pulpit,

comes down from it, sprinkles two or three infants and as many adults, and then goes down into the water and immerses as many more! Some of the latter join our church, and tell us that they have been baptized according to our mode, and yet we constantly object to their baptism, and re-baptize all such; for we cannot have fellowship for the acts of any minister who would tamper with this sacred and plainly revealed ordinance in that way. Oh! Peditism, where is the blush of thy shame? In all thy bulk, length and breadth, thou canst not give scriptural authority for such acts! Canst thou, in all thy learning, tell us who among the early christians sprinkled infants or adults? Does the Bible mention a single case of valid baptism without faith? It does not. So that an infant cannot receive christian baptism, for faith is as essential as water or mode; nor can the unbeliever receive it, for faith is indispensably necessary; without it no one can be really baptized. How can any one, even with a decent regard for the Holy Scriptures, believe that any subject can receive baptism without faith? Why are such practices continued among us? It cannot be for the want of plain Apostolic teaching on the subject of baptism, but because *divers are hardened, and speak evil of the proper way*. Who are guilty of this? All sprinklers! It is in this way that the public mind has become hardened on the subject, and the right mode and principle evil spoken of. Let us rejoice that we have not done it! The point in the case is this: Our history—the history of the Old Order of Baptists—will be as free from any accounts of sprinkling infants or adults, as is the history of the Romans, Corinthians, Galatians, and Ephesians. We find nothing of the kind in their scriptural history, and therefore have full fellowship for them also in these particulars. Then *outward* christianity conformed to the teaching of the Lord, and not to the commandments of men; and, forsooth,

because we try to imitate their examples, we are reproached! But the consolation is, that if they were now living, they would not reproach us, but would be bound to entertain fellowship for us. Brethren, let us seek for a perfection of this fellowship above!

As English grammar admits of the following text being read in different ways; and as there is an old Baptist interpretation of it, which is doubtless wrong in exegesis, though right in doctrine, I will give an exposition of it. The text is in the 1st chapter and 12th verse of Ephesians. "That we should be to the praise of His glory who first trusted in Christ." Some of our preachers say very improperly, that the meaning of this text is that God the Father first trusted in Christ.

Observe, according to English grammar, the relative "who" in the text may agree with a noun expressed or understood either in the singular or plural; hence some of our ministers make it relate to God the Father in the context, instead of the pronoun "we." But in the Greek text the words *tous Proelpikotas*, first trusted, have only grammatical agreement with the word *emas*, us, translated *we* in the text. Nor, indeed, can they by any rule of Greek grammar refer to *O Theos kai Pater*, God the Father in the context, nor to any form of relative employed afterwards in regard to HIM. Besides, both the article *tous* and the participle *proelpikotas* are in the plural, and cannot agree with a noun in the singular. So in English the text is indefinite, as "who" in our language, may be put in agreement with God the Father, or with "we" believers, according to the fancy of the exegete. But in the Greek language the meaning is definite, plain, and undeniable that the Apostle meant either the Jews "who first trusted in Christ," or both Jews and Gentiles who had previously believed. I am aware, however, that some have supposed, but I think very erro-

neously, that the Apostle might have used a plural noun to signify himself, according to the royal custom of speaking of one's self. But this is mere supposition, without any reasonable foundation. Thus we may see the grammatical defects of the English relative "who," when it follows antecedents both in the singular and plural. In consequence of this some have misunderstood the true import of this text; and this is my apology for writing out the foregoing particulars about it.

SECTION 5.

PAUL'S LETTER TO THE PHILIPPIANS RELIED ON FOR PROOF.

The Phillippians: Before I concluded my remarks in my last number on the subject of Baptism, I should have written a few things on the erroneous notion that in the christian dispensation, baptism came in lieu of circumcision. This pernicious notion admits of plain and easy refutation. It would, verily, be folly to attempt to administer baptism without water, and it would be no less so to essay to do so without faith on the part of the candidate! One administrator might ask with as much propriety, "where is the faith?" as the other, "where is the water?" When one said, anciently, "here is water," the administrator asked for faith; knowing, and thereby teaching that baptism could not be received without it, Acts. viii, 36; 37. Who would act so absurdly as to say to an infant, "If thou believest with all thy heart, thou mayest" be baptized; and yet these words are strictly applicable to all who may ask for baptism. Thus we see that infants cannot receive christian baptism,

inasmuch as they cannot believe; for baptism without faith is no less a contradiction than would be baptism without water! Circumcision did not require faith in the child; a great difference indeed—enough, verily, to make them very different things. Besides, circumcision was a national sign, and as christianity has no national sign, and can never become national in the true sense of that term, baptism did not come in the place of circumcision, but came from heaven as a Church rite, and not as a national mark. And there is just as much difference between baptism and circumcision as there is between Church and nation. This untenable notion serves often as a pretext for sprinkling infants!

It is with regret that we now take our leave of these Ephesian brethren. We have obtained, through their doctrine and exposition of Christian life, such strong fellowship, that we feel some comfortable assurances that we old Baptists of the nineteenth century may be some of the “other sheep” which the Lord said He must also bring, especially as we have some experimental knowledge of having been *brought*, as were the Ephesians.

Suppose that some ancient orthodox brother, in taking his leave of these Ephesians, and while traveling from thence to Phillippi, had fallen in with an Arminian teacher, contending for the apostacy of true believers, and, after much disputation, had been told that Paul had lately written a letter to the Church at Phillippi, and that they had mutually agreed to go thither, and learn as to whether he had said anything on the subject of their disputation, mutually agreeing to abide by what he had written; and on their arrival had inquired promptly for the epistle, and on reading the fifth verse of the first chapter, would not the controversy have been plainly decided between these disputants? “Being confident of this very thing, that he who hath begun a good work in you will perform it until the day

of Jesus Christ." Paul not only teaches the doctrine of the final perseverance of the saints, but also declares his confidence in it. We have this doctrine written out in all our Church books, as an article of faith, and we preach it constantly from our pulpits.

The apostacy of saints, as taught by some Arminians, is a most nauseating dose. Who can take it, and afterward accredit the word of God? "They shall never perish," says Christ. If they do, in what will they perish? In eternal life! No one shall pluck them out of my Father's hands. If they finally fall away, from whose hands are they *plucked*? From the Father's. By grace are ye saved; if not saved, where is the failure? In grace! If grace fails, through whom does it fail? Through Christ! Grace can only operate through Christ, kept by the power of God through faith unto salvation. If this safekeeping fails, by whose power will it fail? Or to whom shall we ascribe this lack of power? To God! If they be separated from the love of God in Christ Jesus, by what power or means shall it be done? Paul says there are none, and yet Arminians tell us of many! They say, contrary to Paul, that things present, or things to come, may and do separate believers from the love of God which is in Christ Jesus. But the love of God in Christ is in divine association with all spiritual blessings given to saints in Him, and a failure would be through all spiritual blessings! Enough to know then, that the perseverance of the saints is of God. The doctrine of Paul ascribes it to Him. For instance, when carnal professors fall away, he says, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His," teaching us therein that all who rest on the foundation which God has laid in Christ will never apostatize—that as long as the foundation stands sure they will be safe.

It is truly lamentable to see how the public mind is hardened in regard to great Bible truths. How shall we disabuse it, seeing that they have Moses, the prophets, and the evangelists? Can we teach plainer than they? No. It remains only for us to teach their teachings, to preach their written revelations, to cry aloud, and spare not the errors of our day. The Lord requires us to preach and teach His word. When men say that God's plan of preaching is deficient, let us show it, and contend earnestly for it; and give a full exposition of it. When they preach the heresy of apostasy, let us show the sure foundation of christian perseverance. Thus let us deal with all the errors with which we may meet. Thus far we proceed in full fellowship with the Phillippians, having perfect agreement with them in the great doctrine of the final perseverance of the saints.

Our fellowship for the Phillippians will appear in other particulars: There is a text in this letter which is often divided by quoting only one-half of it; and is grossly perverted by Arminians by wresting one part from the other, as it can only in that way be Arminianized. "Wherefore, my beloved, as ye have also obeyed, not in my presence only, but how much more in my absence, work out your own salvation with fear and trembling, for it is God who worketh in you, both to will and to do of his good pleasure."

Christians are the subject of this address, and not unbelievers, as many teach. Besides, we have full fellowship for both parts of the text. We believe, just as the Phillippians were taught and believed, that God works in the heart of the believer *both to will and to do*; and then the christian works this out with *fear and trembling*. Thus do we fully agree with them in the doctrine of good works. That the will to do them, and the power to perform, are, in this way,

both of God. In other words, "fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God," and not to our Arminian credit.

We also agree with them that it is right to communicate again and again with brethren in distress by sending them pecuniary relief, just as they did without any adventitious institution for that purpose. That this is a Church duty, and should be performed in the Church. And our want of fellowship for missionary institutions, based on accumulated funds, does not deprive us of the fellowship of these ancient brethren who performed this duty in the Church, and in the Church only. Let us take earnest heed to this example of these "other sheep" brought in by the Lord, lest we be found out of agreement with them, by neglecting this important christian duty.

Although there may be some like ourselves, who, as a matter of choice, never receive any pecuniary considerations for preaching, yet we desire to see fruit abound to the credit of brethren, by their communicating freely to the wants of others.

Like these Phillippians, our fellowship is in the Gospel. We old Baptists affirm fellowship of nothing else. We must have fellowship in the Gospel or not at all. A king himself, were he to join one of our Churches, would have to come up to the heights of this fellowship, not down to it, before we could openly acknowledge him as a brother in Christ. Fellowship in the Gospel excludes all isms, all hurtful carnalities. This fellowship is of God; hence Paul prayed for it, as an old Baptist does, knowing that no other kind will secure union and oneness in Christ. Hence, the low estimation put on fellowship in the modern institutions of our day. As the Phillippians were safe without them, why should we value them as do so many at present? They seem indeed, to seek fellowship in such things

rather than in the Gospel itself! Is the Gospel so defective as to require us to go out into other things in order to maintain a christian union and fellowship?

We, therefore, do not acknowledge anything binding on us which has been introduced on human authority; and strange to say, that in contending earnestly for fellowship in the Gospel, and in the Gospel only, we have lost the fellowship of all Missionary Baptists! With which of the two should we prefer to have fellowship, the Phillippians or Missionary Baptists? Our doctrine and practice assuredly resembles the former more than the latter. What a spectacle, in the present day, to see a people admitting and receiving nothing but what is taught in the Gospel, nothing but what is therein enjoined as duties, and preaching nothing but what the Lord has commanded, having fellowship in the Gospel. Who are they? The people of the Lord, created in Christ Jesus unto good works which God has foreordained for them to walk in. These are they who abjure all other modes of working which have been instituted on human authority. Thus, brethren, we have fellowship with the Phillippians in the Gospel. Eighteen hundred and fifty-six years have not changed the principles of this blessed fellowship, nor will the world's allotment of years alter it!

How well we could have agreed with these Phillippians in receiving the declaration of the Apostle: That he wanted, above all other considerations, to be found in Christ, not having his own righteousness which is of the law, "but that which is through the faith of Christ, the righteousness which is of God by faith." This is what we call *imputed righteousness*, for if it be of God *by faith*, it is not of *our works*. Hence, it must be imputed by the Lord. Therefore, "blessed is the man unto whom the Lord imputeth righteousness *without works*." Did Arminianism ever conceive of

such a thing? Does it not, in its blindness, call it "imputed nonsense?" Christ brought in, by His obedience to the law, a righteousness which we are taught to receive by faith, and not to expect to get it by works of righteousness on our part—"not by works of righteousness which we have done." How many preach a Saviour, who do not preach a Saviour's righteousness, by which the sinner is justified.

SECTION 6.

PAUL PROVES THE SAME IN HIS LETTER TO THE COLOSSIANS.

Having established our fellowship with our Phillippian brethren, we will now, spend a while among the "other sheep" which the Lord brought in at Colosse. Paul's letter to them, of course, constitutes the basis of our agreement with them. This letter settles a great question, a vexatious one, which has grown out of the subject of slavery; which now agitates, perplexes and divides the religious world, and is more anxiously and painfully felt in the United States than in any other country.

It was at Phillippi that the great question of perseverance was settled; and we may as confidently appeal to this letter for a decision of this one, so universally mooted.

One great principle of the Gospel, so much respected and maintained by the Old Order of Baptists is that the Gospel does not interfere with the civil enactments, rights, or institutions of any people. No people have a greater aversion and horror of an union of Church and State than they; and they equally despise that affected sanctity which objects to

things plainly and undeniably tolerated by Apostolic teaching, and practiced by these Colossians. They "were saints and faithful brethren in Christ," translated from darkness into the kingdom of Christ. Thus do we prove their christian character before we take their example for the rule of our conduct in reference to the agitated question of slavery. This Church, like many of ours, was composed of "masters" and "servants," and their relations to each other were just such as we insist on in the present day. We regard ours as servants in earthly things only, leaving them *free* to serve the Lord according to the dictates of their consciences.

The Greek words *OI DOULI* signify servants, captives, in the fullest sense of these English ones; especially when joined with *TOUS IDIOUS DESPOTAS*, leave no chance for quibbling. Even the modern heretical pliancy of Greek will admit of no other signification but master and slave, or servant in the sense of slave. *1 TIM. vi, 5*. In Colossians for masters, we have the words *OI KURIOI*, which literally signify masters, proprietors, possessors, etc., which are strong English words. But some may claim another rendering, and say that they mean also fathers, husbands, and the like, for instance, proprietors of hired servants. But the word *DESPOTAS*, used in regard to the same subject in Timothy, will not admit of any such interpretation. *DESPOTES*, in the singular, here means property, the possessor or master of slaves, admitting of no such latitude of meaning as in the other instance. If the relation of master and slave is not mentioned by the Apostle, we need not attempt to form any doctrine or practice from his writings; to give up this plain teaching of his letter would be little short of giving up the Apostle himself as a teacher of modern christians. But he is alike regarded by us as an Apostle and a teacher in all our Churches, to the exclusion of those who

pervert his words, or will not be governed by his authority. To what extent was slavery tolerated by Apostolic teaching? In a *political* sense, just as far as it existed; and in a *religious* way, just as long as the following principles are maintained: "Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven." "Servants, in all things obey your masters according to the flesh; not in eye service, as men pleasers, but in singleness of heart, fearing God." Here we have the relative duties of master and slave set forth, plainly teaching both how to conduct themselves towards each other. The master is to be governed by religious considerations, in rendering to his servant "that which is just and equal." This involves every duty of kindness, protection, of clothing, feeding, and providing for in sickness, and in old age. Servants are directed to obey their owners, to serve them faithfully, not as serving men only in the performance of these duties, but also the Lord, intimating that such duties were acceptable unto him, as well as the master—that both the Lord and the owner of the servant were served in this obedience—that it was not only unto men. Besides, may we not further infer from this that there is a special providence in the relations of master and servant, which the Apostle, with the light of inspiration, recognized and provided for in teaching the duties of the one to the other mutually? Had it been otherwise, he doubtless would have condemned slavery as a vice among these Colossians. Who shall then lay anything to the charge of the slaveholder? Not the Lord, unless he violates the duties enjoined by the Apostle. Who shall lay anything to the charge of a slave because he is a slave? Not the Lord, unless he fail in his duties to his master. Hence, both can meet together in the church as brethren in the Lord. The Lord does not judge them in their outward

relations to each other. He is no respecter of persons. Here all things are leveled, as far as grace, mercy, and truth prevail. Outward distinctions may seem great with us, but not so with the Lord. *Slave holders, with some honorable exceptions, forgot that they had a master in heaven, and carried slavery far beyond the Bible platform, hence ensued the severe chastisement of the Lord, and we are now bound to regard our servants as freed men in the Providence of the Lord, and to treat them kindly and put no impediment in their way.*

As I have alluded to the Providence of God in relation to slavery, I will now extend the subject a little. In the first place, I will give an example of the mysterious yet recognizable way of the Lord, for many years past, in bringing in his elect from Africa. Remarkable indeed is the manner in which Ethiopia stretches "out her hands unto God." Psalms 68, 31.

The declaration of Christ, "Them also I must bring," embraces all His "other sheep" in this distant, barbarous country. The Apostle said the Ephesians were "far off," but these, humanly speaking, were further off; yet neither were too "*far off*" to be "made nigh by the blood of Christ," as the following example proves:

Afar off in African darkness dwelt a little girl, six or seven years old, with three linear scars on each cheek, the marks of her tribe, and the signs of her heathenish state. She was one of God's elect, one of the "other sheep" which Christ said He must bring. How was she *brought*? She could not believe on Him of whom she could never have heard in her own country and language; nor could she have heard without a preacher; but observe, she was *brought* to a preached Gospel by a Divine Providence, which operated through slavery as a subordinate means.

A slaver anchored near the hut of her family; select men were sent ashore; one of them kidnaped her; thrust a pocket handkerchief into her mouth to prevent her cries being heard, and took her forcibly off to the ship. In due time, in company with others, she was offered for sale in one of the slave markets of Virginia, and was purchased by a planter of that State. There she soon learned our language, and in early life acquired a knowledge of the leading truths of Christianity. The Lord opened her heart as in the case of Lydia, and she attended to the things which she had heard and learned, and in early womanhood gave pleasing and satisfactory evidence that the Lord had called her to be a saint.

For seventy years afterwards she persevered in the way of holiness, giving all that time, evidences of her "holy calling," and of her being one of the "other sheep," which Christ said He would bring into His church-fold. "I know them," said the Saviour. He knows them in their day and times in Africa, as well as in England or America. He will as certainly bring them in as if they were born in either of these christian countries. His foreknowledge and predestination has the same connection with them in their calling and justification that it has with those in the most enlightened christian countries. I need not insist on this particular example, for there are doubtless thousands of others.

Thus you see that the relation of master and slave secures to the poor benighted African a dwelling place among christians, and at the same time prompts men—let their motives be bad as they may—to kidnap them and bring them to the United States where they hear and learn the truths of the Gospel.

I am aware that I have arrived at a very critical point in my subject. Some will say that if the Lord brings such

great good out of the slave trade, why oppose it? So might one of Christ's disciples have said, if the death of Christ be necessary to the salvation of his people, why oppose or condemn His crucifiers? Let us do evil that good may come! Not so, by any means. But we may contemplate, admire, and speak of the good which the Lord brings out of evils, which take the certain way of His *permissive* providence.

How important, brethren, that we should teach our servants the truths of the Gospel, and let them have all the benefits of evangelical preaching, believing, as we do, that the great design of this providence about which I have been treating, is to bring in God's elect among them, as I have before stated. This I confess has reconciled me more to African slavery heretofore, than any other considerations whatever; otherwise I should have felt very different about it. And after they are brought in, through a sanctification of the spirit, unto a belief of the truth, let us treat them as brethren in our churches; and out of them—I mean in our outward relations to them—according to the plain exhortation of the Apostle: “Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.” After all, we must confess that servants suffer occasionally under christian masters. But this is only in particular cases, for we can say that no minister or member of our church can treat his servants much amiss without a loss of his christian character. Positive cruelties and reprehensible privations should not be tolerated by the churches. Who can have full fellowship for his brother who treats his slaves cruelly? I cannot. Our ministers would do well to give an exposition of these duties more frequently. There are many masters as well as servants, who might profit by *faithful* preaching of this kind.

To return: I find that my remarks have involved the

profoundly mysterious subject of an All-wise Providence, in its connection with the evils of this world. Therefore, I will discuss this part of my subject more fully hereafter. It is necessary to pursue the subject of Divine Providence some further, lest it may be inferred from my general remarks on the subject of the bringing in of the "other sheep" from among the Africans, that the slave trade was right *in se*, and should be continued for that subserviency. All this admits of an easy explanation, according to similar examples recorded in the Bible. The conduct of Joseph's brethren was overruled in like manner. The crucifixion of Christ is a most remarkable example, for it is plainly revealed that that occurred according to the *determinate counsel and foreknowledge of God*. Hence, may we not infer that all the mal-treatment, such as imprisonments, stripes, persecutions, and martyrdoms of the followers of Christ, which have followed that great event were also according to the *determinate counsel and foreknowledge of God!* And that all such things will take the same way as long as the world stands. There are, I admit, two things which, although true, are hard to reconcile, as has been before said by a good writer :

1. That God is not the author of sin.
2. That God permits sin.

One is no less true than the other. He does not tempt to sin, nor does he prevent. Were it His pleasure He could have hindered it, but He permitted Adam to sin, and yet He could have restrained him as He did Abimelech. GEN. xx, 6. He permits it in His providence. ACTS. xiv, 16.

God is holy, and nothing but what is good and holy can proceed directly from him. Yet He permits both nations and individuals to sin, and their sins are overruled in His providence, often in a visible manner in the production of our greatest good. This overruling of sinful deeds may be

regarded as the direct work of the Lord, while the acts themselves are simply permitted by Him, and pertain to His *permissive* providence. Acts ii, 23. It was as fully determined in the counsel and foreknowledge of God that there should be a traitor Judas as an evangelist John; a wicked Simon as an holy Paul; false as well as true teachers; opposers as well as lovers of truth; and anti-christian powers as well as christian ones!

Thus we see that neither good nor evil take the ways, as some suppose, *of chance* in this world, but those of a complex providence which no man can comprehend; for God's providence, like Himself, is incomprehensible. But we must learn to make a broad distinction between the sinful act of the creature and the permissions of it by the Lord. His permission evidently relates to good, but the creature's act is in relation to sin.

The mysterious subserviency of evil deeds in producing good in the providence of God is as apparent as the result of good deeds! The greatest blessings which any have realized came through the "hands of wicked men!" The greatest temporal blessings which Jacob ever received were obtained through the sinful conduct of Joseph's brethren! And the greatest dispensation of Gospel truth which the world has ever had was the result of cruel and wicked persecutions! So that truth's greatest triumphs have been at the martyr's stake, and faith's greatest strength has been developed amidst fiery trials! Well may we say that He who gives strength of faith also permits fiery trials. Further, that these fiery trials came to the christian according to the determinate counsel and foreknowledge of God, and must therefore come indirectly in a way of mercy—trials which God in His merciful providence will overrule for the good of all true believers.

But the reader must not conclude that we believe that we

should do evil that good may come. The Lord forbid that we should. Therefore, we will not justify the kidnapping and enslaving of Africans, because the Lord has in His gracious providence made it subserve his purposes of mercy, grace and salvation to thousands of them, any more than we would justify them who took Paul a chained prisoner to Rome, or those who persecuted the early disciples, and thereby caused them to go forth and preach the Gospel everywhere.

The *spiritual* way of the Gospel on earth, in the ingathering of the "other sheep," let them be of whatever people they may, is the way of Christ in the affair. "Them also I *must* bring," says the Lord. And this bringing of them involves many strange and incomprehensible providences; for the hand of the Lord is more decidedly in this work than Arminians ever conceived of. How deep, how dark the unsolved problem of this permissive Providence! None have brought it within the ken of finite mind. The Apostle anticipated human perversions, of his teachings on this subject, and anticipated the sayings of his opposers, as follows: Why doth he yet find fault? Who hath resisted His will? Shall we do evil that good may come? Shall we continue in sin that grace may abound? But he says, "God forbid." And may I not ask, shall we deceive our fathers as Jacob did? Shall we act as did Joseph's brethren? Shall we crucify the Lord afresh? Shall we persecute his disciples? Shall we engage in the sins and cruelties of the slave trade? To all of which we reply, "God forbid." Some, in our day, by perverting or misunderstanding what I have written, may ask these latter questions just as Paul's opposers did those of him.

If we cannot explain and reconcile all these things, we can learn our plain duty in regard to them. To abstain from all evil, to avoid sinning as far as possible, and to be zealous of good works.

The Colossians were, the Apostle says, some of the elect, some of the "other sheep" then brought in by the Lord, and he exhorts them to perform good works; and he exhorts them as the elect, intimating thereby, that as such they were qualified for doing works of practical godliness. Like the Colossians, we have fellowship for servants as brethren in the Lord, and many of our churches, like theirs, abound with members of this kind. And in view of God's Providence in regard to them, their relations to us as servants, and our obligations to them as brethren, we should not neglect them, but afford them, as well as unconverted ones, every reasonable opportunity of hearing the Gospel, and of practising its precepts.

SECTION 7.

PROOF CONTINUED FROM PAUL'S LETTER TO THE THESSALONIANS.

Having obtained full fellowship for the Colossians through the Apostle's letter to them, I will seek for the same among the Thessalonians.

Let us imagine a few things; it will not require much fancy to do so. Suppose that awhile before the Apostle wrote his letters to them, some one among them had conceived and propagated the tenets of Campbellism; that much confusion and controversy had by that means been engendered; and that in the midst of these contentions Paul's letter had been received by them. May we not easily imagine that they would have examined it carefully and inquiringly in reference to the things in dis-

pute: One contending that the Gospel *in word only* was sufficient for the conversion of the unbeliever; and the other that without the *demonstration of the spirit* it would not be received. The latter party would have heard this clause read with great delight: "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." No words, no declaration could have been more in point. Those who had said that it came *in word only* would have been plainly contradicted by the Apostle, just as all others are who say so in the present day! This would probably have settled the controversy then forever; for Apostolic authority was greater in the churches at that time than it is now in assemblies called churches. Men can contradict the Apostle and carry along with them a host of followers; and, were it possible, would deceive the very elect. But all have not been deceived; all have not become the followers of false Apostles. Out of thousands I will mention an individual case:

I knew a man who, in 1827, took and read a religious paper, entitled, the *Christian Baptist*, and afterwards *Milennial Harbinger*. An article appeared in it subversive, in its import, of Christian experience. This he saw, read, and felt, and stated at the time to the agent of the paper that he had no further use for it, and wanted it discontinued. That which contradicts the Christian's experience cannot be agreeable to him. Not a single Thessalonian, after the reception of Paul's letter, could have tolerated the tenets of Campbellism, and, like the man in 1827, would have repudiated the *Christian Baptist*. The Gospel came not to that man *in word only*, but in power and demonstration of the Spirit. His heart, like Lydia's, was opened for the reception of it. He had felt its spiritual power, and realized in his soul that it was the power

and wisdom of God unto salvation, and not the word only in the letter to the natural understanding. No, he did not so learn Christ nor his Gospel. Had he received the Gospel *in word only*, he might then, like thousands, have given up his experience, and the Bible also, for the *Christian Baptist*. But having an inward witness opposing it, and a surer word of prophecy, he was able to withstand "the wind of doctrine" which he then encountered. To the praise of God's grace, he was enabled to receive, believe and maintain the truth "through a sanctification of the spirit." Thus is the Christian's faith the gift of God, the product of His power, and not of "the wisdom of men." This faith which is the fruit of spirit, secures the soul against all such delusions; and the plain letter of the inspired teacher furnishes positive proof in support of the same. Thus, with a few pebbles gathered from the crystal stream of truth, we may vanquish all the Goliaths of Campbellism.

But, alas! the Campbellite is as far removed *in his state* from our teachings, as we are from his; for the natural man receiveth not the things of the spirit. And while our expositions are foolishness to him, his tenets are heresy to us. Whence this difference? We say with primitive christians that we have nothing but what we have received. Though we differ with the Campbellite friend, we do not boast as though we had made ourselves to differ from him. We sympathize with him in his fleshly errors, and recommend Paul's letter to him, that he may see how these "other sheep" were brought in; how Paul knew their election of God; how they believed the Gospel through a sanctification of the Spirit, and how plainly it is said not to have been received *in word only*. So that, if they are unwilling to be taught by an Old Baptist the same things in the 19th century, they may go back and learn that which was taught in

the first century, for which we have full fellowship, and constantly teach. Thus, brethren, we have full fellowship with the Thessalonians if not with the Campbellites and other Arminians. Though the church be distant and the age remote, yet the fellowship is good—it is of the same *power*—of the same *spirit*—of the same *assurance*.

I do not design to give offense, unless it be unavoidable, in contending for the faith once delivered unto the saints; in that event I must abide the consequences.

How did Paul know the election of these Thessalonians? By a sign which the Campbellite does not acknowledge, the going forth of the Gospel in power, in the Holy Ghost, in much assurance. This he ignores, and it cannot be a test of any one's election with him; but with us it is. When any one gives reliable evidence of having received the Gospel in this way, we recognize his election of God.

The way of election which the Gospel took among these Thessalonians, is either ignored or denied by all Arminians, though plainly taught by Paul, both in word and example. So that, we cannot get fellowship in this church without fellowship for the doctrine of election, even the doctrine of a choice from the beginning. The Apostle taught these primitive christians that they were chosen unto salvation from the beginning; that they became believers through a sanctification of the Spirit; and that he was bound to thank the Lord for them. Thus do we teach and act. We always feel bound to thank God for the manifestation and fellowship of *His elect*. This fellowship, alas! takes not the way of Arminianism; how can it, according to Paul's letter now under consideration?

SECTION 8.

TIMOTHEUS, TITUS AND PHILEMON ADD THEIR TESTIMONY.

Just after having had a pleasant and instructive interview with the Thessalonians, by means of the Apostle's letter to them, I met, so to speak, with three orthodox ministers: Timotheus, Titus, and Philemon. Knowing that each of them had received letters from Paul, I determined to inquire particularly of them about the "other sheep" which Christ said he must bring. Timothy said that *they were saved, and called with a holy calling*. I asked if this was done as the Arminians say, according to their works; and he replied, *not according to their works, but according to God's own purpose and grace, given to them in Christ Jesus before the world began*. This he said was "a form of sound words," which all teachers should "hold fast." Titus then said, also, *it was not by works of righteousness which they had done, but according to the mercy of God they were saved, "by the washing of regeneration and renewing of the Holy Ghost."* And that these things should be constantly affirmed, especially that all believers should "be careful to maintain good works."

Timothy further said, that all preachers should "study to show themselves approved unto God workmen that need not to be ashamed rightly dividing the word of truth." I then inquired about theological schools, and he said that the King in Zion had said nothing about them, and that there were none in his church or country; and that He had

not directed any to be instituted for the bringing in of the "other sheep," or "the remnant according to the election of grace among the Jews." That the "hidden wisdom" which God ordained for the glory of His spiritual Israel could not be taught in schools; and the plain commandment was to SEARCH THE SCRIPTURES, TO PREACH THE WORD; and that God—not the schools—would give *the demonstration to His hidden ones.*

Besides, he said many things about the qualifications of bishops and deacons, all of which I knew had been read and approved in our churches, whether we have complied with them or not. Let us examine ourselves according to them, and see if we can in that way prove ourselves to be bishops or deacons. They furnish a proper standard. We judge no man, let him thereby judge of himself. Nor does this qualification require the appendage to the name of M. A., D. D., or L. L. D. These letters may be of great import elsewhere, but we prefer in the church of God, the words servant, faithful steward, watchman, one taught and called of the Lord.

I further ventured to ask a few questions about the eternal life which Christ said he would give to his sheep. Timothy replied: God only hath immortality in the full sense of the term. He has this attribute in a sense which no creature has, neither angels nor saints. They are endowed with eternal life, and in that life are immortal; they take on immortality through the eternal life which Christ gives; but this immortality does not pertain to them as it does to God Himself, but is derived. All life, except the life of God, is derived from Him. In Him are life and immortality, in a sense different from all other beings. In that sense He only hath immortality. No soul ever did or ever can possess immortality as does God; but He can create the soul and endow it with eternal life, and thereby impart

immortality to it; and in the same way will the body itself put on immortality in the resurrection. Hence, in a Parkrite sense, in regard to immortality, we had just as well contend that the body is uncreated and eternal and a part of God, as that the soul is!

Having retired from the feet of these teachers, I find myself among the HEBREWS, and as Paul's letter to them did not refer to the "other sheep" which Christ had elsewhere, but to the "remnant," according to the election of grace amongst the Jews, I inquired for the "one fold," wherein both Jew and Gentile are one. They were both to hear the voice of Christ through the same spirit; were to receive the same life and change of heart; and in that way to become one in Christ, and sheep of "one fold." This seems like owning a King in Zion, and like reducing all things to one Lord, one faith, and one baptism. This must be done if there be but "one fold and ONE SHEPHERD." Of this one fold and one Shepherd, I will treat in my next.

SECTION 9.

PROOF SUMMED UP.

Christ not only said that he had "other sheep" which he must bring, but also that he *knew* them. "I KNOW MY SHEEP," said the Saviour. This declaration implies a peculiar knowledge of them, which must be contra-distinguished from his knowledge of all creatures. In what sense then did he know them? In the manner for which we earnestly contend in the present day. I will now adduce the proof: He knew them among the Romans, as they were embraced

in the Father's predestination to be conformed to the image of the Son. Had he foreknown all according to his predestination to conform them to the image of His Son, then the doctrine of Universalism would be true. Hence his knowledge of His "sheep" is strikingly peculiar, as in the present instance, and no less so in others which follow.

How did he know them among the Corinthians? He said he had "much people" at Corinth, before he manifested them to Paul. They were his *unbrought* sheep; he knew them as such, and in that peculiar knowledge were distinct from all other Corinthians.

The same may be said of the Galatians; Christ knew who were *the heirs* of the promises of the Gospel, while they were in their figurative minority. And as all the Galatians were not heirs, this peculiar knowledge embraced only such as were.

This knowledge becomes synonymous with the election in the case of the Ephesians. They were chosen in Christ before the foundation of the world. And yet this did not give him a more distinct knowledge of them, than that which is signified in the other expressions employed in regard to the Romans, Corinthians, or Galatians. The words "chosen in Him" are used, which imply a personal knowledge of them very clearly, and so do the other terms when understood.

The Phillippians were doubtless the "sons of God," in the same sense.

The Saviour speaks, by the Apostle, of the Colossians "as the elect;" and their election bespeaks his full knowledge of them.

The Thessalonians were "chosen unto salvation from the beginning;" and they must have been *personally* foreknown. Besides, all these were given to the Son by the Father; and is it not impious and absurd to say that he did

not foreknow them individually, nor their number collectively! This is the doctrine which we maintain, in regard to Christ's knowledge of his people; and as it has been so plainly set forth by the Apostle, why blame us for preaching it? The reply we make is, because it subverts so many popular systems!

Christ *knew* them and gave his life for them; redeemed them "from *all* iniquity," and secured to them *all* spiritual blessings.

My text further says, "THEY SHALL HEAR MY VOICE." The *natural* man asks how? Let the word of God answer: "Whom he predestinated, them he also called." Will not the dead hear when Christ gives life? "I give unto them, these sheep, eternal life." In that life they hear his voice. In that life, the Romans were *called* and were brought in. This is what we, in the nineteenth century, regard as an *effectual call*. A work of the Lord which many professing Christians affect to despise, and even ridicule. How could Paul, or the Romans have despised or ridiculed the Lord's *effectual call*, as we term it? The remembrance of Jerusalem and Damascus would sooner have passed from his memory than this gracious call of the Lord; nor could the Roman Churches ever have become unmindful of it. They, like Paul, heard the voice of Christ, not with natural, but with circumcised ears. In this instance the voice of the Saviour was heard *only* by the *predestinated* ones. In the next, by the "much people" at Corinth, and by them only; and it is there called a "demonstration of the spirit," the still small voice of truth pervading the whole soul in the power of the Holy Spirit.

The Galatians began in the Spirit, by hearing the voice of Christ. The Ephesians through the quickening of the spirit. The Phillippians by the Lord working in them, both to will and to do of his good pleasure; and the Colos-

sians in their deliverance from the powers of darkness, and their translation into the kingdom of God. The Thessalonians undeniably "through a sanctification of the Spirit." Thus did these "other sheep" hear the voice of Christ according to the different modes of expression, as just cited, meaning in every example the same thing—the hearing of the voice of the Son of God inwardly, mystically, effectually. Christ never brought one of them without this; we had as well speak of an individual being brought from England to the United States without his leaving that country, as to say that one of these other sheep was brought in without hearing the Saviour's voice, in this sense, stated in diversified ways, and yet the same in principle and efficiency.

He that has heard the voice of Christ has also in the same spiritual way heard the thunders of Sinai! has experienced a sense of the wickedness of his heart, and the curse of sin; has mourned over his sinful state and repented of his sins, and found relief in Christ and in Him only.

"And they follow me," says the Great Shepherd. This is a practical sign of their having received the gift of eternal life, and of their having heard his voice. Brethren, have we this sign? We claim fellowship in doctrine, have we fellowship in this practical characteristic? This we must examine into according to the one fold, and the one shepherd. In the conclusion of my last, I was further off from this subject, *the one fold and the one shepherd*, than I supposed, hence I will have to defer it until my next.

As they are all brought by the same spirit, the same gospel, and according to the same predestination, choice and election, if I maintain the apostolic doctrine, I shall not have to treat of but *one fold and one shepherd*. But the world perplexes us with many. Many are constantly trying to climb up some other way into the fold. And the very

things which the Apostle has disowned and repudiated, are employed as a means of doing so.

Suppose an individual having a great interest at stake, and were to tell a good counselor that his only plea was based on enactments which had been positively vetoed by the Governor of the State, or by the President of the United States. Would that attorney undertake a case of the kind? And when our souls' highest interests are predicated on things which the Apostle has repudiated, how shall we maintain them? How many say in contradiction to Paul, say it is of him that willeth and runneth? How shall we defend a claim to Heaven based on such a declaration? Others say, it is in some way by works of righteousness which we have done; hence that claim will fail. The Apostle says "not I," but the Arminian says it is I? Again, he says, the natural man cannot understand these things of the spirit, but some say he can. How shall we defend such, seeing that whatever the Apostle has bound on earth is bound in Heaven. But, alas! alas! how many thousands act, as if the things which the Lord has bound on earth were to be loosed in Heaven!

SECTION 10.

APPLICATION OF PROOF TO THE SUBJECT.

And there shall be ONE FOLD and ONE SHEPHERD. Observe, Christ speaks as authoritatively and explicitly about this as he did about bringing in the "other sheep;" one is as certain as the other. Hence, we learn that these "other sheep," when brought in, belong to one fold only. I mean in an

open manifest manner. Will Christ be shepherd of any other fold but this one? If there be two folds there must be two shepherds, and two flocks! We cannot, therefore, treat of but one. Great as were the characteristic distinctions between the Jews and Gentiles, between the Romans, Greeks, bondsmen and freemen, they all became one in Christ and the "sheep" of one fold; and are fed on the one Plant. "*The Plant of renown.*" The religious and national differences between the Jews and Gentiles were great and strong, yet they met together in this *one fold*, in spiritual agreement and union! Where all religious distinctions between Jew, Greek, circumcision, uncircumcision, barbarian, Scythian, bond and free, were reduced to a Christian oneness.

To excite a personal interest in this subject, I will remark, that if we have been brought in by Christ, as some of his "other sheep," we belong to this "*one fold*," for there is no other. How shall we tell, amidst the vast amount of *church agenda* as to whether we belong visibly to this *one fold* or not? Only by searching out its signs. These may be found in the New Testament. They do not justify the distinctions of Methodists, Episcopalians, Presbyterians and Baptists. These distinctions cannot be predicated of the Bible. They have come in from other sources, and greatly disturb the harmony and peace of the *one fold*.

The Church, as a body, can only manifest its existence by the signs or outward practices which Christ ordained. No others belong to this *one fold*. Believers may be hidden under *Protestant agenda*; and may belong mystically and spiritually, but not openly and manifestively to it.

We had just as well say that there are two Lords, as that there are two faiths and two baptisms! For the word of God teaches us that there is "one Lord, one faith, one baptism." Yet many kinds of faith and of baptism are advocated and accredited by many!

There is but one head, one spirit, and one rule, and we had just as well contend for two heads and two spirits as to contend for two rules or constitutions for this *one fold*! I mean in point of consistency.

This *one fold* is the Church of God. Where is it! is a question almost hopelessly asked by many! They who are born again, maintain the truths of the Gospel in their expositions of them, employ the ordinances as instituted by Christ, obey his commandments, and keep the unity of the spirit in the bonds of peace, when associated together in an assembly, constitute a visible church.

Let us attend carefully to these particulars. They are of God, and deserve our most profound consideration. Without them there can be no visible church.

The birth of the spirit is indispensable; without which these outward things will be of no avail; with it their advantages are too great and useful to be neglected, or to be superseded by any kind of substitutes.

BAPTISM. This has been bound on earth, and is bound in Heaven, and who has attempted to *loosen* it on earth? The sprinkler, I reply! How presumptuous is that man who tampers with things bound in Heaven! To contend for two baptisms would be as absurd as to contend for two folds for one baptism. This oneness must be maintained on earth for it is bound as one in Heaven. Besides, this one baptism can be received only in the following manner: From the hands of a proper administrator, through the faith of the operation of God, in a burial in, and resurrection from, the water. COL. ii, 12; ROM. vi, 3; 4; 5. This is the manner in which these "other sheep" were manifested by baptism. Not one of them was sprinkled, not one of them was baptized in their infancy. They belonged to *one fold*, and were subject to *one Shepherd*; and he enjoined but *one baptism*, and gave but *one faith*, the faith of God's

elect. When baptism is received "through the faith of the operation of God," it must be the *one baptism*, which the *one Shepherd* ordained for the *one fold*. No other can be received in that way. We must preserve with great care in our teaching the one faith, and the one baptism, or we shall not maintain the *one Lord*, nor the *one fold*. To get another baptism I will have to go out of this fold in pursuit of it; it can not be found in the *one fold*. I may find it among the human agenda of the times; and then it would not be another, only as it might pertain to *another* Gospel and to *another* fold.

As there is but one baptism it is strange that they who are inwardly Christians should differ so greatly about it. It cannot be in consequence of defective teachings on the subject in the word of God. Shall that teach us that there is but *one baptism*, and then fail to let us know what is that *one baptism*? No, verily, for the latter as well as the former is so plainly taught, that I think no sprinkler who is inwardly a Christian can read the teachings of the word of God on that subject, and feel the answer of a good conscience. I do not think that the Christian's conscience ever becomes seared, so as not to respond to plain duties enjoined by the Lord; but by crafty devices, the conscience may be quieted from time to time. Reader, art thou in this condition? Grieve not thy conscience, lest you grieve the Holy Spirit!

I have now to deal with the Achillean heel of our order of Baptists: hitherto we have been invulnerable at all other points in our *outward* agreement with the "one fold" under consideration. The word association cannot be found in the evangelical history of the "other sheep" which Christ brought into the "one fold." The best synonymus may be found in the words "the unity of the Spirit," "the unity of the faith." As associations are formed to maintain a com-

munion of the kind expressed by these synonymms, they, when managed according to the word of God, seem to receive sanction therefrom. An association, therefore, is not an *institution*, but a *communion* arising out of a general union on gospel truths and principles. With this definition of Baptist Associations, I will proceed to defend them, but not according to any other will I do so. For I am fully aware that they are liable to great abuses. Christ may loose his authority in them just as in other institutions! evangelical procedures may be disregarded by them, and they may aspire to control the Churches. Besides, they may devise plans, and expedients on human authority, and become *institutions*, so strong in themselves, that the Churches will have either to submit to their requisitions or withdraw from them. We had better dispense with them, than to submit to the like; there is a great difference between communion and institution, especially if we say *christian* communion, and *human* institution. Oh! Lord, deliver us from the latter. It is not uncommon to meet with great efforts at *lording it* over them; but to the great credit of the Old Order of Baptists, they have more completely suppressed everything of this kind than any other people now in the world! What a great *institution*, with the name of *General Association*, have our Missionary Baptists gotten up; for which they can find neither name nor precedent in the New Testament. So that, their "*unity of the faith*" must be maintained in their communion according to the things which they have devised on human authority.

I again repeat that an association based on the word of God is a communion, and not an institution; and even viewed in this favorable light, there is, notwithstanding, a great contrariety of opinions about associations; some are disaffected towards them, some condemn them, while others approve of them. Their advocates think they see an exam-

ple of them in Acts 15. The Church at Antioch sent messengers to the Church at Jerusalem in regard to certain particulars, about which a general understanding was necessary. We send messengers to one Church from an indefinite number of Churches, and in conference adopt such measures as seem best to preserve the general union—"the unity of the faith," taking great care to observe the plain teachings of the New Testament. This is more particularly necessary, from the fact that the *one fold* under the *one Shepherd* exists in many separate bodies, termed assemblies or Churches. Though divided into distinct bodies, they belong to the *one fold*; the gospel union of which can only be preserved according to the regulations prescribed by the KING OF ZION. Of what avail would it be, in a gospel sense, to maintain a general union in regard to human institutions? One chief aim is to correct every thing by the word of God already revealed, which may disturb the union of our Churches. The example in the fifteenth chapter of the Acts of the Apostles is aimed at in our associations; and everything which does not conform to it, we endeavor to suppress. It is true that we have no inspired Apostles, unto whom we may appeal in our cases of difficulty, but we have their revelations unto which we may with great confidence, appeal. If it be asked who is now to interpret the word of God, and decide its meaning in regard to our difficulties in associations, I will reply, not preachers only, nor particular members, but the Churches themselves. Thus, in view of annual difficulties, or things which may disturb our oneness in faith and practice, we send messengers from several Churches to meet at a particular Church, where we get intelligence of the affairs of these Churches. If any matter of difficulty is communicated, and if, in the judgment of these messengers, it is likely to disturb the general union, it should be referred, in all of its

details, to the Churches composing such an association, and let them by their next messengers and letters give their views, judgment, and discussions about it; or, if the affair be grievous and weighty, a call might be made on the Churches to meet earlier. But, says one, suppose the Churches cannot agree, what can then be done? Let as many as can harmonize on the word of God unite; no other kind of union will answer. Besides, the Churches which preserve their union on gospel principles will be sustained by other associations. Hence, we see the importance of the union of associations, as well as that of Churches. Thus our general union extends beyond an association to all the associations in our correspondence. So a union of correspondence must also be maintained. For this, one association sends messengers and letters to others, which are either received or rejected, according to circumstances, without infringing on its rights further than a preservation of the union of the associations may require.

Thus, all the while, associations are mere instruments of the Churches, and not the Churches those of associations. Churches only can act in associations, and then only about the things pertaining to the general union; preachers nor particular members cannot; and when the personal leadings of such, exceed those of the word of God, they become dangerous members thereof; for, through their ambition, errors, and lording, great mischief may be done in associations, as the history of the past proves most grievously!

How were the errors which originated in the seven Churches of Asia exposed and corrected? By the word of the Lord revealed to them. How may the errors of seven modern Churches be detected and rectified? By the word of the Lord already revealed. Who shall explain and apply this correction? The Churches themselves. How? By means of an association; not, however, to be instituted as

an ecclesiastical tribunal, but merely to be put in requisition as a medium by which the Churches can confer by letters and delegates with each other, after having previously investigated prayerfully and carefully, the existing deviations. Wherein Pastors are not to rule as lordlings, nor particular members as dictators. But the whole affair must be most explicitly referred to *The Shepherd of the one fold*. How? To His revealed word. If that governs, the King in Zion will rule; if not, errors through men will prevail. Things in the latter instance would rest on human authority, and a human tribunal would be necessary. Just as many of the kind have been established, and are now appealed to in all matters of difficulty over which they have jurisdiction. About which the Church of Christ, in its pure scriptural organization, takes no cognizance; hence, both the things and laws to govern them have been instituted on human authority—an authority which all true Baptists have ever abjured. This authority is engendered, maintained and exercised mainly by human organizations added to or engrafted on the Church. They then gave free scope to human pride, ambition, and lording. Look, for instance, at an Episcopal Arch-Bishop, or Methodist Bishop, and I may add, even a President of a General Association—another name for a great missionary institution—and do we not see that their powers are earthly, and their laws are *human*, while they affect to discharge greater duties than the ones required of Paul himself? And if our associations ever partake of this spirit or conduct, I will most heartily renounce them, believing, that although when properly managed, they may subserve the interests of the general union, they are nevertheless so very liable to abuses, that I am sometimes almost ready to give them up.

But to return: Before the errors of the seven Churches of Asia were corrected by the revealed word of God, they

could not have united in an association, in christian communion, but after these corrections they might have done so. And may not seven Churches, now, by means of the word of the Lord, with the mind and spirit of Christ, come together, with an expression of their views, by letters and delegates; the former having been made out by faithful Pastors and brethren in the Churches, and come to a general agreement about modern departures? If not, what shall be done? Let as many as can, unite on the revealed word of the Lord, and appeal to the general correspondence. Our associational correspondence is jealous of all innovations; hence, any association that may depart from ancient Baptist usages will be rejected. Shall we contend for a union of the members of a Church, and for a union of the Churches of an association in another way? This we shall be guilty of whenever we convert an associational union or communion into an institution of any kind. Still plainer: we had just as well presume to enact human rules and regulations for a Church, as for an association. If we endeavor to maintain the authority of the King in Zion in one, we must also in the other. We cannot, therefore, go in fellowship with a *modern order* of Baptists who have instituted on human authority, an assembly, governed by enactments of their own, and called a general association. Through this assembly *modern* missionary operations are performed in a manner which Primitive Baptists never practiced. To this departure from primitive missionism I rejoice to know there is one exception.

At the present day are there any of the "other sheep" which have been brought in, and are guided and governed by the "hidden wisdom" which God ordained for their glory? If so, they belong to the "one fold," and to the government of the "*one Shepherd*." Let this principle be once violated, and a common Baptist association at first

designed merely for a manifestation of a general union, may be converted into a modern missionary society, into a general association for the executing of human plans and devices of any kind. Besides, on the same authority an association may resolve itself into an institution of any kind; for instance, it might do the work of a Methodist Conference, of an abolition society, or even a Romish council! There is no setting bounds to this human authority—if not in conduct, in theory at least, it goes the whole length, breadth, height and depth of anti-Christ! Tell me, pious reader, how much human authority we may admit? What shall be added or subtracted from the word of the Lord by it? What things shall be thereby changed, and what things allowed to remain as they are? Shall we alter only a few as the Missionary Baptists have done? or shall we change them as the Methodists have? or as the Presbyterians, the Episcopalians or Catholics? No. Let there be one exception. When the great question shall come up in the future, who were the people in this day of human expedients that made the word of God their only rule of faith and practice, the candid Church historian will be bound to record—probably *then* as much to our credit, as it is *now* to our disparagement—that they were the *Old Order of Baptists*.

No historian outside of the Waldensian communities would scarcely have dared to write favorably of them in their day; but many did so in after times. Thus brethren, our true history belongs to the future, just as theirs did. But let us be careful rather to maintain the way of the Lord than be over solicitous about our history.

Having concluded my remarks on associations, I will now close the subject with the following suppositions: As fancy knows no impediments, and can ignore the past as well as shape the future, I will compromise many centuries

and their events, and fancy that, after having spent much pleasant and profitable time among the primitive Churches, where I had often heard Paul, Barnabas, Silas, and Timothy preach, I had come directly to my own city. Here I gladly learned there were many christians; but to my great surprise, that there were many varieties of them? Hearing this, I inquired for those who were like those I had just left. I soon learned that there were great differences among them, and that I would have to go among them all and see and hear for myself. Having performed this duty, I will give the results in my next, which I hope will be interesting to the christian reader.

SECTION 11.

OTHER MODES OF WORSHIP, OBSERVATIONS, ETC.

Having learned that there are several varieties of christians here, I earnestly inquired for the one which most resembled the primitive brethren I had just left; when I was told that one of them claimed for their ministers a *direct succession* from the Apostles. This decided my determination at once to hear one of them first of all. I accordingly attended their next sabbath meeting. Being rather late, their service had begun before I entered the house; and to my great astonishment I saw the people seated in boxes, slips, or as I have since learned, provincially termed *pews*. Some of the congregation looked around at me with supercilious surprise when I entered one of these boxes, with half-open door, and seated myself in it.

Even Mr. Formula, as I afterwards learned was his name, looked up for a moment from the paper which he was *reading*. I soon perceived that it was not a transcript of any portion of the revealed word of God, but some strange things which *he* had written, either on his own authority or that of *his* people. He *read* about *episcopacy*,—of its great orthodoxy—of its divine right to change the things of the gospel or to add things to it!—of its great strength in civil law—of its scholastic culture—of its great wealth and literary strength. He *read* much about a great Southern University, which seemed a very good thing in itself, but he associated it too close with the spiritual vitality of the gospel of Christ, and I began to fear he was *reading* about “another gospel.” After treating of the great and vital importance of this institution, he read about Arch Bishops, Arch Deacons, curates, catechists, catechumens, chatechisations, beneficiaries, salaries. His *reading* then turned on the subject of Puseyism and Puseyites; and he concluded these strange things by referring to confirmations, infant baptisms and several other religious anomalies, which I could not receive in a gospel sense from him; no, verily, not even if an angel from heaven had been *reading* them! After getting through with these adjuncts, the half seemingly not having been *read*, he read some fine compliments about Christ, rather, however, of the Nicodemian kind; but still from his great gravity, and apparent sincerity, I hoped according to the charity of the gospel, that he was better prepared than was Nicodemus to receive and teach the fundamental truth of christianity as was taught to him by Christ.

Having listened to such a mixing and blending of things—of civil law and church government—of the “world” and the church—of gospel ordinances and human institutions—of gospel teaching and human learning—of Christ and the

bishop—of the adult and the infant—of riches above and wealth below—my heart grew worse, and I felt greatly inclined to leave, which I did unobserved, as soon as the minister sat down and another took his place. I left indeed with a heavy heart, wondering how great and complicated must be the machinery which carries on the religious affairs of these people, but still hoping there may be some *inward* life among them, greatly as it may be obscured by the things which I had just seen and heard. Thus grieved and perplexed, I had scarcely passed the shadow of this house when I heard a great noise in another large building just before me. Almost unconsciously I went in, and saw some standing, some sitting, some kneeling, and others prostrate. Some were singing, some praying, some speaking in whispers, while loud outcries and shoutings proceeded from others. The most surprising of all, some of the principal men seemed to be very anxious to keep up this strange state of things, in which men, women and children were so zealously engaged! My mind turned to the Bible for a parallel of what I was looking on, but could recollect of none. Neither the conversion of the three nor five thousand as recorded in the Acts of the Apostles afforded one. They were said to be drunk on one of those occasions, but not so much on account of the conduct of the hearers, as in consequence of their speaking in so many tongues, “as the spirit gave them utterance.” “They were amazed, and were in doubt, saying one to another, what meaneth this?” Then the mockers said, these men are full of new wine. There was no confusion—simple amazement and rational inquiry on the part of those who heard them speak in their own tongues. Just as we would suppose illiterate men to be drunk in the present day, who would attempt to speak to a mixed congregation of English, Germans, Frenchmen, Italians, Spaniards and Mexicans in their own tongues.

The Apostles on that occasion had to speak in more than a dozen tongues, and no wonder that they who were ignorant of the miraculous gifts of the Holy Spirit, should have concluded that they were drunk. Besides, when they were afterwards cut in the heart their words were orderly and much in point, saying "to Peter and the rest of the Apostles, men and brethren what shall we do?"

Thus I referred these *new* exercises to the word of the Lord, which I perceived was not sanctioned by any portion of it, and felt so much confounded that I left the house. I was soon told in the street after leaving the house, that they were a very wealthy, respectable, and devotional variety of christians; but that unfortunately they were governed in their doctrines and external worship by one JOHN, of Britain, more than by the Evangelist, that he has taught them to believe and speak harsh things about the doctrine of the Apostles, and even about those who still taught it, that their religion was very active *while it lasted!* That it was liable to great fluctuation, but that it generally acquired great strength in the fall season; and yet, after all, men and women would frequently loose it, and never find it during its most favorable season. Yet, he said, nevertheless, it must be admitted that they have done much good notwithstanding their delusions. And many of them are pious, exemplary christians, serving the Lord with reverence and godly zeal, drawing nearer unto the Lord in their inward feelings of love, devotion and fear, than they do in their outward worship. I also learned that they were the most numerous variety of christians here, and had it in their power to dispense more loaves and fishes than any others. Besides, I was told that they had a great official, who presided over an institution, that gave *carnal* direction to all their ecclesiastical affairs!

Just about this time, having gone slowly down the street,

we saw a large assembly coming out of another house, very large, with two towers on the fronting end. I was told that they were very *orderly* people, and quite the reverse of those I had just left. And on hearing that they would hold one of their meetings at 3 o'clock, P. M., I was much pleased and felt greatly inclined to attend. I did so. Here I also found *podia* or pews; but a grave looking old gentleman, perceiving that I was a stranger, kindly invited me into the pew in which he was sitting, with an assurance of countenance that I was very welcome to the seat. About this time a select few commenced singing a beautiful hymn in the gallery, and as they were closing the song of praise, I began to look around for the select few who were to do the praying, which I concluded would be in conformity with the singing, but to my agreeable surprise an elderly, venerable gentleman then arose and offered up a solemn and appropriate prayer; though a little longer than I had been accustomed to, yet of which I will not complain. He then read a portion of Holy Scripture, and spoke of many blessed and familiar things, to which my heart responded with hearty approval, and I began to feel like I had found some of the primitive brethren, with whom I had so lately been; and yet think so; but one circumstance arose in the conclusion, which greatly disturbed my feelings. The preacher announced to the assembly that he was going to baptize the infant which was then held before him in its mother's arms! Had he said that he was going to circumcise it I would have been less surprised; for I had read in the Bible of the circumcision of infants, but never of their having been baptized. Nor did I ever see or hear of anything of the kind all the time I was among the primitive churches.

A strange scene was passing before me. The venerable minister, who had just won my christian respect and affec-

tion, was speaking of baptism; a small vessel of water was on the little table near him; a lady held a tender infant in her arms, which, after he had prayed, she presented to him. He put his fingers into the little vessel and *sprinkled* a few drops of water which adhered to them into the face of the child. The babe cried, and the mother made a suppressed effort to quiet it, when the official pronounced it fully and duly baptized! Had he not made frequent use of the word baptism, it would not have occurred to me that the strange ceremony which I was witnessing was in any way intended for christian baptism; for it was entirely different from any thing I had ever seen among the people I had so lately been among. In every case I had seen there was a baptizer, a *believer*, a "river" or "much water," a declaration of faith—the faith of the operation of God—a dipping or burial of the subject in the water; and a raising of him up out of it, the answer of a good conscience, an emblematical washing away of sins, a rejoicing, a bringing forth of fruits meet for repentance, and a walking in newness of life. Not a single thing of the kind was seen in connection with the strange ceremonies I had just witnessed. No, not even a baptizer, for Mr. Pedro Erudite, as was his name, was in that respect a mere mocker!

At this place of worship I was made both to rejoice and to mourn. I felt joy and gladness in a high degree while I listened to the able expositions which the preacher gave of the word of God, but felt great grief and mortification when I saw the strange-looking ceremony over the infant. By the performance of these unwarrantable acts, my *outward* fellowship for these people was broken, although an *inward* union and communion had been produced by the gracious words the minister had spoken.

I left this place no little perplexed in mind, and inquired of one who went out at the same time, what these

things meant? He said, the ceremony which I thought was so very strange, was called Infant Baptism. I recollected that little children were brought to Christ, and that He put His hand on them and blessed them; but He neither sprinkled water on their faces, nor commanded His disciples to do so. Hence, I perceived at once that this was an assumed rite or ceremony, no where to be found recorded in the word of God, either in the way of precept or example. I could not forbear making these remarks when my companion informed me that there was a certain variety of christians who condemned this practice, and would not, on any consideration, sprinkle infants. That they will baptize none but believers, which they do by burying them in the water, and raising them up out of it, in the name of the Father, Son, and Holy Ghost. This inspired me with the hope of getting outward fellowship with this class at least; and I impatiently inquired where they met for public worship. The house was indicated to me with great precision, all of which I most carefully noted, with a determination to attend the next meeting. Learning that they would not meet before the next Sabbath, I thought the time long; but passing through the part of the city where this house was, a few days afterwards, I saw a number of persons passing in and out of it, when I also went in expecting to enjoy *outward* and *inward* communion with them; but great was my disappointment and astonishment, when I was met at the door by a gay lady who took my hat and put it in *durance* until I should redeem it. My surprise excited a good deal of laughter, and I soon perceived that all was mirth, laughter, and social levity. A great variety of merchandize was seen in different parts of the room, as well as a number of stalls or frames on which many fancy articles were exposed for sale. Some were selling, others were buying, while some were

talking and laughing, and great pleasantry and gallantry seemed to prevail throughout the mixed coming and going assembly. My first impression was that I had gone into the wrong house, but recollecting how closely I had observed it, I corrected the impression and began to look around again, and see if I could observe in all I saw any thing like the worship of the Lord, but could not. It seemed to be, indeed, from what I had heard, a Baptist meeting of some kind, but I could regard it in no other light than a Baptist frolic! where great social glee prevailed, where extravagant prices were asked and given for frivolous articles, one of which was presented to me at quadruple estimate, and my declining to take it provoked an explanation. The vender said that it had been gotten up and brought there to sell for the benefit of the church; and that I ought to buy it to aid them in paying for the building of their house and other purposes. I then perceived that this social frolic had been instituted for the purpose of raising "funds." I remonstrated, but was openly laughed at! They said it was a *Baptist Fair*. I had read that Cæsar "made suite unto the consuls for a license, to hold fairs and markets for his own private manors and lands," but no where that the Lord had ordained anything of the kind for his church. And I had also read the following in regard to them:

"Sweethearts, we shall be rich ere we depart,
If *fairings* come thus plentifully in;"

But nowhere in regard to the rejoicings of the Lord's people in them. Greatly was I pained at heart to find the term Baptist reduced here to a carnal level with that of *Fair*, which I interpret to signify a market place, especially for fanciful articles.

I inquired if all the members of the church sanctioned these proceedings? and was told that the Baptists of this

kind generally did. Are there Baptists of different kinds in this place? I inquired with mixed apprehensions, fearing lest there might be, yet hoping that there might be a better sort. I was told with *fair-levity* that there were all sorts of Baptists in the city and country, from the Old Order down to sub-Campbellists. Who are the latter? I asked. The reply was, those who hold their meetings at the theatre. They attend the theatre during the week, and then meet there on Sabbaths to preach and worship. It was further said, that their religion was on a par with the theatrical proceedings of the previous days of the week; and that their speaker was very eloquent and the auditory very respectable. Be serious, said I, and mention the different varieties of Baptists who worship in this place. First, said he, there are a "few" of the Old Order, who have not departed from the revealed way of things; they are far behind the times, and will not participate in any of the improvements of our place; what kind of improvements does he mean? was the question which arose in my mind. Improvements on the gospel order of Christ and His apostles, I suppose he means! In reply, he further said, there are Baptists called Campbellists, and others who are called Missionaries. Such as we are, he said exultingly. All these, he said, had become much more numerous and respectable than the Old Order; especially the Missionaries who had learned preachers on high pay; and that they had missionary boards, that *hired* many missionaries to go forth and preach the gospel in all the world. That they are not after the slow way of praying unto the Lord of the harvest to send forth more laborers into the harvest, that they had only to offer a few hundred or thousand dollars, and they could get a missionary for any field!

I however learned with some relief of mind, that two learned and prominent men among this variety of Baptists,

had ventured to condemn these deviations, and proclaim the revealed way of the Lord, and assert that it ought to be pursued in all things, yet to my great mortification I also learned that even after they had found the "old paths" and pointed them out to others, they had not the christian courage to walk in them and renounce all others.

I inferred from the statements of the social stranger with whom I had been conversing, that if these two preachers had possessed true christian courage they would have squared their conduct with their precepts, and many, from their example, would have rallied around the *Old Land Marks*, and would now in the light thereof be walking in the *old paths*. These Old Land Marks or Bible-Indicators, it seems, have been lost sight of by many of this variety of Baptists, and when they were shown by these two able expositors, many were ready to take holy guidance from them, but alas! they faltered and quailed where I had never seen Apostles or primitive ministers give way. Besides, I was told that a certain church official, high in authority among these people, the Rev. Mr. Modus Mundi, had always contended that these Baptists had devised a better plan for preaching the gospel, especially in distant countries, than the one which Christ and his Apostles had instituted and practiced. Seeing that some of his long cherished idols were about to fall, he came to their rescue with all the strength of his pulpit, pen and type, and thereby saved several of them; for these Dagon's trembled in the light of divine truth which was then cast around them; and firm hands and stout hearts might then have dashed them down to the ground. But heroism of this kind comes only from God, and not from flesh and blood. Where, when, and how the controversy will end, the stranger could not tell, but he had interested me so much

about these Baptists, that I could not forbear making some further inquiries about them. He spoke of the "world's" very favorable opinion of them, of their great respectability, of their great religious activities, that they educated many *promising* young men for the ministry; that they had instituted theological schools for that purpose. He also mentioned other things which were entirely new to me, such as missionary societies, boards, general associations, and funds to pay ministers for preaching at home and abroad; and that without these funds their plan of preaching, both at home and in distant places would fail! And that this fair was only one of their means of raising funds.

I had thought, until I fell in at this fair, which seems to belong more to Cæsar than to the Lord, that nothing should have prevented me from hearing their minister preach; but finding the term *Baptist* associated with these new and strange things, it lost much of its interest with me, for heretofore it had been associated in my mind with only the things of the Bible. The stranger perceiving that I had no fellowship for these things, said with a significant smile, that he knew of a kind of Baptists, who would not receive anything taught or instituted on human authority; *and that they had made no progress in human institutions!* That they were strangely content to preach the plain truths of the Bible, to practice the precepts of the New Testament, and to conform only to the ordinances instituted by Christ, and to acknowledge him King in Zion, to the entire exclusion of all others. But, said he, they are very "*few*" in number; the very leavings of Campbellists, and of Missionaries, and of Arminians, and of Menichæans; that before these went out from among them they were numerous and respectable. But that their "hard sayings," Bible-ways, and disregard of the "world's" opinion, had provoked

much opposition and denunciation. He concluded by saying that this sect was every where spoken against. Every word which he uttered in regard to these people, instead of lessening, raised them in my estimation, for I had just left a similar people, and I determined to search them out. In this there was no difficulty, for the courteous stranger had only to point across the street from where we were, to the house where they meet to worship after the manner of the primitive churches I had so lately been among. Even the exterior of the humble building to which he pointed, was prepossessing to my mind, dwelling as it had been so long on scenes which I had begun to fear I should never realize again. I learned the time of their meeting, and felt great impatience in awaiting it. The time came, and I attended the meeting with more confidence than I had done since my arrival in this city. It was Saturday. The congregation was small, the interior of the house was plain and comfortable. The minister read a hymn, then repeated two lines at a time, which the brethren sung. He then prayed, and afterward read the first portion of Paul's letter to the Ephesians, but confined his remarks chiefly to the following sentences: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen in Him before the foundation, that we should be holy and without blame before him in love." From what I had previously seen and heard, I felt surprised that any one should have read such a text in the hearing of a religious congregation, in this city, and my surprise was still greater when I heard the minister preach out, most unflinchingly, its true scriptural import, expecting that his faithful expositions would give offense even to the members of the church, as well as to the congregation generally. But I learned none were present but members of the church,

and that the Campbellists and Missionaries had left them, and that the "few" who remained could *endure sound doctrine*.

SECTION 12.

ERRORS FOUND EXISTING AMONG THE OLD ORDER OF BAPTISTS.
A CHALLENGE FOR DISCUSSION THROUGH THE
MEDIUM OF THE HERALD OF TRUTH.

Having attended a regular meeting of these people, the Old Order of Baptists, and having had full fellowship, for the first time, for all I saw and heard, I resolved to go out among them in the surrounding country and towns.

I was told that Anti-Christ had a very extensive organization in the city, but on hearing of some of their gross absurdities, I felt no inclination to attend any of his meetings and will, therefore, confine my visits henceforth, to this Old Order of Baptists. The first thing I saw while traveling among them, which did not accord with the practices of those I had so lately left at Rome, Corinth, etc., is their custom of meeting monthly, instead of weekly, for public worship. For this they have an apology, in the fact, that many of them attend public worship at other places every Sabbath.

The second deviation is probably the cause of that just mentioned: some of their elders have two, three, four, and sometimes even five Churches in charge! I occasionally heard the question asked of some of the elders—how many Churches do you attend? and there seemed to be some pride in the reply—I attend four and sometimes five! None of

these Churches can hold regular weekly meetings, as their pastor has four Churches in charge, and consequently meet them only once a month, so as to include a Sabbath. I had not met with anything of the kind among the people with whom I had been; nor could I make out any rule or precept of the kind from the word of God, but on the contrary, I found a statement in opposition to it. Acts. x iv, 23.

If any one "can act as pastor in two Churches, he may in ten and twenty more, and so become a Diocesan Bishop; yea, an universal bishop or pastor, as the Pope of Rome pretends to be; and popery stopped not until it came to that, to establish an universal pastor; and to which such an anti-christian practice leads and paves the way; and it is an affectation in some, to be thought of more moment and importance than they are; and to grasp at power and authority, and to appear in a character and figure which do not belong to them, if not something else, which tempts them to give into such an unwarrantable practice." Thus did one of these wise ones speak in regard to this departure of pastors from scriptural rules, whose words ought to be heeded, and lest they should be lost among us, I have recorded them in the foregoing quotation.

When one pastor replies that he attends only one Church, in the presence of him who had just said that he serves four, he may feel less than the other, or may seem so in the estimation of others. No one can have charge of all the Churches, except he be an Apostle in the fullest sense of the word. This is a subject which I would like to discuss with some of these pastors of four Churches, and who would probably take charge of twenty more, provided the Sabbaths of the month would permit! There is a paper called the *Herald of Truth*, which is generally taken and read by these people, and in that paper let us discuss the

subject. I hope some will do so, and I will contribute my mite.

Another new thing came up among them: their large assemblies which they call ASSOCIATIONS. Some ten or fifteen Churches unite and form one of these bodies, and then appoint delegates to meet annually at one of these Churches; and they there read letters from the different Churches composing this ecclesiastical assembly, and then discuss the different things which may be brought before them by a select committee. Having never witnessed anything of the kind before, I determined to try them by the word of God. I saw at once that they were well calculated to develop a dangerous power, which, whether it be subordinate or paramount to that of Church power, may be employed for the accomplishment of ambitious designs.

Though all the constitutions of these bodies declare that all their acts shall be subordinate to the Churches, yet it may be readily seen that there is a disposition on the part of ambitious leaders, and even some Churches led by them, to *appeal* to this ecclesiastical tribunal. This is another subject which I would like to see discussed through the medium just indicated, for I think there are elements at work in these bodies, which may engender a controlling power exterior to the Churches composing it, and which may re-act on the Churches in the production of much distress.

I observed another variation, which, although small, violates a principle which they seem to wish to maintain: In speaking of their ministers they occasionally designate them as the moderator of an association, even after its adjournment, and another as the pastor of four Churches, objecting all the while to all other ministerial titles.

Nor are they careful, as was the first practice, to lay up

“upon the first day of the week as God hath prospered” them, that there be no gathering at improper times. 1 Cor. xvi, 2. This custom is not regarded by them as it should be.

Further, I was much surprised as well as mortified that they evinced so little concern about the *unbrought* “other sheep” which the Saviour said he must bring. They lay great stress on these words of the Saviour, but do not regard other things which he connected with the bringing them in as they ought to do. I heard but few prayers for the sending forth of laborers into his field; nor did I see much concern in any way about them. The Lord’s foreknowledge, predestination, calling, etc., have the same relation to them, in principle at least, that they had at the beginning—the same to the last one which HE will bring that they had to the first. He does not foreknow the first one that he brought more fully than he does the last one that he will bring. Nor is his predestination any weaker toward that one, or his calling less sure! They preach well about the “*effectual* call,” as they term it, but not so well about the outward one. No one should dare to limit the Lord to any rules which he may have prescribed for us to pursue for the accomplishment of great ends; but this does not release us from an obligation to employ them.

I felt inclined to ask these orthodox christians, if they believed that any of the “other sheep” are now among the heathen nations? and if they were watching the providence of God in regard to them? Moreover, if they felt under any obligations to search them out; to pray unto the Lord to bring them in; and to encourage, aid and send out any who may feel called of the Lord to preach to them? I find that the great extravagance of many who have engaged in this work has had a very bad influence on these people,

and probably prevented them in some instances from performing their duty toward the "other sheep" which may be in distant countries. And I really fear should any one profess a call of this kind, he would not receive the fellowship and assistance which he would be entitled to. Thus I fear they do not act as did those who heeded all the commandments of the Lord.

I also discovered that their elders, or pastors, pursued secular employments to a surprising extent, and that they were not cared for by the Churches as they ought to be; and that the pastor of four Churches did not get even a necessary support from them. Hoping that some of their wise men will engage in a friendly controversy on these subjects, I will say no more about them now.

I will also close my fanciful sketch of realities, and entertain the fact that we are the Old Order of Baptists of the nineteenth century, justly chargeable with the deviations acknowledged, looking prayerfully and hopefully for their correction by the word of the Lord, and the light of grace in the hearts of our brethren.

How shall these errors be corrected?

1. By weekly meetings instead of monthly ones.
2. Let our elders take charge of one Church only.
3. Let our associations be means of communion and not institutions.
4. Allow no standing titles of moderator and pastor of four Churches.
5. Lay up on the first day of the week as the Lord has prospered us.
6. Perform our duties to the "other sheep" which may be in heathen countries.
7. Let not elders entangle themselves too much with the things of the world.

8. Let the Churches do their full duty to their pastors and traveling ministers.

9. Let the deaconry be *revived* among us.

The manner of these reforms is now open for discussion, and I suggest that it be carried on in the *Herald of Truth*.

Bible Signs of the Lord's People.

The proposition is to adduce the Bible-signs of the Lord's people, then prove their applicability to the Old Order of Baptists. This will constitute the test by which their religious claims may be biblically tried. The Bible is the divine standard to which they have ever appealed with great confidence. This may indeed seem strange to those who have been judging them by other lights than those of the Bible. If any denomination of Christians has to rely on the Holy Scriptures, by which to prove themselves the people of God, this one certainly has. They are comparatively few in number, and much opposed "by many wise men after the flesh," by many "mighty" and many "noble," for propagating and defending their unpopular tenets—called heretofore, as well as at present, "hard sayings"—yet they contend for them no less earnestly on that account. The history of the early propagation and defence of revealed truth teaches them, that a faithful declaration of the doctrine of the Apostles will necessarily engender opposition from such sources.

If the truths contended for by the Old Order of Baptists be plainly revealed in the Holy Scriptures, such divine truths should be more respected and accredited by all who profess to make the Bible their rule of faith and practice;

nor, verily, should they be less regarded merely because only a relative few contend for them. By so doing we would conflict both with sacred history and divine prophecy. MAT. vii, 14; XX, 16; LU. xiii, 23. The human mind, with all its high endowments, is superceded here. Unaided by divine illumination, how dare men speak about the deep eternal things which appertain so strangely and mysteriously to the people of God? Who, I ask, apart from divine revelation, could have known the mind of God concerning his people "before the world began?" Or in what manner were they personally chosen and blessed with "all spiritual blessings in Christ before the foundation of the world?" Or the wonderful results, *in time*, of such a divine arrangement *before time*?

The history of the people of God begins, undeniably, "before the world began;" in other words, "before the foundation" of the world, and comes up, most sublimely, "from everlasting." EPH. i, 1; 1 PE. i, 2; ROM. viii, 29; 30; 2 TIM. i, 9; JER. xxxi, 3. Scriptural lights extend far back before the world's beginning. By these strong and far-extending lights we obtain a most wonderful account of the Lord's people.

It has been said by one, that eternity has no eras; to which I object, only in part, for, in one sense, it has none; but in another it has. When considered in regard to God, we have infinitude in relation to infinity; but in its reference to finiteness, it may be said to have particular eras, as all finite things *in se* have a beginning, a development, and a final state. Time, in regard to eternity, is like the diverging of a small stream from the great ocean, which, after running a long course, again discharges itself into the same fountain. So it is with time and finite beings—one is a mere divergance of eternity and the other only a manifestation of the "eternal purpose," or counsel of the divine

will from which all things take their rise, shape and destiny! The MIND that comprehends the affairs of eternity is certainly capable of taking into minute and sub-minute account all the great and small events of time. Were a sparrow to fall, or a grain of dust to settle, without the knowledge of God, such events would be the most remarkable of any which have occurred in this world; they would constitute an era in eternity itself—an epoch in the decline of God's knowledge, power, and providence, from which might be dated the origin of divine uncertainty, and of a contingent future!

God's foreknowledge is commensurate with eternity, and his eternal purpose, in relation to all things, has gone the whole length and breadth thereof, so to speak. With God, time has no beginning or end. Time, in its relation to the world, had a beginning, and will have an end. Created things have a beginning *in se* and will have an end, or change of state, in themselves, but none of these things are so with God.

The history of "God's elect" could not begin before time, in scriptural language, "before the world began," were there no events of eternity in regard to them to relate. But there is a series of transactions toward them on the part of God, before the world began, plainly revealed in the holy scriptures:

1. They were chosen in Christ before the foundation of the world. EPH. i, 4.
2. They were blessed with all spiritual blessings before the foundation of the world. EPH. i, 3; 4.
3. God gave them grace in Christ before the world began. 2 TIM. i, 9.
4. They were chosen unto salvation from the beginning. 2 THESS. ii, 13.
5. They were ordained unto eternal life. ACTS xiii, 48.

6. They were predestinated unto the adoption of children. *EPH. i, 5.*

7. According to the foreknowledge of God, they were predestinated to be conformed to the image of his Son. *ROM. viii, 30.*

8. Before the world, God ordained the hidden wisdom for their glory, contradistinguished from the wisdom of the world. *1 COR. ii, 7.*

9. Their election was according to the foreknowledge of God, the Father. *1 PE. i, 2.*

10. God foreknew them. *ROM. viii, 30.*

11. God loved them with an everlasting love. *JER. xxxi, 3.*

12. Good works were ordained of God for them to walk in. *EPH. ii, 10.*

Neither "the disputer of this world," nor Arminian objector, can admit the authority of the Bible, and then deny that God did act thus toward his chosen people "before the world began." These are distinct acts, and as plainly revealed as any performed toward his people *since* the world began. Besides, they are conceivable acts, numerical ones, having names signifying their peculiarities, and are expressed in plain language. The mystery is not in the modes of expression, but in the acts themselves. The word of God is a plain and familiar one, and Christians know our finite conceptions of it, but God, himself, is and will be an eternal mystery to all other beings. So with regard to the expression, that grace was given to the elect of God "before the world began." We know the import of the words, but the act itself is too profound for our limited comprehension; and yet, that does not make the declaration any the less true. Shall we say there is no God, because we cannot comprehend Him? And shall we contend that grace was not given personally to the Lord's

people before the world began? Or, that they were not chosen in Christ before the foundation of the world, because these and similar acts of his are to us, in some respects, incomprehensible or objectionable? These sublime acts of eternity have an exclusive reference to the "elect of God," called in the holy scripture the people of God, who were "from everlasting" contradistinguished from all others, not *in se*, but in the divine prescience; and were ordained, prospectively, the subjects of grace in time, and of glory in eternity. From all of which, personal and unconditional election is not to be merely inferred, but is clearly expressed in the words, "WHOM He did predestinate, THEM He also called." In the ordering of the everlasting covenant, certain things were given to them in Christ, which they receive in time, which, when received, constitute the Bible-signs of the Lord's people. I shall not attempt to offer any others, denominational or otherwise, but will confine myself to them and to them alone. These scriptural tests may be appropriately resolved into three varieties: DOCTRINAL, EXPERIMENTAL, and PRACTICAL, which order I shall adopt.

1. DOCTRINAL.—How sublime the consideration that God performs acts of grace and mercy towards his people, *in time*, in strict conformity to those done in eternity, "before the foundation of the world!"

The Bible-test of having been ordained to eternal life is *believing*. ACTS xiii, 48.

The scriptural proof of having been loved "with an everlasting love," is that of being drawn to the Lord "with loving kindness." JER. xxxi, 3.

The sign of having been elected *from the beginning*, becomes manifest in the following way, according to Paul: Knowing, brethren beloved, your election of God. "For our gospel came not unto you IN WORD ONLY, but also in

power, and in the Holy Ghost, and in much assurance.”
1 THESS. i, 4.

The indication of having been predestinated to be conformed to the image of Jesus Christ, is that of being CALLED. ROM. viii, 30. The evidence of grace having been given *before the world began*, is that of being *called with a holy calling*. 2 TIM. i, 9. The sign of having been blessed with all spiritual *blessings in Christ before the foundation of the world*, becomes apparent when any of those blessings are received from him; such as a spiritual quickening—a sanctification of the spirit—the new birth—the faith of God’s elect, etc. EPH. ii, 1. 2 THESS. ii, 33.

The assurance of having been given to Christ by the Father is given when the subject is drawn by Christ to himself. Who says, All that the Father giveth me shall come unto me.

By the foregoing we may readily perceive, that they who were chosen in Christ before the world began, are identically the same who are called and regenerated in time, and afterward evidence the same by doing those good works which God ordained for them.

Again, Christ says, ‘Other sheep I have which are not of this fold, them I must also bring.’ JOHN x, 16. So, when the Gentile *is brought*, even in the present day, it constitutes an undeniable sign of his being one of the other sheep, of whom Christ spoke. Thus our quickening, washing of regeneration, renewing of the Holy Ghost, being born again, etc., etc., are true evidences of having been blessed with all Spiritual blessings in Christ, before the foundation of the world.

It may be asked, How could the Lord elect and bless his people in Christ, before the world began, and of course before they could have any existence in themselves? The holy scriptures teach us plainly how this was done, in

the ensuing texts: God 'calleteth those things, which be not, as though they were.' 'Declaring the end from the beginning, and from ancient times the things that are not yet done.' ROM. iv, 17; ISA, xlvi, 10.

These are very instructive texts, which bring this mysterious subject, in some degree, within our comprehension. They, by no means, have received that consideration which they merit. If God can call up things, which be not, as though they were, from the remotest depths of eternity, and declare the end from the beginning, he surely could act in relation to them in all other respects. According to this divine mode of procedure, all is plain and satisfactory. David gives us an example of this. He says: 'In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.' PS. cxxxix, 16. Thus did God elect, love, ordain and predestinate them whom He forenew in eternity to be conformed to the image of his Son, to be called and justified in time, and after time is concluded, to be glorified, while they were passive nonentities in themselves, when as yet they were none of them, only as they were entertained in the divine mind. Consonant with this divine plan, the mind of the evangelist was lighted up with a holy prospective foresight, when he beheld 'the Lamb, the bride's wife, adorned as a bride for her husband.' REV. xxi, 3, 9. Here we have a prophetic vision, which extends through many centuries, and goes beyond the world's present state, and embraces a distinct object that does not exist in itself, and yet was seen distinctly by the Apostle. All of which will actually come *in continuance* of what John foresaw. Christ is represented as a Lamb, 'slain from the foundation of the world,' and yet that event did not occur until four thousand years afterwards! In that way the Lord arranged and spoke of things that were not, as though they were. Hence, Parkerites even

suppose, greatly to the shame and distress of their brethren, that all such things did actually exist in themselves; and also what John and others foresaw, concerning the Church in her glorified state, was then actually so. We might as well contend that what Paul saw and recorded concerning antichrist were then existing actualities, and not things *which were not* then in existence. I have digressed far enough.

It is said by Dr. Manton that "Pelagius at first gave all to nature, acknowledged no necessity of divine grace; but when this doctrine found little countenance he called nature by the name of grace; and when that deceit was discovered, he acknowledged no other grace but outward instruction, or the benefit of external revelation, to discourse, and put men in mind of their duty. Being yet driven farther, he acknowledged the grace of pardon, and before a man could do any thing acceptably, there was a necessity of a remission of sin, and then he might obey God perfectly. But that not sufficing, he acknowledged another grace, viz: the example of Christ, which both doth secure our rule and encourage our practice. And last of all his followers owned some kind of internal grace, but they made that to consist in some kind of internal illumination of the understanding, or moral persuasion, by probable arguments to excite the will, and this not absolutely necessary, but only for facilitation, as a horse to a journey, which otherwise a man might go on foot. Others grant the secret influences of God's grace, but make the will of man a co-ordinate cause with God's grace, namely, that God doth propound the object, hold forth inducing considerations; give some remote power and assistance; but still there is an indifferency in the will of man, to accept or refuse as liketh him best." In this quotation, we have representations of Arminianism from its grossest and

most absurd form, up to its most refined and popular modifications.

As all Arminians are constrained to admit *some* grace in their respective plans of salvation, The Apostle says—1 COR. i, 30—that Christ, “Who OF GOD is made unto us wisdom and righteousness, and sanctification, and redemption; but the Arminian in his doctrine says that Christ, Who of free will or free agency is made unto us wisdom, etc., putting the agency of the human will just where the Apostle has introduced God Himself.” “So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.” The will is as thoroughly changed as the soul itself in the great work of grace; and being changed, acts in holy agreement with its renewed state. I will propose, for their consideration, a few plain questions concerning the grace of God by Jesus Christ, which are clearly answered by the Apostle :

1. When was grace given to sinners? Paul replies, ‘before the world began.’

2. To whom was grace given? Paul answers again ‘to them whom He predestinated to be conformed to the image of his Son, to be called, to be justified, to be glorified.’

3. In what manner was grace given? The Apostle replies again, ‘according as God chose them in Christ, before the foundation of the world.’

4. How does grace save? The scriptural answer is, ‘Not by works of righteousness, which we have done, but according to His mercy; by the washing of regeneration, and renewing of the Holy Ghost.’

5. In what manner are grace and good works related to each other? Good works are the fruit of grace, and require for their performance a new creatureship in Christ Jesus. EPH. ii, 10.

The Arminian, when hard pressed by the foregoing testi-

mony, acts generally like an advocate who has to sustain a bad cause in the face of plain and respectable testimony. He will not attempt directly to discredit the witness, nor admit his pointed declarations, but tries, by cross examinations, to weaken them. Such theologians ask, very significantly, if Paul did not say, 'Work out your own salvation with fear and trembling,' without quoting the doctrinal part of the text, 'For it is God who worketh in you both to will and to do of his good pleasure.' Again they ask, is it not plainly said, 'Believe on the Lord Jesus Christ and thou shalt be saved,' irrespectively again of the doctrine of faith, which teaches us that faith is the gift of God, and is wrought in the soul by the Holy Spirit. Then an appeal is made to some obscure texts, about the import of which writers differ. For instance, the following is often quoted to disprove the plain signification of a hundred others: That God will have all men to be saved, and to come unto the knowledge of the truth. Here they stop, but the Apostle did not, for he further says: That supplications, prayers, intercessions, and giving of thanks be made for all men, for Kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour. The different orders of men are embraced in the text, and not all men universally; all orders of men, from the King on his throne down to a Lazarus at the rich man's door.

As this passage of scripture is so often misinterpreted, some further elucidation of it may not be amiss. There are no external conditions which hinder the operation of saving grace, let the subjects thereof be either Kings, potentates, men of authority, high or low, rich or poor, for in Christ Jesus none of these orders avail or hinder in the salvation of any such.

An Arminian interpretation of this and similar portions

of holy scripture would only represent a failure in the divine will! For it is elsewhere written, that Christians were 'pre-destinated according to the purpose of HIM who worketh all things after the counsel of His own will.' According to the Arminian notion, there would be a failure in both the pre-destination and will of God! If the will of God be so interpreted as to embrace all men, instead of all orders of men, the Universalian exposition would be more consistent than the Arminian.

The religious sophist having gained as much as possible by cross examinations of this kind, proceeds to make out his false premises, which he attempts to sustain by special pleadings, which are addressed with great earnestness to them 'who are without,' whose uncircumcised ears and carnal minds are prejudiced no little against doctrinal truths, and from them a favorable judgment is elicited, and a supposed triumph obtained. Thus with all the arguments they can advance against the spiritual light of truth, they go forth 'blind leaders of the blind,' tossed to and fro by every wind of doctrine; and yet are not devoid of much 'cunning craftiness,' as evinced in their deceitful handling of the word of God. When these means fail, they resort to another cunning subterfuge; they affect great learning, and insinuate that the true meaning of the original text has not been fully given in our English translation. Stubborn Greek is then made to bend with a flexibility which adapts itself to the whim, opinion or tenet of the translator. Modern theologians have ruined the Greek language. They have strangely pressed it into the service of many heresies. Well for us that so good a translation was given before the signification of Greek words become so heretically pliant!

Divine truth has never been agreeable to 'uncircumcised ears,' and the worst forms of its perversions have, in consequence, occasionally gained great secular favor, au-

thority and respectability. In this way, were it possible, 'the very elect' would be deceived. Here we have another Bible-sign of the Lord's people, which is the impossibility of their being deceived, in the foregoing way, as are many others. Christ has set bounds to all modes of deception, and well indeed it is for his people that he has. MATT. xxiv, 24.

No one, I presume, will contend that the 'elect of God' are exempt, in this world, from all religious errors; they do not, however, embrace such tenets as are subversive of the fundamental truths of Christianity—such as would be incompatible with the light of regeneration and the witness within. 1 John v, 10. Titus i, 1. 1 Cor. ii, 14.

The elect, before their *spiritual* birth, have no personal characteristic marks, by which they may be known from others; yet some *hidden* things pertain to them which, though not perceived by any except the Lord himself, are truly worthy of our most particular consideration:

1. They are no better by nature than others. EPH. ii, 3.
2. They are preserved from death before their conversion. JUDE i, 1.
3. Not one of them ever did die before their spiritual birth; which, in one sense is truly remarkable, in view of the many outlets of human life in this world of sin and death. Our surprise becomes greater in consideration of the fact that out of the 'host' that no man can number, not one has died before being 'born again.' An unseen but effectual Providence sustains and preserves them until they are regenerated. Otherwise the predestination of God would not reach the 'calling;' the election would not obtain the sanctification of the Spirit; and the eternal purpose to save would fail! Hereby we may perceive their temporal as well as spiritual safety.

4. They have other distinguishing characteristics, which

are set forth by the apostle: The hidden 'heirs of the kingdom' are for the most part 'poor,' 'not many wise men after the flesh,' 'not many mighty, not many noble.' They have nothing in themselves, or in this world of which to boast.

5. They appertain to 'all nations and kindreds, and peoples, and tongues.'

6. Even in their natural state they have a peculiar union with God, his election includes them; his providence embraces them; and his love secures them. Truly, 'his great love wherewith he loved them, even when they were dead in sins.' EPH. ii, 4. This union is of course, different from the positive spiritual union, which ensues after their regeneration. The general condition of the Lord's people in this world is not such as might have been reasonably inferred, in view of the wondrous things entertained and determined in the divine mind in regard to them. The blessings given prospectively to them in Christ, were *spiritual*, not temporal. They were not such as would make them 'wise men after the flesh,' but wise in 'the hidden wisdom, which God ordained before the world unto their glory;'—not such as would render them 'mighty' in worldly power; but mighty in the might and power of the Holy Spirit: not such as would constitute them 'noble' by family descent; but noble by a *spiritual* birth. Their wisdom, might, and nobility, consist of such things as are lightly regarded by the people of the world—such as were but little esteemed even by themselves before their regeneration. In their state of unregeneracy, they are no better than others; they are subjects of the universal depravity, incurred by the disobedience of our first parents; and they in common with others, have inherited its consequent sin, curse and death. Their election could not have been determined by any foreseen works religiously good: for their natural state does not

admit of such works. Their election was then 'according to the purpose of HIM who worketh all things after the counsel of His own will.'

They were by nature children of wrath, even as others. GAL. ii, 3. But this wrath was the mere displeasure of divine love; for so displeased was the Lord with their natural state and works, that he made a blessed provision in the Lord Jesus Christ for a radical change in both. When these spiritual blessings are imparted by the Holy Spirit, they produce a new and spiritual state, which is truly consonant with those 'good works which God hath before ordained' they should perform. EPH. ii, 10. Then how very absurd to contend, as many do, that they were elected on account of a better natural condition than others, or for any foreseen good works. The erring Parkerite supposes that they were chosen in consequence of an undefined something in themselves, which appertains exclusively to them, and renders them different from all others, which they call *a seed*; while the confident Arminian believes that all persons have, in some unexplained way, derived a spark of grace, which, if improved, determines their election of God! This shows how these extremes meet in the inconsistencies of their error.

It may be asked, with significancy, from what source came their marks of distinction? Who makes them 'to differ' from others! Does this difference arise from the development of something inherent in themselves, or do they receive it from some other source? 'What,' says the apostle, 'have they, they did not receive?' 1 COR. iv, 7. All the spiritual changes which are wrought on the subjects of divine grace, and all the spiritual blessings they receive, have a positive tendency to exclude all manner of boasting. In that way, a strong counter-current to Pharasaism is established, and ever afterwards maintained. This is a

clear and positive bible-sign of the operation of grace, mercy and truth.

Having deduced from the holy Scriptures some of the doctrinal signs of the Lord's people, I may now, in conformity with a previous arrangement of the subject, treat of the second variety.

EXPERIMENTAL TESTS.

Experimental religion has its distinct signs, which are produced by the operation of the Holy Spirit in imparting those spiritual blessings given to the elect in Christ. A holy series of effects result from their being called 'with a holy calling,' from being 'quickened' by the Holy Spirit; also from the 'gift' of repentance and faith, and afterwards, from being kept by the power of God in the way of holy perseverance. All these external evidences are the effects of the operation of divine grace, which become obvious in a hatred of sin; in a sorrow for sin; in the fruits of repentance; in the joy of faith, and in a holiness of life. The Lord Jesus says, 'they that mourn,' they who are 'poor in spirit,' 'they who hunger and thirst after righteousness,' *are blessed*. Mourning, poverty of spirit, hungering and thirsting after righteousness, are spiritual signs of their having been previously blessed. These are fruits brought forth 'meet for repentance,' and are indications of spiritual life. When the restraining influence of the divine precepts, admonitions and warnings, is felt in the heart, it may be regarded as an evidence of having been 'quickened' by the Spirit of the Lord. Love of the brethren constitutes an inward assurance of having 'passed from death unto life.' And 'he that believeth on the Son of God hath the witness in himself.' A holy 'fear and trembling' is felt when the Lord graciously constrains the soul both 'to will and to do.' *Perseverance* in the way of obedience and holiness is

a sign of being 'kept by the power of God through faith unto salvation.' Chastisement by the Lord is a favorable mark of distinction, especially if it yield 'the peaceable fruits of righteousness.' The internal witness of a constant warfare between the '*new man* who, after God, is created in righteousness and true holiness,' and the '*old man*, who is corrupt according to the deceitful lusts,' affords reliable testimony of a spiritual change, 'in part' at least. An irreconciliation between these two natures, or states, is constantly felt in the renewed heart.

'The washing of regeneration' and the renewing of the Holy Ghost, do not change the 'outer man;' he must be controlled by the influence of the 'new man,' by admonitions, warnings, and threatenings; when these bring him in subjection, we have another indication of holiness of heart. But when these seem to fail, and another law or power is felt through the 'outer man,' bringing the soul under the apprehension of sin and death, and causing it to cry out, 'who shall deliver from this state of things?' the mode of deliverance, as then apprehended by faith, constitutes the Christian test, and may be expressed in the words of the apostle Paul, 'I thank God, through Jesus Christ our Lord.'

I shall now close this part of my subject, the internal evidences of spiritual life, as felt and experienced by true believers, and treat of

PRACTICAL TESTS.

These become apparent by doing the 'good works which God hath before ordained,' constituting, when done from a proper principle, the obedience of faith. EPH. ii, 10. The chief sign is not, however, in the doing of these works, but rather in the manner in which they are done. The Pharisee does his 'to be seen of men;' the Christian for 'the answer

of a good conscience.' The former makes no distinction between grace and works, as does the latter. Grace excludes the Arminian doctrine of works, and maintains, in the renewed heart, its own proper doctrine; a doctrine which plainly declares, if salvation be by grace, it cannot be by works. The true believer has a 'witness in himself,' testifying that salvation is not of works, but by grace. He distinguishes between them as he does between Christ and himself, knowing that if salvation be by Christ, it cannot be by himself.

The 'peculiar people' whom the Lord hath purified unto Himself are 'zealous of good works.' *TITUS* ii, 4. The zeal of the 'peculiar people' manifests itself in declarations like the following: 'What shall I do?' 'Lord what wilt thou have me to do?' It seeks ardently a knowledge of the particular commandments of the Lord, which distinguishes it from a zeal 'not according to knowledge,' affording thereby a characteristic mark of its divine origin. Many are very zealous of works which the Lord has not commanded, and evince great zeal in performing them, while they neglect the weightier ones plainly enjoined by the Lord. The mere outward sign of works is by no means a certain evidence of internal Christianity, as they are performed by different individuals from very different motives. He that performs them to gain worldly advantage, is a hypocrite; he that boasts of them, is a Pharisee; he that contends there is merit in them, is an Arminian; he, and he only, that maintains good works because he loves Christ, is a Christian in whom there is no hypocritical guile, Pharisaical pride, or Arminian blindness. He, and he alone, can say with Paul, in the midst of good works, 'By the grace of God I am what I am.' Christ says, 'If ye love me, keep my commandments,' and when we keep them from a principle of the foregoing kind, we manifest a sign of our love of Christ.

Paul, in speaking of his relation to others in that respect, said, 'I labored more abundantly than they all; yet not I, but the grace of God which was with me.

The believer joins the Church of Christ because he has fellowship for the people of the Lord. He is baptised for the answer of a good conscience. He gives alms of which his left hand knows nothing; he prays in secret; he fasts unto the Lord; he feeds the hungry, and clothes the naked; he visits the sick and fatherless; he does good unto all men. These are good works, but open to many perversions. I will, therefore, examine them one by one very particularly:

1. Joining the Church is a very common thing, in the ordinary acceptation of the term, but when spiritually understood, is a great affair.

Christ says, 'Except a man be born again, he cannot see the kingdom of God;' he cannot recognize its king, appreciate its laws, nor love its subjects. In connection with this I may quote the following from an inspired writer: 'We know that we have passed from death unto life because we love the brethren.' None should join 'the Church of God' without spiritual qualifications, such as will secure the fellowship of spiritual brethren, a sincere acknowledgment of the truth, an honest compliance with Gospel ordinances, and a deep interest in all the concerns of the Church.

It is to be greatly feared that many attach themselves to particular denominations without a spiritual knowledge of 'the kingdom of God;' without Christian fellowship for his people; without an acknowledgement of divine truth; and without a zealous concern about the ordinances of the house of God. They evidence great zeal about temporal interests, strive to secure advantages of that kind, have only a natural fellowship for members of such societies, and object to doctrinal truths as 'hard sayings.' They allow themselves great latitude in interpreting the Holy Scriptures, shaping

all things conformably to the prevailing tastes, and popular views, and natural course of things, deeming it worse heresy to oppose the wisdom of this world in religious affairs, than to pervert the plain doctrinal truths of the Bible! But there are 'a few' who 'marvel not if the world hate' them; who have 'the faith of God's elect,' which stands in the power of God, and not in the wisdom of men; who love the brethren because they are born of God, with a holy love which knows no spiritual difference between a 'Deputy' and a Lazarus, or between an honorable 'seller of purple' and a Mary Magdalen. They regard each other as brethren in the Lord, in one common bond of union, believers of the same scriptural truths, and doers of the same good works. No outward circumstances determine their fellowship; these do not avail anything; but a new creature in Christ Jesus. This new creature is spiritually honorable, however ignoble before; is spiritually wise, however foolish before; is rich in faith, though of the poor of this world; is a near kinsman by his spiritual birth, though not related by a natural one. He is an heir of the Heavenly kingdom, and an expectant of a crown of glory. The practical test of continuing steadfast in the Apostle's doctrine and fellowship will ensue as a spiritual consequence; also each will esteem others better than himself, and he that would be great among them must become a servant of all. Other signs follow, such as the ensuing: They bear each other's burdens, watch over each for good and not for evil, administer to each other's necessities; pray for one another; when one suffers, all suffer: when one rejoices, all rejoice; they contend earnestly for the faith once delivered to the saints; they rejoice in Christ Jesus, and have no confidence in themselves.

2. BAPTISM. They are buried with Christ by baptism, wherein they are also risen with him, through the faith

which is of the operation of God. They have the believer's baptism, which none but true believers can obtain. None can get the Christian's baptism without 'the faith which is of the operation of God.' The outward form and act are mere nullities without the faith of God's elect. Christ ordained this baptism for his people, whom the Father gave him, and no others can get it. It can only be obtained by 'the faith which is of the operation of God.' Without this faith neither the Pharisee, hypocrite or unbeliever can obtain the Christian's baptism; nor can the true believer himself receive it, without its scriptural mode: for he must be buried in the water, and arise from the water, before he can, by faith, be buried and risen with Christ in his baptism. The mode is, then, indispensably necessary, and should be zealously maintained. But, alas! there are many who ignore both the faith which is of the operation of God, and the mode recorded in the Holy Scriptures! They are both practically excluded in infant sprinkling. Some infer that there were infants among the Jailer's household, all of whom were baptized by Paul or Silas, but the text contradicts that notion; for they all *believed*, and infants, of course, were excluded. In fact, baptism wherever set forth in the Holy Scriptures is always associated, either directly or indirectly, with faith. God has joined them together, and no man or set of men can put them asunder. Christ is assuredly the Great Exemplar; in conformity to the ceremonial law, he was circumcised; and in agreement with a Gospel ordinance, he was baptized. Shall the head of the Church receive one baptism and the members another? Christ received the baptism of John; his early followers the same. John's baptism was from Heaven, and was the baptism which Christ commanded his disciples to administer. The true believer, in the present day, finds it to be, not the putting away the filth of the flesh, but the answer

of a good conscience. I will briefly recapitulate the signs of the Christian's baptism: A going down into the water—a coming up out of the water—an avowed faith which is of the operation of God, a burial in the water—a resurrection from the water—a proper administrator—the answer of a good conscience—a rejoicing. *MATT.* iii, 16; *ACTS* viii, 30, 39; *COL.* ii, 12.

5. *THE LORD'S SUPPER.* The believer partakes of this discerning, by faith, the Lord's body. He shows forth in the ordinance, the sufferings and death of Christ, as he did his burial and resurrection by baptism. Faith is indispensable here likewise; without it, the wounded body of Christ cannot be seen in its significance, nor can the blood which was shed, be regarded in its atoning qualities. Without faith, guilt would be incurred in partaking of the elements of the ordinance, and yet, strange to relate, some Arminian pastors are in the habit of administering the sacrament of bread and wine to unbelievers! notwithstanding the Scriptures expressly state that none should partake thereof unless they can, by faith, discern the Lord's body. *1 COR.* xi, 29.

The ordinances Baptism and Lord's Supper, were ordained for the people of God exclusively; none others can receive the spiritual benefits thereof; even they themselves can not until they are endowed with faith—the faith of God's elect—the faith which is the gift of God—the faith of the operation of God, wrought in the soul by 'the exceeding greatness of his power to usward, who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.' *EPH.* i, 19, 20.

Truly may I re-assert that faith does not stand 'in the wisdom of men, but in the power of God.' It is not a bare assent of the mind to Gospel truths apart from spiritual assurance, called in the Holy Scriptures a 'demonstration of the spirit;' but on the contrary it is the 'gift' of God;

the 'fruit' of the Holy Spirit. Its practical tests will shortly come up for particular consideration.

I will offer, in connection with Baptism and the Lord's Supper, a few remarks on the washing of feet. Christ says, 'If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you.' Had he bestowed by some imposing token an honorable mark of personal distinction on some two or three of his disciples, and then commanded them to observe the same ceremony in regard to others afterward, such an act would not have been neglected and forgotten to the extent which this has. Pride, pre-eminence, personal distinction, and selfishness, are all spiritually excluded by a proper performance of this humble ceremony, which has nothing besides humility, charity and dependence to recommend and preserve it; hence we but seldom hear it mentioned, or see it practiced! When performed in a right way, and in a right spirit, it affords a good practical test of Christianity. I will not insist on its being observed as a Church ordinance, but can conscientiously recommend it as a safe practice. This, like Baptism and the Lord's Supper, requires for its spiritual performance, a 'new creature,' endowed with the qualifications just enumerated.

THE PRACTICAL EVIDENCES OF FAITH.

1. It embraces the Lord Jesus Christ as the Way, the Truth and the Life.

2. It receives and acknowledges Gospel truths, and 'the doctrine which is according to Godliness.'

3. It is 'not ashamed of the Gospel of Christ.'

4. It works by love.

5. Shows itself by its works.

6. It establishes the law by recognizing its perfection in the obedience and sacrifice of Christ.

7. It overcomes the world.

8. It resists the devil.

9. It relies on 'the evidence of things not seen.'

10. It looks to Christ as its 'Author and Finisher.'

11. It subserves the power of God in the safe keeping of his people. 'The time would fail me to tell' of all its practical signs; and yet one more I will relate.

12. The best test of faith is its reliance on the declarations, assurances and promises of God, irrespectively of visible means, reliable indications, or strong probabilities. The faith which does not trust in the Lord, in the absence of these, is not of the right kind. HEB. xi.

I will now treat of my subject in a more general way.

Self-denying, cross-bearing, following Christ, walking in him, are favorable signs. Watching, fasting and praying, are holy indications of spiritual life. God's 'own elect' evince their renewed state by crying unto him 'day and night.' LUKE xviii, 7. The 'DOERS of the word' show their 'faith by their works.' Contending earnestly 'for the faith once delivered to the saints,' is a mark of distinction—a remarkable one, indeed, in the present day.

Deeds of charity, about which the left hand knows nothing, are, when accidentally known, a very reliable practical test. Their spiritual strength is renewed by waiting on the Lord. Growing in grace and in the knowledge of God our Saviour, furnishes very reliable proof of the presence of eternal life in the soul.

It is a favorable sign when neither 'heights nor depths' separate the believer from the love of God in Christ Jesus.

Finally, not to be tedious, as the tree is known by its fruit, so is the professor of Christianity known outwardly by his works, while his inward, or hidden state is known to

God and to God only. The failings, backslidings and departures of true believers, have, in the main, strong peculiarities, which contradistinguish such defections from those of the Pharisee or hypocrite. 'Their spot is not the spot of his children,' as I will now show. DEUT. xxxii, 5; JUD. i, 12,

1. Their backslidings do not end in final unbelief, but are healed by the Lord. JER. iii, 22; HOS. xiv, 4.

2. Their unbelief does not continue, but yields to the prayer, 'Lord increase our faith.' MARK ix, 24; LUKE xix, 5.

3. Their transgressions are visited with 'the rod, and their iniquity with stripes,' yet the 'loving kindness' of God is not withdrawn from them. PS. lxxx, 33.

4. Their chastisements yield unto them 'the peaceable fruits of righteousness.' HEB. xii, 11.

5. All things, whether they be good or evil, work together for good to them that love God; to them who are the called according to his purpose. ROM. viii, 28.

6. Their denial of the Lord Jesus Christ by word or deed is attended sooner or later, with a spiritual reaction of the soul, in the production of penitential shame and sorrow, constraining the sufferer to seek that forgiveness, which is realized through Jesus Christ. MAT. xiv, 72.

Having adduced *some* of the Bible-signs of the people of God, I shall now take in hand the second division of my subject:

PROOF OF THEIR APPLICABILITY TO THE OLD ORDER OF
BAPTISTS.

The popular objections, of the present day, to the Old Order of Baptists, when fully tested, in connection with the bible-signs just related, prove them to be the people of God very conclusively. Objections are openly made by some to

their tenets, which, when critically examined, amount to quasi exceptions to plainly revealed truths themselves!

The plan which I shall adopt by which to establish their claims to the bible tests of 'God's elect,' will be to answer these objections one by one:

1. THAT THEY ARE FEW IN NUMBER WHEN COMPARED WITH THE 'MANY' OF OTHER DENOMINATIONS.

Flavel says: "If none but new creatures be in Christ, how small a remnant among men belong to Christ in this world! Among the multitude of rational creatures, inhabiting this world, how few, how very few are new creatures. It is the observation of the learned Mr. Brerewood, that if the world be divided into thirty parts, nineteen parts are heathenish idolaters, six parts Mahometans, and only five out of thirty which may be in a large sense called christians; of which the far greater part is overspread with Popish darkness, separate from the remainder, the multitude of profane, merely civil, hypocritical professors of religion, and how few will remain for Jesus Christ in this world! Look over the cities, towns and parishes in this populous kingdom—England—and how few shall you find that speak the language and do the works of new creatures."

"I sum up half of mankind,
And two-thirds of the remaining half
And find the total of all their hopes and fears,
Dreams, empty dreams."

Christ said on different occasions, in regard to this subject: 'Strait is the gate and narrow is the way which leadeth unto life, and *few* there be that find it.' MATT. vii, 13. 'Many be called, but *few* chosen.' MATT. xx, 26. 'Fear not, *little* flock; for it is your Father's good pleasure to give you the kingdom.' LUKE xii, 32.

Who would not rather be one of the *few* who find the narrow way—one of the *few* 'chosen'—one of the *little*

flock to whom the kingdom is given, than one of the almost countless Roman Catholics, or one of the millions of Russo-Greek heretics, or even one of the multitude of modern Protestants? The word 'few,' may be regarded as a numerical adjective, belonging, in a scriptural sense, to the Lord's people, while the word 'many' is seldom applied to them relatively, but only collectively.

Here the word 'few,' in its comparative sense, is of solemn import. Let our feelings be what they may on the subject, it is too plainly revealed to be denied. Nor can the Old Order of Baptists be reproached consonantly with the Holy Scriptures on account of being few in number, on the contrary, they derive from the very objection itself, one of the characteristic marks of the people of God.

2. Many object to the Old Order of Baptists because of their opposition to all innovations in their ecclesiastical affairs; supposing that they are opposed to all changes and improvements in like manner, in temporal affairs. But this is not the case, for they make a broad and necessary distinction between the things ordained of God and those instituted by men. The former admit of no change, but the latter do. They maintain the doctrine that literary institutions should teach the things of literature; that scientific establishments should demonstrate the things of science; and that these, in common with all other human institutions, are amenable to such innovations as may be deemed necessary at any time. The best known plans for the management of temporal affairs may often be beneficially changed; the best works of men greatly improved; and their greatest discoveries still extended. But they contend that as the Church of Christ is a divine institution, the rules and regulations given by the Lord for its government, should not be altered, taken from nor added to. They admit no authority for changing any of these things, since

the sacred canon was closed. Discoveries in science and the lights of literature are superceded here. None should dare, however wise or reverend, either alone or in conjunction with others, to alter the things which have been revealed for the benefit of the Church. Well was it written by a learned poet that :

“Not many wise, rich, noble or profound,
In science, win one inch of heavenly ground.”

How lamentable the fact, that literary and scientific lights often become, in a religious sense, the very darkness of infidelity itself. The boasted tree of knowledge is then preferred to the tree of life!

We are not looking spitefully on human progress as some suppose, because we profess to know religiously a more excellent way.

The Waldensian Church was charged with being “anti quated in its ideas, slow and timid in its movements, and incapable of meeting the wants of a people or country,” such as Italy, for instance. And may we not expect to incur similar reproaches?

We do not expect the sympathy nor co-operation of other denominations. Arminians of all kinds deprecate our doctrine, and even the other predestinarians cannot endure our strong Bible words on the subject of Baptism and Church government!

Because these people do not adopt the innovations of the day, termed modern improvements in religious affairs, they are regarded by other denominations as being far behind the times.

Pudor est referre—That the word of God itself is behind the times! and should be so interpreted or modified as to suit the present times! A belief that the sun, moon and stars were not ordained of God for all ages and times, and an attempt on that belief, to alter their relation to this

world would not be more absurd, than to suppose that God's revealed truths, were not designed for the present times—"fast" as they are—and that they should be fashioned to suit them.

X Let us see if it is not best, in a religious sense, to keep behind them? Christ, in accordance with the times when he was on earth, was contradicted, mal-treated, and finally crucified. The religious times of the apostles sanctioned their persecutions and martyrdoms. The succeeding religious times developed anti-Christ. And the times of religious improvements also brought forth different orders of Baptists; and it is now necessary to test the claim of each, not by the times, but by the standard of Holy Writ. Then we do not appeal to the times, but to the Bible, the only authentic record of Christian tests. Religious times, which are remarkable for their sanction of innovations in divine things, are very dangerous and hurtful, and should be cautiously guarded against. How can the sincere believer of the Bible accommodate his faith to the changing notions of the times? The truths and blessings of the Gospel are alike applicable to all times. They imply a change in the subjects thereof and not in themselves. The Gospel reveals the same Saviour for every age; the same grace and truth at all times, 'for such as should be saved; the same 'holy calling' irrespectively of the times for them whom he 'predestinated to be conformed to the image of his son,' and the same justification, without regard to any age for them whom he will glorify.

In every instance when an attempt has been made to improve the Lord's plan of carrying on the affairs of His Church a signal failure has ensued, and an injury has been inflicted on the people of God. The Lord's plans give free scope to faith, which must be exercised in the employment of them. They do not suit those who have not faith, con-

sequently they are constantly disposed to change them, or to adopt other ways, especially if they be sanctioned by the times. Let the Old Order of Baptists, then, be excused for guarding against the present times, so inimical to many plainly revealed truths; and rather let their course in that respect be regarded as one of the distinguishing characteristics of God's 'peculiar people.'

3. Another very great objection to them is that they are unfriendly to the benevolent institutions of the day.

To the Old Order of Baptists belongs the credit of having predicted for the last thirty years that these institutions would ultimately degenerate into politico-religious powers, and assume the right of intermeddling with religious and political affairs. This prediction has already been fulfilled, most ostensibly in the great Know Nothing movement of the day. During the whole of this time, whenever they were importuned to join any of these societies, they invariably expressed their fears, that they would sooner or later aspire to religious or civil measures incompatible with the Cross of Christ and our republican form of government. For this wise foresight they have been often greatly ridiculed!

These incidental but necessary remarks have not been made to get up political issues between brethren. The writer has higher and holier aims than any thing of the kind. He will admit at once, that any baptist has a right to vote the know nothing or temperance ticket or any other, but he cannot consonantly with old baptist principles join either of these societies and maintain membership in them: such an act has always been regarded by them as an offense against their church, and has involved church dealings and the exercise of church discipline. This is known and admitted by all true baptists. Such acts not only violate one of their strong principles, but endanger strife, disunion and

distress, and surely no good baptist would, in that way, compromise the peace of his church and the order of his association, as well as his own fellowship and membership in the Church.

Knowing that this principle has been so long established and maintained by the old Baptist churches, and the result of a violation of it as just stated, make a disregard of it far worse, than if such things had not existed among them heretofore.

There is certainly a broad and palpable distinction between the right of voting as a citizen any ticket whatever, and the right as a baptist of offending brethren by an act which has never been allowed by their churches—but the objector may say that the rights of Baptists should be equal to those of other men. Let us see. A common citizen has the right to join even a secret oath bound catholic society, and maintain a membership in it according to its requisitions, but can a member of the Baptist church do so, and maintain the fellowship of his brethren? Thus we perceive that we may as citizens, do many things compatible with civil government, which would be incompatible with our church government. Shall we in wise foresight, look steadily for many years at an impending evil, and when it comes, embrace and pursue it to the great hurt of our churches and associations? We are the last people on earth, who should attach ourselves to secret religious or political societies of any kind. Before we can do so, as true baptists, we must unchurch our churches, unbaptize our baptisms, disprofess our profession, unsay our sayings, and unwrite our writings for many years past! The very profession, sayings and writings which so clearly identify us with the Waldensian church.

Christian reader be not alarmed; the hand of a brother is on the paper, backed by a heart full of love and sympa-

thy for erring brethren, and out of the fullness thereof, allow him to write kind words of entreaty. If you are entangled in this medley of politics and religion, come out at once, and henceforth touch not, handle not the things which provoke strife and disunion among the dear people of the Lord.

Shall we give up our peculiar principles which contradistinguish us from all other denominations, for the sake of maintaining membership in a secret politico-religious society? Shall we pursue such things until we shall be *reckoned* among the sects of the day? Shall we not rather adhere more steadily to our ancient principles, and stand more firmly by our old landmarks?

Let it again be repeated, these things have not been written to provoke political discussion, but *to provoke you to love, and to good works*; to guard you against the evil tendencies of the Know Nothing society; some of which are obviously dangerous.

1. A tendency to interfere with our religious liberty.
2. To establish religious tests in politics.
3. To war against the manifest providence of God in regard to foreigners.
4. To coalesce with anti-Christ:—Extremes meet in all cases. A secret politico-religious society, established and maintained by protestants, will sooner or later bear the fruits of Jesuitism. The buddings of which may be already recognized even in the incipency of the one now under consideration. But I must forbear. These four plain indicators set up by the side of the christian patriot's way, to guard him against its dangerous outlets, must suffice. To pursue either of the dark paths to which they so plainly point, would require a volume of politics. And to offer an apology for the few remarks I have made on the subject,

would be like apologizing to a friend for an attempt to turn him aside from a dangerous precipice!

FIRST.—TEMPERANCE SOCIETIES.

Provision was made for the temperance of the Church in the gift of the Holy Spirit; it is especially stated in the holy Scriptures, that temperance is a fruit of the Spirit. GAL. v, 2, 3. If it be, as is faith, love, joy, etc., a fruit of the spirit, why should it require temperance societies for its maintenance in the Church? The other fruits of the spirit I suppose can be left to the care of the Church; but this cannot. Shall the Church of Christ, with its divine organization, its subject of spiritual life, and with its abounding fruits of love, faith, joy, peace and charity, require the aid of an adventitious institution, to maintain temperance amongst its members?

True to their spirit, these societies insist on a higher order of abstinence than did the Saviour himself. May we not, therefore, justly fear that they have been brought forth by the same spirit which was wont to call Christ, in view of his eating and drinking, ‘a wine bibber and gluttonous, a friend of publicans and sinners?’ MATT. xi, 19; LUKE vii, 34. Were the man Christ Jesus now with us, and were He to eat and drink as of old, this same spirit in view thereof would, in some of its high places, cry out, through certain persons, ‘wine bibber, friend of publicans and sinners!’ Then let us beware of a spirit that would reproach Christ, His truth and Church. I will ask a question here which involves a serious answer at least: Shall we abandon the Scriptural doctrine of temperance, and adopt another which vainly assumes a higher and a different ground from that which was taught by Christ himself? To abandon, in that way, the doctrine, precept and example of Christ, is an im-

plied approval of the reproaches of the old Pharisees, that Christ was a wine bibber, etc., or an admission of defective Church discipline, to say the least. If the precepts and admonitions given to the Church on the subject of temperance do not prevail, may we not fear they have not been acknowledged through the Holy Spirit.

Because the old Baptists strive to maintain the order and dignity of their church by not joining temperance societies, they are called 'whisky drinkers,' 'old toppers,' and 'the friends of publicans and drunkards.' These are hard terms, but far lighter, relatively, than those with which Christ was assailed. No temperance lecturer these days considers his lecture fashionably complete without uttering some bitter invectives against these people. Many far-fetched iniquitous anecdotes, are related at such times, which never occurred among them; and unjust aspersions are heaped upon them with an unsparing hand, and with the intolerance of that spirit which knows no difference between that temperance which is a fruit of the Spirit, and that which is the product of Pharisaism.

Shall we leave the Church of God and go into a temperance society, for the cultivation of temperance, because the human institution is more holy? Shall we leave the word of God to seek counsel from men? Shall we prefer the Pharisaical product of a temperance institution to that temperance which, in the word of God, and in the life of the Christian, is associated as a fruit with those of love, joy, peace and charity?

The man or set of men who cannot maintain temperance in the Church of God, surely would fail to do so in a human institution! The old order of Baptists contend earnestly for the highest order of temperance known to man on earth even that temperance which is a fruit of the Holy Spirit, and when drunkenness occurs among them, Church disci

pline is employed for its correction. They do not object to habitual drunkards forming and maintaining a temperance society on any plan they may adopt, for the purpose of drawing around themselves such restraints as will secure their reformation. This society, in its relation to the Church, will come up shortly for its share in the remarks which I shall presently offer on human institutions generally; for the present I will drop the subject.

THEIR OPPOSITION TO MISSIONARY SOCIETIES.

Their non-participation in Missionary societies is every where spoken against, and constitutes, in the estimation of all other denominations, the greatest of all objections to them.

Reader, if you are not an old Baptist, I fear you may lose your patience, as I must request you to follow me on while I adduce a biblical doctrine on this subject. Our opposition to Missionary institutions is not understood; it needs an explanation, which, when given, will be found to accord with the word of God.

It has ever been the seductive way of all human institutions, to make a fair show by associating themselves with certain undeniable religious duties, and when opposed by faithful men, to insist that such things are taught in the Holy Scriptures. When they secure the judgment and sympathies of the world in their favor—which they soon do—they sneer at all those who question their authority or course. The commandment to preach the Gospel to every creature is plain and undeniable. But this commandment was given to individuals, and not to the Church generally. But where is the scriptural authority to institute a society collaterally with the Church for carrying out this broad commandment? We affirm and maintain that He, who gave the commandment likewise devised the plan for its execu-

tion. This plan is revealed in the New Testament; and is yet binding on all who profess to be governed by divine truth. The old order of Baptists contend that it is yet in force; they have traced it out with great care, and are able to show it, to all who have eyes to see it, and hearts to embrace it.

As the Scriptural mode of preaching has its essential particulars, so must every Gospel minister be endowed with such spiritual qualifications as will secure a conformation of heart and practice with the same. He must be a Christian inwardly. 2 Cor. v, 17. His call must be of God. Rom. i, 1. He must be a minister 'of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after Godliness.' Ti. i, 1. With these endowments we may expect the preacher to conform to the rule and practice laid down in the word of God; without them he most assuredly will not. His call is not merely the external call of the Church, or only a compliance with the literal commandment; but he is governed by a holy concern of heart and conscience, which speaks out in overflowing fullness. 'Wo is unto me if I preach not the Gospel!' This constitutes the 'necessity' of which Paul speaks, 1 Cor. ix, 16. The minister whose heart and conscience are exercised in this way needs must preach; for a 'necessity' is in that manner, laid upon him. He feels assuredly that Christ is with him, though the world is against him. He shuns not to declare *all* the counsel of God, though a part of it is rejected by the 'many.' He is not greedy of filthy lucre, but having food and raiment is therewith content. He does not strive to please men in his ministry, by suppressing or perverting Gospel truths. His commission is to declare the literal truths of the Gospel to all, 'in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging

of the truth;’ without which he knows that none will receive his faithful declarations of it, but reject it as others did of old. He commits by faith his ministry to the Lord, and conscientiously watches the indications of Providence and takes the way thereof; and not the direction which may be prescribed by any human institution on earth. Faith rises superior to the allurements of human plans, and holds on its way according to the mode which God has revealed.

Many seem to think that, as we are not living in the days of the apostles and miracles, some other mode of preaching should be adopted; which, if admitted, would justify changes in all other things which appertain to the Church of Christ. The question then arises, are we living in a day when, according to human policy, we should embrace the Lord’s way, as revealed in the New Testament, or adopt some other which may suit the times better! Gospel truths, and consequently all true Gospel ministers likewise, have ever been at issue with the times, and ever will be; and he that attempts to conform the Gospel thereto, will change it into ‘another Gospel,’ and pervert a great design in it, which is this, to reprove and correct the times, and not to be governed by them, as, alas, many who preach ‘another Gospel’ are.

Were it revealed anywhere in the word of God, that temporal powers could, in any age, take the place of miracles; human wisdom, the office of the wisdom of God; a call from a Missionary society, the place of a divine call; and human foresight, precedence of God’s Providence and guidance; then, and not until then, would human institutions for preaching answer. We know that no such things are authorized by the Holy Scriptures; and we also know that just such a course of things developed anti-christ and yet sustains him!

We believe and contend that God is united to His church by His Spirit, by His truth, and by His providence, and that He leads by His Spirit, which must be in agreement with His divine plans. ROM. viii, 14. He certainly will lead literally by His word, when He leads spiritually by His power. The divine arrangement for preaching the Gospel does, by no means, suit the judgment, taste and feelings of the 'natural man.' It rejects, in too great a degree, human wisdom, learning and policy, as well as pride, ambition and boasting, and involves the faith of God's elect, in the employment of the plain means which God has ordained. The preachers, mode of preaching and means must be brought into spiritual agreement, which nothing short of grace in the soul can affect; hence the reason why theological schools and Missionary societies cannot qualify an individual for preaching the Gospel on the Lord's plan.

And yet, strange to relate, many insist that, as the church is not endowed with miraculous gifts, as in the days of the apostles, human substitutes should be employed! The divine plan is yet in force, for although its external signs of miracles have passed away, yet its internal vitality, force and economy have been continued, whereby the revealed word shall accomplish the pleasure of the Lord, and shall prosper in the thing whereunto he may send it. ISA. lv, 11. The world's different plans required a great amount of preaching, of talent, of policy, of money, and of labor, in order to develope anti-Christ. The very perfection of human plans, when adopted irrespectively of the Lord's, may be clearly seen in the rise, development and progress of the 'man of sin,' as well as the sad consequences of adopting any other mode of propagating the Gospel than that which is sanctioned by the sacred record itself.

If a rigid adherence to scriptural rules for disseminating Gospel truths had been always observed, anti-Christ could

not have been revealed; his revelation required 'another Gospel' as well as *another mode* of preaching. Ever since, a ministerial course of the right kind would have prevented many protestant innovations, and excluded many hurtful heresies from the Church of Christ.

It is to be feared, as many suppose, that Scriptural rules amount to nothing more than mere morality; and that they are not essentially necessary, intimating thereby that human plans are as good as divine ones. There must be a spiritual adaptation of the minister's heart to the Lord's way of preaching or it will not be adopted; but on the contrary, some other, which is more congenial to 'flesh and blood.' The Lord's method signifies a great deal and is infinitely superior to all others. By His plan all false preachers, hirelings, archbishops, priests, and popes would be excluded from the Christian ministry. The hireling's wages, the archbishop's legal rates, the priest's gains, and the pope's revenue, could not be raised, in accordance with the Lord's method of preaching.

Even modern missionary operations suggest the great question: Shall we take Christ, his apostles, and disciples as models and practical expositors of the divine mode, or modern Missionaries? Let us see.

One of the worst 'signs of the times' is the little respect which is paid to the Holy Scriptures, and the things which are therein revealed. He who contends for a strict construction of the word of God in regard to all things which accompany salvation is wantonly ridiculed, or openly laughed at. He is said to be behind the times, which saying involves many absurdities. All plans for preaching, devised on human authority, require the aid of adventitious institutions for their fulfillment. The Church organization according to Gospel rules will not admit such plans, hence the forthcoming of Missionary institutions among the bap-

tists. No one can show from the history of the Church that it has ever, in any age, or in any country, been benefited by incorporating any human institution with itself; but many instances can be adduced of the Church having been seriously injured by the like; and of its being greatly improved by casting off such things. I am aware that many think there is no danger or harm in Missionary societies, supposing they are doing just such things as the word of God commands. Take the least exceptionable of all of them, a Baptist Missionary society, for example, and we shall see there is no authority in the Bible for its establishment. The divine method of preaching does not embrace such an institution, with its adjuncts, theological schools, officers, funds and general rules. Any institution added to, or incorporated with, the Church of God implies a belief, on the part of those concerned, that the divine organization of the Church is defective, and that such defects must be provided for by instituting human measures, such as Missionary societies, theological schools, levies on public charity, and the enactment of constitutions and by laws for their government, and the creation of a host of officers—all of which was unknown to the apostles and primitive Christians. For instance, the Scriptural organization, in the estimation of such, is defective in its requisitions for learning, funds, titles and fame. These, then, must, in their judgment, be secured to the Church by means of human institutions; and in that way the doctrine of the Cross is compromised for the world's good opinion, honors, and titles. No one, whose heart is set upon these things, will think of preaching the unpopular and often offensive truths of the Bible, lest peradventure he should lose the world's good opinion, and bring down upon himself that persecution which always attends faithful preaching. Through these institutions, they necessarily learn to shun

‘to declare *all* the counsel of God.’ Passing down the street this morning I accidentally overheard one man say to another, “Don’t tell all the truth about that matter if you can get around it,” and the other said, “I did not intend to do so.” This reminds me of Satan’s tempting the popular preacher not to tell all the truth “if he can get around it,” which he generally manages to do, by cunning craftiness. But the Lord’s preacher is bound by the word of God, and if he were to shun to tell all the truth, or were to attempt to get around it, would not his conscience accuse him of spiritual wickedness? For, in accordance with this plan, men’s pockets as well as hearts must be reached; and if their religious views be opposed too honestly they will be offended; and if their vanity, as natural men be wounded, they will not contribute so largely; to say the least, these institutions require many modifications of the Gospel mode of preaching. It has become unfashionable to insist on a call to the ministry; to pray to the Lord to send forth laborers into His vineyard; to trust in a special Providence, or expect success beyond the limits of worldly means!

The Church should certainly give her fellowship, her oversight and assistance to all and every one who may profess a call to preach for heathen or others. But, says one, none would be willing to go in that way; and in reply, I must remark, if none are willing to go in that way, it is a bad sign, or omen for the Heathen. It was truly a bad omen when none were willing to go on the Lord’s plan, to those countries where the Roman Catholics propagated *their* Gospel, on their Missionary plans. The results proved it; and may not the *final* results of all preaching on other plans beside those of the New Testament be very different from what many now suppose?

Let none infer, for a moment, that we are opposed to teaching Heathen the word of God, or that we would hinder

any one from preaching among them. Like Paul, we rejoice that Christ is preached among them by Missionaries or any others, even if such preaching should add to our reproach, though we ourselves would not, for any consideration preach in accordance with humanly devised plans. PHIL. i, 16.

Arminianism is not in her pupilage, but has long since taken the highest degrees of all earthly institutions, and presides over all of them, giving laws, spirit and power to each and every one. From her high places she proudly waves her avaunt to all Gospel measures not in alliance with herself. She has done many wonderful things in all ages and countries, and will, doubtless, make many broad and deep marks in times to come.

It is said the work of modern Missionaries is a great one and should not be opposed by us in our pulpits. To which we, in turn, reply, by asking a significant question; What are we to say when the subject of preaching requires a pulpit exposition? Shall we declare the Lord's way, or the devices of men? Both are before us, highly antagonistic to each other, and which shall we teach? We feel conscientiously bound to contend for the Lord's way in all religious affairs whatever; and we should think very strangely of the reproaches which we incur by so doing, were it not for the declarations of Christ Himself in regard to the subject.

Suppose that all nations were taught the literal truths of the Gospel, what would then be necessary? Would a 'demonstration of the Spirit' take any other way but that of election, predestination and foreordination? If not, something besides preaching is essentially necessary, by which we discover that preaching is different from all other kinds of public speaking. Its success depends more on the election and foreordination of God than anything else. As the

divine election, grace, mercy and the quickening of the Spirit, are concerned in successful preaching, we think it quite reasonable that we should study the Lord's method of preaching his word, and adopt it in preference to all others. Christ had stated the fact before His death, that He had other sheep, other chosen ones, who did not belong to the Jewish fold; and that He would bring them into His Spiritual kingdom. These were scattered throughout all the nations of the world; hence it was necessary to enlarge the commission for preaching, as He did at the time of His ascension. The apostles, acting under this commission, preached the Gospel to all the world, and the result was, the elect strangers, according to Peter, were brought in from many countries. JOHN x, 16; MARK xvi, 15, 16; PET. i, 1.

With such evidences of Christ's regard for these 'other sheep,' and with His avowal to bring them in, can we suppose, for a moment, that God has withdrawn His special Providence from His elect? Will He not, in His own way, raise up, qualify and send ministers to go and preach to them, let them be where they may: and if so, will He not pursue His own way!

But, says one, the commandment was to preach to every creature. Very true, we admit, and when the Lord sent forth servants willing to do so on His own plan, wonderful, indeed, were the results. But when others, since that day, have attempted the same thing, in ways of their own, how very different have been the consequences!

I repeat that we are willing to give our fellowship and assistance to any who may profess a call to preach to any people, in accordance with Gospel rules. But the objector says, none are willing to go in that way; and we reply, if not, the way of God in the matter has not been recognized in demonstration of the Spirit, in power and in full spirit-

ual assurance. The sentiment 'Woe unto me if I preach not the Gospel to the Heathen,' has not taken full possession of the soul, if there be no confidence in the divine mode. The most favorable sign for the Heathen would be to have the Gospel carried to them by men who were willing to preach to, and labor among them, in the manner which the New Testament enjoins; and the most unfavorable, to behold it going forth in the ways of human devices.

'Go ye into all the world, and preach the Gospel to every creature,' are words replete with Spiritual signification. They are divinely associated with the power, blessings and grace, which will work out their fulfillment. MATT. xxviii, 20: 1 Cor. xv, 10. The Gospel Church differs from all civil, benevolent and literary societies in the world. It is a divine institution, which is practically amenable to the word of God, and to none of the popular adjuncts of the day. Our Missionary brethren cannot carry out *their plans* of preaching without some of these hurtful adjuncts. These have divided us, and but for them, we might now have been united doctrinally and practically in the Church of God, wherein all Christians may unite, and maintain the doctrine, Ordinances and commandments of the Lord free from the interference of human institutions. Will our Missionary brethren meet us there? Have they *kept* the faith of God's elect? Have they become tired of their Arminian Institutions? Whenever they shall respond yea, to these interrogatories, we will feel bound to reunite with them, provided the vexatious subject of re-baptism can be settled among us on the broad principles of the Gospel. At present we cannot *own*, nor can we *disown* them as brethren in the Lord! Although our relations to each other are not as antagonistic as heretofore, yet they are by no means such as we would have them to be.

Another very common objection to these people is that of their being so frequently disturbed by heresies, contentions and divisions. These things constitute plain characteristics of the peculiar people of the Lord. Let us see if they do not: 'For there must also be heresies among you, that they which are approved, may be made manifest among you.' 1 COR. xi, 19. 'Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.' ACT XX, 30. 'You should earnestly contend for the faith once delivered unto the Saints' JUDE 3. 'Now we commend you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.' 2 THESS. iii, 6. 'A man that is an heretic, after the first and second admonition, reject.' TITUS iii, 10.

With these facts before us, that there *must* be heresies among Christians, whereby approved ones are made manifest; that we are commanded to contend *earnestly* for the truth of the Gospel; and that we should withdraw from those who walk not after apostolic tradition; how can we expect to escape these things which are urged against us? Nothing short of a compromise with heresy, and a neglect of imperative Gospel duties, could exempt the Church of God from such things.

'It is impossible but that offences will come,' says Christ. The Church in its present relations to the world cannot possibly avoid them, unless it does so by unscriptural measures. Let none suppose that we glory in such things; no, far from doing so; we have suffered too much from them to rejoice in anything of the kind. Nor do we provoke such things, but by all lawful means avoid them; but when they do come, we try to meet them with a right spirit, and in a Scriptural way.

Arminians object to them, because they, forsooth, believe in the great doctrine of predestination and election. This objection is fully met in the Bible, as it plainly testifies of 'the faith of God's elect.' A belief in the election of God is in perfect agreement with the Holy Scriptures; so any objection predicated of election, will apply with equal force to Christ and His apostles. The only point in the case then, is the difference in the persons against whom the objection is now entertained. There are many objections against these people, which, when examined into, would be found in agreement with the Bible-signs of the Lord's people, but I shall not trouble myself or the reader about them at present; but treat of some

ERRORS OF MISAPPREHENSION.

1. Many infer that they are opposed to colleges, universities and literary institutions generally, because of their opposition to theological schools; but this is not the case. They are decidedly in favor of human learning and educational means, as far as they relate to worldly things; but for a correct understanding of divine things, they go to the Bible, which teaches divinely and not humanly. If the Holy Scriptures enjoined the establishment of theological schools for the guidance of the Church in religious affairs, they would be found doing greater things for their promotion than many who are engaged in them.

2. Because they will not commune with other denominations, some think they do not believe there are any real Christians among them, than which a much greater misapprehension could not be entertained. They believe there are good Christians in all Protestant denominations, but cannot commune with them at the Lord's table without compromising the ordinance of baptism, which they dare not do.

3. It is erroneously believed by many that they have no concern about the unconverted, as they stand aloof to some of the modern means of converting sinners. This is also a misapprehension; for they employ all the Scriptural means for that purpose; at least their doctrine embraces them. They, however, make a Scriptural distinction between the duties of men and the work of God. They perform their duty by faith, trusting more in the Lord than in their own efforts. They do not expect, like many, to succeed by virtue of their great efforts. They do not predicate the conversion of sinners on human effort, but on the mercy and grace of God; the way of which, however, involves certain Scriptural duties to the unregenerated, which they are willing to perform in faith.

4. As they do not become members of temperance societies, many conclude that there are many drunkards among them. But this is an erroneous conclusion. They exclude drunkards from their churches, whenever it is ascertained that the discipline of the church will not reform them. Some, who have been excluded from our churches, continue to get drunk, and are, by many, regarded as still belonging to our communion; and thus, mistakenly, they suppose we tolerate drunkenness among ourselves.

5. They are charged with indifference about the state of the heathen, because they do not institute Missionary societies for sending the Gospel to them. The things to be inferred from this objection are: 1. That the Church of God, when fully organized on Gospel principles, does not admit of sympathy for the heathen. 2. That some adventitious society must be maintained for that purpose. 3. That they who do not become members of such societies cannot feel any concern for the state of the heathen.

This transfer of action, from the Church to benevolent institutions, for the conversion of Pagans, implies a want

of confidence in the divine organization of the Church—indicating also a belief that human benevolence, in its Missionary allotments, can do more for the conversion of the world, than the means, which God has ordained! It is not only worthy of remark, but of great regard, that the church in its practical order excludes Arminianism, and maintains the doctrine of grace. When the foregoing views are either privately or publicly expressed some misapprehend them, and conclude that we are opposed to the 'spread of the Gospel,' as they term it. This we deny, but acknowledge that we have made a broad issue with Arminianism, even in its fascinating Missionary forms. We will not act so inconsistently as to deny and condemn it, and then exalt and incorporate it with our churches, by uniting them with any of its modern institutions.

But as the institutions of Arminians are far more popular than those of the Bible, we do not expect to be patiently heard and fully understood by any except those who have 'ears to hear' and hearts to understand.

6. As we are opposed to all modes of ministerial support, except those which are taught in the New Testament, many conclude that we are opposed to ministerial contributions of all kinds. This is another misapprehension, for we constantly contend for the divine plan in these things also, which when fully executed answers all *the purposes of grace*, however short it may come of the demands of Arminianism!

Because we do not sprinkle infants, and receive them into our Church, another error of misapprehension is entertained by many that we, to use their own language, 'preach infants to hell!' We very seldom say any thing in our pulpits about them, as our commission does not embrace them, as subjects of Gospel address. They are incapable

of believing the Gospel, and of receiving, *by faith*, any of its spiritual blessings. But observe, we do not say, they cannot receive Spiritual blessings without faith; but on the contrary, believe they are saved by grace, through Jesus Christ, without Church ordinances, and, I will add, without sprinkling; without Catholic or Protestant ceremonies of any kind! Our doctrine secures to them the blessings of grace without faith, and yet maintains, that as 'flesh and blood cannot inherit the kingdom of God,' they must be changed, must be made, through Spiritual blessings, new creatures in Christ Jesus.

7. Another error of misapprehension, and, by the by,, a very common one, is, that as we profess to be saved by grace, we believe a life of holiness unnecessary. This opinion is the fruit of a wrong apprehension of the doctrine of grace, for the way of grace is a way of holiness; without grace there could be no holiness; without holiness no grace. Make the tree good and the fruit will be good—make the man 'a new creature in Christ,' and he will love, serve, and worship him—give him a new heart, and he will walk in newness of life. Let him be led by the spirit of God, and he will follow in the way of obedience. When God works in the soul both 'to will and to do,' the fruit will be holiness of life, most assuredly. Christian obedience is a fruit of election. 1 PET. i, 2. Our doctrine does, by no means, exclude practical godliness, but, on the contrary, evidences its Spiritual influence on the soul in the production of those good works which God has commanded all Christians to maintain. These works, it is true, do not save us; they are only evidences of our being saved by the Lord; the things which accompany salvation. The doctrines taught by us may be highly objected to by many, but let none suppose, for a moment, that it compromises

holiness of heart or life. On the contrary, it secures the only foundation for practical Christianity which can be firmly fixed in the soul.

8. For the want of a Scriptural knowledge of grace, and of salvation by Jesus Christ, we are accused of inconsistencies. We have often heard certain persons say, if they believed the things which we do, they would not exhort believers to perform their duties, or sinners to repent. They do not perceive how such exhortations and warnings may be transformed by the power of God into grace itself!

By our doctrine we are encouraged to exhort sinners, for we, by faith, look to the grace which sanctions it, and seals it often on the heart.

If these be the means of grace, let us employ them, though we may often fail in the use of them, in our own strength.

There is a palpable difference between a literal declaration of Gospel truths by the minister and a demonstration of them by the Holy Spirit; the former is *general* and the latter *special*. Nor does the speciality of the one interfere with the generality of the other. A supposition that these conflict with each other has induced many to conclude that we violate our doctrine whenever we exhort; but such a conclusion is very erroneous. The Gospel must be preached, in its literal fullness, to all, though a 'demonstration of the Spirit' be confined to a chosen few. MATT. xx, 15, 22; chap. xxii, 16; I THES. i, 5.

Other errors of misapprehension might be corrected, but I must forbear, and proceed to perform the incumbent duty of writing out some just

ADMISSIONS.

1. Painful and unpleasant as it may be to confess our errors and improprieties, amounting, in some instances, to denominational sins, yet to do so, well accords with the

word of God. We are great sticklers for the Holy Scriptures; we deduce our doctrinal creed from them with great care, but do not conform our lives to their practical precepts as we should. This want of practical conformity is not as great, after all, as many suppose; for there is so much Pharisaism everywhere, that many of them have become too indifferent to outward appearances. They seem to have forgotten the exhortation to 'abstain from all appearance of evil.' 1 THESS. v, 22.

2. They have been much opposed, greatly misapprehended, and unjustly reproached by the leading members of other denominations. These provocations have sometimes caused them to forget the proper modes of Christian warfare, as well as the weapons to be employed in the good fight of faith. They have not, in agreement with the divine commandment, instructed such in meekness, love and faith, at all times, but have used harsh words, shown a wrong spirit, and indulged hurtful strife. The Scriptural truths that all men have not faith; that the deaf cannot hear; that the blind cannot see, are, for the moment, forgotten; and also that the way of meekness and faith alone has respect to the 'peradventure' that God may 'give them repentance to the acknowledging of the truth.' 2 TIM. ii, 25.

3. That in consequence of learned men having brought in hurtful heresies among them, they have too little regard for human teaching in divine things. They do not, therefore, profit, as much as they might do, by reading the writings of learned and orthodox divines. *Nor* do they avail themselves of the valuable truths of learned commentators as they could, with but little cost.

4. I admit with frankness, but with pain of heart, that they do not cultivate those brotherly regards so particularly enjoined in the word of God.

5. They are too much inclined to contend for scriptural

particulars in the letter, and then neglect their practical fulfillment.

6. Humiliating as may be the concession, yet it should be made, they culpably neglect the duties which they owe their ministers! many of whom are greatly restricted in their ministerial course by such neglect.

7. Some are too covetous! a fact which must be admitted.

8. Some forsake the assembling of themselves at places of public worship.

9. In view of the Pharisaical course of many in regard to 'temperance,' they have become too unguarded in taking their drams, forgetting that they ought to abstain from all appearance of evil. No baptist can take a glass of wine, or of brandy, in a public drinking house, without exposing himself, as well as the church, to the reproach of drunkenness.

10. The pride and folly of building costly edifices by other denominations for public worship, has made them too careless about the comforts of their own houses of worship.

11. Some of them cannot 'endure' sound practical preaching!

12. They do not, in their intercourse with each other, make the necessary allowances for the different states of christians. The strong do not bear with the weak as they should. The man of full stature in Christ Jesus does not always deal with the 'babe' in christian tenderness. The sincere milk of the word is not dealt out to such as constantly as it should be. They are required often to partake of the strong meats of the Gospel, and reproached if they do not. He that is overtaken in a fault is often more likely to be exposed and reproached than to be restored in meekness. Many of the practical rules, so mercifully and appro-

priately given for the maintenance of church fellowship, are too frequently violated.

13. Some of our ministers confine themselves in their preaching too much to specialities, and fail to declare all the counsel of God, especially in regard to practical godliness.

14. They do not itinerate enough, nor do they preach as often as they should to their respective charges.

15. They fail, in some instances, to study to show themselves approved unto God and the church.

These admissions do not, however, exclude the hope of better things, even the things which accompany salvation. HEB. iv, 8.

These very admissions, alas! constitute some of the signs of the Lord's people. The exposition given of the Bible signs of the Lord's people, the objections answered, the errors of misrepresentations corrected, and the faults admitted, constitute *the test*.

The reader may judge of the agreement of these things with the Old Order of Baptists, after a few

GENERAL REMARKS.

In conclusion, I ask to whom do these tests apply? they are plain and undeniable deductions from the sacred record of God's people, and are unlike mere conclusions, logically deduced from questionable premises. As long as the authority of the Bible is admitted, they must be also. But alas! special regard for the word of the Lord has not been promoted by modern usages. The numerous societies of the day have diverted the minds of many from the cross of Christ. Unlike the apostles, many glory in such things, instead of the cross itself. GAL. vi, 14.

The Church of God, in its holy organization, is admirably adapted to things which accompany salvation by Jesus

Christ; while the things instituted by men can only suit the changing forms and spirit of Arminianism. The Church repudiates an alliance with them just as she does with civil institutions. The Church and State must be kept separate; so must the Church and Arminian Institutions. The Church of God should not be brought under the dominion of either. Useful as civil, moral or literary institutions may be, when well adapted to proper ends, yet the Church, in its sublime relations to God, to time and eternity, will not admit of being incorporated with them, constituting, as it does, 'the pillar and ground of the truth,' the only rule of faith and practice for 'God's elect,' and the very spiritual kingdom which can alone receive laws and regulations from God, and from Him only. The fact that the Church cannot be fully developed in this world, but requires heaven itself for its full spiritual development, shows its divine origin and spiritual culture by the great 'Husbandman,' who has ordained appropriate laws and regulations for the same, which no man should dare to change, annul or add unto.

The reader will perceive that no attempt has been made to identify the peculiarities of the old order of Baptists of the present day, with those of any people since the times of the apostles. An appeal has been made to the sacred history of the Lord's people, and to that alone, in regard to their characteristics, as any other history would have lacked divine authority.

Suppose that the history of primitive christians had not been written by inspired writers, how very strangely would they appear in the historical writings of others. The false charges, gross misrepresentations and malicious aspersions of their enemies, have, in that way, been historically counteracted by the sacred record of their faith, forbearance and exemplary lives. Were I to refer to the history of the Baptists since the days of the apostles, I would endeavor

to trace them out separately from the multitudes of nominal christians whose history has been so copiously written by many. But I have neither time nor space to do so; in fact, my subject as proposed and discussed, does not make it necessary. I will, however, just remark, that an elaborate historian amidst all his ecclesiastical lumber, traced them back to the remote depths of antiquity; and it is probable, with a little more fellowship and sympathy for them, he might have identified them in their church, faith and practice with primitive Baptists themselves! That such a people as those, termed from time to time, Regular, Predestinarian, Particular and Old order of Baptist, have existed as a distinct people ever since the days of the apostles, I doubt not for a moment. Their history, it is true, has been very imperfectly written. They have ever been a 'hidden people,' who can only be spiritually discerned; a poor and afflicted people, with whom the circumcised in heart can alone sympathize; and a 'peculiar people,' who can alone be heard by those who have 'ears to hear.'

Their names are all recorded in the Lamb's book of life. The very foundation of Christianity is sealed with God's prescience of them. The lord knows them that are his. 2 TIM. ii, 19. When the great secrets of eternity, with respect to them are revealed, they can be known only by those who have ears to hear, eyes to see, and hearts to understand them. THESS. i, 4.

Enough of their history has been foreshadowed by the Lord and his apostles to extend its great outlines, not only through the first centuries of Christianity, but also throughout the whole course of time. It is truly remarkable, that if we could rightly interpret these prophetic lights, they would afford an unbroken chain of all the leading events of the Church of God in this world.

The immediate and urgent concerns of primitive chris-

tians engaged them so constantly, as not to allow them either time or opportunity for writing a regular history of themselves. While their lives, characters, property and homes were in jeopardy every moment, they could have had but little opportunity or inclination to record the painful events attending them. Their nominal history, as written by others under such circumstances, could not consist of anything else but malicious perversions of their faith and lives. However greatly we might have esteemed a faithful record of God's elect during the past ages, in all the different countries, God has, in His providence, withheld it. We for the most part, have only 'broken glimpses' of them, as they come up before us in general ecclesiastical history. Their principles and usages as Baptists, prevailed long before they obtained their denominational name. Although they are generally ranked among the Protestant sects, yet they do not claim to have been seceders from catholicism; but on the contrary, contend for a direct line of identity with the Church in the wilderness, and with primitive Christians. It is probable that they derived the name of Baptists about the time they become contradistinguished during the Reformation, from other sects, in consequence of maintaining the scriptural mode of Baptism. Before this time they were known obscurely among the followers of Bereingarius, about A. D. 1040, and in A. D. 1200, among the Albigenses, Waldenses, and others of like Christian order. About 1663, a Church of Regular Baptists was constituted in London. Their enemies have often tried to identify them with the Ana-Baptists; but even the imperfect ecclesiastical history of those times, shows most conclusively, that they always disclaimed the fanaticism of that sect.

Even their candid opposers admit the foregoing facts. The Baptists do not, like some sects, trace their origin to

the Reformation, as it is termed. For, all the while, before during and since that great work was performed, a people of their faith and order have been striving in the face of all opposition to *reform the world*, by maintaining and preaching the truths of the Bible. The reformers, on the other hand, had the reformation of *their* church—then, in another sense, the whole world—more particularly before them as the great object of their labors; or were engaged in seceding from the Roman Catholics, or in instituting different modes of Christian worship from theirs. Here we have a visible distinction between the parties.

Divine truth may be born again and again, in the persons of the elect, after having been martyred in the persons of others. Christian baptism may be preached by a ‘few,’ after having been changed into another baptism by many; and primitive usages may obtain again and again, after having been changed from time to time. But none of these divine things can be reformed. The Reformation did, doubtless, afford the Baptists a better opportunity of preaching the Gospel; of setting forth extensively their doctrine, their mode of worship; and of becoming more generally known by the Protestant sects, as they have been termed since the Reformation.

But after all, we should feel far greater concern about identifying ourselves in our faith and lives, with those whose history is of divine authority. Let us try our faith and lives by theirs, and strive to maintain the way thereof in all things.

Our doctrine, we are aware, implicates the subject of reprobation, or state of the non-elect, about which I can only make a few remarks: This is one of the deep, unsearchable things of God, which no man has fully comprehended. It pertains to infinite wisdom, foreknowledge and justice, and to the state of the non-elect both in time and eternity, as

therewith connected. It will require eternity itself, and not merely time, for its exposition. We can only speak of it in Scriptural language and terms; it would be unsafe to deal with the subject in any other way.

To conclude—let us examine ourselves as to whether we possess, doctrinally and experimentally, the Bible signs of the Lord's people; and if we do, let us demonstrate them practically in our lives. 'Therefore, seeing we are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto the Lord JESUS CHRIST as the AUTHOR and FINISHER of our faith.'

A REFUTATION
OF THE
Manicheo **P**arkerite **H**eresy.

SECTION I.

THE IMPERFECTION OF ALL CREATED THINGS THE
SOURCE OF EVIL.

Did not a great contrariety of opinion exist among the Old order of Baptists, in regard to certain religious subjects, which have been heretofore so improperly made moot-points among us, we would not thus address you. We would be very far from proposing such things for your consideration and discussion, did they not already prevail among you, as topics of painful controversy, producing distressing and divorcing results. Our aim is rather an endeavor to show, in the spirit of meekness, love and forbearance, that some of our much esteemed brethren do not interpret certain portions of Scripture aright—that their expositions lead themselves and their hearers into the Par-

kerite heresy,* and to rescue such texts as have, by perversions, been forced into the support of that heresy, from such service.

Our design is not to attack Parkerism in a regular way, but to try, by a fair and unsophisticated showing, to prove that such passages of Scripture give no support to *its new and changing forms*, which, if done in "a right spirit," will we hope constrain such brethren to reconsider their present views. Our charity towards all such is sufficient for the hope, that they would renounce their Parkerite notions, could we show them that they are incompatible with the word of God, and especially with those texts which they have gleaned from the Bible, and pressed into a seeming support of such things.

We again affirm, that we would not, by presenting such subjects of controversy, excite the minds of our brethren, did we not know that great excitement at this time prevails on account of them—which has already given rise to serious hurts and difficulties—in which character we now take them up. This will account for the seeming want of method in this address, as our course will be to discuss such things as are producing distress and divorcement among us; for it is both well known and painfully felt by the Baptists of this Association, and the Old Order generally, that many hurtful and untenable notions, unsustained by the word of God, with nothing for their support, but mere Parkerite perversions, have been, for a long time, gaining strength and consideration among us, against which we now protest plainly, yet charitably.

We are not without the hope that if we will rightly con-

*The Manichaen heresy as modified and propagated by Elder Daniel Parker, of Old Baptist notoriety; and yet it is due to his memory to state, that he was orthodox, for the most part, on other subjects: and could he have foreseen the sad effects of his crude notions, even up to this time, among the Baptists, it is very probable he would never have published them.

sider the subjects of difficulty among us, by referring them to the word of God, and looking at them in the light which it affords, we may yet come to some general understanding about them, whereof union and fellowship may be predicated.

Even with the facts before us, as just stated, did we believe that anything which we shall say, would admit of heretical perversions, or could be used for the strengthening of any religious error, we would at once desist, and forego all its prospective advantages. Its subjects have been well weighed, and all their tendencies carefully traced out, and we cannot see that they lead to a single heretical dogma of this or any other time. Let us see: for instance, all that we shall write on the origin of evil, will go to show the great truism of ONE GOD, THE GREAT FIRST CAUSE of all things. Then will follow the truth of the fall of *all* the human family in Adam; sin, a consequence of disobedience; a Scriptural account of the union between Christ and His people; the relation of Satan to the wicked; and the resurrection of our bodies. None of these things lead to heresies of any kind—it is only the denial of them which does—and it is a matter of surprise that any of the Old Order of Baptists should have ever entertained any notions in opposition to such evangelical truths.

As we have to shape our address according to the subjects of controversy among us, we will proceed according to the following order: to show,

1. That the imperfection of all created things is the source or origin of evil, and not an eternal principle of evil, or an eternal Devil.

2. Prove that all the human family, elect and non-elect, fell in Adam, in opposition to the Parkerite notion, that only the elect, or Church, fell in him! and give an exposi-

tion of the two texts of Scripture which they quote in confirmation of that error.

3. Set forth the Scriptural account of the different kinds of Union between Christ and His people, contradistinct to the Parkerite view of the subject.

4 Offer an exposition of the revealed doctrine of the change and resurrection of our natural or mortal bodies, in opposition to the fallacy of the non-resurrectionists.

5. Conclusion.

We will now consider our first proposition—that the imperfection of all created things is the source or origin of evil, and not an eternal principle of evil, or an eternal Devil!

As we approach the great labyrinth of evil, the deep, dark problem of its origin, we feel conscious that our lights are dim, and that our clue must necessarily pass through many mystic windings; yet we feel confident that we shall be able to pass safely with our reader through many of its resolvable intricacies, and, as we proceed, show that all the windings and doublings of the Parkerite Pagan Philosophy lead to a Minotaur of heresy, more to be dreaded than the Cretan monster of old—likewise indicate the true source of evil, and in the light of analogy, show the origin of Satan himself—then in that stronger and clear light, which reveals Mercy's only guaranty against such things, find an easy and safe outlet from all these labyrinthian mazes.

We will at once put forth our lights and proceed. Here they are: "I am the Lord, and there is none else; there is no God beside me. I form the light and create darkness; I make peace and create evil. I, the Lord, do all these things." Is. xv, 5, 7. "His angels He charged with folly. Yea, the heavens are not clean in his sight. Yea, the stars are not pure in his sight." JOB iv, 18; xv, 5.

It is impossible to conceive of evil antecedents to creation, when God, and God only, existed, without setting up from everlasting, a self-existent, intelligent antagonistic spirit; which cannot be done without a gross and palpable violation of plainly revealed truth. As infinite good would just as necessarily exclude the existence of evil, as infinite light would the existence of darkness, until some *other form* of good or light was created—*finite*, for instance. And as creation involved *necessarily* a *finite* state of things, we shall find in this *finite state* of things the true and undeniable source of evil. Finite good must be created before evil can come into existence, just as finite light must be created before darkness can exist—finite wisdom before ignorance, and finite power before weakness, etc.

Man was created *good*—pronounced *very good* by his Creator, but *the good* there spoken of was *finite*—*was imperfect*, and, therefore, contained in itself a liability to pervert itself. Thus we may expect to find a source of evil in man himself, before his fall, before Eve was tempted by Satan, or Adam by Eve. Let the reader be not alarmed; we have abundant proof just at hand, or be assured we would not put forth such a proposition.

In connection with the finite state of things, which creation involved, we see angelic folly, impurity of the heavens, and human liabilities to evil.

The following considerations will show a source of evil, while man was in a state of innocence: It must be admitted, as an incontrovertible fact, a great truism, which developed itself in the Garden of Eden, that, in *the state* of our first parents, as created, there was a *liability to deception, to temptation, disobedience, sin and death*, which, although a source of evil in itself, was, we admit, latent, a mere state or condition, and was not acted on by the Lord in the production of open or manifest evil, but was rather guarded by

Him as a quarter from whence evil might emanate, by presenting to our first parents the dreadful consequences of yielding to temptation. GEN. iii, 17. This liability to deception, to temptation, and disobedience, was acted on by Satan, and the latent evil made manifest by him.

We are aware that it may be said that, if Satan had not tempted Eve, she would not have disobeyed the Lord; yet we must affirm, notwithstanding, that her disobedience emanated from a liability to deception and temptation, as well as from the guile of Satan, and not from him as the exclusive fountain of evil. For, had there been no liability on the part of our first parents to temptation, he could not have prevailed in tempting Eve, nor Eve Adam. This liability to deception, temptation and disobedience must exist in *the state* of all finite creatures, a source of evil which God and Christ are said to be exempt from. Here we see the force of the truth that "God cannot be tempted with evil, neither tempteth He any man." Here, then, are all the sources of evil at once excluded, *that of tempting, and that of a capability of being tempted*. Neither could Christ be tempted; in His state there was no liability to deception, temptation and disobedience, and, therefore, Satan could open no fountain of evil there. MAT. iv, 1. We have plainly shown a source of evil in the state of our first parents contradistinct from Satan as the only origin of it; for he only opened a fountain of evil, which was guarded, as we have just shown. He certainly did not produce in our first parents a liability to deception, temptation and disobedience, but found it there and acted on it; and although it was latent, yet its latency did not prevent it from being a source of evil.

The state of our First Parents was amenable under the influence of an Evil Power, to temptation, disobedience, sin and death. Liabilities to such things surely constitute, in

themselves, a source of evil. To tempt, as Satan did, was an evil act, and a capability of being tempted, on the part of Adam and Eve, was an innate or inherent evil in their human state.

As the Parkerite does not deduce the least proof from the Word of God, in confirmation of his untenable notion of the existence of an eternal evil spirit, we cannot meet him on scripture ground, in the discussion of that point, but will reason the case a little with him, and a few words must suffice.

One of two propositions must be admitted—either that this imaginary eternal evil spirit was from everlasting, now is, and ever will be, under the complete control and dominion of God; or that he is as independent of God in his acts as he is in his existence. The first would involve an unreasonable paradox; that of an eternal evil spirit acting through eternal and infinite goodness! and the second would include the Pagan absurdities of Polytheism.

Thus we see the absurdity of the notion of an eternal evil spirit acting or prevailing through infinite and eternal goodness, and that the perfection of the godhead must necessarily exclude it; and we will now show just as plainly that the *imperfection* of created finite beings necessarily involves evil. Infinite and perfect good can never pervert itself; therefore it is free from the evil of a liability to pervert itself through any degree of imperfection. Through the imperfection of power comes the evil of weakness; through the imperfection of wisdom the evil of ignorance; and why not see, and admit, that through the imperfection of created good comes evil? Through the imperfection of moral power the evil of disobedience ensues; reason is a consequence of the imperfection of the human intellect, and its conclusions are often foreign to truth. Through the imperfection of created things we have become familiar

with opposites—as when we think of wisdom we also think of folly, of power and weakness, of good and evil, of righteousness and sin, life and death, time and eternity, etc. But observe, none of these things are applicable to God; they can only be referred to created beings, *finite, inferior and imperfect*, when compared to God. His infinite and perfect wisdom admits of no ignorance. Wisdom must be created in some other *form* before ignorance can exist. Infinite power excludes weakness; then power must be created in some other *form* before weakness can obtain. Infinite perfection will not admit of imperfection; then something imperfect must be created before imperfection can ensue. Infinite good, as we have seen, excludes evil; then finite good must be created before evil can ensue imperfect light, must be created before darkness can exist, as infinite light would not allow it. In this way God is said, in the text, to have created evil and darkness, and in the creation of finite lights, whether those of the human mind or of the universe, He created darkness.

SECTION II.

THE ARGUMENT CONTINUED.

Anterior to creation, there could not have been evil of any kind, but it was engendered by the imperfection of created things—by their state, and not by a previously existing principle of evil, for we have seen that this could not have originated from the attributes of God, neither have existed of itself as a prevailing power against

God. Its primordium, rise, or commencement, must have been in the imperfection of the creature, in his state: the more he is unlike God, the greater will be the tendency to evil and the more like Him, the less. Hence, then, our views of God and His creation excludes Pantheism, for God is plainly seen in all of His own glorious perfections, contradistinct from His works; and, if it be asked why all His works are not as perfect as Himself? we answer, this could not have been the case without confounding them with Himself, and then Spinoza the Pantheist would have written to some purpose. God would, according to that rule of creation, have given His own perfection to all things, which it is even absurd to suppose; for how could the perfection of unoriginated existence, for instance, have been given to created things? Impossible! God is THE GREAT FIRST CAUSE of all things, and all other things were created; and could they have partaken of that perfection which would have forever excluded evil, the Godhead could not have been seen apart from such a creation—God would have been ONE with it, and confounded with it, also, in that case; for, if all beings were like Him, there would not only be an exclusion of all evil, but all beings would at the same time be in possession of the same ONE WISDOM, ONE POWER, ONE PURPOSE, ONE PERFECTION, ONE ESSENCE, ONE MIND, ONE HOLINESS, ONE WILL, ONE GLORY, wherein God would be Onè with His creatures, and not One in Father, Son and Holy Ghost alone, as he has revealed himself. These divine perfections cannot be multiplied, and are, therefore, incommunicable; for the idea of two infinite Essences, two infinite Powers, etc., is incompatible even with common sense. Then we are not to look for divine perfection only as we see it in Three divine and unoriginated persons, equal in all things, and therefore, only One God, a Tripersonality, but a Triunity in *one* unde-

rived infinite existence, in *one* infinite impassable perfection, in *one* boundless wisdom, in *one* illimitable power, in *one* will, in *one* holiness, in *one* inscrutable Providence. So that, in the light of reason, we can perceive that there may be Tripersonality, but Unity, in the Godhead; and, there may be a plurality of persons, but there can be but one Godhead—only One God. 1 JOHN V, 7.

We will reason a little further on this subject according to an idea which I have read somewhere. Suppose there were three human or angelic beings—though the figure is necessarily imperfect—who had precisely, in all respects, the same mind, the same judgment and intellectual power; there would be but one mind, one judgment, one intellectual power, one will, and one course, in relation to all things. Thus a tripersonality is resolvable into a unity of mind, of judgment, mental power, will and action, by virtue of being precisely alike; and why may not a tripersonality in the Godhead resolve themselves into unity by being also precisely alike, equal and impassable? differing not in Godhead, but only in personality, as the Son in the humanity says: “My Father is greater than I,” the Father says all manner of sin against himself is pardonable, but not against the Holy Spirit. Here we see a difference in personality plainly indicated, which should be regarded, yet strictly in connection with the foregoing principles in regard to the Godhead.

Having treated of the doctrine of a tripersonality in divine unity in the GODHEAD, or ONE GOD, I will now offer a few remarks on the subject in its sublime relations to the Christian religion. “For there are three that bear record in Heaven, THE FATHER, THE WORD AND THE HOLY GHOST; and these THREE are ONE.” The doctrine of the Trinity constitutes an essential article of the Christian’s creed: its vital importance appears in the fact that no worship with-

out an acknowledgment of it, is accepted of God. The failure to worship God acceptably, according to any other belief, may be seen in the worship of the Mohammedans, who believe in the unity of God, but reject a trinity of persons. Decidedly in point is the consideration, that out of thousands and thousands of worshippers in this creed, bowed in professed reverence before God, and praying in Islamitic zeal, not one obtains acceptance with God! If the Arian ask why not? the answer is, because they worship without a sanctification of the Holy Spirit, and without faith in the Son, and consequently, do not have access unto the Father.

Having also shown the divine harmony of Three persons in all the perfections and attributes of the One God, I will now refer to their perfect agreement in all the profound acts of salvation by Christ. The Father, the Son, and the Holy Spirit are one in divine foreknowledge of the elect; one in the eternal purpose to save by grace; one in election; one in redemption; and there is but one will in the gift of all the blessings thereof. Without this divine agreement in all these respects, our doctrine of the Trinity would involve three Gods in disagreement instead of three persons in divine harmony in one God.

Hence the error of supposing that the Son died for any more than the Father gave Him; that the Spirit wills the salvation of any but those who were chosen unto salvation from the beginning, through a sanctification of the spirit; or that the Father pardons any beside those for whom the Son died; or that he will fail, in any instance, to pardon any one for whose sins the Son atoned. Thus we discover there must be a divine *personal* agreement in the atonement as well as in all other spiritual blessings given to believers in Him, in order that the divine and eternal oneness may subsist! A *general* atonement and *special* application, as

it is termed, makes an issue between the Holy Spirit and the Son!

A general atonement by the Son, and a special justification only by the Father, also involves disagreement; and violates the one divine purpose and the one divine will in the great affair of redemption! This cannot be; a divine harmony does assuredly exist between the three persons of the Trinity, as may be seen again in the work of regeneration. Those who were chosen by the Father in the Son, before the world began, are those for whom He gave His life, and are those who experience a sanctification of the Spirit unto a belief of the truth, even unto the faith which is a fruit of the Holy Spirit.

There are no discrepancies here, such as imply different purposes, different wills or desires, on the part of the three Persons in the Godhead; for the unity of God must be maintained in our doctrine as well as a tripersonality, which can only be done agreeably to predestinarian tenets, as they have been termed. No one can maintain their divine unity consistently with the Arminian creed. The scriptures, according to the following references, prove most conclusively what has been said about the divine harmony of the three Persons in the Godhead, in all things which pertains to a man's salvation and his regeneration. EPH. i, 3, 4; JOHN x, 11; THESS. ii, 13.

But to return more directly to the subject.

Creatures from all that has been set forth, must, in all respects, be inferior to God, and in that inferiority we perceive the great fountain of evil; for, before the act of creation, there was no angelic *folly*, no *impurity* of the stars, no *uncleanness* of the heavens, no angelic or human liabilities to temptation, deception, disobedience, pride, sin and death, as we see was the case after creation. JOB iv, 18; xv, 15; xxv, 5.

The objectors may contend, according to our view of the subject, that the saints in heaven will not be exempt from this source of evil, as their state will be inferior to the perfection of God. This would be true, were we to consider *them in themselves*, as being there under a law and not under grace. They will then be under the power and control of the Spirit of Christ, which will exclude all liabilities to evil. For grace does not pervert itself, neither can it be perverted. They will there have a perfection in Christ, which will remove the fountain of evil connected with their creatureship in Adam—Christ will be made to them wisdom, and righteousness, and sanctification, and redemption; and for further confirmation, Christ says, “I am in my FATHER, and ye (the saints) in ME, and I in you.” Here we see that the tendency to evil we have been speaking of, is forever excluded and shut out by the perfection of Christ and his equality with the Father. The peculiar safety and exemption of the saints from all evil, in heaven, as secured by Christ, in contradistinction to the danger and perversion to which all other beings are exposed appear very plainly from the foregoing considerations.

Again: It may be said that, according to our doctrine, God must be the author of evil. Let us see: God created finite good, and it perverted itself, not according to the commandment of the Lord, but contrary to it. But, continues the objector, He created good *finite*—very true, for no other kind could have been created; for, as we have just seen, creation involved a finite or imperfect state of things, which, as a *secondary cause*, produced evil. Evil, then, emanated from *the state* of created things, and not from God, nor from an eternal spirit of evil. God, we admit, was the author and creator of finite good, which good perverted itself, through its innate or inherent liabilities to evil; and we must also admit that creation not only *necessarily* in-

volved a finite state of things, but likewise a source of evil in that state.

“ It is a deep, dark thought, and needeth to be dilligently studied,
 But perchance evil was essential that God should be seen of His creatures ;
 For where perfection is not, there lacketh possible good,
 And the absence of better that might be, taketh from the praise of it is well,
 And creatures must be finite, and finite cannot be perfect :
 Therefore, though in small degree, CREATION involveth evil—
 He chargeth His angels with folly, and the heavens are not clean in His sight,
 For every existence in the universe hath either imperfection or Godhead ;
 And the light that blazeth but in ONE must be softened with shadow for the many.
 There is, then, good in evil, or none could have known his Maker,
 No spiritual intellect or essence could have gazed on his high perfections,
 No angels’ harps could have tuned the wonders of His wisdom,
 No ransomed souls have praised the glories of His mercy,
 No howling fiends have shown the terrors of His justice,
 But God would have dwelt alone in the fearful solitude of holiness.”*

The idea or notion that Adam and Eve were the only rational and accountable creatures whom the Lord brought into existence, throughout the whole created universe, is a gross violation of revealed truth and human reason ; also of the lights of astronomy and analogy ; and though we might deduce much confirmation of our views from these other sources, yet we shall confine ourselves strictly to scripture testimony.

“ In the beginning God created the heavens and the earth.”
 “ Thus the heavens and the earth were created and all the host of them.”

For by Him were all things created that are in heaven, and that are in earth. GEN. i, 1 ; ii, 1 : COL. i, 16.

As the Parkerite denies the creation of angels, we will have to premise a little. The heavens, we see, were created, and all the host of them. By the word of the Lord were the heavens made, and all the host of them, by the breath

* We have made this quotation, from TUPPER’S “ PROVERBIAL PHILOSOPHY,” not as the source of our views, but in corroboration of them not only as set forth here, but as published before Tupper wrote his book, in a treatise on the Origin of Evil in the *Signs of the Times*, of October, 1842.

of His mouth. PSALMS xxx, 3; 6. And what do we understand from the words "and all the host of them?" Do these words embrace the heavenly host of angels, or the sun, moon and planets of our solar system and those of other systems *ad infinitum*? Be this as it may, we have besides this a surer word of prophecy in relation to the creation of "angels, who kept not their first estate, but left their own habitation," and are "reserved in everlasting chains under darkness unto the judgment of the great day." JUDE, 6. Again: "God spared not the angels that sinned, but cast them down to hell, and delivered them unto chains of darkness to be reserved unto judgment." 2 PETER, ii, 4. Christ says, JOHN viii, 44: Satan was a murderer from the beginning, and abode not in truth; by which it seems he was once in an abode of truth, and, from the time he became Satan, from the very beginning of that state, he was a murderer. We also read of elect angels. 1 TIM. v, 21. From all of which we learn that angels were created somewhere in the heavens, but we know not whether in the first or second heaven; not in the third, we presume. 2 COR. xii, 2. They, however, had a *habitation*, somewhere in the created heavens. Further we read in the word of God that those who kept not their first estate and left their own habitation, were cast down out of it, after they had sinned, to hell; "though, for certain reasons, and at certain times, they are" suffered to come forth, and rove, about in this earth, and in the air.

Moreover: May we not recognise Satan at their head as one who abode not in his first estate, in the truth, as Christ stated; for we have no idea that Satan was created in his present state, but was created an upright, intelligent spirit, in the light of truth of some kind, in which state he, however, abode not. JOHN viii, 44. Being lifted up with pride, he sinned, and was *cast down* and cursed with a change of

state. After he sinned, we may safely infer that he involved other angels in the same sin, curse and change of state; for he is said to be a murderer from the beginning of this state, when he ceased to abide in the truth. His involving other angels, and soon afterwards Adam and Eve, in disobedience, sin and death, show his murderous course very plainly.

According to what has been stated, we may expect to meet with Satan and his *legions* here; and the words of Christ to His disciples are in full agreement with this view of the subject, when He directed them to cast out *devils*, and not *the devil*, as is also the reply of the devils on a certain occasion that their name was legion, for they were *many*.

Besides, there are different kinds of devils, as we learn from the words of Christ. "Howbeit this kind goeth out by prayer and fasting?" thereby plainly indicating different *kinds* of devils.

But, after all, we must forestall the Parkerite here, as he will say that all we have quoted from the word of God, in relation to angels, has reference to Adam and Eve, and their posterity. But this he cannot do, with any kind of consistency, according to another tenet of his—that souls cannot be lost—cannot go to hell. As he is bound to admit that they had souls—Adam, at least, according to his own notion—these scriptures, of course, will not apply to them, as the angels who sinned and were cast down to hell; nor to the elect, as they likewise have souls. And, as he says, that the non-elect never fell in Adam, but have kept their first estate, these scriptures do not embrace them either, as the angels who fell kept not their first estate.

The fallen angels are in close union and agreement with fallen sinners. And we have reason to believe that the "elect angels" are in union and agreement with all regenerated

persons—ministering spirits unto the heirs of salvation, and that they will abide together in ultimate glory and bliss, while the fallen angels, the “angels who sinned,” will abide with the wicked finally in the bottomless pit!

We will offer a few additional suggestions on the origin of Satan, as Satan, or as a Devil, and bring this subject to a close.

We have just seen that creation *necessarily* involved *finite creatureship*, which contained in itself an innate source of evil; but, in order to indicate the origin of Satan as Satan, it will be proper to set forth the fact that this finite condition of all creatures, whether of human beings or angels, involved the necessity of a law being given by the Creator to the creature, in a state, which admitted of a violation of such a law, or rule of conduct. Moreover: that the violation of such a law, or commandment, as in the instance of human beings, was attended with dreadful consequences; those just in point were a sad *change of state*, and an expulsion from an earthly paradise. The scriptures assure us that “sin is the transgression of the law,” also that the angels sinned; and, as “sin is the transgression of the law;” they must have transgressed a law which was given to them when they were created. Further: may we not expect that similar consequences ensued in their case as in that of Adam and Eve—a *change of state, and an ejection from their habitation*. Adam and Eve, after they had sinned, were “*driven out*” of the Garden of Eden, and went forth fallen sinners. “The angels who sinned were *cast down* to hell, and delivered into chains of darkness; who like Adam and Eve, KEPT NOT THEIR FIRST ESTATE, but were changed into devils. They, however, according to an unresolvable Providence, which however, must, all the while be predicated of infinite wisdom, goodness and power, are permitted by the lengthening of their prison chains, to

come into this world ; and Satan was suffered to enter the Garden of Eden, and to tempt and seduce our First Parents ; Satan as the chief devils, then became the Prince of the power of the air, and the Chief Ruler of the powers of darkness, and often took up his abode with other spirits in the hearts of sinful men, as in a palace, where he was, and is yet kindly entertained with his associate spirits, until ejected from thence by the Lord.

It appears, from revelation, that the Lord has two modes of government for his creatures: one by giving them a plain law, or commandment, for the exercise of their moral powers, obedience and free agency, which bye-the-bye, has, in all instances we know of ended disastrously—ruinously downward *ad infinitum*? The other mode has been to work in them both to will and to do, of his own pleasure, that which he had commanded. This has been the only safe way for the creature, and, in its different ways, constitutes the sum and substance of Divine Grace.

SECTION III.

THE ARGUMENT CONTINUED.

In this way, we presume, the elect angels were confirmed in a holy and happy state, by the Lord working in them “both to will and to do” his commandments, and thus keeping them, by his divine power, from sinning; wherein we see the grace of internal guidance and safe keeping, but not the grace of redemption, as they never sinned, through

which grace, however, they become united and associated with saints here on earth, and will hereafter be associated and united with them in the saints' third heaven, or heaven of heavens; while, on the contrary, the angels who sinned and kept not their first estate had, by sin and a change of state, become fit associates for wicked persons here, and hereafter.

We would just remark that, when the term angel in the word of God does not seem to agree with the exposition here given, it is used *figuratively*, as is the case in many instances.

We think we have, in some respects, indicated the origin of the Satanic state satisfactorily; but we freely confess that there are many unresolvable problems connected with it which we shall not presumptuously attempt to explain: our design is rather to direct the candid enquirer in a way which will not lead to hurtful heresies, than to remove all its difficulties. Let us, however, present one more view of it.

We have proved that man's state at first admitted of disobedience, and his present fallen state is a sad consequence of his disobedience. May we not then infer, in the light of analogy, that the origin of the Satanic state is the same, or analogous to that man. But we will look at it under a clearer and surer light. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 1 TIM. iii, 6. Satan was lifted up with pride, and was therefore condemned, and became Satan, devil, etc. Man disobeyed, and was condemned, and became a sinner, etc. However exalted the state of Satan may have been before he fell, there was in it a liability to pride; and if it be asked how this liability to pride was brought into sinful action, we answer, one of the very elements of his state or nature, inferiority to God might originate it, in violation of a precept

to the contrary. For God, and God alone, can glory in his state without pride. There is no lifting up with Him; but Satan through the imperfection of his state, could originate pride, and fall under condemnation on account of it, and as a curse, suffer a change of state, as did man. Man fell very soon after his creation, and may we not also infer that Satan did likewise?

We will analogize a little further here: Man fell through disobedience, and the whole course of fallen man is one of disobedience; Satan fell through pride, "being lifted up with pride," and his conduct since confirms it. Let us see, 2 THESS. ii, 9. Anti-Christ, the very personification of Satan, is thus described in connection with the "being lifted up with pride," as one "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple, showing himself that he is God." Thus we see that man was capable of disobeying before he fell, and that he has been cursed with a far greater tendency to sin, and even now tries to assume his former state by making a religious show; so with regard to Satan; we have just seen that he had in his state an element which originated pride, and that he was condemned for "being lifted up with pride," and that his liability or tendency to pride has as *a curse*, become also greater, and is now capable of engendering pride to the extent we have just seen in 2 THESS. ii, 9, and yet tries to appear as he once was, an upright angel, by deception, and transformation. Our analogism might be carried still further, but we must desist, and proceed to the consideration of other things.

We have been thus particular, in order to show the different sources of evil, as they exist in the finite state of all created things, as many of our good brethren have turned Parkerites, because they could not trace evil to any other

source than Satan, and then, that they might disconnect the source of evil from God, and His works, have created in their fancy an eternal evil spirit or devil, without a single solitary text of scripture to sustain such a notion.

Second Proposition: To prove that all the human family, elect and non-elect, fell in Adam, in opposition to the Parkerite notion that only the elect, or church, fell in him.

We confess we are ashamed of the necessity of defending so obvious a truth—one which is not only set forth in the Holy Scriptures, (ACTS xviii, 20; ROM. v; EPH. ii, 3,) but fixed also in the very nature and being of all, in both soul and body. Yet, strange to relate, many of our preachers are often heard to say, in our pulpits, to the great hurt and annoyance of many, that *all* who fell in Adam will be saved in Christ—indicating, thereby, darkly and vaguely, their Parkerite doctrine, leaving their hearers to form whatever conjectures they may of their meaning. The suppressed meaning of this saying, as shown at other times, is, that the non-elect did not fall in Adam, and therefore, all who fell in him will be saved in Christ. Their course, all the while, is rather to insinuate their views, under cover of such expressions or sayings, than to give a full, candid exposition of them; for whenever the latter is done, however seldom or well-timed it may be, it generally produces so many hurts, so much strife and contention, that they generally prefer the former course.

In opposing so absurd a notion—that the non-elect did not fall in Adam—we feel as though trying to prove that six and six do not make ten, and that five and five do. But, after all, they say, it is owing to our want of scriptural insight which prevents us from looking into this great deep as they do! One might, it is true, see, *in his own perverted judgment*, how six and six make

ten, and yet complain most bitterly that others could not see it for the want of a similar obliquity of mind.

We will now quote one of the texts which, by palpable perversion, has been pressed into the service of Parkerism: "Unto the woman He said, I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children." Some of the best scholars agree in the opinion, that nothing more is meant by the Hebrew words from which this has been translated than that the woman, as one of the evils she had just incurred, should suffer greatly in child-bearing, which has been verified throughout the whole world. While Eve was to suffer in child-bearing, we read that the Lord "said unto Adam, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." But for sin, through disobedience, Eve would have been exempt from pain in child-bearing, and Adam from sorrow in tilling the earth.

We will, however, take the words of the English translation as we find them, and we confess we cannot see the vague, mysterious meaning in them which the followers of Parker do. And although it is a little difficult to make out a full exposition of their notions in regard to this text, yet we will show, very plainly, the absurdities which they lead to. In the first place, they attach great importance to the word *multiply*, and suppose that the non-elect are all embraced in that word, and profess to see them brought to view in that mystic word, distinct in nature and birth from the elect, which Adam alone represented before the fall; that there were just enough souls infused into Adam for the elect, and none for the beings which were to be multiplied. These, as they come into the world, bring with them a seed from the devil, with which he was eternally united, and which exists in them instead of souls—so they have derived nothing from Adam and Eve but a body—the rest

from the devil, and therefore called children of the devil. Although it is both very difficult to set forth their notions, and to understand them even when they preach or write them, yet we think as far as we have gone, we have not misrepresented them on this subject, *the multiplying* of the human species.

Surely the Lord knew, precisely, how many elect and non-elect would be born into the world; and we find that there was a *prospective* arrangement of all things in the Divine Mind, with regard to both, before the world began; and, if so, how could the multiplying of Abraham be deemed so great a blessing, as he was multiplied into many of the non-elect, as well as elect, as in the instances of Korath, Datham, Abiram and Ishmael, these were as fully a multiplication of Abraham as were Levi and others of the elect. And before man fell "God blessed them, and said to them, Be fruitful and multiply and replenish the earth, and subdue it."

Who can suppose that the multiplying of the human family deprived any of souls, when it is even set forth that the Lord's commandment to our first parents, before they sinned and incurred death, was to multiply and replenish the earth? And we know that Abraham was *multiplied* into many of the elect and non-elect. If the multiplying of the woman's conception be considered as a curse, the source of the non-elect and their destitution of souls, apart from the pain and sorrow of child-bearing, how can the multiplying of Hagar's seed, or the multiplication of Abraham himself, be considered so great a blessing, especially as they must have been multiplied into many of the *non-elect*? Likewise, look at Jacob's blessing conferred by his father, Isaac. GEN. xxiii, 3.

It is to the fall of man, and not to the multiplying of the woman's conception, that we must look as the source

of the *state* of the non-elect here and hereafter; an innate state derived from the perverted, primordiate stock nowise different in derivation from that of the elect, who are, "by nature, the children of wrath, even as others." But, to evade the force of this scripture, they will not admit that the word "nature" there embraces the whole man, soul and body; they regard the soul as something uncreated, an infusion from God, or portion of his essence, something which they say "is as old as God!" Then the elect and non-elect may be alike in their bodies, according to their notions, but not in their souls; hence the elect in their natural bodies, may be the children of wrath even as others. We ask how can they be called children, implying persons, who cannot exist as such without an union of soul and body, and therefore both must have been included by the apostle, when he said they were by nature, according to their natural state, in soul and body, the children of wrath, just as the non-elect were in soul and body. The general course of Parkerism is, to exclude soul from the non-elect, and to establish an innate difference between the elect and non-elect in that respect; but to admit that they do not differ in natural things, which does not include human souls, which they say are old as God, and constitute the church which always existed with God; and if so, must have been a portion of Himself; and yet, these very souls became in time "*dead in trespasses and sins,*" and that love and live in sin, and in rebellion to God, while in that state, and if not changed go down to hell! and yet a part or portion of God Himself! The soul that always existed with God—that was infused as a portion of Himself into Adam. No, says the Parkerite, the soul cannot go to hell: very true, indeed, if it be as he says; and well may he withhold such souls from the non-elect, for such could never be lost. Thus, the Parkerite having given the elect souls of too high an order

to go to hell, has to seize upon another dilemma, that of giving to the non-elect something in lieu of human souls, which is a seed, or spirit from Satan, with which he was eternally united, and that the multiplying of the woman's conception, was to bring forth bodies for the inhabitation of this Satanic seed, which dwells in them, as do human souls in the elect; and that when the non-elect die, the human body goes down to the earth, there to remain, and the seed of Satan, I suppose, to hell—so of Adam's family, no part nor portion thereof will ever go there! We see here the reason why the Parkerite, for consistency, denies the resurrection of the body.

SECTION IV.

THE PARABLE OF THE WHEAT AND TEARS EXPLAINED.

If human souls be of the high origin that the Parkerites suppose, and the Satanic seed of the low wicked source they contend for, we might very reasonably suppose that we could recognize the elect from the non-elect in their course here, and that the Satanic power would be much greater over the latter, than the former, who had souls of so high an origin; but neither the Scriptures nor observation make any difference. But it is time for us to quote the text which they bring forward in confirmation of these views: "I will put enmity between thee and the woman,

and between thy seed and her seed ; it shall bruise thy head and thou shall bruise his heel. GEN. iii, 15. The plain meaning of the text, both with respect to its literal and spiritual import, was afterwards fully verified. There is a *natural* enmity between the human race and serpents—so much so that it is natural for us to hate them. And there is also an enmity between the children of God and the children of the devil, as in the instance between Cain and Abel, Isaac and Esau, etc. But before we proceed further, it will be well enough to consider in what sense Cain and Esau were the children of the devil ; and we shall find it to be only in a *figurative sense*: no writings abound more with figures, types, parables and the like, than do the Holy Scriptures. Here follows highly figurative language again in the exposition of the parable of the Tares, by Christ Himself. “The field is the world, the good seed are the children of the Kingdom ; but the tares are the children of the wicked one.” The seed of the sower was good, and it is therefore asked from whence came the tares ? The reply is, that an enemy sowed them. The devil, through his ministers and false teachers, sowed the bad seed, termed in the parable, tares ; which Paul calls “another gospel,” and what we may now term the various modifications of Judaism, Romanism and Arminianism, etc. All fleshly converts to these false systems, may be called the children of the devil, in a *figurative* sense : while spiritual converts to the *good seed* sown by the Son of Man, through his ministers, *in demonstration of the spirit and of power*, are the children of the Kingdom. These have to live together in the same church here on earth, and in the same world during their natural existence, and the parable may have two meanings accordingly : First, that the *tares* and the *wheat* are so blended together, both in the Church militant and in the world at large, that it would be impossible to separate them

in this life, in either respect, without rooting up the wheat.* In the church it is often impossible to distinguish between the tares and the wheat, and sometimes when we think we can, we are afraid to remove such, lest we thereby hurt or drive away others, in whom we have confidence. We are therefore cautioned not to be over nice about the like. It is probable, that we have not as a denomination, profited, as we should have done, by the instruction given here. We have ever been too forward to put away, reject and keep at too great a distance those who oppose our doctrine, instead of instructing them in the meekness and in love, as we have been commanded to do; yet, after all, we are not to compromise or dissemble with such characters, but to contend for the truth of the Gospel, let the consequences be what they may. Again: this parable was well calculated to rebuke the spirit which the apostles entertained when they asked the Lord to command fire to come down from heaven and consume their opposers. As the wheat and the tares grow together in the world, united by natural ties and interests, in such a way as would render it impossible for them to be separated here, Christians are directed in the parable to bear with them. As the apostles asked the Lord to consume such, what might not succeeding believers do in regard to them? they, like the apostles, might have thought it right for such to be rooted up out of the world, the field in which they have been sowed. But this would have been in violation of the Christian spirit and commandments of the Lord. Besides, many of the elect have parents, brothers, sisters, friends and benefactors among such, constituting earthly ties which cannot be broken without marring the happiness, peace and well-being of Christians here.

*The field is the world. The Kingdom of God is in the world, and the tares and wheat are sown in the Kingdom. Hence, when the harvest is come, the angels will be sent forth, and the offending tares will be gathered out of the Kingdom, MAT. 13. Ed.

Moreover, the order of Providence, in bringing the elect into the world, would be perverted by rooting up the tares out of the field, the world, even if such a thing were practicable.

We have been thus particular, in giving an exposition of this parable, in order to lead off the mind of the reader, if he be a Parkerite, from the absurd notion that the tares mean children of the devil, in a literal sense, with a connate Satanic seed implanted in them, derived in some way or another—for they have never told how—from the devil himself, and that they take the place of human souls, of which they are entirely destitute. Then, according to their creed, some of us have souls, and others none. Human beings destitute of human souls! What a distinction in nature! How absurd—how ridiculous! What an anomaly—a human being without a soul! Paul says the Gospel was preached throughout the whole world. Rom. x, 18. The commission was to preach the Gospel in all the world. Then the world is the field, wherein the seed is sown. We find the parable of the sower just in point here: The seed mentioned in this parable is the word of God, the *preached* word, which only brings forth fruit *in good ground, in an honest heart*. The devil has great power over it, according to the parable when sown by the way-side, on stony ground, and among thorns, and can through a perversion of it, and the corruption of the human heart, bring forth anti-Christ; whose coming forth is said to be according to his working: 2 THESS. ii, 9; can in a figurative sense, become in this way, the father of all false worshippers: the originator of the doctrine of devils, of Pharisaism, Pagan Idolatry, Judaism, Arminianism, and thus go forth “with all power and signs, and lying wonders,” and with all “deceivableness of unrighteousness in them that perish;” besides all this, he can, if necessary, transform himself into an angel of

light. Well then may his dupes be called in a figurative sense, the children of the devil—the tares sown, the seed of the serpent; hence, likewise, the saying of Christ, “ye are of your father the devil, and the lust of your father ye will do.” Thus might one say to the Roman Catholic, ye are of your father the Pope, and the lusts of your father ye will do. We have just shown, that the seed brought forth no good fruit, only when it fell on good ground, when it was received in an honest and good heart; and we ask, from whence came this honest and good heart? Why this difference among the hearers of the word of God? Is it innate? is it in the hearer himself? Even Paul asks a similar question: “Who maketh thee to differ from another? and what hast thou, that thou not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” 1 COR. iv, 7. See the difference in Paul’s state, when he heard Stephen preach (ACTS 7,) and when visited by Ananias, (ACTS ix.) Does not Christ, speaking to his disciples say (MAT. xiii, 11:) It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” Many other texts of similar import might be quoted, but we forbear. The first display of *enmity* under consideration, took place between Cain and Abel; and we desire to approach it carefully with Scripture lights, that by one plain statement of it, we may do more to bring it plainly in view of all, than we could by any kind of arguments, or reasoning: “Cain was very wroth,” this is the first instance of it; why was he *very wroth*? Because, “The Lord had respect to Able, and to his offering.” Why did the Lord have respect unto Abel’s offering and not unto Cain’s? Let Paul answer: “By faith Abel offered unto God a more excellent sacrifice than Cain.” But from whence came faith? *It is the gift of God*, says Paul. Then it was the Lord who made him *to differ* from Cain,

not in his natural fallen state, by having in his providence, given him a soul, and having withheld one from Cain, but by bestowing on him spiritual blessings, EPH. i, 3; JOHN iv, 23.) and withholding them from Cain. This enmity did not originate from any inborn, innate difference, but took place just as soon as Abel was *born again*. How striking is the exemplification of the truth here, that "He who was born after the flesh, persecuted him that was born after the spirit." This great truth may be shown clearly, in the case of Paul. He aided and abetted in the first Christian Martyrdom; (Acts viii,) and was heart and hand in many subsequent acts of cruel persecution. Observe, there was *no* enmity between Paul and the Jews; but mark, as soon as Paul was "born again," a difference ensues, and Paul was in return cruelly persecuted by them in consequence of their enmity towards him. Further in regard to Paul's case, if he was not personally among those unto whom Christ said, "Ye are of your father the devil," yet he was there in state, character, enmity, opposition, &c., just as fully then as any of them, and might thus have been included among them. The enmity indicated in the text, cannot be found any where among the unregenerate. The soul must be born again, before it can provoke, or call forth this enmity, must be born of the very seed (which is Christ, GAL. iii, 16,) mentioned in the text, and then we find it invariably to put itself forth in some form or another, as the history of the church in all ages shows. The latter clause of the text confirms beyond all dispute, this view of the subject—that the seed, means Christ; "*It shall bruise thy head and thou shalt bruise his heel.*" In giving an exposition of this part of the text we shall have an opportunity of both refuting and showing the tenets of Parkerism—that the words *her seed* signify the children of God, or the elect, and the words *thy seed*, the children of the devil, or

the reprobates! By referring to GEN. iv, 25: xv, 3; xxv, 13; GAL. 16, it will be seen that the word *seed* signifies a single person, as it certainly does in the text under consideration; otherwise, the pronoun *it* would not have been used as a substitute for the word *seed*. Had the word *seed* been used in the plural to signify the children of God, or the elect, according to the Parkerite notion, the word *they* would have been employed as a pronoun substitutively for the noun *seed*, and not the word *it*. The pronoun *it* never stands for persons, males nor females; hence if the words *her seed* mean the children of God, or elect, the pronoun *it*, can have no agreement with any word in the text, expressed or understood, as it is in the singular number and can only as a relative agree with an antecedent expressing one thing.

Although the pronoun *it* belongs to the neuter gender, and is for the most part used impersonally, yet it may notwithstanding relate to the word *seed*, in the singular number, employed as a substitute for Christ, who, and who only, was to bruise the head of the serpent, the devil; for had the word *seed* been employed to express the children of God, or the elect, the pronoun *they* would have been used—*THEY shall bruise thy head*. Besides this interpretation, receives plain and strong confirmation from the concluding words of the text—*and thou shalt bruise his heel*.

The pronominal adjective *his*, in its two-fold character of adjective and pronoun may agree, adjectively with a noun either in the singular or plural, but pronominally only with one in the singular number, then the words *her seed*, do not mean SEEDS AS OF MANY, BUT AS OF ONE, WHICH IS CHRIST. GAL. iii, 16. By the heel of Christ is meant—the bruising of his humanity through Satanic instigation. But alas! how shall we convince the Parkerite of his errors,

while he disregards the right signification of words, the proper construction of language, and its plain meaning! Besides

“He laughs whatever weapon truth may draw,
And deems her sharp artillery mere straw,
Scripture indeed is plain, but God and he,
On scripture ground are sure to disagree.”

Reader, only pause and reflect for a moment, what this seed was to do—to bruise the head of Satan; and who among the fallen sons of Adam, we ask, were able to do this? We answer, fearless of refutation, that the seed of the woman did not signify the elect or the children of God, but Christ himself; and if so, (and who can doubt it?) what shift will the Parkerite make to disengage himself from the meshes he has woven from his strange perversions of this text. If Christ be meant, then there is not only enmity between Christ and Satan, but also between those afterwards born of Christ, and the children of the devil, figuratively so according to a false religion, and until born of Christ, by which we mean the same as when born of God, all are united to Satan in the *same way*, elect and non-elect as may be fully proven from LUKE xii, 21, and other similar texts. Then away with the Parkerite notion of an eternal union of Satan, with an eternal seed in the persons of the non-elect—yea, cast to the winds, even the notion of a Satanic union with the non-elect, different from the elect before born of the seed that was to bruise the head of the serpent. The clause “And thou shalt bruise his heel,” means, as we have before said, the bruising of the humanity of Christ, in the crucifixion of Him, as instigated by satanic influence and power over the hearts of his wicked crucifiers, “When he was wounded for our transgressions, and was bruised for our iniquities.” Here we must, at present, leave this subject.

THIRD PROPOSITION: To set forth the scriptural account of the different kinds of union, between Christ and his people, contradistinct to the Parkerite view of the subject.

Doubtless, in the discussion of this subject, much confusion, as well as misunderstanding has arisen from unqualified declarations in regard to it; therefore, when we speak of the eternal union between Christ and the Church, we should always name the *kind* of union we mean, and should always state the sense in which it is not eternal.

To assert in an unqualified sense, that there is an eternal union, between God and his people, that the church existed from everlasting, that it is as old as God, would, as we have already proved, confound God and His people. It certainly is a "fixed fact," that nothing can be brought up before creation, from everlasting, without blending it with God—without making it one with Him. It is well said, that extremes often meet; here we have an instance of it. The ultra spiritualist and materialist, meet in this extreme or absurdity. Spinoza, an ultra materialist, rejects the abstract spiritual existence of God, and thereby confounds Him with the material universe, while the ultra spiritualist rejects the creation of souls, and angels, and thereby blends them with the unoriginated existence of God, making them one with Him, as the materialist does the created universe. Both are wrong; one deifies matter and the other the church. The materialists say, that matter is God, and that its evolutions, changes, and general course, are the results of its own eternal inherent underived powers and laws; and spiritualists, that the church, or souls of the people of God are eternal and uncreated, and the plain, inductive conclusion from the premise, as in case of the materialist, is, that the church is God, and that its evolutions, changes, and general course are the results of its own eternal, inherent, underived powers and laws. Sound philosophy, aided by revela-

tion, discovers to us a Great First Cause of all things, antecedent to creation, the Creator of the Universe, and Governor thereof. Likewise, sound Divinity, based on the Word of God, reveals to us a God from everlasting, unorigi- nated, eternal, and self-existent, distinct from the church and material universe, only as they were, completely em- braced in His foreknowledge, in the light of which, both were created according to His infinite wisdom, purpose, power and will.

We must now bring our subject within the range of strong and clear scripture lights, as we design showing the differ- ent kinds of union between Christ and the Church, God and His people.

SECTION V.

ELECTION. \

“God, who calleth those things which BE NOT, as though they were.” (Rom. iv, 17,) “Declaring the END from the beginning, and from ancient times, the things that ARE NOT yet done,” (Isa. xlvi, 10.) According to this plan, in which chance was to have no existence, God in his foreknowledge, *prognosis pronotio*, or prescience did embrace all things, as distinct objects of regard which were not as though they were, and they could in this way have a “representation” or substitutive existence in the foreknowledge of God, not an “*esse actu*,” but an “*esse representativum*.” If God ac- cording to the power of his foreknowledge, could thus love, predestinate, elect, fore-ordain, and perform acts with regard to *things which be not*, as though they were, then

we may say that in the foregoing sense, there is an *eternal* union between God and His people, who were not as though they were in His foreknowledge, in His love, in His predestination and election. We have now indicated the only kind of eternal union which existed between God and His people, and we will now show as plainly, on the same principles, how God could give them grace in Christ, before the world began, according to their *representation* by, and not *actual* existence in Christ. We will quote a plain text of scripture in confirmation of the doctrine advanced:—“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing in heavenly places [things] in Christ; according as He has chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love.” Ep. i, 3, 4. According to the plain import of this text, the elect were blessed with *all* spiritual blessings *in Christ*; but according to the Parkerite notion, they were blessed in Adam with uncreated souls as a divine infusion from God, constituting, if so, a great *spiritual* blessing indeed. As this blessing, the gift of souls, was, agreeable to their creed, withheld from all reprobates, the elect certainly had a very great and distinctive spiritual blessing given to them *in Adam*, in opposition to the affirmation of the apostle, that *all* spiritual blessings were given to them in Christ. The way or manner in which the Lord blessed His elect, with all spiritual blessings in Christ, should be observed very attentively—Peter and Paul will then teach us very plainly and satisfactorily the way it was done. They say “according as He hath chosen us in Him before the foundation of the world;” but says the Parkerite, how could the Lord choose His people before He had created them? Peter says they were elected “according to the foreknowledge of God, the Father,” according as God foreknew them in con-

nection with His decree, or purpose to create them, and bring them into existence in time. It could not be said that He foreknew them, had they then existed with him, in divine union with himself actually, for the term foreknowledge—knowledge of a thing before it occurs—would not in that case apply to them; nor would there have been any occasion for election, as all would have been one with God. For this reason, the Parkerite we presume, says nothing about election or reprobation; these are terms, which his system repudiates, and he seldom, therefore, employs them. Thus he can preach *his* Gospel in a way Paul could not his, without election. God foreknowing, and foreseeing all the human family as He would bring them into existence in time, gives scope at once to His election, and reprobation, according to His grace, mercy, justice, and glory, and these things will take their course, according to His decree, purpose, will, course, wisdom and power, irrespective, all the while, of any foreseen worth or works of the creature. Hence, the scriptures so often refer to the purpose, to the will, to the course, to the grace, and to the justice of God—His election according to His foreknowledge, etc., etc., things about which the Parkerite has of course but little to say. Besides: in this way God could make an everlasting covenant with Christ, ordered in all things and sure, and thus secure to those whom He did foreknow, all spiritual blessings, in Christ, necessary to make them saints on earth and glorified angels in heaven. And thus was it said that grace was given to them in Christ before the world began. In this way also His delights were with the sons of men, before their creation—in His foreknowledge of them, and in the exercise of His wisdom, purpose, grace, etc., towards them. According to the Divine plan of salvation as just indicated, Paul, Andronicus, and Junia, were given to Christ at the same time,

were chosen in Him at the same time, were loved with the same everlasting love, had grace given at the same time, and were blessed at the same time, with spiritual blessings in Christ; but one may *receive* these blessings *actually before* another; may become united *actually* to Christ before others; may be taken into Christ before others, even as were Andronicus and Junia before Paul, "who also," says Paul, were in Christ *before* me. ROM. xvi, 7. Andronicus and Junia were born of the incorruptible seed, which is Christ, a quickening spirit, or the Holy Spirit *before* Paul was. They received in time, some of those spiritual blessings, wherewith they had according to God's foreknowledge, been blessed in Christ in common with Paul, and all others, before Paul did, and thus became actually united to Christ before Paul was. We ask the Parkerite, how, according to his tenets, could Andronicus and Junia be in Christ before Paul was? they certainly could not have been there before him in the foreknowledge, love, purpose, predestination and election of God, then it must have been as we have just shown.

We believe and contend that all these spiritual blessings are uncreated and eternal, and were in covenant given according to the foreknowledge of God to the elect, and that in time they take the unfrustrable course of God's election; besides they are blessings which saints are said *to receive*, 1 Cor. iv, 7—and surely they cannot be said to receive that which they had *actually* from everlasting!

Observe, that *all* spiritual blessings, love, grace, mercy, quickening, eternal life, wisdom, righteousness, sanctification, redemption, perseverance, resurrection, and the everlasting joys of heaven, all these were given to us in Christ, in the everlasting covenant; (2 SAM. xxiii, 5,) not one of them given to us in Adam, according to our actual existence *then* in him, or anywhere else, but in Christ alone, in

the sense we have just seen, according as He chose us in Him, and blessed us in Him before the foundation of the world, according to our foreseen persons, which foreknowledge gave a kind of representative being there, which existed alone in the mind and purpose of God; but just as complete as though all these things had had an actual existence in time.

If God "calletth those things which be not as though they were," could he not from what has been stated, love "things which be not as though they were;" could he not predestinate things which be not as though they were; could he not, as the apostle says, elect according to His foreknowledge a people that "were not as though they were." Then in this way, God can give us grace in Christ before the world or our actual being began, and bless His elect with all spiritual blessings in the same way, and thus, "Bare them and carried them, all the days of old." ISA. lxiii, 9.

We will give an example of these things: "In thy book all my members were written, which in continuance were fashioned WHEN AS YET there was none of them!" Did not these *then* have a *representative* being, or existence, in the mind, or foreknowledge of God, WHEN AS YET THERE WAS NONE OF THEM? God provided *natural* blessings for man before He created him—before he had a natural existence, and is it unreasonable to suppose that he provided spiritual blessings for him likewise, before he had a *spiritual* existence before he was "born again?"

The elect had a *representative* subsistence in the love of God, (JER. xxxi, 3,) and therefore an eternal love-union with him "when as yet there was none of them" actually; in the election of God, in this way, also (1 PE. i 2,) we see an eternal election-union with Him, "when there was none of them actually. We see again, (ROM. viii, 29,) how his

predestination embraced them, *whom He did foreknow*, and how He was eternally united to them in the decree to conform them to the image of His son, to call them, to justify them, and to glorify them, “when as yet there was none of them.” They, the elect were blessed with *all* spiritual blessings in Christ, according to a representative being, or subsistence in him, through the foreknowledge, purpose, predestination, election, love, grace, and mercy of God, “*when as yet there was none of them.*” The Lord loved them with an everlasting love when they did not actually exist, when they had only a representative existence in His foreknowledge, and when they are brought into existence in time, He draws them with loving kindness, through regeneration into *actual* union with Himself. It is no longer the hidden love of God in His foreknowledge, in eternity, but the love of God shed abroad *actually* in the heart by the Holy Ghost, establishing a sensible union, as well as actual between God and the creature. This vital actual union, begins with quickening—the receiving of those spiritual blessings, with which the people of God were blessed, before the foundation of the world, when they had no actual existence, but which they receive in the day of the Lord’s visitation, and through which a vital actual union is brought about, between God and the soul, and when all these spiritual blessings shall have been received, a vital, actual union will ensue likewise between God and our vile mortal bodies. Rom. viii, 11, 30. The Evangelist, St. John, brings the same things to view also: “of His fullness have we all received, and grace for grace.” JOHN i, 16. The grace of immediate love shed abroad in the soul, for the grace of everlasting love, the grace of present sanctification, for the grace of eternal election to it—the grace of being conformed to the image of Christ, for the grace of predestination to it, the grace of effectual calling

for the grace of foreordination to it, the grace of justification for that of calling, and the grace of glorification for the grace of justification.

The remarks made in the introduction to the subject of eternal union between God and his people, apply with equal force to that of justification; which is eternal in the same sense that the union of Christ and His church is, and to bring forward the scriptures and arguments to prove it would be to repeat, the most in principle, at least, that has been advanced on the subject of the Scriptural kinds of union between the Lord and His people. Hence, we will leave our reader to reflect on the subject, with this one remark, that justification on the part of God, according as He entertained from everlasting the divine plan of salvation in His foreknowledge, purpose, covenant, etc., is eternal, and is *one* of those spiritual blessings, wherewith we were blessed in Christ, *before* the foundation of the world, and in time we *receive* it *after* our calling. Therefore it may be said to be eternal in a qualified sense, and not eternal in a qualified sense; for the sinner is not actually justified before he shall have received the blessing of justification, any more than he is actually born again, or glorified, *before* he shall have received those blessings.

Let us beware how we confound the purposes of God, in eternity, with their accomplishments in time, the eternal predestination of God, with its being carried out in time in the creature, for these things are strangely confounded by some, who have much to say about them; and unfortunately the same confusion runs through their discussion of other subjects. For instance, when they speak of the children of God, they make none of those distinctions we have just been treating of. As to actuality of existence, they seem to know no difference between the elect children as foreknown of God, and children "born again;"

likewise no difference between the predestination of God, to the adoption of children, and their actually receiving the adoption of sons. We ask how can the Lord adopt His own children? this would be contrary to the meaning of the word adoption. Let us see: the term *uiothesia*, *adoptio*, adoption—the taking and treating of a stranger as one's own child. Then the Parkerite has no way of evading this plain meaning of adoption, but to say that a father may adopt his own children. Take notice; our exposition of adoption is in strict conformity to the word of God. Saints were predestinated unto the adoption of children; but do not actually receive the blessing of adoption until they, in time, as the fallen sons and daughters of Adam, receive the adoption of sons—receive that which God had purposed in eternity to give in time; GAL. iv, 5. And when they receive the blessings of adoption, unto which they were predestinated, they likewise receive the spirit of adoption, whereby they cry Abba Father.

Before dismissing the present subject, we will refer to another text greatly perverted by the Parkerite: "For as much then, as the children are partakers of flesh and blood, He also himself likewise took part in the same, etc. HEB. ii, 13. The Parkerite supposes that they were the children of God *actually, before* the creation of Adam, and that they partook of flesh and blood through Him, hence they say, Christ "also Himself likewise took part of the same" etc. And to indicate Parkerism more fully, we will state their counterpart to this, they say "the children of the devil, or seed of the devil were his children or seed *actually, before* the creation of Adam, even from everlasting, and that they partook of flesh and blood, through the *multiplied* conception of the woman! Hence *their* eternal union with Satan.

We have only to direct the mind of the reader to what

we have set forth with regard to prospective existences according to the prescience of God, and the prospective arrangements made for those existences, which were fore-known and provided for, both naturally and spiritually, as children "*who were not, as though they were.*" In this way the Father gave them to the Son—in this way He also gave them grace in His Son, and acted in this way towards them in *all* things, up to the time of their natural existence. A *prospective* arrangement had been made for them, in natural things, of which they partook as natural blessings as soon as they were created; and spiritual blessings were likewise provided for them, of which they partake when born again, and brought into actual living union with Christ.

They, as well as the non-elect, had, we admit, a determinate, prospective existence in the mind of God, from everlasting; and in this way God knew them by name, by number—could give them grace according to His eternal purpose—could elect them to salvation—could provide a Saviour for them—could enter into an everlasting covenant with Christ with respect to them—order it in all things, and make it just as sure as though it had been fulfilled. Thus, likewise, Christ became their great *surety* and *trustee*. It is only according to this view of things that Christ could have suffered for the *uncommitted* sins of unborn sinners—only as God beheld them prospectively, and imputed them to His Son *before* they were committed.

Precisely in this manner did Christ behold His seed, His elect, when He made His soul an offering for sin. This was the joy set before Him, His people brought up before Him, that were not as though they were. And the apostle says: this enabled Him to endure the cross, and despise the shame of it. He then saw them all, a people that were not as though they were. There was a sustaining joy in this

mystic vision. The joy was set before Him strictly according to the doctrine which has been stated; a doctrine, not only declared by the prophet and apostle, but also by the example just given. *Is.* liii, 3; *HEB.* xii, 2.

Moreover: In the above manner the Lord could know the wicked before their actual existence, and could reject them, and provide a place of punishment for them. *MAT.* xxv, 34.

Much more might be written on these subjects, and many other things might be explained in the same way, but we must conclude this division of our address, and take up the last one.

SECTION VI.

THE RESURRECTION.

The CHANGE and RESURRECTION of our NATURAL BODIES come now to be considered. We will at once show our subject in unclouded scripture light. "And the graves were opened, and many bodies of the saints which slept, arose and came out of their graves after His resurrection, and went into the Holy City, and appeared unto many. Now is Christ risen from the dead and become the first fruits of them that slept." *MATT.* xxvii, 53, 54; *1st Cor.* xv, 20.

The simple term "resurrection" does not fully embrace our subject, yet it might not be amiss to show its literal

import. The Greek word from which it has been derived is *Annastasis* from *Anistemi*, to raise up, to cause to rise, to arouse, to excite, to raise from the ground, awaken, rouse from sleep, cause to revive the dead. The Latin word *Resurrectio* from *Resurgo*, means the same, and hence our English word resurrection signifies "arising again; chiefly the revival of the dead of the human race, or their return from the grave, particularly at the general judgment." The Greek and Latin verbs *Anistemi* and *Resurgo* were used by Greek and Latin writers, it is true, with regard to other things, such as to awaken, to revive the dead, etc., and although not applied to the resurrection of the body, yet, when used by the Evangelical and Christian writers, there is not the least violation of its original import. They are the very words which they would have used had they known the doctrine of the resurrection of the body, and had spoken or written about it. For, when they heard Paul preach the resurrection, saying "He hath given assurance unto all men; in that, (*anastesas auton ek nekroon*) he hath raised him from the dead." And when they heard of (*anystasin nekron*) the resurrection of the dead, they doubtless understood Paul, as they thought it "a thing incredible" and "mocked," and but a few believed.

We have proven most clearly the resurrection of the body, both according to the letter and example of it in the case of Christ, and those who rose at the time He did. Let us see if we have not. What arose then? Many bodies of the saints. From whence did they arise? Out of the graves. How did Christ arise? In His own human body, and as they did, out of the grave. Here, then are the *first fruits* a pledge of the same blessing to all others. And we have also shown the true import of the word resurrection; and yet we know that some will say, "How are the dead raised up? and with what body do they come?"

The answer is at hand—"That which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be but bare grain; it may chance of wheat or some other grain. But God giveth it a body, as it hath pleased Him, and to every seed His own body." The same rule applies likewise to the different kinds of flesh, and to bodies celestial and terrestrial.

Here we are presented with the *change of quality*, which will take place in our bodies at the resurrection, and the manner in which it will occur. The dead human body is compared to a "grain of wheat or some other grain" when cast into the ground. Christ says, "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." And one who had never witnessed the development of a grain, or seed of any kind, through the process of death and quickening, would regard a relation of it as "an incredible thing," as did the Romans the resurrection. Thus one would never arrive at a knowledge of the effects of death and quickening of the seed a priori; nor would they ever a posteriori trace back such developments to such an origin, or cause, if they were not familiar with such things. Take, for instance, the acorn, and examine it as you may, and if no one had never seen an oak arise from it, who could conceive of the glory of its resurrection, through its vegetative death and quickening. Look at its deep diverging roots, its strong towering trunk, its majestic branches and its verdant foliage, spread out in all the impressive beauty of ornamental design. The grain of corn how devoid of comeliness or form, but cast it into the ground, let it die, and come forth into vegetative vitality and progressive development, and we begin to admire its green luxuriant stalk, its expanded blades, its scarlet silks, and crowning tassel; see what glory it has attained through

death and quickening. Behold the diminutive seed of the cedar, and then look at its glory on Mount Lebanon; you will then, in some degree, be prepared to look from the grave of death and corruption to glorified bodies in heaven. If a change as great as we see between the acorn and the majestic oak—between the grain and the fully developed corn—between the diminutive cedar berry and the tall stately trees of Lebanon, surely there will be a great and glorious change, and just such a change was in the apostle's view of the subject. He says, in further illustration of it, "So also is the resurrection of the dead, it (the human body) is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a *natural* body; it is raised a spiritual body." See, it is the body, and not figurative language concerning the soul, but the body itself, referred to by three relatives; and expressed, as though it were done to forestall the Parkerite dream of the resurrection. The body at the time of its death, be that as it may, is the seed sown, which fact at once nullifies all the idle vagaries about its previous physiological changes, on which such serious considerations have of late been bestowed by christian philosophers. It is then the human, natural, mortal or vile body that will be thus changed, and not the soul, or spiritual mystic body, as we once heard one of the Parkerite scribes affirm. He said that the human body would at death go down to the earth, there to remain; for, said he, exultingly, how can there be an inner man without soul and body; and he thus intimated that the soul would have a body after the natural body was cast off, but this Manichæan Tyro forgot that there was likewise an "outward man" (2 Cor. x, 19,) who according to his showing cannot be a man without a soul, as the other could not without a body! O! pudor. And yet we are told, as we heard an esteemed brother say,

not long ago, that the reason why we oppose the Parkerites, or their notions is, because they have learned more, and can see further into these subjects than we can. Take this as an instance of it.

But to return to our subject: The body is through death and corruption brought into a state, from which it will be revived, not as the grain or seed, by the sun and the rain, but by the spirit of God. "If the spirit of Him that raised up Jesus from the dead dwells in you, He that raised up Christ from the dead shall also quicken your *mortal* bodies, by His spirit that dwelleth in you." The body will come forth changed, just as the grain comes forth according to the changes we have just seen. "Thou soweth not that body that shall be, but bare grain;" not the stalk of wheat but the bare grain, not the oak tree, but the bare acorn, not the stately cedar, but the diminutive seed thereof; by all of which we learn that it is not the spiritual body which is sown, but the corruptible, dishonorable, weak, natural body, comparable to the bare grain, which is sown and quickened into life, when the corruptible body will put on incorruption and this mortal body put on immortality. Here we see the great change that will take place in our bodies—a change of quality, in our natural bodies and not a creation of new ones, just such a change as will pass on living Saints at the coming of Christ: for flesh and blood, unchanged, unspiritualized, unquickenened, and unblest with spiritual blessings, cannot, as the apostle says, inherit the Kingdom of God; neither can the soul, unchanged, unregenerated, and unblest with suitable spiritual blessings. "*We shall all be changed.*" I think that modern ministers, in discussing the subject of resurrection do not show, according to scripture light, the great and glorious *change* which our bodies will undergo at the resurrection; notwithstanding it is so important that it should be done, as it is inseparably con-

nected with it. It is clearly revealed in the scriptures that our vile bodies are not only to be raised again from the grave, but that they are *to be changed* likewise, fashioned like unto the glorious body of our Lord and Saviour Jesus Christ. We have tried to set this subject forth, as before stated, not as it may involve problems, unresolved at present, but as it has pleased the Lord to reveal it to us, as we find it in the letter, and examples of the Book of God, and we are aware that we have not written the half that might be on this vital subject of Christianity.

There has been much figurative language used with respect to the resurrection, which some have seized upon and tried thereby to reduce the whole to a figure, but instead of the truth of a real resurrection being weakened by it, it is, on the contrary, strengthened, for how could there be figurative language used, when there was no reality to predicate it of.

But after all the revealed light we have on the subject of the resurrection of our bodies, and the examples given of it, the Parkerite will not admit it, but entertains a notion about it subversive of the whole matter. His conception is predicated of the erroneous propositions that only the elect fell in Adam, that all human souls are eternal, and were infused into Adam at the time of the formation of his body, and that the multiplication of the woman's conception was to engender bodies for the abode of a seed from Satan. Human bodies, therefore, are held in low estimation by them, and, when they die, go to the dust from whence they were formed, the soul to God, with a mystic, imaginary body of its own, and the seed of the devil back to him, and the body in which it dwelt, like that of the Saint, to the dust, never to rise again. Thus the bodies, both of the just and unjust, are never to rise again, but the soul returns to God to be again confounded with him, and can have no

distinctive existence or being of its own, while the seed of the devil returns to Him to be one with Him again—so, in the winding up of the whole affair, there will be one God and one evil spirit. This is a fair induction from their erroneous premises—a palpable *reductio ad absurdum*.

SECTION VII.

THE RESURRECTION CONTINUED.

How different is this absurdity from the conclusive words of Christ: “The hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.”

The bodies of the saints, when changed, will have some glorified likeness to those we have now, and “will be a fit dwelling-place for the soul; the hovel will become a palace; the bud will burst into a flower,” and body and soul will be at peace with each other, in the person of a glorified saint. While the bodies of the saints are thus changed, and fashioned like unto the glorious body of Christ, the bodies of the wicked will come forth in such a vile form as to excite everlasting scorn and contempt. “Behold, I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised uncorruptible, and we shall be changed.”

We will now take a general retrospect of what we have written, and compare tenets with our opponents. Let us, then, make out a synopsis of the Parkerite creed :

1. They believe there is an uncreated, self-existent and eternal God, infinite in Wisdom, Power and Holiness.

2. They believe there is an uncreated self-existent, eternal Evil Spirit, or Devil, intelligent, wicked, cunning and antagonistic to God.

3. They say that the soul of Christ is uncreated and eternal.

4. They fancy that the souls of the Children of God, or the Elect, are uncreated and eternal, and were always in actual union with God.

5. They contend that all the souls of the Children of God were infused into Adam, and pass, by a procreation of human bodies, into the persons of the elect.

6. They assert that the reprobates have no souls, and that their bodies are a multiplication of the woman's conception for the reception of a connate Satanic seed, uncreated and eternal, instead of souls, with which Satan was eternally united.

7. They affirm that, at death, the soul returns to God, and the seed of Satan to him.

8. They deny the resurrection of the bodies of the just and unjust.

We object to the first article, only because it does not exclude all things anterior to creation, when God, and God only, existed. The second item of their creed runs unavoidably into Polytheism, and, although greatly modified and refined by the lights of Christianity, yet it still includes the old Polytheistic notion, which has ever been at issue with the revelation, which God has made of Himself as the Great First Cause of all things. When we considered the great natural propensities, in the human heart, to set

up more gods than ONE, we are not surprised at this modern refinement of the old erudities of heathen mythology. How difficult it has been to keep down this species of heresy among Jews, Christians and Heathens. The third article confounds Christ's soul and his divinity, and involves the untenable notion that Christ suffered in his divinity when he made his soul an offering for sin, and when his soul was exceeding sorrowful unto death. If the soul of Christ be uncreated, unoriginated and eternal, it is nothing less than divinity itself. Their fourth proposition—that human souls are uncreated and eternal—blends them, in such a manner, with the divinity of God, that it is impossible to distinguish between them. Then, strange to tell, after they have been infused into Adam, they fall in him, become dead in trespasses and sins, roll sin under the tongue as a sweet morsel, and drink in iniquity as the ox doth water. Divine souls, uncreated souls, souls blended with the divinity of God, become thus defiled, by Satan and sin, until comparable to a cage of unclean birds! What absurdities! Human souls are certainly not of the high order ascribed to them by Parkerites, but a part of God's creation, and were capable of transgressing the Law of God, and taking the ruinous course of sin which we have just seen. In what way we are personally endowed with souls has not been revealed, and as no physiological researches have ever solved the problem we shall not attempt it. Their sixth delusion makes an unnatural Manichæan difference in the family of man, in asserting that one part have souls and the others have not! What a difference in nature—how great a difference between man and man! Surely, the Parkerite will get ashamed of this item of his creed, and blot it out. The seventh article contains absurdities which have been shown previously. The eighth notion is a plain denial of the resurrection of our bodies! What a serpentine doc-

trine! It affects to believe the Word of God, and yet denies some of its plainest texts: It is like denying the advent of Christ, or his crucifixion, for his resurrection is as plainly attested, and said to be the first fruits; and will the Parkerite never learn what is meant by the words "*first fruits?*"

But the reader should be informed that the Parkerite will not admit that we have stated his creed, merely because it is expressed in words different from those he uses, although they signify precisely the same. Their doctrine is serpentine, and it has serpentine ways and outlets, and is hard to hold even when caught.

In the first subject we expressed our views of the *origin of evil*, entirely different from the Parkerite notion of it. For instance, we believe that it originated from created good—good which was created *finite necessarily*, and through the imperfection of finitude it perverted itself, both in the case of Satan and man, and that this liability to a perversion of itself, could not have been excluded from its own innate existence, without giving it the perfection of GODHEAD; and if that had been done it would have been one with God, and could not have had any distinctive existence from Him, (i. e.) that infinite, boundless, impassible good cannot be multiplied into duality, neither can infinite power be multiplied into two powers, or three powers; then as we have seen, there can only be *one Godhead*, and all other creatures must of course be inferior, imperfect and finite; through which inferiority, imperfection, and finitude evil may originate as we have shown, unless prevented by the *grace of God*, which cannot pervert itself. The Lord created Satan *good*, but inferior to Himself, he, through a liability to pride, unrestrained by Divine power, (2 TIM, ii, 10,) perverted that good, and was cursed with a change of state. Man was likewise created good, but through a lia-

bility to temptation, existing in his innate state perverted that good, alike unrestrained by Divine power, but otherwise guarded by his Creator, as we have seen. We do not by this exposition of things make God the author of evil, or of sin, but the creator of finite good. The Parkerite vagary is, that there existed from everlasting a spirit of evil, powerful and intelligent, yet under the complete control and dominion of God. The fallacy of this may be seen at once in the consideration, that as infinite, boundless light would necessarily exclude darkness, until a finite light was set up in another form, then through its imperfection, or limitation, darkness might ensue, so with regard to infinite boundless, spiritual good—it would of course exclude all evil, until finite good was brought into existence in some other form, say natural for instance, then through its imperfection and liability to perversion might originate evil, but in no other way.

About our second proposition, there is also a great difference between us. We contend that all the human family, elect and non-elect, fell in Adam. All the human family were thus brought into one common ruin before God, as respects their natural innate state; the elect and non-elect were thus brought into one *common union* with Satan, (LUKE xi, 24; viii, 2,) instead of the notion of the bodies of the non-elect being a mere multiplication afterwards for the mere lodgment of satanic seed, but the difference here will be seen still plainer in comparing our views on the union of God and His people. We will therefore pass on to that subject.

In expressing our tenet of the eternal union between God and the Church, we proved that this expression should only be used in a qualified sense, as we then pointed out; but our opponents use it in its most unqualified signification, and affirm that the souls of the elect existed eternally

with God, and were infused into Adam at the time of his formation, and have always under all circumstances, whether "dead in trespasses and sins" or not, whether defiled with sin or not, before or after the new birth, have been in actual union with God! Moreover: we showed that all the human family, elect and non-elect, were by the fall involved in one *common actual union* with Satan, and that union only began actually at the fall, and exists on the part of all until "born again," as we fully explained; but they say that there is a different union between Satan and the non-elect; that they did not fall in Adam; that they, contrary to the elect, have a Satanic seed inborn, with which Satan has been eternally and actually united, just as God has been with the souls of the elect.

Our exposition of the resurrection brought to view such a palpable difference in our tenets, that it will be useless to compare them here. Why, brethren, so great a difference between us? From whence came Parkerism, with all its perverting tendencies? It was born of a Persian Magi, reared in the nursery of Polytheism, about the year 277 was brought into parasitical union by Manichæus, with the gospel; since then it has presented itself, in many new and changing forms, to the consideration of the Christian world; of late years it has assumed the modification and name of Parkerism, and it is so adroitly attired in Christian apparel as to deceive many real Christians, who are now bewitched by its semi-pagan doctrines. Set up as it is, at this time, it invades the eternity of God's being, and then, in Pagan blindness, attempts to set up an eternal self-existent spirit of evil; rejects the great truth that God is the Great First Cause of all things; deifies the souls of the elect, in giving them an eternal existence and union actually with God, and withholds them from the non-elect; brings Adam up out of the earth as a formation to

receive those souls as an infusion from God, as a portion of divinity, and has him to fall in such a way as to exclude the non-elect from a participation in it, then multiplied the woman's conception into bodies for the seed of Satan to dwell in; then at death annihilates the bodies of both the elect and non-elect. Nor is this all; it goes forth with a hard spirit here; has, of course, no sympathy or concern for the children of the devil: hints that prayer is useless in our pulpits, or elsewhere; dries up the sincere milk of the word; poisons the strong meats of the gospel; and confusion, contentions, disunion and chilling winds of doctrine follow in its serpentine wake! This is Parkerism, when stript of its Pagan patches, of its semi-christian garments, and made to stand forth in all its naked ugliness! Will you have it brethren, notwithstanding all this? Will you say we have misrepresented it? If so, prove it, and we will retract anything of the kind.

Come forward with all your tenets, in plainness and candor, and we will review them according to your own showing. Recollect, though, that we do not throw the gauntlet for the sake of mere disputation, but that we may learn and understand each other's views better. It is the hand of brotherhood that we put forth—we love you with all your errors—these we however greatly deplore. “We are persuaded better things of you, and things that accompany salvation though we thus speak.” And if you are so entangled in the meshes of Parkerism that you cannot escape at present, we ask you in meekness and love to forbear trying to entangle others in them. Let us seek an orthodox unity even in the diversity of sentiments among us; by not going beyond the bounds of charitable endurance in such things; which, however, can be done only by resuming the course, which we pursued, in the formation of our association. We were then willing to bear with the

sparse amount of Parkerism, which then showed itself, while its advocates were careful to keep back its most objectionable tenets; but since then, it has been preached even to the extent of a full denial of the resurrection of our natural bodies, with its other unscriptural and hurtful doctrines; in consequence of which five of our churches have passed resolutions that it shall not be preached in their pulpits, and some of its advocates have been, from time to time, kindly entreated to forbear preaching such things. Moreover, an association lately constituted, which came out from among the Parkerites, or non-resurrectionists, has been received into our correspondence. Notwithstanding all this, we *again* entreat the advocates of Parkerism to desist from preaching their tenets; yea, we say if one or two of its leading advocates would desist, our associated union might be preserved, and oh! how fearful is the responsibility which now rests on them. We believe that the union of this association was of God, and we will endeavor by all proper means, to maintain it according to the principles on which our union was formed. Let us not break asunder the bonds of brotherhood which seemed so strong at the time of the formation of our association; and let not the sayings of our adversaries be verified "that in days of peace we know not how to abstain from internal divisions."

While engaged in active warfare with the Missionaries we were careful to keep our contrariety of sentiment within the bounds of orthodox unity, and that course only can now save the association; even if one or two, we repeat, were to come into this measure, our union might be maintained. Let us learn to entertain fellowship for each other, as imperfect creatures. Let us not seek perfection on earth; and while we try to maintain the unity of the spirit in the bonds of peace, let us recollect the great variety of states

through which many Christians pass here on earth, which are well calculated to produce a great diversity of feeling and even of views, which occasionally yield to charitable treatment. We do not mean that we should ever compromise the truths of the bible, but only that we should bear with those whom we believe to be Christians, even if they fall in some errors.

SECTION VIII.

OUR PARKERITE ULTRAISMS.

Perversions of the Gospel were subjects of prophecy, and were plainly foretold by many of the inspired writers; hence, they exist in one sense of necessity. Christ said, "Offenses must needs come;" and Paul, "There must be also heresies among you." Another foretold, that, "Even among your own selves shall men arise speaking perverse things." We should not be surprised at the prevalence of such things among us, seeing that they have been so plainly foretold. Mystical Babylon was foreknown of God, its rise, dominion and downfall were revealed to his servants, and by them written out for our instruction. Thus, the great outlines of the MAN OF SIN have been plainly revealed, showing that all his vitality and consequence would be derived from perversions of the scriptures, the very material out of which mystic Babylon has been built, and without which it would have been a nullity. The abominations

of Romanism could not have obtained, nor Protestant errors existed, without them! Nor does the negation stop here; it would have excluded those wars, crusades, revolutions, and persecutions, which have, from time to time, produced such an incalculable amount of evil! Could we only see Heaven's registry of national and personal crimes committed in this way, we should be overwhelmed by the vision! Most of the evils, which have convulsed and shook the world, at different times, emanated, from perversions of Divine Truth. Have I perverted any text of Holy Scripture, and in that way opened a fountain tributary to the great time stream of error? Let me search it out and repent of it, and seal it up forever with a hearty recantation. Who of us are thus feeding and sustaining the Man of Sin, aiding in building Babylon, or sinning in propagating Protestant heresies, or Old Baptist ultraisms. We can readily see the absurdities of Romanism, the errors of many Protestant sects, and avoid them, but we do not recognize, as heresies, those hurtful ultraisms which are eating, *as doth a canker*, upon our very vitals as a denomination—a denomination which very justly boasts of its antiquity, and of having never acknowledged any other rule of faith and practice but that of the Bible. But some of our brethren are interpreting many of its blessed truths in such a way as to lead off their hearers from the Old Baptist platform of principles. Some of them have pursued that perverse thing, Parkerism, with such obstinacy of opinion, and such perversions of the Scriptures, that we have been compelled to withdraw reluctantly from them. I will now show, most conclusively, that Parkerite ultraisms have changed some of the Old Order of Baptists into a new sect. Facts must speak here. I will contrast a tenet of the Particular Baptist Church of London, about 1720, with one of a Baptist Church lately constituted, on a tenet of Parkerism:

“A declaration of the Faith and Practice of the Church of Christ at Horsleydown, under the Pastoral Care of Mr. John Gill, etc.”

FIFTH ARTICLE.—“We believe that the Lord Jesus Christ, being set up from everlasting as the Mediator of the new covenant, and he having engaged to be the surety of his people, did, in the fulness of time, really assume human nature, and not before, neither in whole nor in part; his human soul being a creature existed not from eternity, but was created and formed in his body by him that forms the spirit of man within him, when that was conceived in the womb of the virgin; and so his human nature consists of a true body and a reasonable soul, both of which, together, and at once, the Son of God assumed into union with his Divine Person, when made of a woman, and not before; in which nature he really suffered and died as their substitute, in their room and stead, whereby he made all that satisfaction for their sins which the law and justice of God could require, as well as made way for all those blessings which are needful for them both for time and eternity.”

Now, observe the following article of faith, which has been taken from a Baptist paper, published at Western, Mo., as a part of the abstract of principles of a church which had just been constituted.

“We believe the serpent has a seed also, and they are of their father, the Devil, whose work they will do. We believe both of these seeds to be spiritual, and have a spiritual existence in their respective fathers before they are manifested or developed IN THE FLESH OR IN THE WORLD.”

What a difference between the two articles of faith. How could the difference be greater? And yet, strange to state, these Parkerites say, continually, and unblushingly, that they have not perverted the doctrine of the Old Baptists,

but that we, their opposers, have done so! Moreover, I would ask the Parkerite to show any article of faith, on which any Old Baptist Church was ever constituted before, like that I have just quoted. Old Baptist history furnishes nothing of the kind; hence, it must of course be *new*—new, at least, among the Old Order of Baptists. It can be traced back, among them, to the times of Elder Daniel Parker, and no further! The heresy has, however, been in existence ever since the days of Mancichæus, in some form or other, but the Baptists, so far as I can learn, have pretty generally escaped it. I see that the Waldenses, about the 12th or 13th century, were charged, by their adversaries, the Roman Catholics, with holding this doctrine, which, however, was denied by them. This false charge out of fourteen others, which had been perferred against them, ran thus: “That with the Manichees, the Waldenses believed in two principles, one the Good God, the Creator of Good, and one Evil, which is the devil, the creator of evil.” To which they replied as follows: “We believe that the Holy Trinity created all things, both visible and invisible, and that HE is Lord of all things in heaven, earth, and hell, as it is said by John: *All things were made by HIM, and without HIM was nothing made.*”

Let us now examine those texts of Scripture which are constantly perverted among us. The First is as follows: “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.” GEN. iii, 15. The perversions of this text, formerly by Elder D. Parker, and lately by others, have prevailed among the Old Baptists to a fearful and an alarming extent, and have engendered much strife, debate and division. Parkerites needs must dispute. Their subject is one of more than *doubtful disputation*. It is continually changing its phases according to the fancy

of its different advocates, it lies so far beyond the lights of revelation and reason, that their fancies are ever active in forming strange, visionary notions, which it would be even absurd to oppose, were they not entertained by so many of our brethren! Besides, no modern heresy has ever come among us with such a hard and selfish spirit; for it cares neither for the general peace of Zion, the Union of Associations, nor the Order of Old Baptist Churches!

The profound spiritual import of the text under consideration, was mysteriously veiled by the *literal* circumstances which attended its enunciation; these however, should be studied very carefully, and then their mystic signification may be more fully and safely deduced from them. The part of the text, "I will put enmity between thee and the woman," implies, as one has well said, the fact, "that there was no enmity before between them." This will assist in illustrating the subject—showing that the Lord spake to a natural serpent as well as to a mystic one—the devil; between the natural serpent and the woman there had been no enmity before, but there was certainly enmity previously between Satan and the woman, at least on his part. The words, "Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," relate literally to a literal serpent, and to the devil only figuratively or mystically.

Then there was a real natural enmity put by the Lord between a natural woman and a natural serpent; all of which, I admit, is however, highly figurative, and points to spiritual things, which will require both time and eternity for their exposition! This enmity was also, according to the words of the Lord, to extend to their seed; there was to be, as every body knows, an enmity between all human beings and serpents; but no mystic enmity mutually be-

tween human beings and Satan, until the Lord put it there, in a way I will presently show.

But, says the Parkerite, God said that the serpent had a seed. Very true, indeed, I admit, or there would have been no snakes! the exemplars of Hypocrites, Sadduces, Pharisees and Reprobates—the figurative or mystic seed of the mystic serpent—termed in the Scriptures a *generation of vipers, children of the devil, etc.* The mystic seed of the woman, which was to bruise the head of the serpent, the devil, was surely Christ, (GAL. iii, 16,) as is admitted by all orthodox commentators. The very seed in which all the nations of the earth were to be blessed. GEN. xxii, 18, ACTS 25, 26. The head of the natural serpent may be easily bruised by any one, by the natural seed of the woman; but who, as the seed of woman, besides Christ, is able to bruise the head of the old serpent, the devil? How can enmity obtain between the seed of the woman and Satan unless it be through Christ, the promised seed, since Adam and Eve were by their fall reduced to a state so congenial to that of Satan's? So much so, that their offspring were called *figuratively*, by the Lord, children of the devil, doing his lusts. I would ask, again, where do we read in the Word of God of *enmity* between the devil and unrenewed humanity? Even with the greatest religious pretenders, he maintains fellowship and agreement by transformation, accommodating himself, at all times, to their delusions. But, let one of Adam's fallen sons or daughters be born again of Christ, The Quickening Spirit, and then a warfare begins immediately between that soul and the devil; then *enmity* is "*put*" between them! And yet it may be urged, that the Lord said he would put enmity also between Satan and the woman as well as her seed; very true; and in that declaration we see, dimly and distantly, yet hopefully, the new birth of our mother Eve. Enmity between Eve and

Satan, *after her fall*, must have been of grace—of a great inward change—the fruit of *spiritual blessings*.

It will be readily seen that this exposition of the text is very different from Parkerite perversions of it: They say that the seed of the woman consist of two great families; that God is the seminal head of one, and the devil the seminal head of the other; that the two seeds are distinct in themselves before regeneration—as soon as they are “manifested or developed in the flesh, or in the world,” to use their own language. Observe: a child of God, according to this strange fancy, is “manifested in the flesh, or in the world,” from God, as its eternal seminal head, or Father! and a child of the devil is “manifested or developed in the flesh or in the world,” from the devil, as its eternal seminal head, or father!

Let it be further observed, that if God and the Devil have a distinct seed, so different and so opposite to each other in their spiritual selves, the *enmity*, mentioned in the text, would not be *the putting* on of the Lord, but a consequence of two natures opposed to each other, as soon as they are “developed in the flesh,” this cannot be the case, and there is no *enmity* between Satan and unregenerate persons, until the Lord, by his Spirit’s power, put it there; whence, we know, from observation, as well as from Christian experience, that their interpretation of the text is palpably heretical! In order, however, to avoid this dilemma, they involve themselves in one equally as great; that this spiritual seed, put forth in Adam by the Lord, were corrupted in his fall, and reduced to a state of sin and death, so congenial to the state of the seed of the devil—which, according to their dogma, have also been infused into reprobates—that *enmity* cannot exist between them until they, the children of God, are made alive by the Holy Spirit.

SECTION IX.

ULTRA PARKERISM CRITICALLY EXAMINED.

The Parkerite generally quotes, also the following text in support of his two seed system, which now requires some consideration: "Ye are of your father, the devil, and the lusts of your father ye will do." This is a highly figurative expression, similar to Christ's address to Peter: "Get thee behind me, Satan," and to the words of the Prophet: "Saying to a stock, thou art my father; and to a stone, thou hast brought me forth. Deny the figurative mode of expression here, and the meaning would be that Peter was Satan; that the stock was the real father of the idolator; and that a stone had actually brought forth a child. Thus we see what absurdities are involved by interpreting these texts literally, and not figuratively; and the same apply, with equal force and propriety to the text now being discussed; for then Satan would be a real spiritual father, and the persons addressed by Christ would have been actual children of the devil, according to the representation of the Missouri Parkerite, as before quoted; to whom, even in this latter day, the Prophet Malachi seems to address the following well adapted questions: Have we not all one father? hath not one God created us? We should not fail to observe, that the Prophet here calls God our Father, because he is our Creator, and not a seminal head. But Satan was not the Father of those addressed by

Christ, even in that sense, for he was not their Creator; nor was he their Father, by having infused into them a part of his substance, or a seed from himself. Hypocrites, Pharisees and Idolists are children of the devil in a figurative and not in an actual sense; for to be children of the devil, in the latter sense, would constitute very different persons from those mentioned in the Scriptures; they could not, as such, part with their satanic seed, their very nature, as did those mentioned in the Scriptures: for the unclean spirit *went* from them and *came* back again: MAT. xii, 43. Their very nature, or part of themselves, could not have *went* and *come* in this way; hence, we know that they were not children of the devil con-naturally, but by being *possessed* by devils—by their influence over such—by being led *captive* by them—by doing their lusts. But devils were cast out, and some of the Lord's people were possessed by them to as great an extent as others, and were before their conversion as much under satanic influence, as any of the non-elect were, and might have been called children of the devil, figuratively, with as much propriety. The account we have of Judas is in strict conformity with this. It is not said of him, that he did his great act of wickedness on account of the workings or actings, of a satanic nature, derived from a connate satanic seed, but that it was done shortly after Satan entered into him. JOHN xiii, 27; MAT. viii, 28; LUKE viii, 2.

I will now bring under consideration another text, sometimes quoted by the Parkerite in proof of his system: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" John called them a generation of vipers on account of their errors, delusions and presumption; for they had been so blinded by Satan, as to suppose that because they could

say, they had Abraham for their father, they were entitled to his baptism. Christ called them a generation of vipers on account of their wicked works. But, not to be tedious, and to come to the turning point at once, let the reader notice the next verse to this text, which is as follows: "Bring forth, therefore, fruits meet for repentance," by which we are informed that John exhorted this *generation of vipers* to repent—to bring forth the fruits of repentance; and had he regarded them, as Parkerites do, the real children of the devil, he would not have exhorted them to repent; for they believe such are not subjects of Gospel address; at least, not in the particular way in which John addressed these.

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father." GAL. iv, 6.

The Parkerite exults greatly in this text, and pretends to see a confirmation of all his fancies in it! He says that God sent forth his Spirit into their hearts because they were actually sons always—spiritual ones, of course, if *actual* ones; and yet the spirit finds them, as the actual sons of God, dead in trespasses and sins, and without the Spirit of God! How can this be? What an absurdity is involved by such a view of the text! The plain meaning of the text is, that because ye are chosen unto salvation, from the beginning, God hath sent forth his Spirit into your hearts; or, because ye are the elect of God, because ye are predestined to be conformed to the image of his Son, God hath sent forth his Spirit into your hearts to perform that work—because we are predestinated to the adoption of sons, God hath sent forth the Spirit of adoption into your hearts, whereby we cry Abba, Father—having *received* the adoption of sons.

Particular attention should be here given to the fact, that

there is just as much propriety in saying that we were actually and eternally conformed to the image of Christ, because we were predestinated to that blessing, as to say that we were actually and eternally sons, because we were predestinated to the adoption of sons—to a spiritual adoptive sonship in Christ; for the elect of God were predestinated to both blessings precisely alike, and before regeneration were in themselves alike destitute of both.

The Apostle Paul gives a very good reason why the Lord sent forth the Spirit of his Son into the hearts of the Galatian Christians—"Because they were sons—adopted sons—predestinated to the adoption of sons; and when they received the spirit of adoption, along with the blessings of adoption, well might they cry, Abba, Father, being then actually his spiritual adoptives; but, before this, all lay concealed, though sure, in the foreknowledge, purpose, predestination and election of God: In that foreknowledge which beheld things which were not as though they were—in that purpose which nothing can disannul—in that predestination which is of certain accomplishment—and in that election which brings the blessings of adoption to each elect son, as embraced personally, unconditionally and eternally in the foreknowledge, love, mercy and grace of God, before they had any actual existence, in themselves! God's foreknowledge of them, with a purpose *to create* them at his own set time, did not give them an actual natural existence in themselves; nor did his foreknowledge of them, as his elect, chosen in Christ before the foundation of the world, with a purpose to give them spiritual sonship in Christ, make them actual spiritual sons in themselves, before the blessings of adoptive sonship were bestowed. They were only regarded as such in the foreknowledge and purpose of God, and because they were regarded as sons in that respect, God sent forth the Spirit of his Son into their hearts,

to change them into actual adoptive sons. The Holy Spirit has identified himself so completely with the great doctrine of adoption, that, in this great work of regeneration, he has called Himself, through the Apostle Paul, THE SPIRIT OF ADOPTION. How strange, then, would it appear, that any of the Old Baptists should treat the subject of divine adoption with so much indifference, were it not for the fact, that the subject is ignored by them in order to maintain their ultraism of eternal actual sonship!

Parkerites are frequently heard to say, "that nothing will ever go to heaven but what came from there!" and, to prove the assertion, quote this text: "He that descended is the same also that ascended." EPH. iv, 10. They mean, that as the same person ascended who had descended, and as that person was Christ, his glorified human body was not taken up into heaven; thereby hinting darkly at the non-resurrection of our bodies—a heretical tenet which has been embraced by many of them!

When Christ partook of flesh and blood, his personality continued the same. He was the same *person* afterward that he was before. His human nature, or manhood, did not constitute him one person, and his divine nature, or Godhead, another person; but the two natures were united in such a way as to constitute only one person—THE *God-Man*—maintaining, however, their distinctiveness of nature. Hence, as there was no change of personality, it might well be said that the same person ascended who descended; nor can any proof of the non-ascension of Christ's body be deduced from it.

For further and complete refutation of such a notion, I will quote the following texts of scripture:

"This same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven." ACTS i, 9.

“And the graves were opened; and many bodies of saints which slept arose, and came out of the graves after His resurrection, and went into the holy city and appeared unto many.” MAT. xxvii, 52; 53.

“Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.” JOHN v, 28; 29.

The have likewise pressed the following text into their service: “Who is the figure of him that was to come.” ROM. v, 14. The principal error predicated thereof is this: “That as Adam was the seminal head of his posterity, they had an actual seminal existence in and union to him; and as he was a figure of him that was to come, Christ is consequently the spiritual head of His people, and they must consequently have an eternal, actual, spiritual existence in, and union with Him.” Thus they make out their tenet of the actual, eternal union of Christ and His seed.

All the propositions of Parkerism are easily reduced to absurdities: hence, if the figure be carried out in that way, what will be the legitimate consequences? All who are born of Adam partake, by virtue of their seminal existence in, and union with him, of his nature, his manhood—yea, of the fullness of his humanity; this is undeniable. Then, to carry out the figure, all who are born of Christ, or God, (it is immaterial which,) (JOHN v, 21,) must, by their spiritual existence in, and union with God, be born gods, just as fully as Adam’s children are born human beings, and must partake of the fullness of his divinity and Godhead, just as they have partaken of the fullness of humanity and manhood.

How very different from all this is the teaching of the Bible! Paul says that we were blessed “with all spiritual

blessings in heavenly places in Christ." EPH. i, 3. These blessings were designed to constitute us saints, not gods! The same apostle says, that Christ who of God, "is made unto us wisdom and righteousness, and sanctification, and redemption." 1 Cor. i, 30. Here the blessings are enumerated. Who received these blessings? Who were the "us" unto whom Christ had been made all this? Surely, unto poor, sinful, ruined, elect Adamites—unto blind, foolish, idolatrous Corinthians; and surely not unto a living spiritual seed in Himself as such, for then the term "us" would have been inapplicable. It is true that the apostle says: "But of him are ye in Christ Jesus." And I ask how were the Corinthian Christians in Christ Jesus? Certainly not as spiritual seed, which had been in actual union with Himself, and a part of Himself, as such, for then they would not have needed these blessings! for such a seed could not have been corrupted; they would have had, in their spiritual selves, divine attributes, which would have superceded, forever, those blessings, without which the poor Corinthians must have perished. They needed them—they lacked *wisdom*—were destitute of *righteousness* their state of sin and death called for *a sanctification of the spirit*—and as poor bankrupt captives, nothing but *redemption* by another would suffice. Let us turn to the words of Christ on this vital subject; they are as follows: "Jesus answered and said unto him, verily, verily I say unto thee, except a man be born again, he cannot see the Kingdom of God." JOHN iii, 3. Observe, the Savior said *a man*, a human being, an Adamite, is the subject of another birth; a man, who was born of an earthly parent, must be born of the spirit—called by Peter an incorruptible seed.

We should note the qualifying adverb *again* in the declaration of the Saviour, that *a man* must be born again before he can see the Kingdom of God. We shall then learn that

human beings are born again—those who have already derived, by a natural birth, personal existence from Adam, in such a manner that each one has become a distinct person—an I, a ME, ONE'S SELF. The very I, ONE'S OWN SELF, must, says Christ, be born of the Spirit. How? In consequence of an actual eternal existence in, and union with, the Spirit? No, verily, for that would be downright Manichæanism. The I, ME, or ONE'S SELF, is brought into an *actual* union with Christ, through the *quickenings, sanctifying, and transforming* power of the Holy Spirit; thus this actual union has a beginning with the creature, and becomes one of life; the soul that is dead in trespasses and sins is quickened into spiritual life; "and I give unto them eternal life," says Christ. Thus, they receive through Christ, the Quickening Spirit, that which they did not have actually in themselves before, and through this *life quickening, sanctification, or birth* of the Spirit, they become actually, vitally and indissolubly united to Christ as their Great Federal Head, and grow up into Him, not by means of partaking of His incommunicable Essence and Existence, but by receiving those spiritual blessings, wherewith they were blessed in Him before the world began, as their Representative, Surety or Trustee, according to God's foreknowledge of them, as He purposed to create them in Adam; and according also to his purpose to save them in Christ, after their creation and fall in Adam. Hence to be *born again* does not imply a previous, actual eternal existence in, and union to, the Spirit. Both soul and body are to be changed by Christ as "The Power of God," or by Christ as "the Quickening Spirit," or by Christ as "the Everlasting Father." Paul says, we are changed into the same image from glory to glory, even as by the spirit of the Lord. And our vile bodies are to be changed, quickened and fashioned like unto the glorious body of Christ—

are to be born again, if I may be allowed the expression, in the morning of the resurrection. And who will affirm that this change, this quickening, this fashioning of our bodies, after Christ's glorified body, implies their previous, actual, eternal existence in, and union with God; and yet of which it might be affirmed with as much propriety as of our souls, according to their absurdities.

SECTION X.

THE NEW BIRTH, UNION WITH CHRIST, ETC.

To be *born again*, then implies a spiritual change so great that the I, the ME, or ONE'S SELF, becomes "a new creature" "a new man," the "workmanship" of God, and grows up into Christ as his Head, "Who of God is made unto" all such "wisdom, righteousness, sanctification and redemption"—The way, the Truth and the Life. Paul in heaven, with his crown of glory, robe of righteousness, palm of victory, and glorification of both soul and body, will be the same Paul, in the I or ME, whose soul was once dead in trespasses and sins, and whose body was one of sin and death. So, the creature is born of the Power of God, of the Quickening Power of the Spirit, of a Sanctification of the Spirit, of Christ as the Quickening Spirit—all signifying the transforming power of God, or the creative fiat of Deity. The spiritual fruit of this birth accords well with this exposition; for saints are said to be quickened—endowed with spiritual life by the Lord—to believe according to his power—also through a sanctification of the Spirit—

and to be created in Christ Jesus unto good works. Peter says, replies the objector, that they are born of an incorruptible seed, which is true, but Christ and Peter must agree with each other, and He says that they "must be born of the Spirit," and John affirms that they are born of God, and elsewhere, that their seed remains in them, and we ask what is it that dwells in the saints, that cannot be corrupted, but a state or principle wrought by the Holy Spirit. His work cannot be corrupted, for that which is born of the spirit is spirit—is spiritual; hence, we have, as the fruit of the spirit, an *actual, living* union with Christ, love to God, joy and peace in the Holy Ghost, faith, and a living union with Him. Besides, the Spirit takes the things of Christ and reveals them to believers, and they thus receive of His fullness, grace for grace—yea, Christ Himself is revealed in the soul, the hope of glory by the Holy Spirit. This is Peter's incorruptible seed.

All the foregoing, it must be admitted, is very different from a natural birth; and, hence, implies a very different kind of union between Christ and His people, from that between Adam and his posterity. It is true, that saints call God Father, but in what sense? Paul says, through the Spirit of Adoption, and not according to an actual and everlasting sonship, as does Christ. Saints cannot, like Christ, as sons, claim equality with the Father, and an equal glory with Him, before the world began, as I have shown they might do, according to the Manichæan theory. They would, in that sense, have the glory of an actual, eternal existence in, and union with, God; which in strict conformity to the figure of a natural birth, might, through spiritual developments, attain to Godhead! just as Adam's children attain, through natural developments, manhood. What an absurdity!

I will now indicate, as clearly as I can, the *kind* of union

which subsisted between God and His chosen people *before* time, and *before* their spiritual quickening, or before Christ gave them life, and, also, *the kind* which obtains between them *after* they are made alive in Christ. He is said to be before all things—by Him were all things created, that are in Heaven and that are in earth, visible and invisible. Thus Christ, in His uncreated Divinity and Godhead, was before all things; hence, all other beings, in heaven and in earth, are *after* creatures, subjected, as to their actual existence, *to the future*, when their entity was only in the *purpose*, and not in the *essence* of God; and the certainty of their existence in themselves, in their day and time, was of the power of God, and the order of their date was of His will and wisdom. Such after creatures, considered in themselves before their creation, were nonentities; but not so with God, for He had “gone out before” them, in a purpose to create them, according to His foreknowledge of them, in their day, time and state. Thus did God reduce the future to the present with Himself. With whom the purposes are the same as the actualities of time—no difference with him between time and eternity! In this sublime way He embraced His people in eternal bonds of love, grace and election, wherein they stood personally as distinct from all the rest of the human family, as though they had no connection with them. In the same way grace was given to them in Christ before the world began; and all other blessings given to them in Christ before they had an actual existence. We should be very particular, just here to distinguish between God and created things. On their part in themselves, they have a beginning previously to which they were nonentities, and as such, could have no union, actually, in themselves, with anything. So, their actual, natural existence in, and union with, Adam, had a beginning, and so had their actual, spiritual existence in, and union with, Christ,

in themselves. This *kind* of union cannot obtain until they are quickened by the Lord into life, and thereby brought into a spiritual vital union with Himself. *Then*, and not until then, does the spiritual union between God and His elect, become *mutual* and *actual* on their part. I admit, there was an actual, eternal union on the part of God, with his chosen, but it was only in the eternal bonds of predestination, purpose, election, love, grace and mercy.

Throughout all the works of God, we may trace, in some degree, His power, His wisdom, His purpose, and His design, *but not His essence*. He did not confound that with natural or spiritual nonentities; they stand forth plainly contradistinguished from Himself, however closely He may be otherwise united to them. *They* are the works of His power and wisdom, and not a dissemination of the Divine Essence.

I will now briefly show what Paul meant by the text under consideration, especially, in what sense Adam was a figure of Christ, in strict conformity to the five succeeding verses, wherein the true import of the text may be seen, as far as the figure is concerned. Adam was regarded by the Apostle, according to a learned commentator, with whom I fully agree, as an antithetic figure of Christ, and is represented as an antitheton, or opposite to him; therefore, death came by Adam, and life by Christ; sin came by Adam and righteousness by Christ; judgement unto condemnation by Adam, the free gift of justification by Christ; death reigned by Adam, life by Christ; the disobedience of Adam made many sinners, the obedience of Christ made many righteous; sin reigned unto death through Adam, but grace reigned unto eternal life through Christ. Thus, the evils which were entailed on the human family by Adam, as their federal head, are contrasted with, and compared antithetically to the blessings which have been procured by Christ,

for his elect as their federal head; in this, and no other way, was Adam a figure of him that was to come. So, the great delusion about Christ's elect having an eternal, actual existence in; and union with him, receives no seeming support from this text, as modern Parkerites vainly imagine.

Christ says, "All that the Father giveth me *shall come to me,*" as their surety, covenantee and Spiritual Head, but *not from me,* as their Spiritual Head, as some would speak for him in these latter days!

While on the subject of figurative texts, I will refer to another which has been improperly interpreted by carrying the figure too far, which is as follows: "I am the vine, ye are the branches." JOHN XV, 5.

All figures in the Holy Scriptures, and other writings, are used to represent the prominent outlines of things for which they are substituted, and by straining them to the utmost, as is often done, to sustain some favorite theory, many hurtful errors and gross absurdities have been involved. For instance, Christ is compared by Moses to himself, but if we extend the figure beyond proper bounds, the comparison will fail and involve absurd contradictions. In some respects Abraham and his posterity were typical of Christ and His people, but surely not in all. Joseph was typical of Christ, but the figure has its bounds, which cannot be passed without destroying it. So in regard to Christ and His people, when compared to a vine and its branches. This figure has been made, by modern Parkerites, to signify that as the branches had an actual existence in the vine before they were put forth, so the elect of Christ have an actual existence in him before they are born as saints! See how far this figure has been carried. This figure of the vine was only designed to show the close union of Christ and His people; for, by taking the same liberty with the

text which Parkerites have done, any one may prove the final apostasy of true believers; for, says Christ, "every branch *in me* that beareth not fruit" he taketh away. But these surely represent false professors, although, observe, they are said to be *in Christ*, as the branches are in the vine.

While Parkerites extend some figures far beyond their Scriptural signification, they seem inclined to reduce others to an unmeaning nullity. The three following texts have been treated in that way by them :

"Having predestinated us unto the adoption by Jesus Christ to himself, according to the good pleasure of His will." EPH. i, 4.

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father." ROM. viii, 15.

"But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." GAL. iv, 5, 6.

Those who would evade the force of the doctrine of adoption say, "It is the Church that adopts," notwithstanding Paul has so plainly taught us that our adoption is of God, "*by Jesus Christ, to Himself, according to the pleasure of His will.*" No wonder we have perversions, heresies, debates and divisions among us, from such a deceitful handling of the Word of God; a part carried far beyond its true import, and another portion suppressed just as may subserve their tenets or fancies.

Let the reader observe, that the elect of God were first *predestinated* to the adoption of children; secondly, that Christ was "made of a woman, made under the law, to redeem them that were under the law, that we might *receive* the adoption of sons," and, thirdly, Paul says, "We have

received the spirit of adoption, whereby we cry Abba, Father." Who, but blind guides, could affirm, in view of such Scripture testimony, that the Church adopts the children of God—that their adoption is of no higher order than that of the Church, when Paul says God predestinated our adoption—Christ redeemed us from the law that we might receive it—and the Holy Spirit surnames Himself by it in communicating its blessings—calling Himself the "Spirit of Adoption." The three persons in the trinity, Father, Son and Holy Spirit, have taken a part in this great affair, and in these latter days men arise among our own selves and say, "it is only the Church that adopts!!" O Lord deliver us from such teachers!

The Greek word *uiothesia*, the Latin one *adoptio*, and the English derivative *adoption*, agree in one common signification—the taking of the child of another person—and treating it as one's own. Thus, God takes *the sons and daughters of Adam*, those whom HE did predestinate unto the adoption of sons, and treats them as His own. He brings them through the spirit of adoption, according to the blessings of adoption, into a living actual union with Himself and Son. But the perverter of adoption, to evade its force here, is constrained to say that the Church adopts, or that God adopts His own children.

I will now bring forward some of the great outlines of adoption, which, though deficient in many respects, they will yet show some of its leading particulars.

A wealthy, pious man, with only one son, pre-determines, (Eph. i, 5,) at the expiration of five years to adopt three out of the twelve children of a neighboring family, in great distress, wretchedness and vileness. This only son agrees to remove (Gal. iv, 5,) all obstacles out of the way. Observe, that although these children are predestinated to the adoption of sons, and unto all the blessings of adoption,

yet until the five years expire, they will not differ from the others, (Gal. iv, 1,) though they be heirs of all the blessings of adoption, in the purpose, pre-determination and choice of this benevolent person. But, at the expiration of the five years, the appointed time—all obstacles being removed—they receive (Gal. iv, 5,) the adoption of sons, and through its blessings are translated from the hovel of poverty, vice and wretchedness, to a mansion of plenty, piety, peace and happiness; and to carry out the figure, this benevolent man takes off their “filthy garments,” and puts the costly clothing of his son on them—infuses the spirit and wisdom of his son into them—regards them as righteous as his son, on account of what he has done for them. Thus, they become one with him, and call him brother, and he calls them brethren, and they call the adopter Father; but, I ask, in what sense? Not in the sense which his only son does, but through the blessings of adoption ROM. viii, 15. So, God’s children cry Abba, Father, not as Christ does through the spirit *without measure*, but through the *measure* of the spirit in adoption. Thus God sends forth the spirit of his son into their hearts, because they were predestinated to the adopted of sons, to make them his actual spiritual adoptives in themselves. Hence, the reason why they are called sons before the spirit of adoption is sent forth into their hearts.

SECTION XI.

ARGUMENT CONTINUED.

I will now quote another text which is often interpreted erroneously by our Parkerite expositors: “Forasmuch, then, as the children are partakers of flesh and blood, he also himself took part of the same; that through death he

might destroy him that had the power of death, that is the devil." HEB. ii, 14. Just as though the apostle had said, 'forasmuch, then, as the children, whom the Lord foreknew, as beings who were not, as though they were, were in the fullness of time partakers of flesh and blood, he likewise took part of the same when he was made of a woman, made under the law, for this is the only way in which he could reach their state of death and sin, and become one with them as a brother, or near kinsman, and thus deliver them therefrom. Again, the meaning of the apostle is, forasmuch as those whom the Lord did predestinate to be conformed to the image of his son, were partakers of flesh and blood—children in a prospective sense—he likewise took part of the same. Or, further, forasmuch as the children, children first in the following sense, elect according to the foreknowledge of God the Father, unto actual adoptive sonship, through a sanctification of the spirit, and a conformation to the image of Christ, were partakers of flesh and blood, he likewise took part of the same, that he might, through his humanity, deliver them from death and sin, which they and all the rest of the human family were subject to, and secure to them the blessings just mentioned. Thus we see that they were not actual spiritual children, but children in the sense which I have plainly indicated.

It is highly necessary we should observe, that the Lord, in the assumption of our human nature, became actually united to us in that respect, and when we receive his spirit, the spirit of adoption, with all the blessings of adoption, we become actually united to him spiritually, and we had just as well say that we were in *actul* union with him in our human nature, before he took our humanity, as to say that we were in actual spiritual union with him before he sent his spirit into our hearts, to change them, and to bring them into a living actual union with himself.

How different is all this from the Manichæan error, that the children in the text emanated from God as his actual spiritual children infused into Adam at the time his body was created; and as they have in that way partook of flesh and blood, Christ also partook of the same. These emanations dwell in a part of the human bodies and a similar emanation from the devil, called his seed, dwell in the rest of the human bodies! And in proof of this two-seed system, they quote another text from Isa. ii, 10: "When thou shalt make his soul an offering for sin, he shall see his seed;" just as though the prophet had said he shall see his elect, his predestinated ones, those whom the Father gave him in covenant.

Manichæan teachers pretend to think that the parable of the tares and wheat will not admit of any other interpretation, than that which they give? hence, they attach great importance to their perversions of the parable, believing, as they do, that they cannot be refuted.

The first thing necessary to a correct understand of this text will be to attend carefully to the other parables, delivered at the same time by the Saviour, illustrating the kingdom of heaven.

1. The parable of the sower, which shows, the activity of Satan in perverting the word of God and contains nothing in it, which favors the two-seed system.

2. The parable of a grain of mustard seed, by which the kingdom of heaven was illustrated, certainly does not refer to anything of the kind.

3. That of comparing the kingdom of God to leaven, does not signify anything like such a notion.

4. Nor does the likening of the kingdom of heaven to a treasure hid in a field afford the least support to such a tenet.

5. Who, I would ask, can see anything like it, in the parable of the merchantman and pearl?

6. The parable of the net is surely not amenable to any such interpretation.

Whence, all their errors may be traced to the one of the tares and wheat, although there are six other parables in the same chapter, yet they cannot find anything in any of them tending to confirm their views. And yet all these parables were instituted by the Saviour to elucidate his Kingdom. Surely, so important a doctrine as that of God's having a spiritual seed, which emanated from his divine Essence, and the devil one likewise, which emanated from his own uncreated entity, would have been taught in some of these parables. On the contrary, no such a doctrine can be deduced from any of them—not even from their favorite one, the parable of the tares and the wheat. Let us now attend to Christ's explanation of it: "He answered and said unto them, He that soweth 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. The enemy that sowed them is the devil." MAT. xiii, 37; 38; 39. If it be a settled truism, as it should unquestionably be, that the Lord makes Christians comparable to wheat in the parable—according to what has been termed a work of grace on their hearts—then we may, in the light of that truth, see Him that soweth the good seed, the field wherein they are sowed, and the good seed themselves. Again, if it be admitted—and truth demands its admission—that the devil makes hypocrites, seducers, deceivers, and heretics, then we may, according to that truism, learn what is meant by tares, the sowing of them, and the wicked one who sowed them. The church, therefore, will of necessity be infested with hypocrites and heretics; and their earthly connections are often such with true believers that they

cannot be separated from them without injury; and the same may be said of their connections in the world their final separation cannot take place here, but will at the end of the world. Satan, through his power over the seed of the sower—the very seed which brought forth good fruit on good ground—prevents this seed from doing so when they fall by the way-side. If he has power to blind the eyes of some when the true Gospel is preached, how much greater must be his power over his *own* system—the devil's system—termed by the Apostle, “another gospel,” made up of “the doctrines of devils,” and “strange doctrines,” when preached by his ministers: then tares are sowed, in the fullest sense of the term, they come indeed hypocrites, seducers, figurative children of the devil, just such as are represented in the parable.

A wrong exposition of the following text has also often been given from our pulpits: “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.” 2 TIM. i, 9.

The heretical exposition of this text involves the absurd tenets that saints existed spiritually before the world began, and that grace was actually given to them before the world began. Note, if an actual seed of this kind were infused into Adam, in the actual possession of grace, given actually to them before the world began, (they say all this was actual) how, could they become afterwards “dead in trespasses and sins?” An actual spiritual seed, with actual grace, becomes actually dead afterwards “in trespasses and sins!” Monstrous—how can they believe it?

The text explains itself, and just let it be interpreted according to its own explanation, and we shall have its true meaning. For instance, let the gift of grace be “according

to His purpose," and not according to the reality of the gift to a real spiritual seed, and then the whole affair becomes plain in the letter, and consistent with christian experience. This grace was then given in covenant before the world began, unto those "whom HE did foreknow," according to his eternal purpose to create them in Adam, and to save them after their fall in Christ, according to those spiritual blessings which he gave them, prospectively in him.

After all, the perverters of this text say, that it says, in plain words, the Lord did give us grace in Christ before the world began, and that it must be so, without apparently any correct understanding of the prospective way in which it was done; and now, to show them that the explanation given is entirely compatable with the general tenor of Scripture, I will quote a strong text just in point: "The Lamb slain from the foundation of the world." REV. xiii, 8. The error would be no greater to say that Christ was *actually* slain from the foundation of the world, than to say that grace was *actually* given to us before the world began. And we know that the world had been in existence 4,000 years before Christ was actually slain! The Lord both speaks of, and acts in regard to things, "which be not as though they were." I have not only proved this from the plain declarations of Scripture, (ROM. iv, 17,) but also given an example of it.

This text, "Perserved in Christ Jesus and called," deserves a passing notice, as some say, that it means the saints had some kind of an existance in Christ before time! Surely, this Scripture does not mean anything more or less than that the elect of God are preserved through the special providence of Christ alive, until he calls them to be saints—to be made such by his grace; for I would as soon expect the world to come to an untimely end as for one of these to die before they are regenerated, or called to be

saints. Well, indeed, may they be said to be “preserved in Christ Jesus and called.”

And HE said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned.” MARK XVI, 15; 16. The unscriptural sayings which have been predicated of this text, have done much heretical mischief among the Old Baptists. Some of our ultraists are occasionally heard to say, in our pulpits, that they have no authority to preach to sinners, and they seem to glory in their fancied exemption. Nothing appears to give them greater offence, or savors more of Arminianism with them, than for sinners to be exhorted to repent!

That the commission extends to such, is apparent from the fact that some believe, and some do not. Those who believe were *unbelievers* before, and the unbelieving of others can only be predicated of their hearing. What said the prophet? “O ye dry bones, hear ye the word of the Lord.” I would just state here, at once, that I have no idea that sinners, dead in trespasses and sins, will ever believe through the mere preaching of the Gospel, or through the exhortations of the Lord’s ministers, any more than that the dry bones would have lived through the prophecy of the prophet, apart from what the Lord did for them. But that fact does not nullify the commission to preach to them, but on the contrary greatly strengthens it. The divine assurance that God’s word will prosper in the thing whereunto HE hath sent it, affords great encouragement to preach to sinners. If it be said by the objector that they are deaf and cannot hear it, faith replies God can open their ears; if said they are dead, faith again says God will give them life; and thus faith can meet all the objections which can be urged against preaching to the very chief of sinners, and at the same time exclude that Armin-

ianism which some affect to see in a course of this kind. Where is the Arminianism, I would ask, in doing what the Lord has expressly commanded us to do? unless, however, it be by doing these things without faith. It seems to me that two very opposite errors may be indicated here: 1. The Arminian takes the means out of the hands of God, in toto, or in part, and uses them according to His own strength, and they then degenerate into Arminian powers. 2. The Antinomian will not regard any thing in the light of means, and in his doctrine will not allow even the Lord to employ them, says that the Lord is not dependent on means, and can do all His work without them. Now, the truth is, had it been *the will* or *the way* of the Lord, He could have breathed upon the dry bones as well without the prophesying of the prophet as with it, and could have given repentance to John's converts, or to Paul's, without their preaching; but their preaching to such, even to those dead in trespasses and sins, had been included in the divine plan, and it needs must be done, let it be termed *means*, the *will* or *way* of the Lord, as you please.

I will now confirm all the foregoing, by a reference to an example, recorded in the 13th chapter of the Acts of the Apostles. Paul and Barnabas, preached several days at Antioch in Pisidia—preached the Gospel, according to the commission to every one—stating also how John had fulfilled his course, by preaching the repentance of baptism to *all* the people of Israel. Paul both preached and exhorted, and in conclusion, we are informed that “as many as were ordained to eternal life believed.” Observe, not as many as were addressed, but as many as the Lord made alive, as many as the Lord enabled to believe, or gave faith to, which blessings always take the course of God's ordination, and not the course of general or promiscuous preaching. While Paul, for instance, is preaching and

exhorting all his hearers to believe the Gospel tidings, a secret, unobserved, hidden power is operating on the few in the way of divine ordination. Our preaching is unto all—we have only the letter of the Gospel committed to our charge, and that we should declare unto all; but “the excellency of the power” is with God, and takes the line of His election with divine certainty, and all the preaching that was ever done by Patriarchs, Prophets, Apostles, or called Ministers, will not extend “the excellency of the power” beyond it. God has never delegated that to any one else, and of course it will be put forth according to His will, predestination and election; but not so of the commission to preach the literal word; which includes in its scope “all the world and every creature” in it. Now, if it be asked, Why did the Lord give a commission to preach to every creature, when it was not His design to save every creature? I will answer it as soon as the following one is correctly answered: “Why was it necessary that the word of the Lord should be first preached to the unbelieving Jews, who *despised* and *wondered* at it, and put it away from them, before it was preached to the Gentiles?” Let us learn our duty as ministers, examine our commission, and see how fully it authorizes us, *in faith*, to exhort the sinner to repent, believing that the Lord can give him repentance; so as to believe, believing that the Lord can give faith. We have taught fully and plainly that Christ is exalted a Prince and a Saviour to give repentance, and there is no lack of teaching in that respect, but, we have neglected the precept, “repent, for the kingdom of heaven is at hand.” We have taught, with great plainness, that faith is the gift of God, that it is a fruit of the Spirit, but we have not showed and held forth as we should have done, the works of faith, or the obedience of faith. We have preached the doctrine of the final perseverance of the

saints, without showing, as we should have done, the holy way of perseverance, such, for instance, as true believers pursue, which is far different from that of an Antinomian, or a carnal professor. In short, we have taught the word of doctrine to our hearers, without stopping to exhort them to be “doers of the word.” Such preaching has been a great injury to us as a denomination; it has quenched the spirit of exhortation among us, and the exhorter is afraid to call on sinners to repent, for fear of being called an Arminian. Parkerites and Antinomians call the things which have been so much neglected Arminianism, and they have thus, in a goodly degree, suppressed them. But, as there is some prospect of our getting clear of that heresy, we hope to see the spirit of exhortation revive among us again; to see our ministers take up the long-neglected things just indicated; and to see our brethren going forth in all the obedience of faith. We had better thus incur the Parkerite’s reproachful term, Arminian, than the Bible penalties for a neglect of them.

SECTION XII.

ARGUMENT CONTINUED.

A modern heresy, with which the Old Order of Baptists are now troubled, has been based upon the following texts of Scripture: “These things saith the Amen, the faithful and true Witness, the Beginning of the Creation of God.” REV. iii, 14. “For ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” EPH. ii, 10.

Those who pervert these texts say that Christ is the Beginning of the Creation of God, and was created in His divine nature, rather, as I conceive, in an Arian sense, that when He was set up, as the First Born, the Brought Forth, or the Beginning of the Creation of God, that His mystical seed was then created in Him; but that Christ, as God, before this was uncreated, underived, etc. So the saint is not regarded by them as an emanation from God, in the full Manichæan sense, but in a Semi-Arian sense, as an emanation from Christ, as the Beginning of the Creation of God; or the development of a seed created in Him when He Himself was created in His Divine Nature! But after all, the words on which they so much rely, "the Beginning of the Creation of God," will not admit of the Arian sense ascribed to them, for it is well known that the Greek word *arche* translated *beginning*, signifies with another noun, as *arche ktiseos*, Head Producer, Author, First Cause, etc., which agrees indeed with Col. i, 15, 16, 17. John i, 1, 2, 3. Then Christ is the Head of Creation, the Creator of all things, and in that sense the Beginning of the Creation of God, through Whom creation began, not verily, as I might suppose merely, but according to the plain testimony of John and Paul, as just referred to; which, forsooth, has ever been the Orthodox view of the subject. But Christ, as the Beginning of the Creation of God, with a mystic spiritual seed then also created in Him, is something *new* among the Old Order of Baptists, and the *ism* is hard to define, I acknowledge. So, indeed, is the new *ism* about "Quickened *Spirits*." I have read of a Holy Spirit, of an Evil Spirit, of a Right Spirit, of a Quickening Spirit, of being Quickened, but never in my Bible, or any where else did I ever read of "*Quickened Spirit!*" I cannot conceive of such a thing, only in words, for it is all the while with me like giving life to the living, and death to the dead. This, I suppose, is

the imaginary seed, which was created in Christ when He became the Beginning of the Creation of God, and which afterwards becomes in the new birth a *quickened spirit*. What is the fruit of the new or spiritual birth? It is nowhere said to be the quickening of a spirit, I am sure. Paul says, writing to Ephesian Christians, "And you hath He quickened," the "*you*" here surely does not relate to a dead spirit in Christ, but to the Ephesians, who were, as he said, dead in trespasses and sins, the seed in Christ could not have been thus dead, even supposing such a seed to have existed. Moreover, note the fact, that the Ephesians were not quickened by *quickening* spirits from Christ, but by Christ Himself as a Quickening Spirit.

The fruit of the spirit in the new birth is said to be spiritual. This spiritual change of the soul makes it meet for the indwelling of the Holy Ghost, and not a quickened spirit. The soul, therefore, gives evidence of a spiritual change, by the fruit of the Spirit, who wrought that change. Christ is made unto saints—not a created or derived seed—but wisdom, righteousness, sanctification and redemption; through which spiritual blessings they become new creatures in Christ Jesus, and are said to be, consequently, the workmanship of God, created in Christ unto good works. Then it is *through a sanctification of the spirit*, (Pe. i, 2. Thes. ii, 13,) and not a quickened spirit, that we are prepared for good works.

We were blessed, says Paul, EPH. i, 3, with all spiritual blessings, just such as were necessary to bring the soul in this life, and the body after death, into living and actual union with Christ, and to make both meet to be partakers of the inheritance of the saints in heaven. All these spiritual blessings were given in counsel, in covenant, in purpose, in predestination, and in election, before the world began.

It is very astonishing that the old order of Baptists should write and preach so much about these things without referring to the purpose and election of God. Their system has become independent of the purpose and election of God, and merges all things into the Divine Essence, or into Christ as the beginning of the creation of God; hence so little of late has been preached or written about the prospective foreknowledge of God, His purpose, His election, etc. They say: Deny the eternal actual union of saints with God, and you take away the greatest consolation of the Christian. They cannot, I suppose, see anything *sure* in the foreknowledge of God, or certain in His predestination and election. The covenant, *though well ordered in all things* is not *sure* in their estimation. He who has an eye to see these things, as they are, can deduce much more comfort and assurance from them than others can from the belief of the error, that we were created in Christ Jesus when He Himself was created in His Divine Nature; or, from another, that we have been in eternal, actual union with God, as a part or portion of his incommunicable Essence!

The second text: "For ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," has been wrested from its vital connections, and pressed into the service of dead fancies. This text maintains throughout an intimate doctrinal connection with the context. For instance, the apostle first mentions that those who were dead in trespasses and sins were quickened—that they were saved by grace—that they were made to sit together in heavenly places in Christ Jesus—that they were not saved by works, lest any man should boast; then comes in the connecting conjunction, *for*, showing the dependance of the text on the context—"for we are his workmanship" etc.; yet,

strange to tell, it is made to signify that the Ephesians, who were dead in trespasses and sins, were created in Christ when He was created, a created Saviour!

Besides, this text has many synonyms, some of which I will now introduce: "Not by works of righteousness which we have done, but according to His mercy hath He saved us, by the washing of regeneration and renewing of the Holy Ghost," *TIT.* iii, 5. This means precisely the same as though the apostle had said "not by works, lest any man should boast; for we are his workmanship, created in Christ Jesus," etc. This is the circumcision of the heart without hands—a translation from nature's darkness into the marvellous light—a new creature in Christ Jesus—a new man who after God is created in righteousness and true holiness—being born again—born of the Spirit—a sanctification of the spirit unto a belief of the truth—all these along with the text under consideration, signify the same thing—what we term the work of grace on the soul.

I have tried to trace out the serpentine doctrine of Parkerism as it has surreptitiously connected itself with the foregoing texts—but, snake-like, it has its coils, flexures, gyrations, contortions, and likewise its strong holds, covert places and open showings. Sometimes we get a broken glimpse of it, and then a pretty full view. Its advocates are, however, always afraid of a full showing, they prefer showing, occasionally, some of its less offensive parts; and whenever, through inconsiderate zeal or imprudence, they bring the monster fully into view, they are inclined afterwards to disown it. An instance of this kind occurred at Barfield's, Ridge Meeting House, and with an Old Baptist Church in Missouri. Besides, a zealous scribe once gave such a correct description of this monster, that he fain would have called it in; but as it came from one in authority, it was published *verbatim et literatim*.

When the Waldenses were charged with this heresy, they regarded the charge as a reproach and the fruit of persecution. The English Baptists forestalled it in their confession of faith; and the Sequachee Valley, the Fountain Creek, Elk River, Stones River and Round Lick Associations, have declared a non-fellowship with it. It cannot exist with the Old Baptists; for it must either change them, or form a sect. The latter will be done, should it survive its separation from the old order of Baptists.

We have become too ultra in most things. How great the change. Watchman! what of the night? I hear one respond, All is not well! another, that strange winds are blowing—another, that the sickly dews of heresy are falling thickly around us, many are *sickly and weak*—another, that the sound of another gospel is heard in our midst, whereby many are being *bewitched*. From another quarter I hear it proclaimed that old Manichæanism, which was supposed to have died centuries ago, has been revived, through the heretical skill of one Daniel Parker, unto almost youthful vigor; and now, with more than a hundred tongues, propagates his poisonous heathenism, whereby were it possible, he would heathenize the old order of Baptists. But O thou perverter of truth, thou Polytheist, thou disturber of the Lord's people, thy day of rebuke has come, thy native darkness is being expelled, and although thou art clothed in fancy's gossamer, wrought with cunning craftiness from the word of God, yet thy deformities still appear. Flee, from the light of truth; for in it thou art seen a Pagan Monster. Go league thyself with Roman or Mormon darkness, where thou mayest dwell in quiet, until thou and all other kindred monsters shall be consumed with the coming brightness of truth!

Something new, exclaims a watchman in another direction: Manichæanism and Arianism have formed an alliance.

The former concedes the notion that Christ was created in His Divinity, on consideration that the latter will admit the new tenet, that His people were created in Him when He Himself was created! Thus, a Manichæo-Arian banner of Pagan aspect, has been raised by innovators. Some strong men have enlisted under it, and are now fighting with intemperate zeal against the great and cherished truth of Christ's uncreated Divinity and Godhead, and against the great and hitherto acknowledged principles of the spiritual regeneration of Adamic personalities.

I hear something of heavenly origin! Listen: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." O, Israel, to your tents! Gird on the sword of the Spirit! Put on the whole armor of God. Set up the way marks, and, in holy boldness and meekness, defend them against all heretical defacers! Ye! whose lips have been touched with a live coal from the altar, you, unto whom the Lord has said, Go ye, study to show yourselves approved unto God; workmen that need not be ashamed, rightly dividing the word of truth. Preach the word, according to your commission, to every creature within the scope of your ministry—declare the precept as well as the doctrine—show the difference between works, the obedience of faith, and works without faith. Let those good works, which God ordained for Christians to walk in, be seen plainly contradistinguished from the works of a soul dead in trespasses and sins—the great difference between works which are the fruit of the spirit and those the fruit of the flesh. Labor to show all these things in their proper places and connections. But, above all things, avoid those prevailing ultraisms which are now eating on the Old Baptist Church as doth a canker—dividing Churches and Associations. and disturbing the order and peace of the Baptists

generally. Rebuke the ultraist whenever you meet with him—reclaim or reject him—let him be regarded constantly as the worst enemy of the Baptists of the present day! And ye hearers of the word! receive the admonition; it came from heaven—be ye doers of the word, and not hearers only!

SECTION XIII.

RECAPITULATION.

Although the following truisms have already been set forth, on the subject of the origin of evil, to a greater or less extent, yet we wish to offer them once more to the consideration of the reader in a more concise and definite form; wherein they may be seen numerically as so many indubitable verities which cannot be refuted, nor even denied, without involving the dark sayings of Parkerism, which a sinful fancy has predicated of imaginary things, exterior to God, to eternity, creation and revelation. That the heathen, according to his mythology, in his vain imaginings, should have gone beyond The True God, in setting up an evil spirit, co-existent and antagonistic to a good spirit, is not so very surprising, but that Christian worshipers, amidst the burning and shining lights of the Bible, should do so, is not only a matter of surprise, but verily a confirmation likewise of the truth, that “Men love darkness rather than light.”

1. The tenet of the co-eternity of an evil spirit with God

grossly violates the great truth, that God did entertain the divine plan of the universe from everlasting, and did arrange all things after the counsel of his own will *subjectively*, when there was nothing existing *objectively*, only as it was foreknown and foreseen in harmony with His will and purpose, wisdom and power.

2. The co-eternity of such a spirit with God would necessarily have affected the divine plan of creation, as it could not have been arranged independently of such a spirit. Besides, there would then have been two first causes! independent of each other in their existences, and opposed to each other in their nature; and the existence of such a spirit would have been independent of, and in opposition to, the will and power of God.

3. The scriptures affirm plainly and conclusively, that God is the Creator of all things, and that He is before all things; Col. i, 16, 17. But the Parkerite perversion of these texts is, that God is before all things except the devil!

4. Evil either had, or had not a beginning.

5. If evil had not a beginning, it must of necessity have existed from everlasting, as the quality of an evil spirit self-existent and eternal; which notion, we have just seen, is contrary to revealed truth, and highly derogatory to Divine Glory.

6. Evil had a beginning, and must have originated with created beings, after "the heavens and the earth were finished, and all the hosts of them."

7. Creation necessarily involved a *beginning* and a *state* of creatureship, which admitted of the origination of evil, through the operation, however, of *secondary* causes, yet under the permissive providence of God, which, though to us an unresolvable problem, partakes no less of His wisdom, power and goodness than does His direct providence;

for all evil has its foreknown origin, determinate course, fixed bounds, and certain results.

8. Nor do we, by any truth, as just stated, make God the author of sin; for as "sin is the transgression of the law" God cannot sin, as He is above all law and rule of government from without, but is a law unto Himself; and as all his acts take the course of infinite wisdom and perfection, his works must be far above finite knowledge and comprehension, and produce, as *secondary* causes, mysterious results, which finite beings cannot judge rightly of—only by faith. GEN. xviii, 25.

9. Finite creatureship necessarily involved a law, or rule of government, from without, as created beings could not, like God, be a law unto themselves.

10. Neither could finite creatures be created immutable, as immutability belongs only to God, and is incommunicable; the very fact that their states required a rule of government from without, teaches us that they did not contain in themselves everything necessary for their well being, guidance and sinless course; or an external government would not have been enjoined; nor would any penalty have been annexed, in case of a transgression, had there been no liabilities to disobedience. The very fact of a penalty being annexed, implies a liability to disobedience.

11. Had the condition of created beings been above all law, and had admitted of immutability, they *could not* have sinned, as "sin is the transgression of the law."

12. All created beings were subjected to the government of God, and in their free agency, mutability, and liabilities to pride, deception, temptation and disobedience, they transgressed the government of God, and thereby sinned, and incurred the penalty or evil of sin; for be it remembered that "sin is the transgression of the law," and until some law or rule of government was transgressed there was no

sin, nor evil of sin, anywhere, there only existed a liability to such things, on the part of finite beings.

13. We believe that sin began with "the angels who sinned" somewhere in the *created* heavens, by disobedience to a law of some kind, through their free agency, mutability and liability to pride, apart from any tempting evil spirit from without; and as "sin is the transgression of the law;" they must have been under a law, which they transgressed.

14. We believe that the evil of the sin of the angels soon reached the paradise of this world in the state and character of Satan, and that Eve, through deception, yielded to his influence, and transgressed the law of God, and then involved Adam, apart from direct Satanic power, in the transgression; for Adam was *not deceived*, either by Satan or Eve. 1 TIM. ii, 14. Here we see the commission of sin on the part of Adam from an internal personal source, and not from an external one, as in the case of Eve. Adam was *not deceived*; but through the mutability of his will and his moral free agency he willed to go into transgression with Eve; he had more regard for her than the commandment of the Lord, and partook of the forbidden fruit, and thereby involved himself and all his posterity in the evil of sin, or the penalty of a violation of God's law.

15. We are aware that we have taken Adam's transgression too much out of the hands of the devil for the Parkers; but as we have a surer word of prophecy than any they have adduced, we shall abide by Moses and Paul's testimony. GEN. iii, 12; 1 TIM. ii 14.

16. Observe, had none of God's laws been transgressed, neither by "the angels who sinned" nor by Adam and Eve, sin would not have been committed; nor would we have known or felt *the penalties* of a violation of God's laws, which constitute the evil of sin. Thus we see that our

views exempt us from the charge of making God the author of sin, as it was committed in opposition to his commandments; the observance of which would have excluded its penalties—the evils of sin.

17. Creation, as seen in the Recapitulation, did not admit of creatures being endowed with *immutability*, and, therefore, of necessity, involved a mutable state, which did not exclude liabilities to deception, to temptation, to pride, and transgression; or there would have been no necessity for subjecting them to a law or rule of government; and had there been no liabilities to a violation of such laws, no penalties would have been annexed.

18. Notice, all creatures were created good very good of their kind, but not in a state to be a law unto themselves, which shows that there was something within them, which required the controlling guidance of a law, or rule of conduct from without, which might, through the free agency of the creature, as connected with a *mutable* will, be violated.

19. The exposition of sin, and its consequent evil, as given in the Bible, should be closely attended to—that “sin is the transgression of the law,” whether it be through pride, as in the case of “the angels who sinned,” or through the beguiling influence of Satan, as in the instance of Eve, or from regard for the creature as in the case of Adam—sin is all the while the transgression of the law and the penalties of such transgression constitute the evils of sin, here and elsewhere. Then sin may be said to issue from the defection of the creature, through his mutability, finitude and moral free agency, and not from an evil spirit co-eternal with God, and the evils of sin are the punishments inflicted by the Lord, which are graduated, controlled and directed by Him to prescribed issues.

20. In refutation of the absurd notion of the Parkerite, that one part of the human family has derived a seed from

God, and the other from the devil, and that this difference obtains between men and men, in their natural state, we have only to refer to the plain texts, 1 JOHN iii, 9; 1 PE. i, 23. John says, "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." Born, says Peter, "of an incorruptible seed," which is derived actually from Christ at the time of the new birth, and is inwrought by the Holy Spirit—called in the Scriptures "a new man," "a new creature," etc. Observe, John says this seed cannot sin—cannot be corrupted by the sin of the flesh, by the temptations of the devil, nor by the evil course of the world. How different, then, is this seed from anything "the angels who sinned" had, or from anything with which Adam was endowed at the time of his creation; for with all his high moral endowments he took the downward course of disobedience, transgression, sin, corruption and death, and thereby involved all his posterity in the same general ruin. But the *incorruptible seed* takes through Christ the upward glorious course of holiness, incorruption, and eternal life. Here are the two seeds of the Bible, very different indeed from those of Parker.

We have presented a score of aphoristical truths to the consideration of our brethren, and we would, with kind feelings, say to our Parkerite respondents, either refute them or cease caviling at them; and to orthodox Baptists, that a denial of the proposition that evil originated with created beings, involves the Pagan tenet of Parkerism, the co-eternity of two opposite beings, and the existence of two conflicting first causes! for if our proposition be true, then evil must as an unavoidable consequence, have proceeded from an eternal evil spirit, co-existent with God!

The Going Out of the Lord Before His People.

Is not the Lord gone out before thee? JUDGES iv, 14.

This is an important question, predicated on a firm belief in the predestination and providence of God. The question is also connected with some interesting historical truths, which should be related especially as they give both point and interest to the text.

We have many instances, both of God's goodness and severity to Israel. Here we have one of each kind. They had enjoyed eighty years of prosperity; but long and great as it was, it did not hinder them from doing evil, Jeshmon like, in the sight of the Lord; for which the Lord "sold them into the hand of Jabin, king of Canaan, the captain of whose hosts was Sisera. This occurred after the death of Ehud, who had been a faithful governor.

During twenty years Jabin mightily oppressed the children of Israel, and in their distress they *cried* unto the Lord, whom in their prosperity they had forgotten. Adversity awakened in them a sense of their dependence on God, and brought out from their hearts a strong cry unto Him for deliverance from the oppression of their enemies. The Lord heard and delivered them. But observe, it was done according to *His own time, plan and purpose*. Deborah,

a prophetess and judge in Isreal, who spoke the words of my text, was the chief actor in this great affair. Sisera came forth with his nine hundred iron chariots and multitude of men, which seems rather to have alarmed Barak, the leader of Israel; for he said he would not go forth unless Deborah would go with him. This she did willingly, but said the event would not be honorable to Barak, as Sisera would be slain by the hands of a woman, as the event proved. Barak looked at the nine hundred chariots and host of Canaanites, with their imposing odds and war-like means; Deborah to the purpose and providence of God, disregarding all odds and advantages of her enemies, feeling confident that the Lord had gone out before them in a purpose to conquer for them in despite of all opposing forces. All these dreaded chariots and multitudes, she knew would be powerless in that relation. These might alarm Barak, but could not intimidate her. Her faith was of the right kind, and her conduct affords a practical exposition of it. HEB. 11.

This kind of faith prevailed at the Red Sea, in the burning furnace, and lion's den; also at Gibeon, when the Lord went out before David to smite the host of the Philistines. This faith is the gift of God, and acts according to His will and power, and prevails not by the devices of men or earthly powers, but by any means whether great or small in the estimation of men, which God has ordained in connection with the carrying out of His purposes. Faith employs them, looking to God for all their efficiency. But I must return to my narrative: Deborah went up with Barak to the battle, and we are informed that the Lord "discomfitted Sisera, and all his chariots, and all his hosts with the edge of the sword before Barak." Further, that Sisera fled from his chariot and took refuge in the tent of Jael, who, after he had fallen asleep, pierced his tem-

ple with a nail. Thus on that day God subdued "Jabin, the king of Canaan before the children of Israel. And the hand of the children of Israel prospered and prevailed against Jabin, the king of Canaan, until they had destroyed Jabin, king of Canaan."

Then sang Deborah and Barak the song of praise and thanksgiving. JUDGES 5. But the great doctrine of the text extends both *retrospectively* and *prospectively* far beyond the incidents just related; and although it includes them, yet like the little plant that receives light and heat from the sun for its development is small in comparison with this world, and others of greater magnitude, which receive light and heat from the same source. So that the events which I have just related, are relatively small when compared with the great things which occur according to this divine doctrine. Well may we term it divine, for it has God for its Author, eternity for its developments, and heaven for its manifestations of glory!

The unspeakable gift of Christ is included in it, also the gift of the Father to Him, JOHN 6, 37. And all things pertaining to His Church both in time and eternity. It is also connected with all the attributes of Deity, the divine foreknowledge, wisdom, power, will, justice and mercy. These shine forth most conspicuously in it according to scriptural testimonies; also all the events of the day, if we could but recognize their relation to it!

This blessed doctrine of our text came from heaven, it is not of earthly origin or prevalence, but was revealed to holy men, who have recorded it for our edification and comfort; and its prevalence is of God, for it prevails in the hearts of men only according to His Power. ROM. 1, 16. So that this doctrine may be taught by men, but they cannot enforce it; God and God only can make men receive, approve and love it.

Deborah did not mean that the Lord had gone out before Barak and his army as some human agent or counselor would have done in order to adopt such a course of policy and means as would be most likely to insure success. But that He had gone forth in a purpose or decree that Barak should prevail against his enemies, which she knew he would, according to His power and providence, surely accomplish. The going forth of God is not like the goings forth of men or angels; He does not move in person nor change place to do so; nor does He go forth to make what He might deem needful arrangements for unknown or uncertain issues. But He goes forth in that foreknowledge which comprehends all things, in that wisdom which planned all things, in those decrees which bind all things, in that will which decides all things, in that power which works all things, in that grace which provided a Saviour, and in that election which secures a personal interest to all His elect in Him, according to the blessings which were in this manner given to them in Christ before the world began.

With these premises I will proceed to discuss some of the "deep things" of God, strictly in conformity with the revelation which we have of them in our Bibles. I will

1. *Treat of God's attributes.*
2. *Of their relation to all created things.*
3. *Of their relation to Christ and His people.*
4. *The application of all according to the text.*

The wisdom of God is *infinite*, and is confederate with His foreknowledge, which embraced all things *past, present* and *future*; therefore no event of time nor eternity, however great or small, was ever unknown to Him. In this manner all things were subjected to His wisdom, power and will. As nothing can occur contrary to these attributes, or prevail in opposition to them, we may safely say

that everything which has occurred is now occurring, or may hereafter occur is in a permissive sense, *right*; for infinite wisdom, predicated on infinite foreknowledge and power cannot err. Hence, it is said, that God "worketh all things after the counsel of His own will." God is His own counselor. ISA. 9, 6. "Who hath directed the Spirit of the Lord, or being His counselor hath taught Him?" ISA. 40, 13. We may assuredly answer no one! So that the text, "He worketh all things after the counsel of His own will," is predicated of what has just been stated and affirmed. Besides we cannot conceive of a will operating in connection with greater attributes than those which have been mentioned. Hence, nothing better could be done than that which God does and permits.

Thus was the universe developed; it took extent, form and laws, as they existed previously in the Divine mind. All things which have been developed in time, have taken form, date, duration and effect just as they were entertained in the foreknowledge of God, approved by His wisdom, and wrought according to the counsel of His will. In this manner, all things will ever proceed. All the events, both of time and eternity, are under the control of God, and according to the doctrinal truth stated, must be *wisely* controlled, let them seem to us as they may.

As we neither know the beginning nor ending of things; nor the effects which they are to produce in time nor eternity, how dare we judge God in them!

His acts are, like Himself, *infinite*; all that He does, or permits, is done or permitted in relation to the infinite chain of all things. An event with God is infinite; it had an existence in His prescience; all its causes and effects are ever taking the way of an infinite chain of causes and effects, acting, reacting, and changing effects into causes, and effects themselves producing causes, in His complex

and mysterious government of all things, which no being but God can manage. However dark and strange His Providence may seem to us, yet the permission of such things, *is in the permission of them right*. If we only make the necessary distinction between the permission of things, and the things themselves, we will relieve the subject of much difficulty. The act, in itself, may be even contrary to the commandment of the Lord, but *the permission of it* may subserve important ends in His providence. In the case of Joseph, for instance, the acts which his brethren were permitted to do, were in themselves wicked, but the permission of them was followed by good results; good was in that manner brought out of evil, though they had no right or authority from God to do evil, that good might come out of it. ROM. iii, 8. This may be seen much more fully and conspicuously in the crucifixion of Christ. The wicked acts of His enemies in crucifying Him, produced the greatest and best results which ever occurred in this world; for through their acts He became a sacrifice for sins. In their wicked hands He suffered, bled and died, that He might redeem His people from all iniquity.

I might cite many other instances well calculated to illustrate this doctrine—that everything permitted in the providence of God, is done according to His infinite wisdom and power, and therefore cannot be wrong, though the act of the creature be sinful, but I need not do so. I will, however, refer the reader to another part of this work, which treats more fully of these subjects.

Observe, I do not make God the author of sin, as some affirm of us, but the All-wise Disposer of it after it is committed, for the commission of it was foreknown of God. According to this foreknowledge of the sinning of Adam and his posterity, God ordained a Saviour, and blessed His people in Him, with all spiritual blessings. EPH. i, 3, 4.

God in infinite wisdom permitted sin to be committed in this world; had it been His will, He could have prevented it, according to His infinite power. Hence, the permission of it must be right, and is connected with the infinite course of things which God, and God only comprehends, so that we have no right to judge God in any of His acts, though many dare to judge Him in His permissive acts, as though these were not to be predicated on His wisdom, power and will. Rom. ix, 19.

Although it is apparent that great good results from His permissive acts, yet there are many who appear to think that these are not the proper means of producing good; and if they are, it ought not to be sinful to perform them, but right to do so, that good might come. Rom. iii, 8. Here we must again make a distinction between the sinful act of the creature and the permission of it by the Lord. He does not co act with the sinner in the commission of sin, but permits him to sin, and then brings good out of evil, and corrects the sinner, and the evil course of sin. If it be the will of God to govern this world in this manner, it must be right and best for Him to do so, as He cannot do any thing wrong or sinful. Therefore His permissive providence is, like Himself, incomprehensible! Hence, we must not arraign it at the bar of reason, but look at it in faith.

Faith recognizes infinite prescience, wisdom, power, justice and mercy in God, and awards to Him the divine prerogative of working all things after the counsel of His own will. But the unbelieving are all the while unreconciled to God and His providence; and ask the impious question, why doth He find fault, for according to this doctrine, who hath resisted His will? They make no distinction between the sinful acts of the creature, and the permitting of them by the Lord, but rather confound them.

Had the Lord prevented the sinful conduct of Joseph's brethren, Jacob and his family might have perished for the want of bread; had the crucifixion of Christ been prevented, all would have perished in their sins; had Paul been prevented from going as a prisoner to Rome, the Romans would have been without his ministry. But the objector still asks the question, why does not the Lord produce good in a more direct manner? Why does He choose to bring good out of so much evil? Why did He permit sin to prevail at all, or evil of any kind to occur in this world, as He in His infinite power could have prevented it? The only answer to this standing question is this: The best plan for the moral government of the world is that which the Lord employs, because it is founded in the divine attributes of infinite foreknowledge, wisdom, power, justice and mercy, and cannot therefore be wrong. This fact forestalls all reason, argument and cavil; at least it should do so, yet many award to God all these attributes, and yet cavil at His providence!

Ask even reason itself, what attributes a Great Being should possess, to qualify Him for the government of the world? The reply would be, He ought to possess infinite prescience, wisdom, power, justice and mercy, and then He could not do anything wrong.

Will not even reason allow a Being of this kind to work all things after the counsel of His own will? But alas! reason, in its blindness, still finds fault, and will continue to do so, until corrected by faith.

Reader, thus has the Lord gone out before thee, and if He has gone beyond the limits of your reason, do not cavil at Him, but seek a reconciliation to His divine acts, and wonderful methods of bringing them to pass in His permissive providence. The Lord has also gone out before thee in these divine attributes, in the great affair of salvation by

Christ. This will, in the order of my subject, constitute the next thing for discussion.

The "goings forth of Christ have been from of old, from everlasting." MICAH v, 2. He was set up from everlasting, from the beginning, or ever the earth was. PROV. viii, 22, etc. Christ, in the divine mind, was foreordained, and a Lamb slain before the foundation of the world. PET. i, 20; xiii, 8.

Plainly may the Christian reader see that the Lord went out before him, in His divine attributes in providing salvation for him in His Son, the Lord Jesus Christ. In God's foreknowledge, the sinner was predestinated to be conformed to the image of Christ; in His election according to His foreknowledge, He was chosen unto salvation. Before the world began, He blessed him with all spiritual blessings in Christ, including calling, repentance, faith, justification, perseverence and glorification. Grace was given to him in Christ before the world began, according to the eternal purpose of God, the Father. 2 TIM. i, 9.

Christian experience also agrees with the great doctrine that God has gone out before us. Well may the Christian ask whence came my calling? And then feel constrained to admit that it was not from works of righteousness done by him; nor on account of his being better than others; but see in the truths now before us, that it came according to the predestination of God. 2 TIM. i, 9; ROM. viii, 30. Whence came my repentance? Not from my natural, sinful heart, but from Christ—a blessing given to me in Him before the world began. ROM. viii, 7; EPH. i, 3, 4; ACTS v, 31; LU. xxiv, 47. Whence came my faith? Not from the strength of my unbelieving heart, but it was the gift of another blessing given to me in Christ. ROM. xii, 3; GAL. v, 22; EPH. ii, 8; EPH. i, 19; 20. Whence my perseverance? Well may I answer not of myself, but of God? 1 PE. i, 5;

PHIL. i, 6; ROM. viii, 30. Whence came my justification? Let Paul answer: "It is God that justifieth." And I may add, the blessing was procured by Christ, and is received by faith. Lastly, whence came my glorification? Let Paul answer again: "Whom He justified, them He also glorified."

The writer well knows, it would ever have been an unresolved problem with him, why the Lord called him, such a vile sinner, with "a holy calling," and with such loving kindness, had the cause not been found in the word of God: The *election obtained it*, and the everlasting love of God operated in it. ROM. xi, 7; JER. xxxi, 33. Thus may I even mention the loving kindnesses of the Lord, and my own unworthiness. ISA. lxiii, 7.

Equally inexplicable would have been the source of that sudden, deep, painful, and alarming contrition which he then felt on account of his great and many sins, had he not been taught by the word of God, that Christ was exalted a Prince and a Saviour to give repentance, and that by the quickening of the Holy Spirit, his heart had been made alive to God. AC. v, 31; EPH. ii, 8.

Nor could he have ever known how a heart so dark in unbelief could so suddenly experience the light of faith, had he never read in the Holy Scriptures, that faith is the gift of God, according to His sovereign grace and power. ROM. iv, 16; EPH. ii, 8.

Nor could he have ever known how a God of infinite and sovereign justice could justify a guilty and condemned sinner, had he not been taught that, "It is God that justifieth" and that, "It is Christ that died" for us, and "Who also maketh intercession for us." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." Faith may then recognize in Christ not only justification, but also wisdom,

righteousness, sanctification, redemption, the way, the truth, and the life. ROM. viii, 32; 33; 34; 1 COR. i, 30; JOHN xiv. 6. In this manner the Lord had gone out before Him in securing to him these great mercies and blessings in Christ.

How shall I persevere? would still be a problem to me, were I not taught in the word of God, that the believer is kept by the power of God through faith unto salvation. As nothing can limit this divine power, nor prevail against it, faith embracing the Lord Jesus Christ, and acting according to it, makes salvation sure. Perseverance may have its doubts, its trials, its conflicts and its sufferings, but God has gone out before us in it, for "Whom He justified them He also glorified. In his foreknowledge, and predestination they are glorified as well as justified. ROM. viii, 29; 30.

Nor is this great doctrine at all weakened in its practical exposition, but on the contrary, in a practical sense it becomes strong in the heart, and manifests its inward power in the outward works performed by the christian. We may learn here also that the Lord has gone out before us in ordaining good works for us to walk in. EPH. ii, 10.

Faith is the gift of God, hence all the praise of the obedience of faith is due to God. Thus all the fruits come by Jesus Christ unto the glory and praise of God. PHIL. i, 11.

Faith is one of the spiritual blessings given prospectively to us in Christ before the world began, which shows that the Lord went out before us in providing the great blessing of faith, and as our obedience is a fruit of it, all boasting on our part is excluded, just as the Arminians, in a bad sense, say: That if this doctrine be true we are not entitled to any credit for our good works, I only add, not on the ground of our justification. Hence, our salvation is not of works, but works are fruits of that salvation wrought in

us. EPH. ii, 9. So that this doctrine excludes the principle of Arminian works. ISA. xx, 12.

The Lord has not only gone out before us in providing blessings for us in Christ, but graciously applies them in the order of his election, in His own manner and time.

When the Lord works in us both to will and to do of His good pleasure, then we work out our salvation with fear and trembling. PHIL. ii, 12; 13. Thus, this blessed doctrine keeps the Lord all the while before us, calling us, leading us, trying us, working in us; but the Arminian, notwithstanding all this, will put the creation ahead of the Lord, and have Him, in His doctrine, to follow in the course of the Creator's works, making the blessings of the Lord dependent on works of righteousness wrought by the person, which is expressly contrary to apostolic teachings. TITUS iii, 5.

This doctrine does not stop here, but includes all ordinances, conditions, means, and modes of divine "workmanship." None of these are accidental or fortuitous as we may suppose. Reader, "Is not the Lord gone out before thee" also in all these?

According to our text, God had ordained the deliverance of Israel, and the means by which that deliverance should be wrought, and one was not more certain than the other. God was as much in the means of that deliverance as He was in the ordination of it; and so in other things. Deborah's heart had been prepared by the Lord for the prominent part which she was to act, and out of the fullness thereof came the significant words of our text, which were spoken to Barak in order to strengthen him. PROV. xvi, 1. The two armies had to fight just as God had ordained. Sisero with all his mighty host and iron chariots was to perish, the latter by the edge of the sword to the last man, and the

former by the nail of Jacl, which was in its place, and employed at the proper time.

Some suppose that as this doctrine includes conditions or means, the performance of, or compliance with, them determines the acts of the Lord, making His acts dependent on them of the creature; and as the subject is sometimes discussed in such a manner as to embarrass those who are otherwise sound in the faith, it may not be amiss to give a scriptural exposition of conditions and means.

The reader should be reminded that there is a difference between the conditions of the first covenant under the law, and those of the Gospel under the second, or new covenant, HEB. viii, 9; 10. The conditions of the first were in "carnal ordinances," circumcision in the flesh, gifts, sacrifices, meats, drinks, etc. Temporal blessings were promised conditionally, on the performance of these, while a neglect of them, involved legal penalties. EX. xix, 5; DEUT. viii, 20; LEV. xxviii, 7; 8. But, observe, that the condition of justification in a religious sense by the law, was predicated on a constant and sinless observance of the whole law, in its moral and ceremonial requirements. The latter could be performed in Adamic abilities, but not the former. This never was nor can be done, by a fallen, sinful creature. ROM. iii, 20; 28. The condition, *do and live* was performed by Christ, and the benefits of it are enjoyed by faith, and not by our compliance with it; for by nature we are morally unable to do so.

While the promise of temporal blessings was made conditionally to the Jews under the first covenant, the promises of the Gospel in the new covenant were made *sure* unconditionally to all of the elect. ROM. iv, 16.

Burroughs well says: "He doth not only command us and leave us to our created strength to obey the command;

but He furnisheth us with His own spirit and grace to obey the command."

Owen also has a few sentences on the subject much in point, which I will quote: "It is as easy for a man by his own strength to fulfil the whole law as to repent and believe the promises of the Gospel. This then is one main difference of these two covenants, that the Lord did in the old require the condition, now in the new He also affects it in all the federates, to whom the covenant is extended."

William Perkins writes equally as clear on this subject as follows: "In the covenant of grace, two things must be considered, the substance thereof, and the condition. The substance of the covenant is, that righteousness and life everlasting is given to God's people by Christ. The condition is, that we for our part are by faith to receive the aforesaid benefits; and this condition is by grace as well as the substance." And no less in point is the following: "He freely provideth and offereth to sinners a Mediator and life and salvation by Him, and requiring faith as the condition to interest them in Him, nourisheth and giveth his Holy Spirit to all his elect to work in them that faith with all other saving graces, and to enable them to all holy obedience as the evidence of the truth of their faith."

So that the subject of the conditions of the Gospel, which have been confounded by many with those of the law and have given rise to so many Arminian errors, admits of a very satisfactory exposition. The Lord did not under the first covenant, promise to give grace to the fallen sinner to enable him to keep the whole law, that being the condition of justification and life; but under the new covenant it was both promised and given. This has been proven by the texts of Holy Scripture which I have quoted, and all true Christian experience corroborates and confirms it.

The Old Testament Saints did not, nor could not justify

themselves before God by the deeds of the law, but were taught by the ceremonial law to look by faith to the promised Redeemer. The forthcoming Saviour was foreshadowed in the significant ceremonies instituted by the Lord, and practiced by them. While they were unable to keep inviolate the holy moral law of God. He, in infinite mercy, enabled them by faith, to believe on a promised Saviour revealed in the ceremonial law, which has been not improperly called *the Gospel of the law*.

Means admit of a similar exposition. The Lord has gone out before us also in them. He not only gave us His Gospel, but ordained means by which it would become savingly efficacious to all His chosen. ISA. 55, 11. No sinner, so to speak, can even travel along here, only as the Lord goes before him. He is as dependent on the Holy Spirit for a true knowledge of the things of Christ, as he is on Christ for the performance of them. The army of Barak, nor the nail of Jael apart from the purpose and power of God, would have succeeded in the things accomplished by them. So may we say of Gospel means, without the power of God they never prevail over the hearts of sinners; but means in His power, whether great or small, in our estimation, are always efficacious. He derives no strength or advantage from them as adjuncts to His work. He employs them because it is His will to do so. EPH. 1, 11.

It is equally plain that the Lord has gone out before us in preparing a kingdom for us from the foundation of the world. MAT. 25, 34. Heaven, thus, with all its blessings and glories has been ordained and prepared. The heavenly country was ordained of God as well as the earthly Canaan. HEB. 11, 10, 16. So was the heavenly city prepared. There are many mansions above prepared for the saints. All things are in perfect readiness there for the reception, well being and glory of the redeemed. JOHN 14, 2. The

crown of glory, the robe of righteousness, the palms of victory, the songs of praise, along with a state of saintship adapted to these have been ordained of God. Thus will the eternity, glory, wonder, and bliss of heaven be known, felt and enjoyed according to that divine order of things in which God has gone out before us.

THE APPLICATION.—Let the strong in faith say to the weak, “Up; is not the Lord gone out before thee?” The humble follower of Christ in this life, feeling so unworthy and insignificant in himself hardly presumes to think that the Lord has gone out before him in ordaining blessings for him, as He has done for others, whose history we have in the Bible. The Lord not only went out before Noah in ordaining an ark for preservation of himself and family; but in the means for the preservation of Abraham and his posterity; Lot and his family, and David and his kingdom; but in ordaining great blessings for you also, Christian reader, little as you may feel that you are. Observe, He has gone out before you in giving you in His foreknowledge of you all spiritual blessings in Christ, according to the exegesis already given. The trials which may press so hard on you, the sense of unworthiness which you may often feel and the honest acknowledgment, that you are constrained to make, that you are unworthy of the least of all of the Lord’s blessings, may indeed tempt you to fear that the Lord has not done as great things for you as He has for others. You must recollect that the Lord has gone out before you in all your trials, sufferings, fallings and upliftings to the great and blessed end, and that all things shall work together for your good. ROM. 8, 28.

“O Lord! how happy should we be
If we could cast our care on Thee,
If we, from self, could rest
And feel at heart, that One above,
In perfect wisdom, perfect love,
Is working for the best.”

Had not the Lord gone out before thee in all your trials, temptations, and even in your prosperity they doubtless would have overcome you. But the ways of escape have been pre-determined. 2 COR. 4, 9. You may be prosperous and happy in the things of this life, but you must remember that the Lord has gone out before thee in your prosperity as well as in your tribulation; for if you set your affections too much on the good things of this life, as they are termed, you will find a disturbing thorn in them, which will pierce and sting you, and cause you to remember the admonition: "Set not your affections on the things of earth."

Our chief happiness in, and enjoyments of the things of this life, consists in a conviction of the great truth, that God governs and works all things after the counsel of His own will; and that it is our duty to submit to His will in all things, believing that He will at the proper time deliver us from all the evil of this present world. GAL. 1, 4.

"There is an hour of peaceful rest,
To mourning wanderers given;
There is a joy for souls distressed,
A balm for every wounded breast,
'Tis found alone in heaven."

But in our pilgrimage we shall come at last to a deep, dark and frightful place, with the dark shadow of sin upon it, mortality cannot evade it. A feeble pilgrim has just entered this fearful place, how pale and still are his features, how cold and quiet his limbs, how unconscious is his body that the soul has departed! The body is ready for the grave. Let the dying saint bear constantly in mind, that the Lord has gone out before him in all these death scenes; that He was not holden in soul or body by the power of death, and that in His resurrection He gave the body a glorious victory over the grave. ACT 2, 24. 1 COR. 15, 55.

The christian must search out the great secrets of death under the light of revealed truth; not by any other means, for in all others dreadful horrors will appear. It will not do to meet this last enemy in the strength of the flesh only, the flesh is its victim, and can have no hope, only as it may hope in a change of state. Our hope for the flesh must be based upon the resurrection of Christ's body, and the change which our vile bodies will undergo in the morning of the resurrection. God's blessed promises cannot fail. He who ordained the rising of the material sun has also ordained the resurrection of our mortal bodies. Death to the christian should present only a shadow; and though it be the shadow of sin, yet there is light there; promises may be read there; Jesus may in faith be seen there; this voice may be heard by the inner ear, and His power felt in His sustaining grace. We may have witnessed alarm here even on the part of the christian, and sighs and groans in its pangs, for the flesh is weak; but we have also witnessed great courage, rejoicings and triumphs on the part of others, things which seem almost to pertain to heaven itself!

Saints have felt in death that they were very near heaven, have had communion with the Lord, felt a resignation to His will, and even desired to depart and be with Him in glory. Nor has the malice of satan, nor the tortures of man been able to prevent these exercises of the soul in death. To die is to follow Christ, to conquer the last enemy in His strength.

How shall I conclude so great a subject as this? which in God has neither beginning nor end! His goings out before His people were from everlasting; before the foundation of the world, and extend beyond its destruction. They extend through a distant, endless future; and through all this distant and endless future, they will be to the saints heavenly signs of God's having gone out before them in

preparing the blessings and glories of eternity for them. Eternity will not conclude the subject! The saint can ever say, as did Deborah, "Is not the Lord gone out before thee?" Nor can the saint ever reach a point in eternity, which will prevent him from saying, "The Lord is gone out before me!"

Many practical rules may be deduced from the text; I will state a few:

1. Let us endeavor to follow Christ in the things in which He has gone out before us.

2. Be very cautious not to presume to get before the Lord, for we cannot, for He has gone out before us, in ordaining rebukes for all such presumption.

3. The sure way will be not only to do the things which the Lord has commanded, but to do them also in *the manner* which He prescribed.

4. To do the latter, we must constantly cherish great regard for the word of God.

5. We are not to receive the commandments of men for doctrine, nor as rules by which to be governed.

6. The latter is the most fruitful source of heresy, errors and delusions.

7. They should be shunned and condemned, let them appear however plausible or expedient.

8. Those who adopt expedients, instead of the rules of the Lord, get, in their presumption, in one sense, before the Lord, a presumption which has filled the world with heresies of every kind.

9. To follow the Lord in the things in which He has gone out before us, gives great scope to faith, promotes its obedience, gives the answer of a good conscience, and begets a holy reliance on God, without which, there can be but little religious enjoyment in this life.

The Author's Experience, Compared with that of the Gadarene.

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. MARK v, 19.

All Christians suppose that there is something peculiar in their own experiences; but such peculiarities consist chiefly in outward circumstances; the inward work is in principle at least, always the same.

The gift of life to souls dead in trespasses and sins, is constantly the same, but the conviction of sin which follows this gift may vary both in duration and degree; repentance may be very acute and of short duration, or less acute and protracted; faith may be wrought suddenly and clearly, or slowly or progressively. Besides there may be a ready spiritual perception of the great doctrine of grace, or it may be more gradually perceived.

The commandments of the Saviour may take hold of the heart, and lead at once in the ways of duty, or they may be longer deferred.

All these outward differences may, however, be resolved into common and general principles. Although the "light of life" may vary in degree in different persons, yet it is the work in both cases, of the "same spirit;" convictions

for sin may differ in the same manner, yet they are the fruits of the "same spirit; so may repentance; but it is all the while a fruit of the "same spirit." Faith may differ in "measure" in different persons, and even in the same person at different times, yet it is a "common faith." God hath dealt to every man the "measure" of that faith which is common to all believers. Christians may likewise differ in the degrees of obedience, but the obedience of all is the common "obedience of faith." ROM. xvi, 26.

The holy inward calling of the insane Gadarene among the tombs, is the same in spirit and doctrine, as that of Mathew sitting at the receipt of custom. ROM. viii, 29, 30; GAL. i, 15; ROM. i, 17, They were both predestinated to a "holy calling;" and no outward circumstances, such as individual disadvantages or advantages, could hinder or secure the calling of God. His predestination determined it, irrespective of outward conditions.

If any outward disadvantages, or inward states, could have hindered the calling of God, connected as it is, with His predestination, and not with the natural conditions of men, it would have failed in the cases of the Gadarene and the apostle Paul. One was called in a state of raging insanity, and the other in a state of religious phrenzy! "O, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out." ROM. xi, 33. How grace abounded in these remarkable instances; and proved its sovereignty and efficiency. Let none fear who are "under grace," ROM. v, 21; vi, 14.

The author, after his conversion, sought for a case similar to his own, and was anxious to learn if one like his was recorded in the New Testament. He found that of the poor Gadarene to accord best with his; and it has since been a source of encouragement and comfort to him, to run a par-

allel of circumstances which attended his and the Gadarene.

He, like this man among the tombs, was deranged, was laboring under *mania a potu*, caused by a long and excessive use of alcoholic stimulants. Although he did not cut himself with rocks, break the cords with which he was bound, and set his friends at defiance, yet had he been neglected, and left unrestrained, he would have committed more insane and violent acts than did the Gadarene. He, at this late period, entertains a solemn recollection, mingled with devout gratitude to God, and strong obligations to friends, of a strong desire to destroy himself, which by their kind and watchful care was *providentially* hindered. This temptation was irresistible on his part; it was at first restrained by kind and watchful friends, as instruments in the merciful hands of God, and afterwards *effectually* by His grace. JUDE i. He was then not only called by the Lord, but had been *preserved* in Christ Jesus. His soul, which had been hitherto dead in trespasses and sins, was then quickened into life, and such a deep sense of his sinful state, and burthen of sin and guilt arose, with such terrors in his soul, that he gave way to the most painful and profound despair. What painful horror—what weighty guilt—what soul-pain—what bitter suffering are couched in that hapless word, despair! We may write it or speak it, but to feel it is the only way to learn its dreadful import! It is bad enough to despair about temporal things, but who can endure it when it reigns in the heart, in all its hopelessness in regard to both temporal and eternal destinies!

Herein is felt the bitterness of the gall and the wormwood, as well as the sharpness of the two-edged sword.

“Remembering mine affliction and my misery, the wormwood and the gall, my soul hath them still in remembrance, and is humbled in me.” LA. iii, 19, 20.

The soul can never, no, never forget this feeding on wormwood, this drinking of gall, this piercing of the two-edged sword!

Language fails to express them; words are poor signs of those inward throes and pangs which the anguished soul suffers under a sense of God's wrath as revealed in His holy law.

I really felt and believed that so great a sinner had never lived before, was not then living, nor could ever live hereafter. My heart was indeed truly honest, and I was constrained to acknowledge, as I painfully felt, that my condemnation was just, dreadful as it was. I felt that I had no advocate who could speak a word in my favor, nor could I dare to do so myself. My sinful state was true beyond all controversy, and my guilt, as a condemned sinner, was established in my conscience so as not to admit of any appeal.

So fully did my soul perceive the holiness of God, and entertain a sense of His justice that I could not think for a moment it could take any other way than "the damnation of hell." I felt, so to speak, the workings of the worm that never dies! I was not only an abhorer to myself, but also seemingly to all my relatives and friends, who were so kind and watchful.

I felt that I was arraigned at the bar of God; I tried to think of some acts which I had always considered good, but they did not seem so *then*; I found a plea of that kind would not avail anything. I was far from entertaining even the plea of mercy and pardon; for sudden destruction seemed inevitable. My heart did not utter a word of prayer; there was nothing in my oppressed soul to prompt a single word of prayer! The idea or hope that God could pardon so great a sinner was foreign to all my feelings; there was no hope of mercy, no, not even of forbearance.

It seemed that I had approached my doom, and that an immediate outpouring of the wrath of God would ensue. My heart, so to speak, strained itself up for the shock of God's impending wrath, which I expected every moment to fall in its consuming fires upon my guilty soul. Just at that awful moment, a strange and unexpected sense of peace, with full relief of all my painful apprehensions ensued! In immediate connection with this, a most mystic, wondrous scene presented itself to my view, whether alone in my mind, or on the floor before me, I cannot tell, but it seemed to be depicted on the floor. I have since learned beyond doubt that, in the strange contexture of objects which then presented itself to my view, were revealed some of the most important events of my life from that time to the present! Some may object to the word *revealed*, but I must employ it, for God, and God only could have made known those things to me in the manner in which it was done, appertaining as they did to the future.

Besides there were other assurances that God was there present with me, in convincing me of sin, in letting me feel and know how utterly I was lost in myself, and then in shedding a sense of His pardoning love abroad in my soul. While I contend for His presence in this work of grace on my soul, may I not believe that He was also present in the production of the miracle which I then witnessed, in which were represented the leading events of my life, in such a manner that I dare not doubt it, for it has had strong confirmation from time to time.

It would be wrong, I fear, in giving a detail of all the particulars of my experience, to omit giving an account of this wonderful occurrence; for it is so closely connected with it, that I seldom ever think of one without thinking of the other. It was wrought I believe in mercy to strengthen my faith, which it has often done, especially when particu-

lar events of my life occurred, which had been so plainly represented by this miracle. Had it related to the spiritual interest of the church, or to that of individuals I would have published it far and wide. Nevertheless whatever light I may have on Deity or His word, I regard as belonging to the Church as well as myself. And it can only become common by declaring it. For which reason I now publish this miracle, not, however, with the expectation that it will benefit others as it has benefitted myself, but under the blessing of the Lord it may do good; others who may have experienced something of the kind, may derive some profit from the corroboration.

However greatly Satan may have tempted and buffeted me in regard to other things of my experience, he has never been able, in consequence of the light of this miracle, to cause me to doubt the existence of a Divine Being closely in connection with all things here, and able at His will to perform any kind of a miracle.

But for a miracle to be of *spiritual* advantage, the Lord must be present by His spirit's power in the heart of the beholder as well as in the miracle. Consequently I have said but little about this though I am in the habit of referring to my experience more or less in all my sermons, believing that the brethren could bear witness to the things which I related, and that their own faith might, in that manner, be strengthened. But as they could not witness the things which I so strangely saw, the narration of them would not have been of much or any advantage to them.

The relation of miracles, based on apostolic authority, ought to do more good than that of mine, but the *natural* man does not at all times profit by the like; nor did he, forsooth, by witnessing those wrought by the Saviour, for strange to relate they sometimes caused him to blaspheme!

This strange vision might be represented by appropriate

drawings, with illustrations showing how the principle events of my life were foreshadowed, but this would be more to gratify curiosity about it, than to enforce it; *that* I must leave with the Lord. He and He only can sanctify it to the good of readers. Then let what I have written on the subject suffice *for the present*.

But to return :

It was then that the Lord convinced me, that He could give hope in the midst of despair; that He could give peace and joy for pain and anguish of soul; that He could shed light in the midst of darkness; that He could blot out as a thick cloud, the accumulated sins of years; that He could give a sense of pardon from the guilt and condemnation of sin; that He could enthrone Himself where Satan had dwelt; that He could bind up the broken heart; that He could give beauty for ashes, and the oil of joy for mourning: that He could sustain the broken reed, and preserve the smoking flax; that He can disclose to the heart of the believer the great plan of salvation by the Lord Jesus Christ. I look back, and in the light which I *now* have in my experience, can see and believe that the Lord performs all these things. I knew even then, in the weak disordered state of my mind, that a great and unaccountable change had taken place in all my feelings and apprehensions, but did not fully understand it. The wish to destroy myself passed away, and it seemed to me that it would have been the worst sin I could have committed. I had no sense of guilt and condemnation which I had just felt, no sense of God's wrath, but on the contrary, I felt perfectly happy, joyful and reconciled to myself and all others. Everything looked beautiful and different from what they did just before. The plan of salvation by the Lord Jesus Christ was disclosed to my mind in a very peculiar manner, which I still have in remembrance; but after all, I did not *then* fully compre-

hend what the Lord had done for my soul. But in the course of a short time, one morning, while in company with some irreligious young men, I was wondering what these things meant, when it occurred suddenly to me, in the assurance of the Blessed Spirit, as I trust. It was then that the Lord had converted my soul. Great were then my *inward* rejoicings, my heart glowed with love, gratitude and praise to God, and I expect I should have made outward demonstrations had my companions been religious. They observed my conduct at the time, and said they supposed that I was under religious impressions.

The feeling of my soul in regard to christian duties could then have been well expressed in the words: "*Lord what wilt Thou have me to do?*" I felt that it was my duty to tell some christian friend what the Lord had done for my soul, and how He had had compassion on me. This was a great cross, but I soon did so. I then had an exercise of heart on the subject of preaching, I felt and believed that at some future time, I would have to preach; but the time had not come for the performance of that duty, and I tried in my feelings to put it as far in the future as I could. This belief that I would, at some future time, have to preach was most believingly entertained nearly eight years, when I could no longer forbear. Although there were many discouragements, yet in view of all of them, these blessed words, "If God be for us, who can be against us," were applied to my heart with much force and comfort. Besides, the remark of an old Baptist minister, Elder John Atkinson, whose praise was in the Gospel, helped me very much. He said in his usual prompt and decisive manner, "All who can quit preaching ought to do so." In all honesty of heart I feel that if I could only quit nothing would give me more satisfaction, but I knew I could not, and maintain a good conscience, nor have any religious

enjoyments in this life. *Woe unto me, if I preach not the Gospel*, was the prevailing sentiment of my heart. I felt that the "necessity" had been laid on me, and whether willing or not, a dispensation of the Gospel had been committed to me, and that it was my duty to preach. Since then, "as much as in me is," I have tried to preach the Gospel, though I often fear, not as zealously, faithfully and constantly as I should have done. But I feel thankful for the assurance and belief that my ministry is of God, and that *He will accomplish that which He pleases by it.* ISA. 55, 11.

The kind manifestation or inward assurance, that the Lord had changed my heart, was as follows: I heard an old Baptist minister, Elder G. McFadden, preach from these words: "He that believeth on the Son of God hath the witness in himself." I JOHN, 5, 10. While, he was preaching, I said several times inwardly to myself, The Lord has converted my soul—I am a christian. I may say, without boasting, previous to this time, I had an inward spiritual perception of the plan of salvation, which I found afterwards to accord with the word of God, and the exposition which the old brother gave in conformity to his own experience. In that manner I was edified, strengthened and comforted JOHN 14, 22. The great duties of joining the church, of being baptized, etc., became weighty matters with me. Finally, after much thought and exercise of mind on these things, I was constrained by my experience to join the Old Order of Baptists. How could I consistently with my experience have joined any other denomination of christians? The doctrine of no other would have fully sustained me, except that of the Old Presbyterians. They were without Christ's baptism, and were practicing infant sprinkling! Of course I could not have been buried with Christ in baptism by them, nor have risen with Him in baptism,

“through the faith of the operation of God.” COL. 2, 12.

Nor could I join any of the Arminian denominations, for I felt and knew that my experience excluded all Arminianism. To have done so, would have been a gross violation of the great work of grace, which I hoped the Lord had wrought on my soul. I have often thought, that it was the Lord's purpose to teach me in the manner and circumstances of my experience, the great doctrine of grace. I have no cause to regret having joined the Old Order of Baptists, but on the contrary feel constantly thankful for that inward spiritual perception of divine things which constrained me to do so. AC. 5, 31; TITUS 2, 14; JOHN 6, 37; ROM. 8, 29, 30; JOHN 1, 13: 3, 5.

I will now return to the case of the Gadarene: He dwelt in the country of the Gadarenes. MARK 5, 1; LUKE 8, 26. But Mathew, 8, 28, calls it the country of the Gergesenes. Gergasa was near Gadara; and he might call the country after that city, as well as Mark and Luke after Gadara.

It is stated by travelers, that the remains of tombs hewn out of the rocks may now be seen along the coast where the Saviour landed, and found the lost Gadarene. LUKE 19, 10.

The coast was gloomy and uninviting, the inhabitants were heathens, swine feeders, and manifested opposition to Christ. The lake is called by three names: 1. The Sea of Tiberias. 2. The lake of Gennesareth. 3. The Sea of Galilee. The waters lie in a deep basin, and are surrounded by lofty hills, except at the entrance and outlet of the Jordan, which passes through the lake in a strong current.

Let us recollect that it was on the troubled waters of this lake that Christ miraculously walked and surprised His disciples, who were in a ship. How sublime must have been the scene! It was here that He also arose in the majesty of His power from His pillow in the ship and re-

buked the wind and the waves, and there was a great calm ! But the scene in immediate connection with my subject is not only wonderfully sublime, but also affords a practical demonstration of the unfrustrable working of grace through Christ our Saviour.

Observe, Christ in company with His disciples, crossed these boisterous waters, and landed on the inhospitable and uninviting coast of the Gadarenes, apparently with no other object than to heal and convert a poor Gadarene possessed with devils, or rather there were two such, according to Mathew 8, 28.

Did not grace magnify itself in this wonderfully remarkable case, and show that its merciful acts are pre-determined by the Lord irrespective of things without or within the creature ? In this instance we have a practical confirmation of the words of the Saviour : " For the son of man is come to seek and to save that which was lost ;" and also an earnest of the general declaration : " True worshippers shall worship the Father in spirit and in truth ; for the Father *seeketh* such to worship Him." JOHN 4, 23 ; LUKE 19, 10.

The delivering of this poor lunatic from the power of Satan, the converting and healing of him indicate the only cause of Christ's crossing this sea, landing on the coast of Gadara, and seeking out this wretched forsaken Gadarene ! The natural man may ask why was he an object of the Saviour's seeking any more than any other lunatic ? What saith the Scripture ? The secret causes were with the Lord, and they have been revealed in His word. We shall presently see that they were strong, great and sure, such as never fail, let the condition of the creature be whatever it may. It makes no difference whether he be a royal Solomon, or a begging Lazarus ! a lovely John, or a deranged refractory Gadarene ! This poor deranged outcast, pos-

possessed with a legion of devils, had been given by the Father to Christ. JOHN 10, 29 : 17, 24, 26 : 6, 37. He was foreknown of God, and predestinated to be conformed to the image of Christ. ROM. 8, 29, 30. The Father had given him grace in Christ before the world began. 2 TIM. 1, 9. He had been chosen in Christ before the foundation of the world. EPH. 1, 4. He had also before the foundation of the world been blessed with all spiritual blessings. EPH. 1, 3. He was an object of everlasting love. JER. 31, 3. He was one of God's "own elect." LUKE 18, 7. He was a vessel of mercy. ROM. 9, 23. His name was written in the lamb's book of life. PHIL. 4, 3 ; REV. 21, 27. He was ordained unto eternal life. AC. 13, 48. He was one of Christ's sheep. JOHN 10, 11, 27. Then were great considerations with Christ, known unto Him ; and we may now see much, very much to induce the Saviour *to seek* this poor, deranged possessed Gadarene. What would have been the consequences had He failed to have done so ? Let us fancy them, though they could not have occurred. The gift of the Father *would not* have been received. The predestination of Him to be conformed to the image of the son *would have failed*. The grace that had been given to him in Christ *would not have been bestowed*. His election in Christ before the foundation of the world *would have been nullified*. *He would not* have received any of the spiritual blessings given to him in Christ before the foundation of the world. The everlasting love of God *would not* have manifested its loving kindness in drawing him. One of God's own elect would not have been called. A vessel of merey *would not* have been filled. A name written in the Lamb's book of life *would not* have been revealed. The ordination to eternal life *would have failed*. These ten consequences, must have followed, had the Saviour not sought out this poor vietim of Satan, and not

healed and converted him. How can these consequences occur in any case? ROM. 4, 16. He was then surely an important person in Christ's estimation, standing as he did in relation to the divine things just stated. Let us then cease to wonder at the Saviour going to Gadara, and there *seeking* him among the tombs. Truly did Christ do great things for him. His heart was filled with love for, and gratitude to the Saviour, for he wanted to be with Him, but was commanded to go and tell his friends what great things the Lord had done for him, and how He had compassion on him. What will he tell his friends? He cannot tell them of any Arminian works on his part, he has none to boast of; all boasting is excluded. ROM. 3, 27. His case was no better than others, but seemingly a great deal worse. Arminianism must hide itself here; it dare not speak a word; it is stript of all its earthly glories and fleshly claims! It stands openly rebuked and practically condemned by this gracious sovereign act of the Lord.

Will Arminianism never learn to give all the glory to grace, and cease to have confidence in the flesh? No, it would then cease to be Arminianism!

What kind of doctrine will he preach? Will he not acknowledge that Christ is found of him who sought him not? ISA. 65, 1. He was experimentally instructed in this doctrine. The *seeking* of the Lord is plainly demonstrated in this case, from which some of our Missionary Baptists might learn many correctives. LUKE 19, 10.

Preachers, in subordination to the providence of God will seek them out, but in no other way. ISA. 62, 12: 65, 1; Ac. 18, 10.

How well does it accord with his experience, that the Father gave a people to Christ, and also that all the Father gave to Him shall come unto Him.

The "loving kindness" displayed in the drawing of the Gadarene is a fruit of the everlasting love of God, and also a confirmation of His words: "No man can come to me except the Father which sent me, draw him." JOHN 6, 44. The calling of the Gadarene has a retrospective foundation in the foreknowledge and predestination of God. ROM. 8, 29, 30. While his glorification has a sure foundation in the words, "Whom He justified them He also glorified."

We also in his case have a practical exposition of the great truth, "The Lord knoweth them that are His." 2 TIM. 2, 19. Further, it was *grace for grace* all the while, and beauty for ashes; life for death; wisdom for insanity; purification for defilement; the indwelling of the Holy Spirit for that of devils! garments for nakedness; justification for condemnation, and the reception of unmerited spiritual blessings all the while, wherewith he was blessed in Christ before the foundation of the world! JOHN 1, 16; ISA. 61, 3.

Well might he exclaim with David: "Come and hear all ye that fear God, and I will declare what He hath done for my soul." PS. 66, 6. Here is wine and milk without money or price; Ho every one that thirsteth come ye to the waters; Here is a Saviour who bestows grace to the unworthy, I have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth. Truly did he find Him, through the Lord's gracious manifestation of Himself to him. JOHN 14, 21, 22. Further, might he say that he was lost and the Lord found him; that he was possessed of a legion of devils and the Lord delivered him from all of them; that he was deranged and the Lord restored him to his right mind; that he was naked and the Lord clothed him; that he had lost all communion with his friends, and the Lord put him in a kind relation to them; also with a message of love and truth for them.

It was not enough for this converted Gadarene to tell of these things faithfully, as he may have done so, but they were to be made, known through the Gospel to all future generations. Three of the evangelists have recorded them for the edification and comfort of all true believers. The writer has derived great comfort from them. They have a prominent place in the New Testament, and should be carefully read by all, especially by those who suppose there are some things which grace cannot overcome; some states which grace cannot reach, and some circumstances which may frustrate the operations of grace. Had any state of the creature in connection with outward or inward circumstances been able to do so, those pertaining to the Gadarene ought. The sufficiency of grace for all cases is practically proven in this and other cases recorded in the word of God.

Paul's conversion is another instance of this kind. The remarkable truths pertaining to it were not recorded for his sake only, but as in the case of Abraham for us also. ROM. 4, 23, 24. These wonderful manifestations of sovereign grace, become in this manner, the common property of all. PHIL. 1, 7.

Every true minister believes he has experienced certain truths, which if made known, would be of advantage to others, bearing witness as they do to the great plan of salvation. They burn in the heart and must have utterance great as the cross may be to tell or preach them. He feels that he has a light on the Holy Scriptures, which belongs in this sense to others as well as to himself. JER. 20, 9. How could Paul have remained silent? How could the Gadarene? The author knows not how! He could not himself, nor can any called minister.

Not that the modern minister has a new revelation to declare, he wants to expound truths, which have been already

revealed, according to his *spiritual* understanding of them. 1 COR. 2, 14; JOHN 1, 7; AC. 26, 16.

But to return: The striking contrast between grace and works, conditional and unconditional salvation, is plainly seen in the cases of the Gadarene and the apostle Paul, by comparing their natural conditions with the inward work of grace on their hearts.

Though outward states may vary from one extreme to the other, yet the inward work of the Lord is the same in all. JOHN 3, 3.

How effectual was the calling of the Gadarene, how free from all things on his part to merit it in any manner whatever. There was nothing of the kind, with which to confound it. This is the case with all, even under the best external circumstances, for the text must be true in all cases. ROM. 11, 6. Read it. His faith, how clearly and undeniably, it is the gift of God, his love, how plainly it is manifested in his expressed desire to be with Christ.

After all, we may compare his natural state, even with that of John the Evangelist on general principles at least.

John was the subject of the same general depravity. EPH. 2, 3. John was the subject also of that natural blindness common to all. JOHN 3, 3. But it had not been merged into the utter darkness of insanity as in the instance of the Gadarene. He was capable of being instructed in the word of God, of being warned and exhorted, but neither could these advantages procure, nor the disadvantages in the other instance prevent, the effectual calling of God. The same contrast may be seen between Paul and Timothy, Nathan and the thief on the cross, Mary Magdalene and Martha. So that we may learn that the gifts of God are by grace, and not according to the natural differences in men's conditions. ROM. 5, 15. A good and effectual remedy, however, shows its healing powers much more in

desperate cases than in mild ones. So grace displays its sovereignty and efficacy much more in the case of the Gadarene, than in that of many others. The open practical depravity of some persons is far greater than it is in others, yet it is in all, even in the very best a depravity which nothing but grace can control.

The restored Gadarene wanted to follow Christ, but He told him: "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

There was no ARMINIAN I with this convert. He could tell in what state Christ found him, where He found him, how He delivered him from a legion of devils, how He clothed him, how He restored him to his right mind, how He shed his love abroad in his heart, how he wanted to be with Him, how he received his message from Him, how he had compassion on him, how Christ was still in spirit with him, and how he enjoyed the gracious manifestations of Himself to Him. MAT. 28, 20: JOHN 14, 21, 22.

The Arminian I with him was a mere cypher. Christ only can make a cypher count. The numeral which makes a cypher count must go before it. So must Christ be placed before his cyphers. JOHN 6, 63.

The reader may readily perceive the similarity of the Gadarene's case to that of the Authors. He like the Gadarene, was greatly impressed to tell how great things the Lord had done for him, how He had compassion on him, how He found him in the ruins of *mania a potu*, how He convinced him of sin and his lost state, how He caused him to feel in his quickened soul that he was the vilest of sinners, how all hopes were extinguished, how peace, joy and hope sprang up in the midst of so much pain and despair, how by faith he was drawn to Christ, and how all notions of Arminian strength were utterly eradicated from

his heart. He feels that he is as far removed from Arminianism as was the Gadarene, and that he would do as much violence to his experience to preach it, in any of its forms, as the Gadarene would have done. He, therefore, cannot preach in any manner, in point of doctrine, different from him, and we may see that he could not have been an Arminian preacher.

The subject under consideration is so intimately connected with that of demons or devils, that it would probably be improper to ignore it. I will, therefore, offer a few remarks on the subject. As I have discussed it in another part of this book, to which I now refer the reader, I will confine my remarks to a few additional particulars :

We may learn from the word of God, that Satan and his associate spirits, *which kept not* their first estate, but left their own habitations, belong to a different order of creation, and once *abode* in some other world. Some, here suppose that they are fallen angels, others that they are the souls of departed wicked men. The text in MARK iii, 30, refutes that notion ; for there the devil, himself, is spoken of as an unclean spirit. Nor can the wicked spirits mentioned in REV. (xvi, 3, and xviii, 2,) be the souls of wicked men who have died, but devils. We may trace their great leader back to his abode of truth, somewhere in God's creation, also to his condemnation and ejection for pride, when he became a murderer, say from the beginning of his satanic state. We cannot award to him, in our fancies, nor from the word of God, an uncreated existence independent of God, as do the Manichæo-Parkerites. JOHN viii, 44 ; 1 TIM. iii, 6 ; JUDE 6. These texts give some light on this darkly revealed subject. No mention is made of similar spirits in the Old Testament, except in 1 SAM. xviii, 10, when Saul's case is recorded.

Devils in the days of Christ and the apostles, possessed

the power of affecting their victims both morally and physically. To be possessed of a devil, was *to be vexed, to be tormented, to be bound, to have an unclean spirit*. Physically: such spirits put forth a dynamical force, as in binding, deranging the animal functions, as in epilepsy, and in the production of other pathological phenomena—insanity, for instance, as in the case of the Gadarene. REV. ii, 10; MARK ix, 22. Judas was morally affected by satan. JOHN xiii, 27. He was not, however, a demoniac in the foregoing sense, but was a hardened sinner, under the power of satan.

As there are no palpable instances of this kind occurring in our times; we must receive the divine record of them in good faith. They have been recorded for that purpose; whence we may learn that Christ had complete dominion over them, even when their name was legion. He cast them out with a word, and others could cast them out in His name.

Some have blindly presumed to account for these phenomena on natural principles, and although we cannot, yet we may by analogy, predicated of natural things, offer some explanations: There are such things as gravity, attraction, malaria, etc., which cannot be seen, nor handled, having neither weight, measure, form nor color appreciable by our senses, yet they do exist, in great and wonderful forces. Hence, we are not to deny the existence of satanic influences and powers, merely because they are unseen, and cannot be recognized, in outward forms and movements, by our senses. We cannot see, handle nor perceive the form nor color of gravity, nor of malaria, but we know such agents do exist, from their effects. The earth, by attractive forces, revolves around the sun in its orbit, and were these forces represented by chains of iron or brass, so that we could see them, handle them and measure them, then we

would be easily taught how great these unseen, intangible forces are by which mighty worlds are moved; but because we cannot, shall we question their existence? So that if we cannot see and recognize by our senses, the form, size and shape of devils, they may, notwithstanding, put forth a mighty influence over the minds and actions of men. We know that the North pole attracts the mariner's needle, that the magnet attracts the piece of steel, and we are compelled to admit the existence of these occult forces, even in natural things. Wherefore, we may readily perceive how satan may attract a fallen, sinful heart to himself, as doth the magnet the steel, and reign then by his vile influences. What an affinity between satan and the sinner's heart! One being no more strange in the moral, than the other is in the physical world; for these are moral as well as physical forces; and why may not satan preside over the former, in disturbing and perverting them? Let an apostle answer. LUKE xi, 21.

If we could only see them as before suggested, in visible forms, we would call them great; so if we could but see the dimensions of Satan, his cloud of darkness, his cloven foot, his legion of associates, and his glaring names of blasphemy, we would readily admit his existence and power, also his wonderful influences, both on the bodies and souls of men, as recorded in the New Testament.

Satanic influences have been greater and less at different periods, so have been natural evils. The occult, subtle poison, which produces cholera, plague and the like, prevails for a while, and then declines, continues for a series of months or years, and then passes away in an unaccountable manner; so does satanic influences. They are thus analagous, but we must not confound them. Some countries are more wicked at one period than at another; sometimes devils are restrained, and at others are let loose in

such numbers, as though the air was filled with them, leading men captive under their wicked influence, until we might suppose that they almost had dominion over the world. 2 TIM. ii, 26; JOHN xiv, 30; EPH. ii, 2. Satan has from time to time stirred up whole nations and communities to deeds of great wickedness, including blasphemy, religious abominations in the forms of heresies, infidelity, fanaticism, persecutions, tortures and death! He occasionally transforms himself into an angel of light, and woe, woe unto that country where his ministers are also *transformed as the ministers of righteousness*. 2 COR. xi, 14, 15.

Again, to return to the Gadarene: We learn from the Holy Scriptures that one may begin his journey heavenward at Damascus, as a fierce persecutor, another at Gadara, as a deranged demoniac, another on the cross, as a guilty thief, and why may not another begin at a modern place, as a ruined subject of *mania a potu*? And may I not ask a more general question? Do not all Christians begin in the ruins of humanity, under the reigning power of sin? Like Paul and the Gadarene, I felt that I had a message from the blessed Saviour to tell; and I can honestly declare that thirty years have not abated my desire to preach *the unsearchable riches of Christ*. EZEK. iii, 8. Nor have I learned any other way than that first taught me in my experience. My soul was moulded in that form of doctrine, which I have in all honesty preached, not shunning to declare all the counsel of God. Thank God none of His blessed truths have lost any of their light, interest or weight with me, and my prayer is that I may be able in some prominent manner to give them my dying testimony! I think they will be as strong in death as in life, But, observe, faith never raises us *above faith*, hence we must all have our exercises of heart; our cloudy as well as our sunny days, our doubts

as well as our assurances, our fears as well as our hopes, our sorrows as well as our joys, our weakness as well as strength, our chastisements as well as fruits of righteousness, and the wretched workings of sin in the body, as well as a sanctification of the spirit in the inner man.

Doubts and fears are only painful and distressing where there is faith; a fearful sense of deception is entertained only in an honest heart, and a deep sense of unworthiness and unprofitableness is only felt by those who know themselves, according to the deep searchings of the Holy Spirit in their hearts.

But, says one, if I could only have faith like Paul's, I would be satisfied, but recollect Paul's faith was given in one sense, to strengthen yours, his zeal to excite yours, and his knowledge to teach and comfort you. This may I affirm of the Gadarene, and of all Christ's true ministers. It is their duty to teach, to feed and to comfort the flock. This is a duty commanded by the Lord, and when faithfully performed, does much good under His blessings.

Had the rich gifts which were bestowed on Paul, been for him exclusively, what an amount of edification, assurance and comfort would have been withheld from the Church. What a miracle of grace in himself, and how well do all his words agree with it. Let others profit by my case, learn the doctrine of it, and derive comfort and support from it, seeing that it is by grace that all are saved. Again, the inquirer says, if I only had apostolic faith, I would be satisfied, as I would not then doubt. Read Peter's case for your edification on this subject, and be content with the common faith of God's elect. See that it is after godliness, that it has its works of obedience, and its assurances of Christ being the Son of God. Then, O thou of little faith, thou mayest rejoice in Christ, although you have no confidence in yourself. How comfortable for the be-

liever to feel in this manner, that Christ is his wisdom, a revelation of grace and mercy to his soul; that He is righteousness to him, which is not by works, but by faith; that He is sanctification to him, the true source of all holiness; that He is redemption to him, which saves from all iniquity; that He is the way to him, a sure way to heaven; that He is the truth to him, the light of life in his soul; that He is eternal life to him, that life which can never perish.

Let us then continue to rejoice in Christ Jesus, and have no confidence in ourselves.

Let us also be careful to maintain good works; to show our faith by our works; to walk worthy of our calling; to adorn the doctrine of God, our Saviour, in all things; to have a good report of them that are without; to maintain the answer of a good conscience; to walk in humility; to avoid all hurtful things, to bring the flesh into subjection, to put off the old man, to fight the good fight of faith, praying ever unto the Lord for that supply of His grace and Spirit, which may enable us to perform these duties, and then give Him all the praise of them.



Paul's Defence of the Gospel.

Some preach Christ even of envy and strife; and some also of good will; the one preach Christ of contention, not sincerely supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the Gospel.

Inasmuch as both in my bonds; and in the defence and confirmation of the Gospel, ye are all partakers of my grace. PHAL. i, 7, 15, 16, 17.

Those who preached Christ in love, in the days of Paul, knew that he *was set for the defence of the Gospel*; even so do those who *now* preach Christ in love. He defends the Gospel so ably against all errors that we have constantly to resort to his writings in our defence of it.

That any writer or speaker may be able to defend a subject, he should be well acquainted with it, is an obvious fact to all. Was Paul thoroughly acquainted with the Gospel truths or not? Let us see: "I certify you, brethren, that the Gospel which was preached of me is not of man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." GAL. i, 11, 12.

That which is received by the revelation of Jesus Christ, the great Author of the Gospel, constitutes a divine standard from which none should dare to appeal. Nor was this a scanty revelation but an abundant one 2 COR. xii, 7. From this we learn that he was thoroughly inducted into a spiritual knowledge of Gospel truths, and was divinely

qualified to defend them. This will be conceded by all who preach Christ in love. Do not all lovers of revealed truth feel an inward assurance while reading his epistles that he was set for the defence of the Gospel? The writer would think badly of his own heart if he did not. But many still complain of him, and often with much cunning craftiness pervert his writing.

Those, who like Paul, have had to preach the Gospel of God *with much contention* have derived great support from his writings; they constantly appeal, with great confidence, to the plain and conclusive defence of this inspired teacher in opposition to all heresies with which they are called to contend.

There is scarcely a modern heresy against which he has not defended the Gospel.

The Apostle protects the Gospel Minister against any *conference* with flesh and blood; so that we are not bound to pay attention to anything which may come from that prolific source of error, only as it may be necessary to defend the Gospel against it.

Nor did he acknowledge the authority of any man who taught after the flesh. GAL. i, 16: 2 COR. v, 16.

Paul thus defends the Gospel against the wisdom of this world: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power! That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory." 2 COR. iv, v, vi, vii, viii.

This is a very humiliating commentary on the wisdom of this world; also on the princes of this world; for none of them in the light of this world's wisdom knew the Lord of glory! or they would not have crucified Him. Besides, God has in the Gospel made the wisdom of this world, foolishness. 1 Cor. i, 20.

Having in His teaching exalted Gospel truths above the wisdom of this world, he very consistently repudiates earthly powers, and predicates the success of the Gospel on the power of God. Rom. i, 16.

The will of the creature, which is so much respected by the Arminian he also repudiates, or ignores, so far at least as not to predicate any hopes on it. The same he constantly affirms of fleshly works.

How plainly he defends the Gospel against anything of the kind, in the following plain words: "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. ix, 16. Both *willing* and *doing* are thus set aside, and the Arminian hope as far as it is based upon free will, and free agency, which are brought so prominently forward by all Arminians is repudiated by Paul. He elevates the mercy and love of God, above the carnal will, and works of the flesh; and in his doctrine, speaks of their *constraining powers*, which overcomes the carnal will, and gives a new one which takes the way of God's power, grace, mercy and truth. 2 Cor. v, 14: Ps. cx, 3.

Paul not only defends the cross of Christ against all heresies, but exalts it above all things. He said he would glory in nothing else. He desired to know nothing else. Christ and Him crucified was knowledge enough. He was willing to give up all things for the excellency of this knowledge, in which was revealed the righteousness of Christ, the object of his faith; a sanctification of the Spirit, the source of all his holiness; and a redemption in

which was a deliverance from all his sins. No wonder that Paul gloried in the Cross of Christ, and desired not to know anything but Jesus Christ and Him crucified. There he beheld the way to heaven, Christ the life and light of that "High way." He felt that Christ had been delivered for his offences and raised again for his justification, and could in holy boldness say, who shall lay anything to my charge. It is God that justifieth, it is Christ that has died. Hence, Paul has so ably defended the great doctrine of justification alone by the righteousness of Christ, remission of sins alone through his redemption, a sanctification of the Spirit through the election of grace, and perseverance through His power. We shall find, as we proceed, that Paul has defended these great truths against the cavils of all who have spoken or written in opposition to them.

Having exalted the Gospel far above the wisdom of this world, the powers of this world and the will and doings of the creature, he defends God's providential care of his people against all uncertainties and seeming indifference about their trials and sufferings in this present world.

"We know," says the Apostle, "that all things work together for good to them who love God, to them who are the called according to His purpose." ROM. viii, 28. Further we know that the evils of the present life could not work to such a blessed issue had they not been taken into a general account in the foreknowledge of God, and his predestination or pre-determination to *permit* them. They do not come up as things unforeseen by the Lord, nor indeed as things which he did not pre-determine to permit. Therefore all saints are safe in them—their safety being in the Lord, who is able to make all things work together for their good and His glory. The text just quoted may be seen by faith as a rainbow of mercy in the future, qualifying all things, and sanctifying all things for good to them

who love God, to them who are the called according to His purpose.

He defends the election of God against all Arminian perversions of it. That election is general and not particular or personal; that men and women are elected according to their foreseen good works and according to their compliance or non-compliance with the requisitions of the Gospel. To all of which we may reply in his words: "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." ROM. ix, 11.

Could these vain notions be more effectually refuted? He connects election with the unalterable purpose of God without which it could not stand. How great must be that blindness in which some persons preach that God elects men and women according to their foreseen good works. How they stumble and fall into the ditch, even with these lights around them! The words are plain, the fault is with the teacher, and how great must be that darkness which causes men to stumble here. But there is a *power* in darkness from which God only can deliver. COL. i, 13.

While the Apostle refutes Arminian perversions of this doctrine; he at the same time condemns with no less clearness, the many modifications of the Manichæan heresy. A heresy which gives to persons in nature a divine seed, which makes them differ from other natural beings; or that they are in some unexplained manner different in themselves, even before regeneration, from others, whom they call children of the devil! Paul plainly teaches that we were blessed with *all spiritual blessings* in Christ, and not in ourselves; and that when these are given to us in time they make us differ from those who have not received such blessings. His

words are: Blessed be the God and Father our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus our Lord." EPH. i, 3. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it why dost thou glory as if thou hadst not received it? How can any one glory in any natural endowment, such as a heavenly seed with which they were born? Where is it? What is it? It is no where to be found in Adamic nature. All in that nature are the children of wrath. EPH. ii, 3. Vain is the hope based on anything given to us in Adam, we must receive all from Christ, we brought nothing into this world with us which we received from the Lord before the world began! We are altogether time creatures, but were blessed, according to the foreknowledge of God, who calleth up those things which be not as though they were, with all *spiritual* blessings in Christ and not in Adam as this heresy insists.

Paul knew, however, that no full exposition of truth by him, nor faithful preachings by others, would prevent the prevalence of heresies. But warns us against them, let them come from whatever source they may. He says: "That there must be also heresies among you, that they which are approved may be made manifest among you." 1 COR. xi, 19. He knew the effect heresy would have on them; its effect would be to test their orthodoxy. But his doctrine secures them against its evil influences. 2 Tim. ii, 19; ROM. viii, 28, 29, 30.

The heresy of apostacy receives at his hands, a most thorough refutation; he says, "Being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ." Shall we acknowledge this thing about which Paul is so confident, or that which is taught in opposition to it? He says

the believer is complete in Christ, and therefore cannot fail of perseverance through Him. That he is forever perfected in Him by one offering. What can such perfection lack? Surely not perseverance! They are saved in Him, and is not salvation perfect and complete in Him? And observe, that in Christ he is without blame before him in love, and that no one can bring a charge against him, for it is God that justifies him through Christ. Read according to the following references, for further proof and comfort. COL. ii, 10; HEB. x, 14; EPH. i, 4; ROM. viii, 33.

Paul's able defence of the justifying righteousness of Christ against that which the Arminian tries to establish, is worthy of our most particular consideration. I will quote freely from him: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." "Therefore by the deeds of the law, there shall no flesh be justified in His sight; for by the deeds of the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ with all and upon all them that believe, for there is no difference. For all have sinned and come short of the glory of God. Being justified freely by His grace, through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith, in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, His righteousness; that He might be just, and the *justifier* of him who believeth in Jesus."

Thus we learn that none can establish a righteousness in the law—that is impossible—nor can any establish a right-

eousness by their works in the gospel, but may, like Abraham, be justified before men by their faith and works, showing that their faith is not a dead one, but has its obedience; but nothing short of the imputed righteousness of Christ will justify Abraham or any one else before God. Because if the justifying righteousness of the gospel rests on the works of Christ, as it really does, no works of that kind are required of the sinner, because it is impossible for him to perform them! A sinner cannot attain to a justifying righteousness in the gospel. That of the end of the law just where Christ obtained it. For this reason, the sinner has to receive it by faith, and not by works, as the apostle affirms, in agreement with David as follows: "Even as David, also, describeth the blessedness of the man unto whom God imputeth righteousness *without* works." And where righteousness *is imputed*, sin is not imputed. Rom. iv, 6, 7, 8. This divine work is always associated with the sanctification of the Holy Spirit in the production of holiness of the heart, and the obedience of faith. Titus iii, 4, 5.

Nothing but faith can establish a justifying righteousness in the sight of God, even that faith which was ordained of God, and which is of His operation, and is His gift. "Therefore," says the apostle, "it is of faith that it might be by grace; to the end that the promise might be sure to all the seed." Rom. iv, 16. Faith does not conflict with grace, or it could not have been by faith, for it is of faith that it might be by grace, then it is the grace of faith, being *grace for grace*. Ac. xiii, 48.

Zachariah gives us a personal example of this doctrine: "And he shewed me Joshua, the high priest, standing before the angel of the Lord, and satan standing at his right hand, to resist him. And the Lord said unto satan, the Lord rebuke thee, O, satan; even the Lord that hath cho-

sen Jerusalem, rebuke thee; is this not a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those who stood before him, saying, take away the filthy garments from him. And unto him he said, behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said let them set a fair mitre upon his head, so they set a fair mitre upon his head, and clothed him with garments." ZACH. iii, 1, 5.

When this blessing is experienced, the response of the heart is in these words, or others of similar import: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." ISA. lxi, 10.

It is thus that the Lord establishes the believer in righteousness, in that righteousness which is *without the law*, and which is the gift of God, through faith, to the believer in Christ Jesus. ISA. liv, 14; ROM. iii, 21, 22. So that it is the Lord who establishes the believer in righteousness, which Paul says, was witnessed by the law and the prophets. GEN. xv, 6. Then it is faith which establishes a righteousness, and not works; nor does faith make void the law in doing so, but on the contrary, establishes the law, according to which, this righteousness was brought in by Christ Jesus, and is unto all and upon all them that believe, for there is no difference.

The apostle's defence of grace *versus* works is conclusive; he says: "If by grace, then it is no more of works: otherwise, grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work. ROM. xi, 6. A more complete distinction between

any two things, could not be made; they are as separate and distinct from each other, as are the law and gospel, justice and mercy, condemnation and justification. Surprising, indeed, it is, that any one should confound them with the plain and pointed words of the apostle before him. But alas! Arminianism is blind, and will not be taught the way of grace. Ps. lviii, 5.

Paul's defence of the *work* of God, in applying the salvation wrought for us by Christ, against that work which Arminians fancy that men perform, is very plain and strong. Heed him: "But of him are ye in Christ Jesus, who of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i, 30. Not as some suppose, that the sinner performs this work, for Paul teaches us that it is *of* God. His work, and not the work of men; it includes the great things of our salvation. Who shall lack knowledge in the wisdom of God? Who shall be condemned in the righteousness of Christ? Who shall be unholy in the sanctification of the spirit? Who shall be charged with sin in the redemption of Christ? Who will apostatize in the power of God? It is the purpose of God that this work shall stand forever: it is true, it will be enlarged, but never forsaken. ECCL. iii, 14; PHIL. i, 16.

In the 15th chapter of 1st Corinthians, Paul has defended the doctrine of the resurrection of the dead most fully and conclusively, against the pernicious error, that there is no resurrection of the dead, or that the resurrection is, in some vague sense, already past. It is well, indeed, that he has done so, for the Sadducean doctrine, that there is no resurrection of the dead, has, from time to time, obtained among the Baptists, even to such an extent that some of them on that account, have been called appellatively, *non-resurrectionists!* They have maintained and propagated this heresy with great obstinacy, and generally in connection

with other hurtful errors. But I must refer the reader to another part of this work, where this vital subject is treated of more fully.

I must now notice Paul's able and appropriate defence of *inward christianity versus outward religion*.

He says: "He is not a Jew who is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, who is one inwardly; and circumcision is that of the heart in the spirit, and not in the letter; whose praise is not of men, but of God." ROM. ii, 28, 29.

In proof of this he gives his own case: "If any man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the 8th day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a pharisee; concerning zeal, persecuting the saints, touching the righteousness which is in the law blameless." PHIL. iii, 4, 5, 6.

Pure outward christianity consists in fruits of the spirit, and not in the works of the flesh. All of the latter are wrought in unbelief, and *without faith it is impossible to please God. They that are in the flesh cannot please Him.* Hence, the obedience of faith cannot *precede* faith, but on the contrary must *succeed* it. Then all works before faith, cannot, however good, be called the works or obedience of faith; so that no merit or ground of justification can be attached to them.

Now the works of the flesh are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. GAL. v, 19, 20, 21, 22, 23. All these good works proceed from the inner man of the heart, which is crea-

ted in righteousness and true holiness, and consequently delights in the law of God. And being created unto good works, even those which God has foreordained, he delights to walk in them; but while doing so feels and complains of the sinful tendencies of the *outer man*, which is still corrupt, and antagonistic to the inner man. So that all his good works, did not make him acceptable to God, nor constitute him a christian, but only prove that he is one, led by the Spirit of God. God working in him both *to will* and *to do* of His own pleasure. Then he is a christian, who is one inwardly, and all good works proceed from this *inward state*. While pharisaical works may proceed from the flesh as before mentioned, as did Paul's before his conversion. A man may repent under a natural conviction, may believe with the natural heart, may in imitation of others, be baptized, may have church-fellowship, may *say* prayers, may take the supper not discerning the Lord's body, and may make a fair show in the flesh, and after all be not a christian! The religion of the flesh never acknowledges that of the spirit, nor the spirit that of the flesh, these are necessarily opposed to each other. That religion which is born of the flesh will ever persecute that which is born of the spirit. AC. xxii, 4; GAL. iv, 29. Paul further says, that he persecuted the way of inward christianity in others unto death, while an outward religionist in the flesh. This state of things must of necessity continue as long as these two opposite states continue in men and women. Inward christianity is of God, outward christianity is of man. What a difference in the source of each! Who can reconcile them? As well attempt to reconcile the spirit and the flesh. The difference is plain, and the Apostle has declared it in the plainest terms and examples.

The inward christian mourns under the workings of the flesh, and thanks God for the promised deliverance through

Christ Jesus, while the outward christian rejoices in his fancied perfections in the flesh, thanking God that he is not as other men, not troubled as others profess to be by the remaining corruptions of the flesh.

Paul defends the great truth, that all means or instrumentalities derive all their efficiency from God, let them be employed by whom they may, against the Arminian notion, that their efficiency depends very much on the amount of human ability with which they are employed. Paul says that preaching is one of the means by which the sinner is to hear the Gospel; but what does Paul's preaching amount to, without the direct power of God? To the Jew, "a stumbling block;" to the Greek, "foolishness;" to the unbelieving, "a saviour of death!" Hence, the Apostle's preaching did not prevail in the least, without "the excellency of power," the demonstration of the Spirit." Nor could Arminian powers have given efficiency to it, whenever the all-prevailing power, or assurance of the Holy Spirit was not given.

No Arminian powers, however great or skillfully employed, could have removed the "stumbling block," on the part of the Jews, nor dispelled the "foolishness" on the part of the Greeks. 1 COR. i, 23: 1 PE. ii, 8.

With all the literal knowledge of the learned, the mighty and the noble, apart from THE DIVINE TESTIFIER, Christ is in the words of Peter, "a rock of offence, and a stone of stumbling." When the Holy Spirit testifies of Christ, then comes the efficiency of preaching. JOHN xv, 26.

Paul, however, does not affirm, like some of our modern innovators, that means or instrumentalities are not employed by the Lord in the divine plan of salvation; for he asks: "How shall they hear without a preacher?" ROM. x, 14. Paul, it is true, preached the Gospel in word only, while the election of God was manifested in the power and

assurance of the Holy Spirit imparted to his words; when received by the elect which apart from that power and assurance would have been received in word only, as it really was by others not embraced in the divine election. 1 THESS. i, 4. After all it may be truthfully said, that Paul's preaching even in word only was of God, was according to His grace, calling and qualifying, but we may as truthfully say, that Paul was the instrument called, qualified and sent. 1 COR. xv, 10.

Lastly, Paul defends spiritual things against temporal ones in a manner worthy of our highest regard! Although Paul had great worldly advantages yet he said: "The world is crucified unto me, and I unto the world." GAL. vi, 14. He was of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, and was circumcised on the 8th day; was brought up at the feet of Gamaliel; was a Roman citizen and belonged to the strictest sect of the Jewish religion. Paul, like Solomon, found out the great secret, that all earthly things, however great and good, are nothing but vanity and vexation of spirit. He counted all temporal things, nothing, when compared with the excellency of the knowledge of Christ Jesus our Lord.

Well might Paul say: "For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is a heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city." Thus amidst the sufferings and discouragements of this life, as well as in its greatest advantages, saints are by faith mindful of better things, in a better country than this.

How consistently with this doctrine did the Apostle exhort Christians, to set their affection on things above and

not on things on the earth. But alas! our state must be made more conformably to the heavenly state of things before we can give up this world for another. Our human judgment, reason, and feelings are blind to heavenly things. In our natural state we do not appreciate them nor set our affection on them.

But faith says: How shall we compare a life of three score and ten years, which we have derived from Adam, with its sins, its sufferings, its woes, uncertainties and death, to an endless life in Christ with its love, its joy, its peace, and its eternity? All adjective comparison is lost in the attempt! And so may we affirm of the inheritance of the saints which is pure, undefiled and eternal, while that of this world is perishable, defiled and uncertain. This world is guilty before God; its boasted wisdom knows not God; its friendship is enmity to God! its gain is an eternal loss of soul; its spirit is opposed to Christ—to all He did or said.

He says this world is not worthy of christians—it does not know them—it hates them; they are admonished not to conform to its image. Surely this world is ruined! Sin entered into it near six thousand years ago, and brought along with it affliction, pain, sorrow and death. The cause of sin is upon it, and its doom awaits it. How shall we get out of it? By the gate of death. How shall we get out safely? By Christ, the door.

Assuredly, a better world awaits the christian, a spiritual world; where spiritual things abound; where sin has never entered; where sighs are never heard; where tears never fall; where diseases never prevailed; where pains are never felt; where death is no more. Where are the blessings, of life ever more, love, joy, and peace in the Holy Spirit; life, righteousness, wisdom, sanctification, justification, and redemption are even abounding through Christ,

and all to the praise, glory and worship of the Father, Son, and Holy Spirit, as ONE GOD.

How is it, that christians who see and feel the vanity of all things here are so fond of living in this world? They know that they must soon die, and after all, are at so much pains-taking to acquire its perishable riches, forgetting that its riches *are mammon*, which is opposed to the service of God. Surely such are not like the Apostle crucified to the world and the world to them.

Let us beware of its evils and love it less. Let us labor to lay up treasure in heaven, and set our affection on it *there* and not *here*. Let us accustom ourselves to contemplate the blessed and never ending things of eternity; their infinite value, their divine realities, and seek for an assurance of a personal interest in them, whereby we may be prepared in heart rightly to compare them with temporal things.

What is heaven? It is not an abode of wretchedness and sin as is this world, but the great center of all life, holiness, love, joy and peace, both of saints and angels. What is life above? It is not a span, but an endless circle. What are riches there? Not unrighteous mammon, but the inheritance of saints. What are honors there? Not empty titles, but a weight and crown of glory. Truly then *to die is gain*.

A short application and I will close this last part of the subject. Paul said it was of advantage to the cause of Christ for him to live. Can we say so in all good conscience? If we can, we may say also with him, *to die is gain*. Reader, *examine* yourself, *prove* your ownself.

Man's Inability to go to Christ.

No man can come unto me, except the Father which sent me, draw him. JOHN vi, 44.

Although the sublime subject of the Holy Trinity is a very interesting one as revealed in the Holy Scriptures. Yet it will not be necessary to treat of it at much length in the present instance as I have treated the subject at great length in another part of this work. Let it suffice for the present to state that the three persons in the one Godhead are personally concerned in, and agreed about, the great salvation of "God's elect:" In the everlasting covenant The Father gives The Son a people; The Son accepts this gift; and becomes surety for them. The Son is satisfied with the gift of The Father, and the gift as made through the predestination and election of the Father.

The Son by his obedience and the sacrifice of Himself through the eternal spirit redeemed them from all iniquity, and by the one offering forever perfected them that are sanctified, set apart, elected; and procured for them the gift of the Holy Spirit.

The Father accepts the great sin offering, and raises Him from the grave in a justified state, and proclaimed pardon for sin in His name, and full justification of sinners through his righteousness.

The Holy Spirit is also well pleased with the sacrifice, and takes the things of Christ, and reveals them to believers, as the ground of their pardon and justification with God The Father. All the foregoing statements are susceptible of plain, undeniable scriptural proof. It is the wish of the writer that the reader should examine the following texts and their contexts; JOHN vi, 37; 63; 65; HEB. ii, 13; 9; 14; ISA. 5; 11; 53; JOHN xvi, 14; 17; 6; ISA. xlii, 1.

The reader may learn from these texts that the most perfect harmony exists between the three persons in the God-head, through which divine agreement they become ONE, The one God of our salvation. Hence, we may truly say, *salvation is of God*. Of The one God in such a manner as to include the three Divine Persons.

Thine they were, says Christ, to The Father, and Thou gavest them to me. How? By choosing them in Christ before the foundation of the world. They are the objects of the Father's electing love, and Christ became their Head and Representative; and even when suffering on the cross in His travail of soul, was *satisfied* with the gift, and the joy that was then set before Him; and the Holy Spirit proceeds from the Father and the Son to testify of Christ to the conscience of the believer. Hence, we may learn that the three Divine Persons are one in foreknowledge; one in predestination; one in election; one in will, and one in grace; wherein we again behold the one God of our salvation.

The text reveals the great truth that no one can come savingly unto Christ, except the Father draw him:

1. The source of this disqualification.
2. Whom does the Father draw to the Son?
3. How does He draw them?

These three topics deserve a very elaborate exposition which I will now offer, based upon the word of God.

Adam in his natural creation, or state, even *before* his fall, was not endowed with a disposition to go to Christ, but was out of all relation to Christ as a Saviour, and also to the Gospel as a subject of its blessings; he was created morally and not spiritually good. In his primeval nature he was subjected to the law and not to the Gospel; his moral relation to God was then according to the law, and not the Gospel. He was under a covenant of works having a positive law to keep. And although the duty which this positive law enjoined was of a negative kind, yet it was a duty which this law required him to perform.

Read his early, solemn, and eventful history! This law he, as the federal head of all his posterity violated, and thereby incurred its penalty, death! death of soul *morally*, at the time of its violation, and death of body naturally at a later period.

The curse of moral and natural death was then pronounced on our federal head, of which we have all partook. So that, in Adam we all sinned in one sense, just as fully as if each one of us had partook, as he did, of the forbidden fruit!

Though we did not sin after the similitude of Adam's transgression. Yet we incurred the penalty of it, death. Thus through the offense of one many are dead—dead in trespasses and sins. ROM. v, 14; 18; EPH. ii, 5. By this one offence, judgment came upon all men to condemnation. Thus by one man's disobedience, many were made sinners. Adam's posterity are morally dead, sinful, condemned. What a deplorable state, whence we may readily recognize the source of their inability to go to Christ.

They have nothing but moral or natural abilities of course, which are weak and depraved, far inferior to those with which Adam was endowed before his fall. And as he was created out of relation to the Gospel, all his moral en-

dowments being adapted to legal requisitions, his offspring having lost these endowments, cannot keep the law of God, being by Adam's fall morally disqualified. So that they are *now* neither able to keep the law of God, nor to go to Christ, so great is their alienation from God!

Adam was created with a legal bias, temper or spirit, and all his worship of God must have been in that spirit. He could not then have worshipped God in any other. He could not have understood the Gospel; he had no sin to repent of, then none to be pardoned, nor any need of redemption by Christ.

Had Adam attempted to worship God after his fall, and before receiving any Gospel blessings, it would have been according to a legal spirit, which spirit he entailed on all his posterity. So that when any of them attempt in a natural state to worship God through the Gospel it is done in a legal spirit. according to a law of some kind, and a Gospel of grace, truth and mercy, is to them a stumbling block.

Men are born as spiritually blind to the things of the Gospel, as those are to natural things, who are born naturally blind; and eye sight must be given in both cases before they can see either the things of nature, or those of the spirit. 1 Cor. ii, 14.

Nearly all men are at times inclined to be religious, and in their religion of the flesh they blend the law and the Gospel together in such a manner as to exclude in a great degree the cross of Christ. In this manner a man may become a Jew *outwardly* or a christian *outwardly* but no further. He will not, he cannot go to Christ in this mode of worship.

Let us sum up some of these disqualifications according to the teaching of the word of God:

1. Moral death. EPH. ii, 1; 5.
2. Alienation from God. EPH. iv, 18.

3. Enmity against God. ROM. viii, 7.
4. Unwillingness to go to Christ. JOHN v, 40.
5. Unbelief. JOHN iii, 12.
6. A legal spirit. ACTS xxvi, 5.
7. The bondage of Satan.

All these constitute an utter disqualification for going to Christ; and all of them must be removed before the sinner can go to Him. Who is sufficient for this work? There is neither will nor strength in man to effect their removal.

Well did Christ say: "Therefore said I unto you, that no man can come unto me except it were given unto him of my Father."

2. Whom will the Father *draw* unto Christ? This constitutes the next subject.

Let Christ answer this great doctrinal question: "All that the Father giveth me shall come to me." JOHN vi, 37. Hence, they are those of all countries and of all times, whom the Father gave to the Son. How did He give them to the Son? Let Paul answer: "He chose them in Him before the foundation of the world." EPH. i, 4. How were they chosen? Let Peter answer: "Elect according to the foreknowledge of God the Father." 1 PE. i, 2.

But Paul will teach us still more definitely who they were; "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son." ROM. viii, 29.

Thus we learn from apostolic authority, that they are a *peculiar people*, whom God foreknew, whom from the beginning He chose unto salvation, whom He predestinated to be conformed to the image of His Son. They are those who Christ says shall come unto Him. They are those whom the Father will draw unto the Son—those who were loved with an everlasting love.

How will He draw them? seeing that they are laboring under so many disqualifications. This brings me to the

third doctrinal point of the subject. *The manner in which He draws them.*

The first disqualification mentioned is MORAL DEATH. Where is the remedy for this? None in humanity! And yet this great disqualification with others must be removed before the sinner can go to Christ. Who is sufficient for this? Who can give life to a soul *dead in trespasses and sins*? The answer follows: "God, who is rich in mercy for his great love wherewith He loved us even when we were dead in sins, hath quickened us together with Christ. Besides the Son knew them as the Father's gift, He knew them as the elect of the Father, He knew them as those whom the Father predestinated to be conformed to His image: and He knows them as His sheep, to whom He said He would give eternal life. In this manner the great impediment of moral death is removed, and eternal life imparted.

The next impediment is ALIENATION FROM GOD:

I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. JER. xxxi, 3.

Ye who were sometimes far off are made nigh by the blood of Christ. EPH. ii, 13.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets. Jesus Christ Himself, being the chief corner stone.

If they be drawn according to everlasting love, if made nigh by the blood of Christ, and if built upon the foundation of the apostles and prophets with Christ, the chief corner stone, all alienation will be removed, and an everlasting union established.

The third impediment is ENMITY AGAINST GOD.

How is this enmity removed and reconciliation made?

Paul answers: "You that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled." COL. i, 20.

"For if when we were enemies we were reconciled to God by the death of His son; much more, being reconciled in Him, we shall be saved by his life."

An application of this remedy will remove all enmity of heart against God, and establish perfect peace with God.

The fourth impediment is UNWILLINGNESS TO GO TO CHRIST.

"Thy people shall be willing in the day of thy power." Ps. cx, 3.

Herein is the source of their willingness to embrace the proffered salvation through the Lord Jesus Christ.

Thus is this great impediment removed by the power of God.

The fifth great obstacle, UNBELIEF! is overcome by the gift of faith. By grace are ye saved through faith; and that not of yourselves, it is the gift of God. Nothing but faith can overcome unbelief; the faith of God's elect, ordained of God and established in the heart by His power. In this divine manner is unbelief removed.

The sixth impediment is A LEGAL SPIRIT.

This is removed by the gift of the Holy Spirit: "Because ye are sons"—elect, adopted sons—"God hath sent forth the spirit of His Son into your hearts, crying Abba, Father." GAL. iv, 6.

Those who are called find Christ by the Holy Spirit in the Gospel and not in the law according to a legal spirit, and find themselves under grace and not under the law. The Holy Spirit reveals to them the things of Christ as the ground of their salvation, and not their works in the law according to a legal spirit. Thus is this impediment removed.

The last impediment is the BONDAGE OF SATAN.

Add to moral death, alienation from God, enmity against God, unwillingness to go to Christ, unbelief and a legal spirit to the bondage of Satan, and we may readily perceive how strong is that bondage! For the natural man is bound to Satan by all of the strong chords which I have so plainly brought to the view of him or her who has eyes to see. All of which is in plain agreement with the word of God. How shall this last great impediment or difficulty be overcome? Let Christ answer: "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth the spoil."

In this manner the Lord takes away the strong armor of Satan, and according also to the words of the Prophet divides the spoil with him, his bondage is broken, and the ransomed soul is set free, and the prisoner comes forth into the glorious liberty of the Gospel. By which we see that the work is evidently of God. When all these disqualifications are removed and supplanted by life, by nearness, by love, by willingness, by faith, by the spirit of Christ, by deliverance from the bondage of Satan, there is nothing to hinder the soul from going to Christ, from embracing Him, loving Him, and following Him. Then we have life for death, a drawing nigh to God for alienation, love for enmity, willingness for unwillingness, belief for unbelief, the Holy Spirit, for a legal spirit, the liberty of the Gospel for the bondage of Satan! Thus does the Lord give beauty for ashes! ISA. lxi. 3.

Having treated of these great doctrinal truths in the letter, let us now examine ourselves as to whether we have an experimental knowledge of them through the Holy Spirit or not?

Reader, have you experienced the power of these truths

on your heart? If you have, we may have christian fellowship and communion whilst I relate their blessed effects on the soul. I will again deal with them in the same order, though in a different manner :

1. You know, after your conversion, in retrospecting your present life, that your soul had been dead in trespasses and sins ; for if your soul had been then alive through the Holy Spirit, you could not have lived so carelessly and unfeelingly in sin and rebellion against God as you then did. This must be very evident to you now, as you have therefore experienced the great truth that the Holy Spirit can give life and abolish *moral death*.

2. You know also that you could not have lived at so great a distance from God, nor in such an alienation of heart, feeling and practice, had you *then* been drawn by the Father to Christ, as you have since experienced. That you would then have lived nearer to Him, in heart, in feeling and practice, had you then been made nigh by the blood of Christ. So that by the blood of Christ your former *alienation from God* has been removed. EPH. ii, 13.

3. In the retrospect you can *now* look back and see plainly that your former state was one of enmity against God, and had you *then* been *constrained* by the love of God shed abroad in your soul by the Holy Spirit, you would have loved God, His truth, His people, and His ordinances as you do now, instead of having been at enmity with Him. Therefore, the Lord has removed your enmity and reconciled you to Himself.

4. Moreover, you know how unwilling you was to go to God, and how greatly you preferred to keep at a great distance from Him, when in a state of unregeneracy, you know *now* that the cause of it was that you had not *then* experienced the day of God's power on your heart ; for if you had, you know that you would *then* have been as will-

ing to go to Christ, as you are now. It follows then of course that your *unwillingness to go to God* was removed by His Power.

5. *When* in the blindness of unbelief you walked in darkness and sin; but *now* you walk in faith and newness of life as you would have done *then*, had life and faith been given to you. So the gift of faith abolished your *unbelief*.

6. In the retrospect you see how you was governed before conversion in all your religious exercises by a legal spirit, and had you *then* known Christ, through the Holy Spirit as you do *now*, you would have been governed by the Spirit of the Gospel as you are at present. So the power of the Gospel, in the Holy Spirit overcomes a legal spirit.

There was a time, says the Christian, *when* Satan held my heart, and kept his palace there. I was his willing subject, and he reigned in my heart a child of disobedience to God. I could *then* follow him in his temptations and pursue the ways of sin and folly, with but little disturbance of soul, and I did not know that I had so great, so subtle and so vile an enemy; nor did I know and feel that I was under his bondage, but *now* in my state of deliverance from my past bondage, I can see where I was and how the Lord delivered me from the bondage of Satan. He delivered the lawful prey, opened the prison door, and set the captive free. ISA. lxi, 1; LUKE xi, 21.

The believer may thus retrospect his past life, and find in it a confirmation of the revealed truths concerning himself while in his Adamic state. For instance the *light of life* reveals his previous moral death; the drawing of the Father shows his great alienation from God previously. The love of God shed abroad by the Holy Ghost in his

heart discovers to him his past enmity of heart to God; his willingness now to serve and worship God manifests to him his unwillingness heretofore; his faith convinces him now that he was once in a state of unbelief. Feeling now that you are saved by grace, convinces you that you was once actuated in all your religious exercises by a legal spirit. Your glorious liberty in the Gospel is now contrasted with your former bondage under Satan.

There remains a question yet to be answered, why was it I? Why was it not *some* one more worthy than I? Let the Apostle answer it: "The election hath obtained it." In this manner we have also an experimental knowledge of our election, for in our consciences we cannot say that good works or any thing else on our part determined the great work of God on our hearts, and are constrained to ascribe it to the election of God. ROM. xi, 7.

Assuredly our conversion is of God, and is according to the foregoing doctrine, which is also exemplified in PRACTICAL RELIGION.

We live because God has made us alive, and in this spiritual life we repent of our sins, feel our sinful state, endeavor to avoid sinning against God and strive for deliverance. We feel our alienation from God, and endeavor to draw nigh unto Him, but feel that we seem to be getting further and further off, until the Lord draws us nigh through His blood and righteousness.

We that were at enmity with God, now love Him according to the commandment, because He hath reconciled us to Himself by Christ, and shed His love abroad in our hearts by the Holy Spirit.

We would not go to Christ, that we might be saved according to the commandment, but the Father drew us to Him, and we became willing—honestly so—to be saved by Him in the day of God's power on our hearts.

We are commandèd to believe, and when and how did we comply? When the Lord gave faith, so that we believe according to the grace and mighty power of God.

In our natural religion we work according to a legal spirit, which we are to avoid. How did we get the better of it? By the merciful gift of the Holy Spirit.

We are directed to resist the devil. How do we comply? By faith. How did we obtain a release from his cruel bondage? When a STRONGER than he came to our relief.

Thus we plainly perceive in strong scriptural lights that we perform these great duties in the strength of divine grace, and that we are entirely dependent on God for ability to keep His commandments, and that He is entitled to all the praise and glory of our works; and that after all we are but unprofitable servants.

According to these truths our good works are as much of God as is our conversion; other truths may be adduced in proof of this view of the subject. God calls the sinner with a holy calling, including life, repentance and faith; He creates the inner man in righteousness and true holiness; He manifests Himself to believers as He does not unto the world; He communes with them over the mercy seat in prayer, in baptism, in the Lord's supper, in His word, in secret, and in the assembly of saints; He carries on the work of grace which He has begun; He keeps them by His power through faith; He makes Christ, wisdom, righteousness, sanctification and redemption. The way, the truth, and the life to them.

Thus the light of these revealed truths excludes all Arminian boasting. We may as truly say that we work because God first works in us both to will and to do, as to say we love Him because He first loved us.

Well may Paul say in relating the great works which he

performed: "Not I, but the grace of God which moved me, directed me, and sustained me." Rom. xv, 10.

All of this is quite plain, and we wonder that the natural man cannot see it, until we further learn from the word of God and our past natural hearts, that the natural man *does not discern* the things of the Spirit.

Besides, no man can come to Christ even in the ordinances except the Father draws him, or enables him to do so. For instance, he must have faith which is *of the operation of God before* he can receive baptism. The Ethiopian said, Here is water, but Philip so to speak, asks, Where is faith? Ac. viii, 37. By faith the believer may have communion with Christ in baptism; but without it none can. So may we say in regard to the Lord's supper, none but believers can discern his body there. 1 Cor. xi, 27.

Nor alas! can we come to His word feelingly, understandingly and practically, without it were given unto us of the Father, who has sent the Holy Spirit not only to show us the things of Christ, but also *to demonstrate* Gospel truths in power and much assurance. 1 Cor. ii, 4; 1 THESS. i, 5.

Nor will we profit by exhortations, admonitions, warnings, nor threatenings only as they are made effectual by the power of the Holy Spirit. They operate effectually only in the way of grace. When we consider what it cost to make these efficacious we may learn the doctrine of their efficiency. It took the sacrifice of Christ, His death, His resurrection and ascension to procure their efficiency through the Holy Spirit, otherwise they would have been only a savor of death unto death. No one would have heeded them. They could not have prevailed over our *moral death*, our *alienation from God*, our *enmity against God*, our *unwillingness to go to God*,

our *unbelief*, and our *legal spirit*. These must all be removed before we can perform practical duties in a right spirit, and in an acceptable manner unto the Lord.

As the Father draws sinners to Christ by means which he has ordained to that end, let us not fail to employ them.

Let us, as we go, say: Repent, believing that God can give repentance. Let us also say: Believe in the Lord Jesus Christ, and thou shalt be saved, believing that God can give faith. Let us exhort believers to be careful to maintain good works, knowing that the Lord can make exhortations, sharp, quick and powerful. How pointed and forcible were the words of Nathan and David! How effectual was the Apostle's reproof to the Corinthians and Galatians.

Shall we witness indifference and backwardness on the part of brethren and not reprove and exhort? Shall we know of heresies and not contend for the faith—doctrine—once delivered to the saints? Paul found *much exhortation* necessary under his ministry. Is there none needed under ours? Do our churches not need exhortations, admonitions and warnings? Or are these duties neglected by our ministers? Answer, aged watchmen!

The Word of God.

My tongue shall speak of thy word. Ps. cxix, 172.

The word of God—what a theme—the light of the Patriarchs—the annunciations of angels—the words of the prophets—the sayings of the GREAT TEACHER—the revealed truth recorded by the apostles; these constitute the word of God. How great is the subject. How shall I treat it? Not by adding anything to it, nor by taking anything from it. Nor should I handle it deceitfully, nor use cunning craftiness in my exposition of any part of it. But let me rather endeavor to concentrate its light on all the subjects which I may try to elucidate, without obscuring it by any improper shadings, such as many employ in order to render it subservient to their own peculiar theories or tenets.

What a privilege to speak after the Lord in these times of religious conflicts. In this manner may we safely meet the “Lo here” and the “Lo there.” The word of God binds all things in heaven and on earth. While I write in strict conformity with it, see, reader, that you do not reject my testimony.

God's eternal purpose which He purposed in Himself is in His word; His foreknowledge is in it; His predestination is in it; His election is in it; His wisdom is in it; His power is in it; His will is in it; His grace is in it; His love is in it; Christ is in it; the Holy Spirit is in it. Well did the evangelist say, "In the beginning was the word, and the word was with God, and the word was God."

"And the word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." In this manner may we behold the divinity of the word of God. Are we not bound to esteem and regard it above, far above, all other teachings in this world?

God is met by all believers in His word, giving it power over their hearts, and a discerning of the thoughts and interests of their minds; but more of this in its proper place.

History teaches us that all nations which have been favored with the word of God have made far greater advances in civilization than those which have not. The history of those countries where the word of God was not known, is a sad one. They were debased by all kinds of superstition and idolatry.

How dark would be this world without a sun, and yet not so dark as would be the moral world without the light of revealed truth, yet after all, the material light of the sun would be of no avail, if all were without eyes; so the spiritual light of God's word would be of no avail without a spiritual adaptation of the heart to it. Sin has so beclouded man's heart, that its relation to divine truth may be compared to the natural eye, when injured so as to destroy its adaptation to natural light. So that when the word of God is preached plainly, many are offended, and the preacher to maintain respectability and popularity, as well as worldly

interests, must qualify it in his expositions in such a manner that it may not offend; but there are some, who, regardless of all such considerations, shun not to declare all the counsel of God. These are said, by many, to have no charity, no love for those who differ with them, no politeness, and are regarded as bigots, and enemies to religion generally.

Thus all faithful ministers are charged with a want of love, of charity and liberality. I will ask the significant question, does true charity consist in compromising with popular religious errors? In intimating that one way will do as well as another? In forbearing to tell the whole truth, lest we may hurt feelings? That it is better to follow the course of public opinion, than to declare God's word in opposition to it? If christian charity consists in these things, then may faithful ministers be charged with a want of it. Some seem to think that we should yield a courteous and respectable deference to the notions of all men of all denominations, however greatly they may conflict with the word of God.

To please the *many*, we must exercise a charity which is greater and more comprehensive than the election of God, more so than His effectual calling, and greater than that salvation which embraces the few who find the strait and narrow gate.

If true charity consists in a compromise with error, with too much respect for men of different denominations to show their religious fallacies, the prophets were without it! The Saviour, Himself, was not actuated by it, and the apostles were destitute of it!

Some think it is very wrong and uncharitable to expose the popular errors of the different denominations; and that it is incompatible with proper christian feelings, hence they who do so incur hard, unchristian epithets. They

consequently, who declare *all* the counsel of God, must set their faces like a flint, against the like, and not consider themselves above their Lord and master, who endured similar reproaches, and warned His followers in regard to them. All such faithful preachers must expect their motives to be impugned, their characters assailed, their temporal interests to suffer, and their names to be cast out as evil.

There is a way of *shunning* all these things, but it is a way the prophets *shunned*, a way the Saviour condemned, and a way the apostles exposed. ISA. xxx, 10: JOHN xvii, 18; Ac. xx, 27. "Woe unto me if I preach not the gospel; woe unto me if I shun to declare any part of it; and woe unto me if I shun the consequences." Then let the world call me by whatever reproachful names it may, I will still, in meekness and in love, speak the word of God plainly, in imitation of primitive ministers, though it be in opposition to all false teachers.

I confess it is hard, as well as painful, to seek out and expose errors which are hid under the respectable names of Methodism, Presbyterianism, etc. Those formerly concealed under the names of Pharisaism, Sadduceism, etc., were exposed by Christ and His disciples, notwithstanding the great respectability, influence and popularity of these sects. So that we come to the conclusion that *all Scripture is profitable*; that all the counsel of God should be declared; that no part should be withheld; and that no consequences should deter us from speaking the whole truth, whether it be doctrinal, experimental or practical,

Some are so fearful of hurting feelings, that they cannot, in all plainness, tell sinners that Christ, and Christ only, can save them, and save them without their works, righteousness or merit, in the great affair of justification. And if there be a Methodist or Presbyterian present, it would be exceedingly harsh to expose any of their errors! Be-

sides, in their estimation, it would be impolitic to do so, as they might thereby lose their esteem and friendship. How shall the faithful minister avoid this? Only by corrupting the word of God, by handling of it deceitfully, by cunning craftiness, and shunning to declare all the counsel of God. Would he be justifiable in doing so? With many he would, but not with God. Is it better to please men or God? Let the scriptures answer. GAL. i, 10. To please all such, we would have both to add to, and take from, the word of God; and the faithful servant of the Lord can do neither.

I stated in the beginning that God's foreknowledge is in His word. He foreknew all things, and therefore, in His word, could speak of all things, past, present and future! Also, that His purpose was in it, which unfolds itself in the developments of time and eternity. The truth of His predestination being in it, is confirmed in sinners being conformed to the image of Christ. The evidence of His power being in it, is that no power on earth can bind the word of God. The Catholics thought they had done so, and had become sole interpreters of it, but the Lord's hidden few, then preached, read and heard it; and enjoyed God's merciful purpose, power, will and predestination in it. The Church of England essayed to become the only expositor of it, but remonstrants enjoyed its blessed light under a demonstration of the Holy Spirit, in spite of all its enactments. Arminians have fancied that they had reduced all exposition of the word of God to their own standard, but the power and light of its predestinarian doctrine are still felt and acknowledged by a hidden few. To show that the will of God is in His word, *of His own will*, says James, *begat He us with the word of truth*. The proof that His everlasting love is in it, is that with loving kindness He draws believers to Christ. That Christ is in it, we know,

from the fact that one of His names is THE WORD OF GOD, clothed in a vesture dipped in blood. Besides, it was made flesh, and dwelt personally on earth, in the person of Christ, who was the Way, the Truth and the Life of it. The Holy Spirit is in it, as every effectual calling testifies, and grace and salvation are in it, as the experience of every Christian proves. Election is in it, as the previous state of the Christian, and his destitution of worth or merit shows that the election obtained it. Ac. xiii, 48.

If the word of God be so identified with all the attributes of God, so divine, so true, so holy and so pure, is it not sinful to oppose it? Who are they who oppose the word of God? All Arminians! Observe, all opposition to the predestinarian interpretation of the scriptures, is sinful, and everything which has in this way been gotten up, is Arminian, hence I shall treat of *the sins of Arminianism!*

If God's foreknowledge, predestination, election and effectual calling of all the elect and no more, be true, how many sin in their constant opposition to these truths! If the scriptures teach us that all the Father gave to Christ shall come to Him, is it not sinful to say that some of them may not? If they teach us that no man can go to Christ, except the Father who sent Him, draws him, is it not sinful to say, as does the Arminian, that he can if he will? If the word of God says that men are dead in trespasses and sins, is it not sinful to preach about their moral abilities, their spark of grace, with which they are endowed, their free will and natural powers? If God in His word says it is not of him that willeth nor of him that runneth, is it not sinful to say that it is of him that willeth and worketh? If salvation be by faith, is it not sinful to teach that it is by works? If it be by *gift* is it not sinful to teach that it may be obtained in any other manner? If it be by grace,

is it not sinful to insist on works as a plea? If grace cannot be grace with creature works, is it not sinful to blend them as Arminians constantly do? If the scriptures affirm that, whom God did foreknow, He did predestinate to be conformed to the image of His son, is it not sinful to deny personal election? If the word of God teaches us that the children having done neither good nor evil, that the purpose of God, according to election might stand, [He chose Jacob instead of Esau,] is it not sinful to say that God chose men and women according to their foreseen good works? If God has declared in His word that He will carry on the work which He begins in the heart, is it not sinful to preach that He will not?

Arminians not only oppose these truths, but affect to deduce consequences from them which they say are derogatory to the wisdom, justice and mercy of God, amounting in some instances, almost to actual blasphemy! That if such doctrine be true, God is not just—that He is partial, that they would not worship such a God, that the doctrine of election came from the pit of perdition! Are not these sayings blasphemous? All these things are said to make way for Arminian tenets.

I might adduce many other instances of *the sins of Arminianism*, but let these suffice. For if the Arminian will not be taught and admonished by what I have stated, neither would he by the statements of one, though he had arisen from the dead.

Be not alarmed, friendly reader, at my taking the sword in hand; it is in the hands of a brother; but rather join me in the prayer that it may wound through the mighty power of the Holy Spirit; For there is a cure for all His wounds. The sword of the spirit, which is the word of God, is our only weapon with which we dare to fight. With it we shall do but little execution, unless directed deep into

the heart by the power of God. But more of this presently.

Now for the combat: I will first take the Roman Catholics in hand. Had the word of God been strictly observed, there never would have been what we term a Catholic! Hence, all *their characteristics* as a people consist in things which *are not* to be found in the Holy Scriptures. Remove from them everything which is not to be found in God's word and they will cease to be a distinct denomination.

To the proof:

1. The infallibility of the Church of Rome.
2. The supremacy of the Pope.
3. Doctrine of seven sacraments: baptism, confirmation, the eucharist, penance, extreme unction, orders and matrimony.
4. Doctrine of merits.
5. Doctrine of satisfaction by penance.
6. Purgatory and confessions to priests.
7. Celibacy.
8. Intercession of saints.
9. Adding of unwritten traditions to the scriptures.

Not one of these, in the sense which they maintain, them, can be found in the Bible. Thus, the Roman Catholics are easily disposed of in the manner proposed, and we think the Episcopalians may be dealt with in like manner!

Their doctrinal tenets as written out in their standard works are not very exceptional, but their church government and mode of worship constitute their chief denominational characteristics, and cannot be sustained by the word of God; and in giving up all that is not in the scriptures they would cease to be a sect. We would then have no Episcopalians! I do not mean to say that there would be no Episcopalian christians in that event, my meaning is

there would be no christians practicing their errors, and known in the world according to them. For there is no authority in the word of God for making any earthly king the head of the Church, nor for their two archbishops, twenty-four bishops, arch deacons, deans, rectors and vicars; nor prelates entitled to a seat and vote in the house of Peers. Nor is there scriptural authority for their peculiar denominational forms of worship.

The same may be affirmed of the church government of Presbyterians. Take away their peculiarities in that respect, and their infant and adult baptism by sprinkling, and we would have no Presbyterians. It is only necessary to remove from them the things which are no where found in God's word to destroy them as a distinct sect, not as christians, for we hope there are many among them.

Suppose that all things which distinguish our Methodist friends, that cannot be found in the Bible, were renounced, they in like manner would cease to be a distinct denomination. We can no where find in the word of God that grace is given to all persons alike; that God loved one as well as another; and that Christ died for all men alike. That His confining His love to a few is unworthy of our notions of deity. That whosoever comes in *his* own strength in the way God has appointed may partake of His blessings. That a man who is born of the Spirit may lose his faith and religion and become as any other man! That the subject may select his own mode of baptism. That baptism may be administered by sprinkling, pouring, or dipping! Let them put away all these for which there is no scriptural authority, and they with all their boasted numbers would cease to be a distinct people. And what would they loose? only such things are not to be found in God's word!

If nothing had been gotten up among the Old Order

of Baptists, but what can be found in the scriptures there never would have been a Missionary Baptist! Remove from them such things as are not to be found in the word of God, and they would all be converted at once into primitive baptists, who know no rule of faith and practice besides that which is taught in the Holy Scriptures. They acknowledge no human authority in church affairs, no adjuncts to the church, such as Missionary societies, boards, theological schools and the like.

Thus if all things, doctrinal and practical were done away, except such as are revealed in the word of God, all denominations would be broken up, and I ask most significantly what denomination would be the most likely to be regarded as the church of Christ? Of course the Old Order of Baptists, for they are the only denomination that has excluded all human innovations, institutions, and practices not set forth in the word of God; their fellowship is in the Gospel, and in things of the Gospel, hence if every thing which cannot be found in the Gospel was cast away by all other denominations, they could go no where else except to the Primitive Baptists!

Though we thus cast you all off, and declare a non-fellowship for you in the *externals* of religion, yet we hope to gather up some of you in the *internal* concerns of religion.

If we cannot agree and have fellowship in outward things, probably we may in internal ones. Let us try: 1. Who began the work of grace in your heart? Do you agree with me, that the Lord began the work? if so, our inward fellowship is in the Gospel, for that is a Gospel truth. Do you agree with me that the Lord carried it on? Did the Lord make you willing to turn from your sins, or did you become willing of yourself! Can we have fellowship in the scripture that we became willing in the day of His power on our hearts? How did you believe? Was it of your-

self, or did you receive faith as the gift of God? If in the latter manner we still have agreement in the Gospel. Did you mourn over sin? Did you hunger and thirst after righteousness? Did you feel too poor in spirit to seek self-justification? An affirmative answer will still maintain inward fellowship between us in the Gospel. How have you persevered since you believed? By your own prudence, or the power of God? Can you agree with me in answering by the power of God through faith? How did you obtain the great blessings of quickening, repentance and faith? Were they the gifts of God exclusively through the obedience, sufferings, death and resurrection of Christ, or in part through your conduct? Was it according to your election in Christ, or according to your choosing Him? These vital doctrinal questions are plainly answered in the word of God, according to the following references. EPH. ii, 1; Ac. v, 31, 11, 18; EPH. i, 19, 20; 1 PE. i, 5.

Thus may we have inward fellowship for each other, and even the communion of christians in the remembrance of the gall and the wormwood of which we drank in our experience, of the bitter repentance we felt for our sins, the joy and hope we had in believing on Christ. These bring us closely together, even in soul-communion; but alas! as soon as we begin to walk together in external things we begin to lose fellowship for each other. Though we cannot at all times agree about the internal exercises of the heart, for when we relate our experiences there are some like Nichodemus, still asking: how can these things be? They do not recognize in their experiences the great fundamental truth just stated: That their spiritual quickening was of God, their repentance the gift of the Lord, their faith also His gift, or fruit of the spirit, which is the same. In the retrospect of self-examination they see that before their quickening by the spirit, they were dead to the acute

sense of sin which they felt after being convinced of sin by the Holy Spirit, that they had never repented of their sins, follies and transgressions before as they did after their calling of God, that they could not believe on Christ, notwithstanding all the teaching and encouragement they received from others, until it pleased the Lord to reveal Christ in their hearts in the gift of faith, by which they received Him, and felt a sense of pardoning love and redeeming grace, and a blessed hope of deliverance from all sin and guilt through His blood and righteousness. But on the contrary, they say the sinner has life enough in himself at all times to go to Christ if he will, that he can repent at any time he may choose, that all men have a spark of grace, or the gift of the spirit to do these things if they will, and even to believe if they will! All these sayings contradict the word of God, and I ask strongly in point, can we have fellowship in the Gospel for such, and does it betray a want of christian love to declare a non-fellowship for them?

Even when we agree about the inward testimonies of the heart, and start to walk together in the external duties of the Gospel, we often cannot make the first step in Gospel agreement.

One says he was baptized in his infancy; another that a person may be baptized by sprinkling, pouring or dipping as he may choose; and a third, that faith is not essential to christian baptism, hence infants are proper subjects of it. And as the Gospel reveals but one water baptism; only one faith, and only one mode of administering it, we ask shall we go with you along with your errors, or with the word of God? Hence, do not say that we are illiberal and uncharitable because we do not have fellowship for your errors; but rather be advised and persuaded by us to renounce your errors, and take

the word of God for your rule of faith and practice. If your hearts be changed, our charity can gather you up only, in the following text: HEB. v, 12; 1 COR. iii, 10, 11, 12, 13, 14, 15, 23.

The christian reader should perceive that the charge so often brought against us, a want of charity for others is not sustained by the word of God; and if not, let us bear it, after having explained ourselves, and having given all needful teachings, and kind admonitions on the subject. I will just add, that we cannot possibly fellowship your Arminian ministry; for we think there is a great sin as has been shown in opposing the doctrine of predestination, personal election, effectual calling, imputed righteousness, justification by faith, and the final perseverance of the saints.

Your preachers would wound us, starve us, and often leave us without even the sincere milk of the word, and never feed us with the strong meat of the Gospel. How can we have fellowship for them? We would have to deny our experiences, ignore our creed, and go contrary to our consciences and the word of God. What kind of love, of charity, and of fellowship would that be? Surely neither of God nor of His word.

We do not judge by any other standard than the word of God. Let our heart and our tongue speak of it. And if any man speak or act contrary to it, he will lose our fellowship in the Gospel. The exhortation is if any man speak let him speak as the oracle of God. 1 PE. iv, 11.

In defense of the predestinarian doctrine I will prove from the word of God that Christ is revealed in that doctrine, also christian experience and practical godliness, and that it excludes all Arminianism. Christ is declared to be THE ELECT of the trinity. "Behold my servant whom I uphold; *mine elect*, in whom my soul delighteth, I have

put my spirit upon Him; He shall bring forth judgment to the gentiles." ISA. xlii, 1. The Apostle says, He was verily foreordained a Saviour before the foundation of the world. 1 PE. i, 20.

That He was delivered by the determinate counsel and foreknowledge of God the Father to be crucified. ACTS ii, 23. That He came not to do His own will, but the will of the Father who sent Him. JOHN v, 30. That He finished the work which the Father gave Him to do. JOHN xvii, 4. That He came to save all given to Him by the Father. JOHN vi, 37. That He came with spiritual blessings for those only, who had been chosen in Him before the foundation of the world; the only ones who were to become holy and without blame before Him in love. EPH. 1. That He came to lay down His life for His sheep. He that saw them and knew them when He made His soul an offering for them. ISA. liii, 10; 11. He came to be delivered for the offense of His people, and to arise for their justification.

In all this we have the foreknowledge of God, His ordination, His election, both of Christ and His people, His will, His determinate counsel, His acceptable sacrifice, and His justification predicated of it; all, every part and portion of which is decidedly and undeniably predestinarian doctrine.

Christian experience also stands in predestination: "*Whom* He predestinated *them* He also called. ROM. viii, 30. No man can come unto me, says Christ, except the Father who sent me draw him. JOHN vi, 44. All that the Father hath given to me, says Christ, shall come unto me. JOHN vi, 37. As many as were ordained unto eternal life believed. ACTS xiii, 48. Even the Prophet teaches this doctrine. I have loved thee with an everlasting love, therefore with loving kindness, have I drawn thee. JER. xxxi, 3. Of His own will begat He us with the word of truth.

JAMES i, 18. It is not of him that willeth nor of him that runneth, but of God who sheweth mercy. ROM. ix, 15.

Again, the Saviour said unto some of the Jews, ye believe not because ye are not of my sheep. JOHN x, 26. I have fully proven the proposition that christian experience is revealed in predestinarian, and not in Arminian doctrine.

All Christian works, or practical godliness is also revealed in the same doctrine. Make the tree good, says Christ and the fruit will be good. Christians are created in Christ Jesus, unto good works, which God hath before *ordained* that they should walk in them. EPH. ii, 10. They work out their salvation with fear and trembling because God works in them both to will and to do. PHIL. ii, 12. They are led by the Holy Spirit. ROM. viii, 14. They are kept by the power of God through faith unto salvation. 1 PE. i, 5. They believe according to the measure of faith given unto them. ROM. xii, 3. Unto whomsoever much is given of him is much required. LUKE xii, 48.

Even their sins, transgressions and failings under the chastening of the Lord yielded the peaceable fruits of righteousness.

Why then oppose this doctrine, seeing that it runs through the whole revelation of Christ, of christian experience and practical godliness? or why complain of us because we will not compromise it, in neither of the foregoing respects?

This word with all its heavenly light was a stumbling block to the Jews, and foolishness to the Greeks, when not unattended by the Divine demonstration, the Holy Spirit. The carnal Jews misinterpreted it both in the law and in the Gospel. They would not receive the Saviour revealed in the Old Testament, even when more fully revealed in the New Testament. The light shone in darkness and the darkness comprehended it not. Man's natural heart is out of

all spiritual relation to it, and must be changed before it will receive and acknowledge it.

Through the Holy Spirit the word of God becomes mighty to the pulling down of the strongholds of Satan, to the convincing of sin, to the discerning of the thoughts and intents of the heart; and acquires the sharpness of a two edged sword, cutting in every direction. And in the same power it binds up and heals the wounded heart; for Christ is therein revealed by the blessed spirit. This word when it goes forth in power and demonstration of the Holy Spirit takes the way of God's election, an instance of which follows; Paul says in regard to the Thessalonians, knowing brethren beloved, your election of God. For our Gospel came not unto you in the word only, but also in power, and in the Holy Ghost, and in much assurance. 1 THESS. i, 2; 5.

It is in this manner that all the purposes of God are accomplished in it, for it never returns unto Him void when it goes forth in this all prevailing and all accomplishing power. But for this who would have received Christ in it? Who would have acknowledged it? Who would have walked according to it? Hence, how thankful should we be for the gift of the Holy spirit, in whose light we learn the truths of God's word, and without whom we would have regarded it as a stumbling block or foolishness!

It is the duty of all to read and study this word, not as the words of the philosopher, astronomer, and man of science, but prayerfully, praying unto its Divine Author for the demonstration of the Holy Spirit, whereby it may be understood, felt, and its truths realized in the heart to the saving of our souls.

But alas! the holy scriptures have been much neglected, perverted and obscured in all ages. The Roman Catholics withheld the word of God from their laity, Arminians by

cunning craftiness have drawn their tens of thousands into their tenets, and were it in their power would not allow a predestinarian truth to be deduced from it! But the word of God, is not, nor cannot be *bound*. It has proven itself too strong for the powers of this world. Emperors, kings and rulers have all essayed in vain to bind it; God's purposes of grace and salvation towards his people are in it, and when His mighty power is put forth in *their* belief neither Emperors, Kings, nor Satan himself can resist.

This affords great encouragement to read it, to speak of it, to preach it, to love it, to cherish it, and to walk according to it. Then the feeblest voice will have a power greater than that of Kings, more potent than that of Satan, and more effectual than all that of false teachers.

Well for us that it is so, otherwise, the word of God would have been ruinously corrupted, entirely broken and utterly disregarded in its spiritual import!

The Saviour says, O! Perverter! "That the word of God, cannot be broken," and if so, how will you meet those dreadful penalties with which you are threatened in that word which cannot be broken? Turn, turn from the error of your way, seek repentance for your sins and reconciliation to God's word; for you will be judged not according to your perversions of it, but according to its *abounding* truths.

But unto you who are reconciled to the word of God, let me say, it is an evidence that you are reconciled to God, to Christ, and to His providence.

Further, that God Himself has wrought that reconciliation in your heart, and that it is an evidence that you are sealed by the Holy Spirit until the day of redemption. And I may add it is an evidence or an earnest that you will enjoy in glory all the blessings which are revealed in that word.

Then never, no never give up any part or portion of it; never *sell* the truth; never, for any consideration compromise it; never reduce it to a level with the teachings of men, however great, learned or good they may seem to be; never shun any part of it because it may be unpopular; nor ever fail to comply with its holy requisitions when in your power. It furnishes a knowledge of all good works, learn them and practice them, for it is the Lord that has spoken, and let us see that we refuse not Him, who has spoken to us from heaven. Oh! blessed word! Triumphant word! The gift of the Father! The manifestation of the Saviour! The light of the Holy Spirit! Who will not bow to it? Who will not be taught by it? Who will not walk by it? Who dare change or corrupt it? Its penalties are now temporal, but will finally be eternal!

Sinners, though this word reveals a Saviour full of grace, mercy and truth, yet it also reveals a fiery law full of wrath and indignation against sin, demanding of you full obedience to all its commands, and a full satisfaction for all your sins. Can you comply? The Gospel in its mercy and grace says you cannot, and directs you to *ONE*, the man Christ Jesus, who has done all this for the helpless sinner, and calls upon you to look unto Him and be saved; saved from those sins, which under God's law and justice, will forever damn your soul in the pit of perdition. The exhortation is to look to Him and be saved, and may God, of His infinite mercy, lead you to a saving knowledge of Him whom to know is life eternal.

Be it known to you, that you are now admonished by one who was once the chief of sinners, but who found mercy, grace and pardon through Christ, according to the teaching of God's word, and its power on his heart.

The Flesh and the Spirit--Their Opposition to each other.

The Flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other. GAL, v, 17.

A subject which is so plainly revealed in the word of God, and so constantly experienced by every true believer, must be an interesting one for the christian reader.

By the term flesh, we understand the apostle to mean the unsanctified, unchanged part of the christian, called the *the outer man, the old man, the body of death*. The flesh is not yet born again, is not yet quickened into spiritual life. ROM. viii, 11; 1 COR. xv, 44; and is therefore opposed to that which is born of the spirit; for that which is born of the spirit is spirit, and that which is born of the flesh is flesh. JOHN iii, 6.

That which is born of the spirit is holy, pure and undefiled by sin, while that which is born of the flesh is corrupt and enmity against God. Hence there are two distinct natures in every christian. In one nature they are holy, incorruptible, and in union with, and inseparable from God, while in their other nature, they are sinful, and in union with the world, and amenable to the temptations of Satan. There must, of necessity, be a disagreement and conflict

between these two opposite natures, which has been very properly termed the christian warfare, a warfare which will be maintained by that which is born of the spirit, until the soul is at death delivered from its earthly connection with the flesh. The body of sin and death cannot enter heaven until it is born of the spirit in the morning of the resurrection; it will then be raised a spiritual body. There will then be no disagreement between the soul and body, no conflict, no warfare, but the most perfect spiritual harmony. Here the christian suffers and groans in a body of sin and death, desiring to be clothed upon by the body which is for him in heaven, after the resurrection. The apostle's experience has been the common lot of all other christians; he knew that in him, that is in his flesh, dwelt no good thing, there was a thorn given to him in it; in it he groaned, and cried out, O wretched man that I am; he served the law of sin in it, felt the opposition of the spirit to it, it constrained him to fear he might become a castaway from the church, and to ask the question, how he could be delivered from it? And with an inward assurance of the spirit, and gratitude to God, he answered the question to his own satisfaction, and to all other christians in these gracious words: "I thank God through Jesus Christ our Lord." "So then with the mind I myself serve the law of God; but with the flesh, the law of sin." That is while he was serving the law of God from a principle of holiness derived from a sanctification of the spirit, he felt all the while another law, a law of sin and death, in the flesh, over which he expected to get the victory, only through the Lord Jesus Christ. Reader, lay down this book and take up a better one, and read the following according to these references: 2 COR. v, 1, 2, 3, 4; ROM. vii, 15 to 25; viii, 1; v, 12, 13; 2 PE. ii, 10; GAL. v, 24, 25.

The flesh and the spirit are strongly and strikingly contrasted by their fruits. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. GAL. v, 19 to 22. There is a great and palpable difference in the qualities of these enumerated fruits. The flesh should not, on the part of the christian, bear them. They must be as much as possible, suppressed. There is a holy principle in his soul at war with everything of the kind. He cannot entertain and practice idolatry, witchcraft, adultery, murder, drunkenness and the like. Therefore Paul says, they that are Christ's, have crucified the flesh with the affections and lusts, by putting off the old man with his deeds, which is corrupt, and by putting on the new man, which, after God, is created in righteousness and true holiness; by bringing the *outer man* into subjection, and walking according to the *inner man*.

The *inner man*, called in other places, the *new man*, the *new creature*, which are all convertible terms, signifying the same thing, is evidently born of the spirit; while the *outer man*, the *old man*, the *body of death*, are also convertible terms, signifying the same thing. They are greatly different in their birth, nature and qualities; hence, their fruits are so very different. These opposite and opposing elements cannot exist in the same person without engendering a struggle for the mastery. We could as well say that two winds blowing in opposite directions, would conjointly aid each other in moving some object in one direction. The stronger would of course prevail, but it would do so in opposition to the force of the weaker. Just so it

is with the christian in his warfare, that which is born of the spirit is stronger than that which is born of the flesh, and prevails over the opposing forces pertaining to the flesh, such as the spirit of the world and of satan, with which he meets at almost every turn of life. These forces, like the two winds, are in direct opposition, but the christian is borne along by the stronger, and is safe in that strength. 1 JOHN iv, 4.

The christian religion is of God, and is in direct opposition to everything that is carnal, and when practically pursued, will bring us, as it did its divine author, in conflict with the world, with its maxims, its wisdom, its honors and glory. Revealed religion cannot arise in the soul, without making issue with all that is carnal. There can be no agreement and fellowship between the flesh and the spirit. We cannot reconcile these antagonisms, hatred and love, long suffering and strife. goodness and fornication, idolatry and spiritual worship; drunkenness and temperance, a fair show in the flesh, and that which is born of the spirit.

There must be, of plain necessity, a conflict between these antagonisms. No one can deny this, and still maintain the doctrine of the new birth, without nullifying the clear and strong words of my text; nor without discovering to all christians that he was yet in the flesh, and in the flesh only!

There is evidently a *persuasion* from the flesh in the heart of the christian, which is not of *that* which is born of the spirit, not of Him that calleth, not of God; but a *persuasion* which comes from the outer man. GAL. v, 8. Thus we see that the outer man is in carnal relation to, and in fellowship with this sinful world, while the inner man is in spiritual relation to, and fellowship with, the invisible kingdom of Christ. Behold the contrast! Will they agree and harmonize about the things of God? Impossible!

Then there must be a warfare between them; one must prevail over the other. Which? That which partakes of the power of God. 1 PE. i, 5. Sometimes the flesh may seem to prevail, but it is only its tormenting influence that is felt, for we must make a distinction between the lustings of the flesh and the yielding to them. Though this very conflict often causes us to feel, think and fear that we cannot be christians, and suffer such sinful workings in the flesh. Remember the text; it clears the subject of its difficulties.

Instead of yielding to the lusts of the flesh, we hate them; instead of delighting in them, we mourn over them; instead of giving up under them, we look to Christ for a deliverance from them. If we sin under them, we have, in repentance, an advocate with the Father.

The christian knows, from experience, that he will wound the *inner man* if he lives after the flesh; and knows that for his well being, he should live after the spirit. He that walks in the spirit, does not fulfil the lusts of the flesh.

We cannot predicate a religious mind of the flesh, for to be carnally minded, is death, but to be spiritually minded, is life, joy and peace. All our infirmities, weaknesses, doubts, fears, questionings and temptations come from the flesh. It was in the flesh that the thorn was given to Paul; it was there that he experienced the buffetings of satan; it was there that he felt his wretchedness; it was there that he felt there was nothing good in himself.

The christian *state* then is not one of perfect rest of soul, but one of great spiritual and fleshly activities. These conflicts are great and numerous. I will now treat of them under the particular head of

CHRISTIAN EXPERIENCE.

When the Holy Spirit reveals Christ in the light of faith to the law-oppressed and sin-burthened soul, ready in its

feelings to give up all hopes under a keen and painful sense of its lost condition, it has such a sudden, unexpected, hopeful sense and view of pardon through Christ, according to the mercy, grace and love of God the Father, that it rises in its spiritual strength and feelings, above the flesh in such a manner, as to conclude that there will be uninterrupted joy, peace and rest of soul. This is a mistake which probably an hour, a day or a week may correct. Doubts will arise in the believer's heart, and he says inwardly, probably, I have been deceived at last in this great affair: probably it was only the workings of the flesh under a natural conscience. Besides he will very soon have just cause to complain of himself on account of sinful thoughts, strange temptations and occasionally of improper conduct. And he will say were I a christian these evils surely would not attend me, not knowing whence they came.

In his honest self-examination he further says, I know I do not feel as I did heretofore; I know I have experienced a change of some kind, I cannot discard what I have experienced, but I have been mistaken in its results, I thought that I would continue to love and praise God, not question what he had done, and live free from these painful doubts, disturbing temptations and sinful thoughts. Where do these warring exercises come from? He has not yet learned the difference between the flesh and the Spirit, and these exercises produce much doubting, much mourning, and many painful fears. Faith says, I have full pardon of sin through Christ, and in the spirit I hate sin, and abhor it in myself. From what source does it now come from, that I should in any manner serve that which I now hate? He has to learn from sad experience that he is still in the flesh in one sense, through which Satan can buffet him and the world distress him. Sin dwells in this manner in him, and he feels that he

must not live in it, in that which his soul is dead to, while his flesh is alive to it. Hence, the ensuing warfare. Rom. vii, 13; 25.

The believer will thus learn experimentally that he will have to guard against the flesh; that it is the source of all his sinful thoughts, temptations and misconduct; that none of these proceed from the Holy Spirit; his influences are holy and pure, and lead in the way of holiness unto the Lord, obedience unto Christ, and the answer of a good conscience. These opposite principles came into conflict, so that when he would do good under the spirit, evil from the flesh is present with him. The good that I would do according to the spirit, I do not, and the evil that I would not do according to the flesh, that do I. "Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. So then with the mind I myself serve the law of God; but with the flesh and the law of sin."

The believer knows that although there is a sense of the power of sin indwelling still in the flesh he must not live according to it. Rom. vi, 2. But the exercises of the christian's heart under a sense of indwelling sins and corruptions cause much distress, and often causes him, as they did Paul to ask this questions: "Who shall deliver me from the body of this death?" The spirit replies, "I thank God through Jesus Christ our Lord." Oh! blessed answer! an answer which must be realized in every heart, before a sense of our victory over the flesh can be enjoyed. When this occurs there is an inward witness to the truth of the answer.

The believer then feels comfortably assured, that, though he be in the flesh, yet he will be saved by Christ. Here faith obtains a victory over the flesh, like it did over his sins when he first believed. He feels daily that sin dwells in him, and that he is not clear of it, and if God yet marks it

against him, he will be lost, therefore he rejoices to learn from God's word, faith and grace, that Christ will also deliver him from these.

No christian can long be happy until he realizes these things in his own experience; and learns by faith to look to Christ for the forgiveness of all sins, past and prospective. TRT. ii, 14.

As the believer cannot live without a sense of sin, of unholiness, of failings, buffetings, distrusts, doubts, fears and wretchedness, it is quite reasonable that he should with much solicitude ask: How shall I be delivered from these things? And when he learns how, then to rejoice in Christ Jesus the Lord, and have no confidence in the flesh. PHIL. iii, 3.

The flesh or old man, as it is termed, will continue to cry out, "oh! wretched man that I am!" as long as the law reveals his sinful corruptions; it is the very nature of the flesh to look to the law, and there, alas! it finds itself condemned. In this manner comes a knowledge of indwelling sins. A few words from a good writer will be much in point here: "In anguish of spirit the apostle looks to the law; but it offers no remedy. In his despair his eyes fall upon the cross, and his cry of distress is changed to exultant strains of thanksgiving and praise. *I thank God through Jesus Christ our Lord.*"* These are *precious* words for all believers.

To be assured that God has ordained the same salvation for the body that He has for the soul is truly comfortable, especially, when we are made to cry in it as did Paul. A body of sin and death needs the same means for its regeneration that a soul dead in trespasses and sins does.

Claiming all that we do for the soul in its renewed state, may it not be both expected and felt that our bodies are not

yet changed, finding soul and body in such painful religious antagonism to each other. Had we never heard any complain of these things only such as we had great doubt about their christianity, well might we often question our own *states*, but reader, observe, it was here that a Paul cried out, oh! *wretched* man! that a Peter *wept*! that a David *groaned*! that a John felt that *no christian is without sin*! Thus by feeling and realizing this truth we obtain fellowship with these holy men.

Let us reverse the affair: Suppose we were not at all perplexed nor distressed on account of our indwelling sins, that we had never felt *wretched* about them; that we had never *wept* over them; that we had never groaned under a sense of them; that we had never felt that these cannot be christians without them. How, I ask, most significantly could we then claim fellowship with these worthies?

Nor does this give the least encouragement to commit sin. How can they that are dead to sin, dead, to the love of it, live any longer therein; with delight, as a matter of choice or preference; impossible, for the Christian hates sin, hates the flesh as the source of it; and sooner or later becomes unhappy and repentant on account of it.

We should rejoice in the fact, that Christ came in the flesh in our human nature, and for sin, not his inherent sin, but for our sins suffered in the flesh; for without suffering in the flesh there could not have been a Saviour, and without suffering in the flesh there cannot be christians. But in vain would have been all the suffering of christians, had Christ not suffered in the flesh for them. He bore our sins in his own body of flesh, and without the flesh there could not have been any blood to shed for the redemption of their sins. Without flesh and blood there could not have been a soul to make the atonement for their sins perfect. ISA. liii, 10.

The subject now takes a PRACTICAL turn. Although we cannot, by our sufferings, add anything to the perfect offering of Christ, yet Peter says, much in point here; "For as much as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God."

The "lusts of men" alluded to here by the Apostle, are lasciviousness, lusts, excess of wine, revellings, banquettings and abominable idolatries. Christians are to avoid these, by keeping the flesh in subjection. Not, however, the suppression of sinful thoughts, improper desires, and sudden temptations; for who can do this? But we may hinder them from breaking out into the things which the Apostle condemns. To keep these in abeyance is doing a great deal, which the christian does by the help of the Holy Spirit; otherwise the vile fruits of the flesh would abound, such as fornication, idolatry, hatred, wrath, seditions, drunkenness, murders, revellings, and the like. When these prevail, men are said to be walking after the flesh in the way of death. It is painful and distressing even to feel such sinful emotions, unlawful desires and corrupt temptation, but to yield to them is infinitely worse, as it would indicate the want of constant grace, or opposing power of the Holy Spirit. All exhortations against the like, run in agreement with the influences of the Holy Spirit. "For if ye live after the flesh, ye shall die; but but if ye through the spirit do mortify the deeds of the body, ye shall live." Then comes the doctrine with its blessed assurance; "For as many as are led by the Spirit of God, they are the sons of God." Thus we see the the Lord leads his people by the Holy Spirit while they are yet in the flesh; and through the spirit they are to mortify the deeds of the body. We must

now consider the exhortations, admonitions and warnings in regard to the flesh. For in one sense the Holy spirit leads and constrains by these. He sanctifies them upon the heart, so that they are not received in the word only, but in His assurance and power. They become effectual in that manner, and lead and constrain the "sons of God," in ways of holiness and self-denial.

How appropriate is the following exhortation: "That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." What is to be put off? Not the old man in a literal sense, for he will cleave to us as long as we live in the present body; but the Apostle means that we must put off, as he has stated, lying, giving place to the devil, stealing, laziness, corrupt communications, grieving the Holy Spirit, bitterness and wrath, anger, clamor, evil speaking and malice. These are called the deceitful lusts of the "old man," and are to be suppressed. EPH. iv, 22; 31. If the flesh be capable of producing such fruits should it not be brought into subjection? 1 COR. ix, 27. Paul says "They that are Christ's have crucified the flesh with the affections and lusts." Have we done so? if not listen to the admonitions just given, also to the solemn warning, "If ye live after the flesh ye shall die." No one can live after the flesh, and feel assured that he is led by the spirit as are all the "sons of God."

We must also watch the motions of the flesh in regard to another direction which it takes: it maintains strong relations to this sinful world, which is at enmity with God and his people. Its affections and desires may be so much engrossed by the world that the believer may become carnally minded, which in a religious sense is truly a bad state, these

will then be in danger of loving the world too much, and of conforming to its image, against which we have both admonitions and warnings.

“Love not the world, neither the things that are in the world;” for if you give up your heart fully to the world and the things that are in the world, it is an evidence that the love of God is not in you. 1 JOHN ii, 15.

There is something in the experience of the christian which qualifies his love for this world and the things in it. He finds that the words of the Saviour are true. That he cannot serve God and mammon.. That it is inimicable to his spiritual intersts, and all its honors, riches, wisdom and enjoyments are vanity; and in his feelings, like Paul, becomes crucified to it, and the world to him; for in a religious sense he is not of the world, and there are no religious enjoyments in carnal mindedness. The follower of Christ should in this sense hate the world as much as it hates him. The world cannot receive the spirit of truth, has no fellowship for Him, and consequently none for the christian. But Christ has overcome the world, and has given to his followers the faith which, also, in the Spirit's power, overcomes the world. An inordinate affection for the things of the world, and a disposition to conform to its image is a true sign of carnal mindedness.

That christians may go too far in this direction is evident from the exhortations; not to love the world; not to worship mammon, not to set our affections on the things of the world. We are commanded to walk in an opposite direction. To love God, to worship Him, and Him only, to set our affections on the things above, and not on the things of earth. All the influences of the spirit incline us to the latter course, while those of the flesh, to the former. This is the experience of every believer. How needful then that we should walk in the spirit, and not in the flesh,

and that in this conflict between the flesh and the spirit, we should ever yield to His gracious teachings and leadings, lest we *grieve* Him, *vex* Him, and cause him to leave us fearfully and hurtfully to the leadings of the flesh, as a chastisement for our neglect of His gracious admonitions and warnings.

In afflictions and sufferings the flesh and the spirit are also at war. "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground." JOB. v, 6. This is the teaching of the spirit, but the flesh replies, why does the Lord allow the christians to suffer affliction? If He loves them, why are they held *in cords of affliction by Him, being bound in affliction and iron*? The Holy Spirit answers this question: "Then He sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity." JOB. xxxvi, 9, 10.

"Therefore, He brought down their heart with labor; they fell down and there was none to help. Then they cried unto the Lord in their trouble, and He saved them out of their distresses; He brought them out of darkness and the shadow of death, and brake their bonds in sunder." Ps. cvii, 12, 13, 14.

The spirit also exhorts believers not to faint under afflictions. The Apostle says: "All things are for your sakes. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory. While we look not at things which are seen, but at things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 COR. iv, 15, 18.

"For whom the Lord loveth He chasteneth." HEB. 12

6. With these divine assurances of the love and good which are in afflictions; afflicted saints may bear them in a right spirit, in meekness and resignation to the will of God, and put them among the *all things* which are to work together for their good. ROM. viii, 28.

Afflictions are much more easily disposed of and put in a proper form of doctrine, than when experienced. They then may excite murmurings and distrust of God's love, grace and mercy through Christ. Saints must look to the truth, that afflictions are fruits of God's love, the dealings of a merciful parent, in order to chasten for sins committed, or to restrain from the commission of them. It is thus that the flesh is often subdued, chastened and crucified to its lusts and affections; and though highly grievous at times yet afterwards the inner man enjoys the peaceable fruits of righteousness from them, when the heart is exercised by them, according to the truths just stated. HEB. xii, 11.

This subject is too copious to be written out in detail, I have only said enough to give the afflicted saint a cue to this great and interesting subject. which, if properly appreciated, he will investigate with full purpose of heart, as it is taught in the word of God, and experienced by saints. The flesh being the subject of these afflictions we may expect it to complain and rebel, and also to afflict even the inner man with its evil suggestions, but the christian must oppose them, and appeal to the word of God, and pray for a sanctification of the Holy Spirit; that his afflictions may be sanctified, and subserve the ends for which they were designed.

Although the flesh is opposed to the revealed religion of Christ, and maintains a warfare against it in so many ways, yet it has a religion of its own, and if not closely watched and well guarded, it will endeavor to set it up, and will for

a time succeed to the great hurt of the believer. The Spirit will not allow us to establish a righteousness of our own, but the flesh in its vanity and presumption will essay to perfect that which is begun in the Spirit! GAL. iii, 3. Although it is able under a legal Spirit to make *a fair show*, yet all of its religion leads directly from Christ unto "another Gospel." By the works of the law shall no flesh be justified; and as the flesh knows no other way, it can never establish a justifying righteousness. As it will not submit to the righteousness of Christ by faith, its religion is vain, and must be suppressed according to the teachings and leadings of the Holy-Spirit. A legal spirit, as the flesh knows no other, must be quenched, and fleshly works as they cannot justify must be repudiated in that sense. The flesh is still under the curse of the law, and its religion also. Hence it is to be greatly dreaded and constantly restrained. GAL. iii, 10. More especially as Satan occasionally takes occasion to become exceedingly religious through the flesh, that he may tempt believers as he did the Galatians, though they begin in the spirit to seek perfection in the flesh. Beware of him, for we read that he can transform himself into an angel of light, and we are not to marvel if his ministers do the same. Take care lest he beguile you through them; for their words will eat as doth a canker, and through them comes "another Gospel," with carnal mindedness, heresies and fanaticism, which engender strifes, variance, debates, wars and gross darkness. For which reason the believer must resist him even where he comes transformed into an angel of light, in his best religion and carnal works. 2 Cor. ii, 13, 14.

We must be very cautious not to predicate our religion on what is termed *free will and free agency*, for the following considerations: Any religion which comes from the

natural will of a *natural* man is and must be of the flesh, a fleshly religion; for the soul is not born in any sense of such a will as Christ and the Apostle John most plainly declare. JOHN v, 40, 1, 13. Nor are we to predicate it of works of righteousness which we have done according to free agency, for we are as plainly taught in this instance as in the other, that it is not of him that runneth, not by works of righteousness which we have wrought, but of God who sheweth mercy, and that of "His own will begat He us with the word of truth." JAMES i, 18; TITUS iii, 5. While we may be contending that our religion is of God, we may by contending at the same time for free will and free agency, which indicates that we are not reconciled to apostolic teaching on this subject, and rather admit that our religion is in part at least of the flesh. Thus may hurtful doctrinal views be entertained to the hurt of the christian's faith, and to the perversion of the word of God. Pure religion rises through the Lord Jesus Christ, above every thing of this kind, and it is wrong to connect it with such things, as both christian experience, and the word of God teach us to the contrary. Besides just as far as we contend for natural free will and free agency so far do we contend for the works of the flesh, in our conversion and religion.

But says one: What good is there in this kind of teaching? Is it not rather calculated to dishearten the sinner! To which I will reply: That we cannot do too much to dishearten the sinner so far as he may be inclined to trust to any thing in himself; so that under a "sanctification of the truth" on his heart he may learn and experience that there is salvation in Christ, and in Him only, as the Holy Scriptures abundantly testify, that He is both the author and finisher of our faith.

It may be considered a hard saying, but bear with me, I am not sure but what this is the source of all Arminian-

ism! respectable as it is in its fleshly works, and exalted as it is in its earthly glory. Satan can make a *fair show in the flesh*, and constrain men to do many things which subserve his wicked purposes, both in leading christians astray in the ways of Arminianism or another gospel, and in establishing a false religion in the hearts of wicked men, that enact bloody laws, perpetrate horrid crimes, and rule in bloody despotism. Its history in the latter instance is a sad one, full of horrors, full of deceivings, full of infamy, and full of national baseness and vile degenerations. But I must not pursue it here, but turn to that conflict which prevails between that, which is born of the spirit in the soul of the christian, and that which is born of his flesh in a religious sense. A fleshly religion *versus* a spiritual one. These are contrary the one to the other, and modern christians must be taught, as were the Galatians, that the flesh availeth nothing in the religion of Christ, a religion of the Holy Spirit, of faith, of grace, of mercy, of truth, of the gospel, as the power of God; and not of the law, of its works, nor of its rewards. A religion which appertains to the inner and not the outer man, only as he is brought into subjection by it. He must not be allowed any religious liberties, or he will lead astray; for he has Satan on his side with all of his bewitching transformations, and the world with all of its allurements, honors, wealth, learning and popular works. Were it not for the opposition of the blessed spirit to all these agencies, what would become of the inner man, the hidden man of the heart? It is enough to make the christian tremble in view of these powerful enemies; they are powerful indeed, but He that keeps the inner man is all powerful! 1 JOHN, iv, 3. But in this life he is not raised above their influences, and is often perplexed, distressed and hurt by them. Hence, let the follower of Christ take on the whole

armor of God, and fight the good fight of faith, and through faith he will overcome all these enemies.

This is not an uncertain struggle, though it may seem at times to be so. He who instituted it has promised certain victory. They are to overcome all enemies, and are to be delivered even from their presence. Thanks be to God, who giveth us the victory through our Lord Jesus Christ, according to the assurance of the Holy Spirit. Thus we see that Father, Son and Holy Spirit are concerned in this great victory over the flesh!

This warfare will, ere long, cease with us, the victory will then be final. The soul, or inner man will at the death of this body of sin be delivered from all of its warrings, and leave it behind in the grave with the blessed hope of its resurrection, wherein it will be changed from a natural into a spiritual body fully adapted to the soul in glory, in state, feelings and conduct. There will be no discrepancies there between them, but they will be one in nature, one in life and enjoyment; and in that oneness will be *mete to be partakers of the inheritance of the saints in glory*. The great struggle will then be over, the warfare will then cease, and the promises of victory will then be realized.

“Then, O my soul, despond no more,
The storm of life will soon be o'er,
And I shall find the peaceful shore,
Of everlasting rest.

Oh happy day! Oh joyful hour!
When freed from earth my soul shall tow'r,
Beyond the reach of Satan's power,
To be forever blest.

Adieu, ye scenes of noise and show,
And all this region here below,
Where naught but disappointments grow,
A better world's in view.”

Our Acceptance in the Beloved.

Wherein He hath made us accepted in the beloved. EPH. 1, 6.

The word *wherein* in the text, is a substitute for all that is expressed in the 3d, 4th, 5th, and part of the 6th verse of this chapter. All of which may be merged into it, and much more. For it has not only this direct reference, but will expand as we proceed, and take in many other things. It embraces in its direct connection the following great and interesting truths: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ Himself, according to the good pleasure of His will, to the praise of the glory of His grace." Then comes the word *wherein*, as a substitute for all these things:

1. All spiritual blessings wherein believers are accepted.
2. God's choice of them in Christ, before the foundation of the world, *wherein* they are accepted in Christ, the *Beloved*.

3. They are predestinated to the adoption of children by Jesus Christ to Himself, wherein they are accepted in Christ the beloved.

4. All has been done to the praise of the glory of the grace of the Father, *wherein* they are *accepted* in the BELOVED.

The personal pronoun He, relates to God, and signifies God the Father, in the text, and the word beloved means Christ our Lord and Saviour.

1. The word wherein, embraces in its signification here *all spiritual blessings*.

The believer is accepted in all these spiritual blessings in the beloved. How shall we recount them? Spiritual or eternal or eternal life is one of these blessings. Mortal, vitiated and sinful life will not be accepted of God, but He has in great grace and mercy ordained a higher life for His people, and has given it to them in Christ, in connection with His choice of them, and His predestination of them to the adoption of children by Jesus Christ to Himself. All of which is done according to the counsel of His will. This life has a *crown* in it, a *light* in it, called *the light of life*, and a glory in it, yea, there is an eternity in it! for it is called *eternal life*, JNO. viii, 12; x, 28; REV. ii, 10. The life which we have derived from fallen Adam will soon pass sway; will soon burn down as a candle, but that which the christian derives from Christ, will endure forever, with all of its spiritual adornings. It will animate both soul and body in their glorified state forever and ever.

This life comes from God. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself. Christ says, I am the life, and the Spirit giveth life also. JOHN v, 26; 2 COR. iii, 6; JOHN xiv, 6.

In the spiritual life, the saints have communion with the Father, Son and Holy Spirit, for they are all concerned in

the gift of it; and in it they worship the three that bear record in heaven as one God. No wonder, then, that the Father should accept the saint in this life with which He blessed him in Christ before the foundation of the world. This is surely one of the blessed things wherein God the Father hath made us accepted in the Beloved.

Christ being exalted a Prince and a Saviour, to give repentance, he give it through this life; He becomes a quickening spirit to the soul dead in sin, communicates divine life to it, and then repentance ensues as a consequence. In this manner He gives repentance, and the repenting sinner is accepted of God the Father in the Beloved. Made accepted by the life which He has given to him, in the Son, and the repentance which follows as a legitimate sequence is accepted of God, and always issues in faith, wherein the believer is of God the Father, made accepted in the Beloved; his faith being counted unto him for righteousness, wherein God has made all believers accepted in the Beloved. The Lord has given to them a righteousness in the Beloved in which He accepts them. "Their righteousness is of me, saith the Lord." ISA. liv, 17. Christ is the end of the law for righteousness unto all believers. ROM. x, 4. So that a righteousness without the law, that is to say, a righteousness without the works of the law on the part of the believer is secured to him in Christ, which he receives through faith and not through the deeds of the law as wrought by him. Hence it is called the righteousness of faith and not of works.

The law requires perfect obedience to all of its divine commands, and condemns the sinner, because he has not kept all its statutes, but faith, says Christ, has rendered perfect obedience to the law and made it honorable, and that the righteousness brought in thereby belongs to the believer. That God, the Father, hath made him accepted

in the righteousness of the Son, the Beloved. Further, that blessed is the man unto whom the Lord imputeth righteousness without works, for his sins are covered, and will never be imputed to him. Both David and Paul have declared the same. and well may faith speak the same. ROM. iii, 21; iv, 3, 9.

He who stood before the Lord in *filthy garments*, is now relieved of them and clothed with *a change of raiment*, wherein God hath made him accepted in the Beloved, ZACH. iii, 1, 5.

But we do not make void the law by faith, but establish it by faith in Christ in receiving its righteousness through Him, just as if we had obtained it by our own works. Divine justice asserts all the claims of the law, and does not relax in regard to a single duty or penalty, but faith says and maintains, that Christ has obeyed all its precepts and suffered all its penalties in behalf of the believer. Thus, "mercy and truth are met together; righteousness and peace have kissed each other." Ps. lviii, 10. The law and gospel are reconciled to each other through the satisfaction which Christ made for the sins of His people, in suffering the penalties of the law involved by them. In this redemption God hath made them accepted in the redemption of the Beloved; and may I not add that believers are accepted in one sense in the law as well as in the gospel. The law having no claims against them, having been magnified and made honorable by their great surety, it must acknowledge the release of all Christ's people from its requisitions as the ground of their acceptance with God, and admit, at the same time that faith which justifies through the law-righteousness of Christ; and as we have seen, which does not make void the law of God, but on the contrary establishes it, So that the law is just as inviolate, as if all the Lord's people had kept all its statutes, and each one had secured

to himself a righteousness at the end of it. Oh! how thankful should we be for that Saviour Christ, who was made of a woman, made under the law, to redeem them that were under the law. GAL. iv, 4, 5.

Sanctification is another blessing wherein the Father hath made us accepted in the Son, the Beloved. Christ is the great sanctifier of His saints. He, by the Holy Spirit which He has sent into the world, sanctifies them, and makes them holy before God; for that which is born of the spirit is spirit, is holy; and this holiness pertains to the *hidden man of the heart*, the new creature in Christ Jesus. In this holiness God has made him accepted in the Beloved.

All personal holiness is of God, the fruit of the Holy Spirit, which abounds in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These blessed fruits do not proceed from the outer man, but from the inner man, the soul, which, by the Holy Spirit, has been made alive to God, in repentance, in faith, and in good works, wherein a man is seen to be not only a hearer, but a *doer* of the word.

God has made the believer accepted in the Beloved also, in redemption. He has nothing to offer for his sins; the world does not contain an offering; its gold and silver are cankered, its cattle of a thousand hills fall infinitely short of a ransom; alms, prayers, the works of the law, all fail to appease the wrath of God against sin. The law is good and holy, but the sinner cannot establish a righteousness by it, nor make satisfaction to its violated precepts, and as it knows no mitigation, no pardon, no offering on the part of the transgressor, he cannot possibly escape its condemnation and curse by any means in his own power, God will not accept of him in any, nor in all of these, but He has made him accepted in the redemption wrought by

the Beloved. He came to save His people from their sins, to redeem them from all iniquity, to be made sin for them by bearing their sins in his own body on the tree of the cross. For their transgressions was he stricken; He was sacrificed for them, laid down His life for them, suffered the just for the unjust. He shed His blood for the remission of sins; they are sanctified by the offering of Jesus Christ once for all, for by one offering He hath forever perfected them, that are sanctified. He was, moreover, delivered for our offenses, but rased again for our justification. I trust I need not adduce for the christian reader, references, to these scriptural truths all purporting the same great unchangable, eternal truth, that in Christ, and in Christ only is there redemption. It is in this great redemption that God has made the believer accepted in Him, the Beloved.

Well might the Apostle exclaim: Be it known therefore unto you men and brethren, that through this man is preached unto you the forgiveness of sins. Him hath God exalted with His right hand to be a Prince and a Saviour for to give repentance unto Israel and forgiveness of sins. The words of the Blessed Redeemer after his resurrection; *ought not Christ to have suffered?* plainly indicate his covenant agreement with the Father. Also the declaration, Lo I come (in the volume of the book it is written of me) to do thy will, O God. Sacrifice and offering Thou wouldst not, but a body hast Thou prepared me. Obedient to the divine covenant He took not on Him the nature of angels, but He took on Him the seed of Abraham. He came in the body which in covenant had been determined on, and through the Eternal Spirit offered it to God as a sacrifice holy and acceptable, for our sins. For thus it behoved Christ to suffer, are His own words in regard to this covenant agreement. The Father exacted it,

Beloved. The Father has accepted it, the Son has wrought it, the Son suffered it, and the Holy Spirit applies it. Thus may we recognize the harmonious agreement of a Trinity of persons in this great affair of our redemption, which may be termed a covenant agreement, wherein they become one God, one in will, one in purpose, and one in execution! In this great redemption, God has made us accepted in the and the Holy Spirit reveals it to the heart of the believer, and glorifies Christ in it. Herein we have a sublime display of the harmony of the Three Persons in One God of grace, love, mercy, salvation and truth.

A great doctrinal truth in the text is, that God has made us accepted in the Beloved. This spiritual work is of God and not of ourselves, as though we had by our holiness or works, made ourselves acceptable in Christ. This great truth receives plain confirmation from another text: "Who of God" that is Christ, "is made unto us wisdom, righteousness, sanctification and redemption." But the erroneous and popular opinion is after all, that we by our works, or prudence make Christ all this to ourselves, and thereby violate the truth that it is altogether of God, as I have just plainly proven. God has made us accepted in these things, and not we ourselves, for to contend that we have in any way or manner done so, is to set aside the work of the Blessed Spirit, who will not admit any co-worker in this great affair.

God does not bring them blindly to the Beloved, and make them accepted in Him, unconscious of his righteousness, his sanctification and his redemption, but gives them the light of faith, by which they spiritually discern these blessings. They have a spiritual perception of them, and regard them not according to the feeling and wisdom of the flesh, but according to the light of life, and the spirit which searcheth the deep things of God in Christ. This brings

me to the consideration of the hidden wisdom of God, which He has ordained before the world for the glory of His people, in which He has also made them accepted in the Beloved.

“The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” Christ must of God he made wisdom unto them, as well as righteousness, sanctification and redemption. This is the hidden wisdom of the Lord's hidden ones. They walk in this light, a light which shines in darkness, and the darkness comprehends it not. The world judges them by its own light or wisdom, and hence forms a very erroneous opinion of them. No wonder then that the Apostle said: That it was a light matter with him to be judged by men of the world. Those who look at things all the while under mere star-light are not prepared to say how they seem under the clear light of the sun; nor are they who behold all things merely under the dark flickering lights of our fallen nature in a favorable state to judge of things discerned in the light of the Holy Spirit.

Whence comes up the melancholy truth that when persons profess to know Christ in the Gospel, and yet judge of all its revelations according to the flesh, that is to say, according to their natural understanding, and endeavor to reduce its great truths to their own reasonings we have much cause to fear, they have not been taught by the Holy Spirit. The light of life in the soul receives the ingrafted word with meekness and submission, and discerns in it the hidden wisdom of God, and that all the wisdom of this world is darkness compared with it. In this spiritual light the humblest follower of Christ knows more about Him experimentally and savingly than all the unregenerate wise men after the flesh.

When we learn that not many wise men after the flesh are called, we perceive the great grace in giving to the many foolish, to the many weak, a wisdom which is not of this world, but of God, which does not come through the instrumentalities for acquiring worldly knowledge, but from the spirit of truth. The blessed spirit gives an assurance that no human teaching can; He develops wisdom in the heart, and writes His laws in the mind, and gives assurance of revealed truths. He that hath an ear to hear let him hear what the Spirit says, not what the world by its wisdom has said or may say. If we be Christ's, we must become fools in the estimation of the worldly wise. 1 Cor. iv, 10.

Wherefore may we say that God does not accept any in the beloved in the wisdom of this world but in His own hid-end wisdom, wherein they have an acceptance in the beloved.

How is the believer accepted *practically* in Christ? He must do the things which Christ has commanded. Who dare answer it in any other manner? Under the law is death, and all works to justify one's self according to it are dead works, and fall far short of justification. But in the Gospel there is life, and all its acceptable works partake of that life, and are the works or obedience of faith. For without faith it is impossible to please God; with it our works are acceptable to God only through Christ. They are then the fruits of righteousness which are by Jesus Christ unto the glory and praise of God. PHIL. i, 11. The commandment under the law is *do and live*; in the Gospel *live and do*. What a difference! Live and do—what are these living works? The commandments of the Lord. I repent because I am alive through the Holy Spirit; I believe because I have the light of life in the form of faith; I now receive baptism because I have the faith which is of the operation of God, with which to receive it. In all these

I am accepted in the *beloved* because they are some of those good works which God has before ordained for believers to walk in. EPH. ii. 10. The believer does not work for justification for to do so would conflict with His faith. Christ arose for His justification and His faith establishes it in Christ, and he is accepted in it only in the beloved.

What then does the christian work for? Not for life for he already has that; not for acceptance with God for he already has that in Christ; not for holiness for Christ has already been made sanctification to him; not for the redemption of his soul or body for Christ has already redeemed him from all iniquity.

Why does the natural man breathe? Because he is alive. Why does he move? Because he is alive. Why does he labor? Because he is alive to the things of this world. Hence the christian breathes spiritually because he is alive; his heart moves towards God because he is alive; and he works because his heart is alive to God and the things of God. These plain truths surely answer the question, why does the believer work.

In order to maintain the answer of a good conscience the believer must follow and obey Christ, in this way he may enjoy a sense of his acceptance in Him practically. If any man be in Christ Jesus he is a new creature; and is it not reasonable that in this new creatureship he should love the Lord Jesus, and if so, his ordinances, his word, and his commandments? The inner man delights in these things and serves the Lord in them; but alas! the christian finds another law in his members, in the outer man, which often prevails to a neglect of duty. So that it is difficult to maintain an unbroken series of good works. The believer needs must watch, pray, fast, fight the good fight of faith, look to the Lord for spiritual strength and put on the whole armor of God. Reader, let us ever strive "to add

to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Let us consider one another to provoke each other to love and good works; let us not forsake the assembling ourselves together as is the manner of some; let us be faithful in the performance of all general duties. And let us endeavor to come together around the Lord's table in holy communion, discerning the Lord's body by faith broken, bruised and sacrificed for our sins, that we may by faith see an end of our sins, feeling that we have the remission of all our sins through his blood and sufferings, and not through our works; but that our good works are only fruits of what He has done for us. Let all our good works be to the praise and glory of God through Him, counting ourselves as unprofitable servants at best, knowing that it is the Lord who worketh in the hearts of his people both to will and to do whenever they do any thing good, hence let God have the glory of all good works.

Let us ever strive for the assurance that we are accepted practically in the beloved. That we may with fear and trembling work out the things which accompany salvation.

But alas! we sometimes feel that all *is really to perish* within us, but if we are true believers, let us not despair, but pray to God to strengthen the things that remain; for if the work of the master be in the heart it will revive, bud and bring forth precious fruit. Even when we feel dead to duties, there may be faith enough to say, Lord, quicken us again, revive us once more. And even when this heart feels corrupt and unclean, there may be a holy desire that the Lord would create a clean heart within us, and revive a right spirit within us. And we may feel that our fruit is

doubtful and small, yet there may be a desire that the Lord would *purge* the branch, that it may bring forth more fruit. but the best of all is that, the believer is, in all these desires and prayers, accepted in the beloved. Therefore, if we feel that our duties are so defective that we do not presume to be accepted in them, it is great relief of heart to feel an inward assurance that we are in our desires and prayers accepted in the beloved.

Christ is most assuredly the way, the truth and the life of practical godliness. Let us not then teach any other way but His; for He and He only is the truth and the life of that way. He is a living way of duties, and Christ is the way of them; it is a true way and Christ is the author of it. "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but the redeemed of the Lord shall walk there."

The unregenerated, the unconverted will not, cannot walk in this way, for it is the way of life, and they are dead in sin, and must receive life from Christ before they can discern His way or walk in it. These are all the works of faith, and without faith none can please God; nor can they *or their works* be accepted in the beloved. Therefore, reader, if you know not Christ in the blessing of regeneration, do not presume on securing this blessing by your works, but submit at once to Him who is exalted to bestow this blessing without mercy, without works, without merit on your part, and may the God of all grace open your eyes to see, and your heart to feel the importance of this exhortation, that you may indeed seek it, that you may find it, and be prepared to walk in the way of life, and way of practical godliness.

In the retrospect of the subject, the following sublime and comfortable truths may be repeated: That God Himself hath made us accepted in Christ, in all those spiritual bless-

ings which have been narrated. And thus we find that they have hidden wisdom in Him, a perfect righteousness, a full sanctification of the spirit, a complete redemption. Though simple, vain and foolish in themselves, yet they have spiritual wisdom in the beloved, though clothed with *filthy garments*, yet in the beloved they have *change of raiment*; though poor in themselves, yet they have a complete redemption in the beloved.

Is there not a glory in these blessed things? No wonder then that the Holy Spirit should glorify the beloved in the believer's heart; and no wonder that these blessings should also glorify him in the beloved. Whom He called to be partakers of these blessings them He also glorified.

The great end of these things is *that, we should be holy and without blame before Him we love.*" It is God that justifieth; it is Christ that died, and it is the Holy Spirit that bears witness to these truths in the heart of the believer. "Who shall lay any thing to the charge of God elect?" Seeing that it is God that justifies; who shall find fault with his holiness? Seeing that it was wrought by the Holy Spirit; and who shall complain of the Father justifying him? Seeing that Christ has atoned for all his sins. Faith establishes all this in the believer's heart in this world, but in that better and upper world, they will be enjoyed in all their fullness without faith.

Then what a blessing to be judged in Christ, according to all that he has done for the sinner, in connection with all the love, grace and mercy revealed in the Gospel, and not in the law, in connection with all of its requisitions. No wonder Paul wanted to be found in Christ, not having his own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.



Rightly Dividing the Word of Truth.

The commandment is, "To study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 TIM. ii, 15.

The geographer divides the world into continents, islands, seas, lakes, rivers, mountains and valleys; the botanist classifies all vegetables, and reduces them to orders, genera, species and varieties; and so does the zoologist, that these series may be more easily studied. Let the theologian, then, *rightly* divide the word of truth.

The word of God is such a perfect whole, that we dare not divide it in such a manner as to disconnect one part from another. But we may, without doing any violence to it, say they are distinct, experimental and practical truths, and treat of each in their proper relation to each other. I prefer this division to that of law and gospel as is often made. Although the law and the gospel are distinct from each other, and should be so regarded, yet in Christ they meet in a perfect oneness. The division which I have made was through both the law and the gospel, and distinguishes one from the other when necessary, and brings them together in like manner in perfect agreement in Christ. We do not make void the law by the gospel, nor does the law make void the promises of the gospel. ROM. iii, 31.

1. DOCTRINAL TRUTHS.—Doctrine in a general sense, means whatever is taught. In its application to the bible it signifies the truths therein recorded, and we will see that these may be advantageously divided into doctrinal, experimental and practical truths. We must *believe* all the truths of the bible, and by faith acknowledge them; some of them we must *experience* and have an experimental knowledge of them; others we must *practice*; thus we may again see the propriety of this arrangement. The word “rightly” in the text, must, if possible, be maintained. Let the word of God be “rightly” divided, or not at all. Improper divisions of it have done much harm.

Having in another part of this work, treated of THE ETERNAL GODHEAD, to which I refer the reader, I will now take in hand doctrinally, the great subject of God’s foreknowledge, predestination and election; not, however, in a methodical, elaborate manner, but according to the best arrangements I may be able to make of scriptural lights for their observance.

How sublime is the thought, that whatever the Lord does, is in strict conformity to His foreknowledge of it; that it is in perfect agreement with His eternal purpose concerning it; that it is after the counsel of His unchangeable will; that it is a manifestation of His infinite wisdom; that it is the product of His infinite power. All of which combine to make it right, infinitely right as it appertains to HIMSELF, and all other things.

Further, that when God, and God only existed, He was as fully in the midst of all things, in one sense, as He has been since, or ever will be hereafter. He foreknew all things, could bring up all things before HIMSELF as clearly as though they then existed! Hence, so to speak, has God forever dwelt in the midst of all things. Reader, pursue the idea, and God will be glorified in it.

These truths enter largely and unqualifiedly into the great doctrine of man's salvation by the Lord Jesus Christ. The Three divine persons harmonize in it. The Father gives His people grace in the Lord Jesus Christ, before the world began, and elects them in Him; the Son agrees, in covenant, to perform the conditions of this gift; and the Holy Spirit testifies to the things of Christ, while they are One in their impassable Divinity.

The division of the word of God into law and Gospel, is by no means a bad one, but I prefer the one which I have made, inasmuch as it takes in that division as a distinct item. Besides my division is entirely consonant with the believer's relation to the word of God.

1. There are some truths which he has simply to acknowledge by faith, which may be called doctrinal truths.

2. There are some which he must experience, which may be called experimental truths.

3. There are others which we must practice, and may be termed practical truths.

This seems to me to "*rightly*" divide the word of God.

The first subject that I will take up under the head of doctrine, is the foreknowledge of God.

The word foreknew is used only twice in the Holy scriptures, but other words are employed to express the same thing. The word foreknowledge is also used twice; fore-ordained once, and foresaw once.

The word "foreknow," in Rom. viii, 29, is of great doctrinal import; it teaches us that the foreknowledge of God is not passive, but active, and for predestination, calling, justification and glorification, are all divine acts to be predicated of it. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First Born among many brethren. Moreover whom He did predestinate, them He also called;

and whom He called, He also justified, and whom He justified, He also glorified.

Election may also be predicated of the divine foreknowledge, for Peter says, that the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, were elected, according to the foreknowledge of God the Father;" and the gift of all spiritual blessings was made according to divine election, as is plainly taught in *EPH.* i, 3, 4. Also in this instance of election, expressed by the word "chosen," we see that it is of God's foreknowledge, as it was made "before the foundation of the world." We are taught again, in the 11th c. and 2 v. of Paul to the Romans, that God foreknew the Jews, which is given as a reason why God did not cast them away. Peter says Christ verily pardoned before the foundation of the world. And David says; "My substance was not had from THEE, when I was made in secret, and curiously wrought in the lowest part of the earth. Thy eyes did see my substance, yet being imperfect, and in Thy book all my members were written, which, in continuance, were fashioned, when as yet there was none of them." *Ps.* cxxxix, 15, 16. Again, "Even God, who quickeneth the dead, and calleth those things which be not as though they were." This is God's great and exclusive prerogative, to call up things that are not from the great and hidden depths of His divinity, and speak and act in regard to them as though they were. But the running reply is, God's foreknowing a thing, does not make it so. I ask, shall the Lord foreknow a thing, speak of it, and act in regard to it, and then shall it not come to pass? Many have prayed to gainsay the foreknowledge of God in a variety of ways, which I need not stop to notice, as it is now rather my duty to elucidate it according to the word of God, wherein it is not darkly and obscurely revealed, but plainly and undeniably. I will quote another

text strongly in point: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times, the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure." Isa. xlvii, 9 and 10.

Some suppose that these scriptural truths, when received in their plain significations, destroy the free will and free agency of persons. Now, had the apostle written that it is of him that *willeth*, and of him that *runneth*, I would try to protect free will and free agency by all possible means; but as long as the text reads plainly, that it is *not* of him that *willeth*, nor of him that *runneth*, but of God that showeth mercy, I shall feel more inclined to trace out that mercy, and not give myself so much concern about free will and free agency, as to deny the foreknowledge of God, and His election, in order to protect things which Paul affirms are of no avail in our salvation. So that I have no confidence in the will nor agency of the creature. Man has a natural will, which is controlled by natural things; a spiritual will is born of God in the day of His power, and is controlled by spiritual influences. In the new birth there is a change of will as well as of heart. The old will with a new heart would belike sewing a new piece of cloth to an old garment.

I will now dismiss the subject of divine foreknowledge, as it is treated of more fully in another part of this work, and offer some remarks on divine predestination and election.

There is but little difference between predestination and election; so little that they may be almost used as convertible terms. In my remarks upon the subject of election, I shall contend chiefly for two propositions, which, if proven, will correct two of the most common and hurtful errors on the subject.

1. PROPOSITION. That there is a *personal election*.

2 PROPOSITION. That this *personal election is not* on account of foreseen good works.

Both of these propositions admit of plain scriptural proof too plain to be caviled at as it is. What saith the scripture? Whom He did predestinate, *them*, the same ones, He also called. Christ says, I *know* my sheep. Could He know them in any other manner than that in which they were contradistinguished from all others? In divine agreement with this, are the words of the prophet: "When thou shalt make his soul an offering for sin, he shall see his seed, his elect. Had he not seen them all at that trying time, he would not have been "satisfied," and they could not have constituted that joy which was then set before Him. ISA. liii, 10, 11; HEB. xii, 2.

"In all their afflictions He was afflicted, and the angel of His presence saved them; In His love and in His pity He redeemed them; and He bare and carried them all the days of old." ISA. lxiii, 9. Besides they were chosen in Christ and endowed *prospectively* with all spiritual blessings in Him, before the foundation of the world; and may we not, by all this, see plainly, that He must have known them *personally*? Any other conclusion would be in palpable violation of the scripture just quoted.

Besides, Christ said, all that the Father hath given to Him, should come to Him. Does He mean the same ones personally, or does he mean others? How can they be those given to Him by the Father, if he refers to others, for he says *all* of the former shall come to him. Names relate to persons, and it is said their names were written in the Lamb's book of life. Whose names were written there? Those given to Christ, whom He saw on the cross with joy, when He made His soul an offering for their sins.

Directly in connection with the subject of personal, par-

ticular or unconditional election, as it is sometimes called, comes up the subject of the election of believers according to their foreseen good works, which brings me to the second proposition which I promised to prove: That persons were *not elected* on account of foreseen good works.

God's elect were blessed with all spiritual blessings, according as they were chosen in Christ before the foundation of the world. To what end were they elected, and blessed in this manner? That they should be holy and without blame before Him in love. Where does this holiness come from? Certainly from the spiritual blessings given in Christ; and if so, not from any principle of holiness in fallen sinners, nor could their election have been determined by any good works performed by them, and foreseen of God.

But the objector is probably ready to say, that Peter says we must make our calling and election sure. This is admitted, but Peter was writing to believers and directed them that they should do this, that they might enjoy the comfort of it, by showing forth the fruits of those very spiritual blessings which were given to them in their election. These are evidences of the believer's election, and Peter wanted believers to enjoy these evidences. The unregenerate cannot know any thing about their election until these fruits begin to abound the fruits of election. *THESS.* i, 4, 5. God foresees no good works on the part of His elect until the tree is made good; not until they experience the gift of those blessings given to them in Christ, by means of which they then perform good and acceptable works, which are the fruit of these blessings, and not the procuring cause of them.

I will now adduce further proof both from precept and example: "Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob and hated Esau. *MAL.* i, 2, 3. Was the

choice of Jacob predicated on his foreseen good works? Let Paul answer. What saith the pen of inspiration? "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: The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. Rom. ix, 11, 12, 13.

To contend that the election of believers is determined by foreseen good works amounts to about the same as to contend that our salvation is also. The Apostle says: The election hath obtained it, and in doctrine there can be no difference. Rom. xi, 7. But we have just seen that the election obtains it through Christ, and not works of righteousness on the part of the believer. It is plain that if grace, which saves, be without the merit of works, that that election which saves is also without such works; and if it be by works, it is no more grace, then if by works it is no more election. Rom. xi. 6.

I will now treat of another subject, which is not always *rightly* divided: THE LAW AND THE GOSPEL.

The doctrine of the law is, do and live; that of the Gospel, live and do. And yet in the great affair of salvation they perfectly harmonize in Christ; in whom the Gospel establishes the law, and the law the Gospel. The law has been satisfied by Christ, and in the Gospel we receive its righteousness by faith, I mean the righteousness of the law. In this there is a practical illustration of their full agreement, so that the blessings of faith and righteousness have not been given contrary to the pure and holy law of God; but they are given through Christ, who has fulfilled the law. It has no demands where there is no sin; and Christ has taken away all sin from the believer. Hence we do not make void the law by faith, but on the

contrary establish it. But we must establish it in Christ by faith and not by works of righteousness which we have done. MAT. v, 17, 18; ROM. iii, 3.

God gave man a law which was enjoined as the rule of his conduct and he violated it, and thereby incurred the penalty of death—death of both soul and body. Sin is the transgression of the law, “Whosoever committeth sin transgresseth also the law. Thus by the law is the knowledge of sin. Had all the laws given by the Lord to all beings been kept, sin would have been excluded in all worlds. “By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.” ROM. v, 12.

How shall man revive from under this curse? How shall his sins be forgiven? Not according to a covenant of works, for man is not in a condition to comply with such a covenant. “By the deeds of the law then shall be no flesh justified in His right.” ROM. iii, 20. The law is good, pure and holy, but the deeds of men are wicked and unholy. In the covenant of works the law was given on tables of stone, in that of the Gospel, it was to be in-written on the heart, which implies an inward work of grace. The doctrine of a covenant of works, and the doctrine of grace harmonize in Christ. “The law was given by Moses, but grace and truth come by the Lord Jesus Christ.” JOHN i, 19. But we must notice that grace and truth did come by the Lord Jesus Christ in violation of the holy law of God, which requires full satisfaction for all its violated precepts; but faith says, according to the Gospel, this satisfaction was made by Christ, and is now mine, just as though I had made the satisfaction myself! Thus may we in meekness speak through faith. What a mercy, what a blessed privilege! In all this, we see, that mercy and truth have met together, righteousness and peace kissed each other. PS.

lxxxv, 10. The law then has its works, and the gospel its grace; and when I ask the question which saves? The answer is ready: "By grace are ye saved."

This grace involves good works, those very works which God has foreordained for believers to perform; not, however, for their justification before Him, but as the fruit of the tree made good by Himself. A tree of righteousness the planting of the Lord that He might be glorified in its fruits. ISA. lxi, 3. Herein we have a plain distinction between the works of the law, and the works of the Gospel.

The ceremonial law with all its sacrifices, and gifts pointed to the manner in which the moral law would be fulfilled, magnified and made honorable by Christ. Then were the shadows of good things to come. But the great doctrine is that a carnal observance of these ceremonies did not procure spiritual life, nor pardon of sins. "For he is not a Jew who is one *outwardly*, neither is that circumcision which is outward in the flesh; but he is a Jew who is one *inwardly*, and circumcision is that of the heart, in the spirit, and not in the letters; whose praise is not of men but of God. ROM. ii, 28, 29. There is a mystic circumcision which appertains to the Gospel; it is a Gospel blessing, a circumcision of the heart without hands; and as no one could be a Jew outwardly without circumcision in the flesh, so no one can be a christian *inwardly* without a circumcision of the spirit. An inward circumcision which the Jew must have as well as the gentile in order to be saved by Christ.

Christ hath by one offering forever perfected them that are sanctified. HEB. x, 4, 14. We must make a distinction between the moral law of God, and the ceremonial law. Christ by His one offering delivered the Jews from the latter, but not from the former, only as an end of it is seen

through Christ by faith, according to that latter mystic circumcision which is of the spirit.

These ceremonies were types and aids to the believing Jew, in directing his faith to this one great and final offering. How sublime was the vending of the vail of the earthly temple when this one offering was made, showing that these things had come to an end, Christ having consecrated another way, by his own blood, called a living way, unto the holy of holies, whether He is for us entered, even Jesus made an High Priest forever after the order of Melchisedeck. It is here that He ever lives to make intercession for all believers.

So that by rightly dividing the word of truth we may have a plain and useful distinction between the law and the gospel; how very different they are from each other, and yet how completely they harmonize in Christ. How very different the ceremonial is from the moral law, and yet how wonderfully they agree also in Christ. And how very different were all the offerings made by all Levites from the one offering, made by Christ in His superior priesthood. This one offering forever superceded all others, and now comes up in faith as the great PROTOTYPE of all of them. The ceremonial law when observed by faith may well be called the gospel of the law, as it has been by some.

The law made a distinction between Jew and gentile, but the Gospel makes none. GAL. iii, 28. The "other sheep" among the gentiles partake of the blessings of the Gospel, as do the "remnant according to election" among the Jews. Christ is all and in all to both. They are wide apart in the law, but are brought nigh and close together in the Gospel.

This brings me to the discussion of another subject, the second one in my arrangement, THE DOCTRINE OF CHRISTIAN EXPERIENCE.

This begins with the inward calling of God. The doctrine is both retrospective and prospective. In the retrospect we see that the calling of God comes from His foreknowledge and predestination. "Whom He predestinated, them He also called." In the prospect, we see that 'whom He called He also justified, and extends prospectively to the glorification of him that is justified.' "Whom He justified, them He also glorified."

We must distinguish the calling of God from the calling of His ministers. Their's is in the letter, in word only, in the commission given to "preach the word." God's calling is of Himself, often, however, in connection with the preaching of His word. The plainest example, which we have of this is in 1 Thess. i, 5. The call in the commission is general, that according to election is special, but we are not as ministers to limit the general call because the other is special. This would be to assume to ourselves the light of election, which cannot be discovered only as we may see the word of God prevailing effectually on the hearts of hearers. Paul knew the election of the Thessalonians in this manner. For his gospel went forth unto them not in word only, but in power and much assurance of the Holy Spirit. He ever operates according to divine election, and whenever we recognize His gracious power, we may recognize also the election of the Father.

Let us now examine the fruits of these different callings. One says, Paul thou art mad; another that he taught that men ought to do evil that good might come, another that such was his doctrine, no one resisted the will of God. In the extenuation of others he was a "fellow," a "babler," a disturber of the peace, and was not worthy to live. Besides his preaching was to the Greek "foolishness," to the Jew a "stumbling block;" it was hid by Satan from others, and was to others a savor of death unto

death, a sign of a gospel in word only to carnal hearts. This could not have occurred on account of bad preaching, for it was apostolic preaching. These are bad fruits, and many others of a similar kind might be enumerated both on the part of Paul and the other Apostles.

Enough, however, has been stated to show that the excellency of power was not committed to the hands of the Apostles for its dispensation. Let us now turn to the fruits of the "holy calling of God." A quickening of the soul that is dead in trespasses and sins, repentance towards God, faith in the Lord Jesus Christ. This is expressed by other terms: an opening of the heart, a cutting in the heart, opening the eyes of the blind, unstopping the deaf ears, a circumcision of the heart, bringing the blind by ways they had not known, a spiritual demonstration of divine truth in the heart, power and assurance of the Holy Spirit, a begetting of the word of truth, a revealing of the things of Christ, a witness in the soul of the believer, a leading, the work of God. How great and striking is the appearance in these fruits.

We may safely deduce the doctrine of these callings from the text which I will now quote, and as it runs through all apostolic preaching, we feel assured it has run through all ministerial preaching since. But we preach Christ crucified, unto the Jew a stumbling block, and unto the Greek foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. i, 23, 24.

Some I fear suppose that the great doctrine of sovereign grace, predestination, election and the like, abate in the commission to preach the Gospel to every creature, and assign more power to ministers preaching under it than the text just quoted will admit of. This doctrine about preaching fully justifies God in calling such as He does to preach.

According to it may He not call the "weak" the "foolish," the "unlearned," and the "base," in carnal estimation with but few "wise," "mighty" noble." Otherwise all preachers would require the endorsements which "itching ears" demand. As I have written on this subject for another part of this book I will pass on to the further consideration of the doctrine of christian experience.

In our experience we have the calling of the minister and that of God. We know that the former did not prevail until we experienced the latter—that was effectual and turned our hearts in the way of repentance and faith; and but for this we would not have heeded the calling of the preacher. Thus is this divine doctrine established in the heart. Let us now distinguish between what the sinner does, and what the Lord does. Under the power of God's calling the sinner lives, why? because God gives him life; he repents because God gives him repentance in that life; he believes, because God gives him faith; he perseveres because God keeps him by his power through faith unto salvation. Now I ask if the doctrine of sovereign grace is at all affected by any of these acts performed by the sinner? He *receives* those gifts, is willing in the day of God's power to receive them, and these gifts are said by the apostle to be by grace, to be entirely predicated on grace. Rom. v, 15.

The sinner lives through Christ, according to the gift of life, he repents through Christ, as his Saviour exalted to give him repentance, he believes in the demonstration of the Holy Spirit. Christ becomes the object of his faith, through whom the sinner experiences a sense of the Father's forgiveness of all sins, and a sense of His reconciliation to him. Thus may Father, Son and Holy Spirit be recognized in the great affair of christian experience, in a perfect ONENESS in salvation, for salvation is of God. The sinners' living does not save him, it only shows that Christ

has given him life, his repenting does not save him, it only shows that he is alive to God under a sense of his sins and sinful state; his believing does not save him, it only shows that Christ the hope of glory is found in his soul as the ground of his salvation. Thus is all boasting excluded, and Christ becomes all and in all to the helpless sinner. These are the unadulterated fruits of grace. We behold the man living, repenting, believing, and persevering, which are great works. But in the light of the doctrine just set forth, we may readily discern the source of all these works, and ascribe them all, as did the prophet to the Lord, saying most truthfully that "the Lord has wrought all our works." ISA. xxvi, 12.

But says one, why insist so much on doctrine, for a knowledge of doctrine in the abstract cannot save us; but, observe, we must have a knowledge of doctrine before we can feel and acknowledge its power on our hearts. And it is our duty to search the Scriptures, and learn all their doctrinal truths, and strive to obtain a correct understanding of them, hence the importance of giving a full and faithful exegesis of them, that the honest inquirer after divine truth may in that manner be aided in his pious remarks. All do not *rightly* divide the word of truth, all do not have a spiritual perception of it—all do not love and cherish it—all men have not faith.

I will now relate some of the great truths which the believer must experience; he must have an experimental knowledge of them.

1. That he was a lost sinner.
2. That he was condemned by the Lord.
3. That his condemnation was just.
4. That he could not help himself.
5. That he could not of himself believe when he greatly desired to do so.

6. That faith is the gift of God.
7. That he perseveres through the power of God.
8. That grace and not justice reigned in his case.
9. That the effectual calling or turning was of God.
10. That it was not by works of righteousness which he had performed, but that it was of God according to his mercy. This connects christian experience with as strong doctrine as any in the Bible; for says Paul, "Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost." *TITUS* iii, 5.

This gracious work of the Spirit, the washing of regeneration and renewing was not on account of works of righteousness which we had wrought. Whence was it then? from His mercy. Again, "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began." *2 TIM.* i, 9.

If not according to our works, how was it done? According to His grace. When was this grace given? Before the foundation of the world. How, or in what manner was it given? It was given to us in Christ before the foundation of the world according to the election and foreknowledge of God. *EPH.* i, 34. Thus may christian experience be strengthened in the great doctrine of grace. Whom He did predestinate them He also called. Thus the believer's Holy calling of God comes from His predestination, and this predestination partakes of the foreknowledge of God, and the election according to it, secures all the spiritual blessings of the Gospel to him.

When the Lord draws the believer to Himself, he may, in the light of that act get a view of the everlasting love of God. *JER.* xxxi, 3.

How safely does this doctrine connect the soul, when

experienced with the love of God. I would not have my experience wrested from the strong hold of doctrine for all the world.

What is the doctrine of christian experience in regard to the *will* and *running* of the believer? It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. The soul is said to be born not of the will of man, not of the will of the flesh, not of blood, but of God. JOHN i, 13. In the light of this spiritual birth we may clearly discern the true doctrine of free will and free agency. They come in for no share of the glory of the new birth. A will, which is the product of God's power is the only one which accords with it. Ps. cx, 3. This is certainly the day or time of God's power over the soul, when a new will is begotten. In like manner, I might show how christian experience is connected with other doctrinal texts, but I have, I think, fully established the proposition that the great doctrine of grace does not abate in the holy calling of God.

I will now pass on to the consideration of THE DOCTRINE OF PRACTICAL CHRISTIANITY, wherein we may perceive that the same doctrine still maintains itself.

What is the doctrine of good works? "Make the tree good and the fruit will be good." How plain, and yet many stumble at it.

Inward christianity must have its outward demonstrations. These are made in those outward works, which were ordained for the people of God to walk in, and for them only.

I repeat for them only, because it would be sinful for the unbeliever to be baptised. MAT. iii, 8. Sinful for him to partake of the Lord's supper; sinful for him to join a church; sinful to lead in religious exercises; and it would be even sinful to pray without faith. "Whatsoever is not of faith is sin." ROM. xiv, 23. "Unto them that are defiled and un-

believing is nothing pure." TITUS i, 15; HEB. xi, 6. Gospel duties were ordained for them who are created in Christ Jesus unto them, and without this creation in Christ Jesus, it is impossible to perform them in a manner acceptable to God. EPH. ii, 10.

Another very necessary division of the word of truth is to distinguish between the many sayings and commandments of the Lord which have been addressed to believers from those, to unbelievers. We should not try to make those of the former apply to the latter, for this has been a great source of error. MAT. vii, 6; 15; 26; PHIL. iii, 2. Peter says, "Make your calling and election sure;" but unto whom, not as some erroneously suppose to all persons, but to believers only, that they might enjoy the comfort of it, seeing that all things are therein given to them. He calls them brethren in the address. 1 PE. i, 10. "Hereby we know that we are of the truth, and shall assure our hearts before Him." 1 JOHN iii, 19. Believers are elected unto obedience, and if they do not maintain good works, the sign of election is wanting. Just as if the Thessalonians had not received the Gospel, the sign of their election would have been wanting in the judgment of Paul. But he saw evidences of it, and knew their election. Another text is often misapplied: "Work out your own Salvation with fear and trembling," says the preacher, without indicating the persons to whom it was addressed. Paul calls them "Beloved," the beloved saints of the Lord, and further said for their support and comfort, "For it is God who worketh in you both to will and to do of his good pleasure." PHIL. ii, 12; 13. These with other kindred texts are often misapplied, and in that manner there is no little perversion of the word of truth.

The invitations and promises of the Gospel must also be contradistinguished, or we shall confound them as many do.

For instance when the Saviour says "Come unto me, and I will give you rest," unto whom does He speak? unto those that labor and are heavy laden, and not unto those who are not seeking rest of soul. The invitations of the Gospel are general, and should be preached in that manner, but the promises are special and are with the Lord. They apply to particular characters all the while. All are invited to take heed to the promises, but they pertain to those only who mourn, who hunger and thirst, are poor in spirit, and of a contrite heart. All are invited to buy wine and milk without money and without price; the invitation is to all, but the promises is only to the thirsty. The general invitation is to look to Christ and be saved, but the promise is to those who have eyes to see, for many seeing do not perceive. These characters differ widely from each other on account of a work of grace having been begun on the hearts of those who *mourn, hunger and thirst*; so that this difference is not of themselves, but of God. 1 Cor. iv, 7. Hence, grace must have all the praises from the beginning to the end of our salvation. HEB. xii, 2. The believer is the *recipient* only of these blessings; things which he receives, but did not procure. He has nothing but what he *received* of the Lord. As a *vessel of mercy* he is filled, if I may so speak, with the good things of the Gospel. He is just as much the recipient of quickening, repentance and faith as he is of any other blessings.

But says the man of Arminian tendencies, does not the Lord command men to turn from their sinful course, repent and believe on the Lord Jesus Christ? Assuredly He does. But who turns them? Who grants them repentance? Who gives them faith? Are we not bound to answer each question alike? the Lord. He has secured to all his elect the means, by which they perform these duties. This was done in the gift of the Holy Spirit. He gives life, leads in the

way of repentance, and gives faith, and bears witness to the truths of the Gospel. All these blessings were pronounced through Christ; but unto whom were they made *sure*? Let Paul answer: "therefore it is of faith, that it might be by grace; to the end the promise might be *sure to all the seed*," which signifies God's own elect. Now, had the promise been made conditionally to all, to every one, to the whole world, how could the text have been written? Nor could there have been in that sense, any divine certainty in the promises of the gospel, but they would have been entirely dependent on Arminian contingencies? Had the promises been made sure alike to all, then all, every one would be saved. The Gospel addresses, in the commission, all men, and the whole world. But the doctrine of the difference between the general outward call, and the holy inward calling of God must be taken into consideration as has been already stated.

The word *world* in the holy scriptures must always be regarded according to the context; for it sometimes signifies all, and at other times only a part. The words world and gentiles are employed by Paul as convertible terms, for he says: "If the fall of them—the Jews—be the riches of the world, and the diminishing of them the riches of the gentiles, how much more their fullness? Rom. xi, 12. Says a good writer, "There are several places relating to our redemption by Christ when the word 'world' is to be understood of the elect, or believers only: as God sent his Son into the world, that through Him believers might be saved, but only believers are saved through Christ; believers are therefore that world which Christ was sent to save: "Christ gives life to the world," but Christ gives life only to believers and therefore believers only are that world, to which Christ gives life. "God was in Christ reconciling the world unto Himself, not imputing their tresspasses to them;" but the

world to whom God does not impute their trespasses are only believers, therefore only believers are meant by that world which God was in Christ reconciling to Himself." Again, "We are of God, and the whole world lieth in wickedness." "The whole world signifies here, the worse and wicked part of the world;" and when it is said: "He is the propitiation for the sins of the whole world, why may not the words denote the better part of the world the elect?" "The word world signifies some of all men, and sometimes all men. Christ says: "I pray not for the world, but for those whom Thou hast given me out of the world; they are not of world, as I am not of the world." If there is a world which Christ does not pray for, and yet a member is given him out of that world, for whom He prays, then the word world cannot mean all men, both those that He did pray for, and those whom He did not pray for. Christ declared that He would give his flesh for the life of the world, and that He gives life to the world, seeing that He does not give life to all men, the world to which He giveth life, does not mean all men. The words "whosoever believeth on Him should not perish, but have everlasting life," explain and limit God's love and intention in the text."

The word *all* must also be often taken in a restricted sense: it is said to be used five hundred times in a limited sense, hence we should be careful to determine its signification by the context: "The elect may be said in one sense to mean all men. Where it is said, Christ tasted death for all men, the word men is not in the Greek text; then it signifies the many sons to be brought to glory, of whose salvation Christ was the Captain. HEB. ii, 9; 10."

I will in the conclusion of the present subject quote a passage from Prosper, which is strongly in point, if we study his exposition as it deserves: "The elect and fore-

known, and from all generality severed, a certain special universality is supposed; so as the whole world is freed out of the whole world, and all men seemed to be redeemed from among all men."

It is well said by one, "That we may preach practical duties so constantly as to beget a legal spirit in our heads." This I believe, especially if along with such preaching the doctrine of good works be omitted. If the truth, that God works in the heart both to will and to do, be taught with many other similar ones, there will be no danger of engendering a legal spirit. But these truths should not hinder us on the other hand from teaching and insisting on a full observance of the commandments of the Lord. By such neglect we may beget a spirit of indifference to the duties enjoined in the word of God. How very careful ought we to be, to rightly divide the word of truth in this instance.

The man of a legal spirit says, why insist on these duties if they are not connected with our salvation? I affirm that they are connected with our salvation, but not in any manner as *the procuring cause* of it, but as *fruits of it*—the things which accompany salvation.

Even if they be not all the procuring cause of salvation, there are many high considerations and worthy motives for performing them. Love to God manifests itself in the keeping of the commandments of the Lord, and what a blessed unction to the soul to feel that we have the evidence both inwardly and outwardly of loving Him.

To have the answer of a good conscience is a great consideration, and how shall we obtain and maintain it? only by obedience, the obedience of faith, for no christian can be happy and enjoy this blessing who neglects christian duties.

The christian who is careful to maintain good works, acts from a commendable motive, to adorn the doctrine of God

our Saviour, for if he loves the doctrine it must be the delight of his heart to adorn it; does he feel that the Lord has called him to be a saint? then what satisfaction it must be for him to feel that the calling of God, and his life are in agreement; does he believe that election makes salvation sure? then what a pleasing satisfaction it must be to have some assurance that he is bearing the fruits of that election. What a high motive to strive to send up memorials to heaven. ACTS x, 4. Who does not want his light to shine? Could there be a higher consideration or a purer motive than to wish to glorify God before others. MAT. v, 16.

This is to be done by maintaining good works. The doing of good works denotes the presence of the Holy Spirit, and we cannot have communion with Him if we neglect good works.

All christians must greatly desire the indwelling of the Son and the Father with them, and ought to be careful to maintain the signs of it. What are they? love God and keep His commandments. JOHN xiv, 23.

Other motives and considerations might be adduced, but if these will not move the believer's heart to the way of duty, what will? We have just cause to fear that grace is absent, when these considerations have no influence. They who receive an abundance of grace and the gift of righteousness, shall reign in life through the Lord Jesus Christ; this is the doctrine of salvation, but when these are enjoyed as a gift, ought they not to infuse the soul with a sense of its many obligations to the Lord?

Let us endeavor to discharge our duty faithfully unto the Lord in this short life. Let us constantly entertain the commandments, exhortations and warnings of the Lord. But says one, I have "another self" about me, which is opposed to all these duties. So had Paul, and yet he was

an active working christian. In this you have fellowship with him, a fellowship in the Gospel, as well as in yourself. Hear him: "For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not—when I would do good, evil is present with me."

Omissions of duties, and commission of sins come in through the flesh, to such an alarming extent sometimes that the believer feels wretched under a painful sense of them, and asks, as did Paul, "Who shall deliver me from the body of this death? And it is well that faith can say: "I thank God through Jesus Christ our Lord." ROM. vii, 25. The holy scriptures give a blessed assurance of this declaration. They say that Christ ever lives to make intercession for all such; that when we were enemies He died for us, and if we were reconciled to God by His death, how much more, being reconciled, we shall be saved by his life; that if any man sins he has an Advocate with the Father; that He will not suffer us to be tempted above that which we are able to bear; that they are in his Father's hand, and no one can pluck them out; that He gives eternal life to them, and they shall never perish; that they are born of an incorruptible seed which liveth and abideth forever; that God is for them; that whom He justified, He also glorified; that where He begins a good work, He finishes it; that He keeps them by His power through faith unto salvation. Surely, after all this, if we meet with any texts which allude to the falling away of professors, they must be applied to different characters from these; such certainly mean that some fall away, or went out because they did not belong inwardly to the household of God. Hence, how needful it is that we should *rightly* divide the word of God on this subject for the edification, relief, and comfort of many minds. If we apply what is written about the falling away

of hypocrites and carnal professors to real christians we may make them exceedingly unhappy, and thereby rob them of the support and comfort which God designed for them in the blessed assurance which I have just stated.

Let the believer then have the full benefit of the doctrine of never failing perseverance; without it, who of us could feel safe in the flesh? We must at last have the victory which is through Christ; if He be in our perseverance we are safe. We cannot tell who really are christians, and who are not? But if carnal professors fall away we know that the foundation notwithstanding standeth sure, the Lord knoweth them that are his. Knows them how? As those who will not fall away.

“I will heal their backsliding,” what gracious words, though it be done under the rod, yet it will yield the peaceable fruits of righteousness, to all who may be exercised in that manner. The doctrine of the final perseverance of saints is not as some suppose, calculated to make us presumptuous, for without holy living we cannot enjoy the comfort of it, nor its blessed assurances. The true christian is not as fond of sinning as the hypocrite or unregenerate may suppose. The latter know how they would act, and suppose that the former would act in like manner. The believer knows that he commits sin enough to ruin him did God not continue to regard him according to his promises through the Lord Jesus Christ; and that His communion with Christ and his truth is always impaired by sinning; he wants to enjoy the benefit of the sustaining communion, and consequently dreads sin as his worst enemy. He does not want to live in it, but wants to rise above it; and he knows from experience that he can only get the victory over it through Christ. Besides, he knows full well in heart, if God mark iniquity against him, he cannot stand, and rejoices to know that there is forgiveness with Him that He may be feared.

The fear of the Lord has a restraining influence; His love also constrains; and his chastisements fall on those who sin, sometimes heavily and grievously. The believer who sins must smart under the rod; it is then a token of his sonship; and yields the peaceable fruits of righteousness; so that sinning is not an agreeable thing to the christian. The hypocrite may sin, and feel that he prospers in it, but the real christian always suffers loss.

The Present State of the Old Baptist Ministry.

For the full elucidation of this subject it would be necessary for each of our ministers to speak for himself—to relate his experience of his call to the ministry, tell the particulars of that event, and narrate the history of his preaching up to the present time. But this is impracticable, and I must be content to treat the subject in a general way. In my exegesis, I shall in the first place treat of

THE PECULIARITIES OF THE OLD BAPTIST MINISTRY.

These have been supposed by many to be merely accidental or affected, but I shall prove most conclusively they are not. Preaching the gospel is essentially different from all other kinds of speaking or teaching. The literary exegete can teach the elements of literature by ordinary methods; the mathematician, expound his problems by numbers and calculations; the astronomer, his, by appropriate rules; but the preacher is dependent on a “demonstration of the spirit” for the success of his teaching. Without this revealed truth, however faithfully declared, and skillfully expounded, will be “foolishness” to the worldly wise, and a stumbling block to the pharisee!

Could the truth of the gospel be demonstrated by the lights of literature, or the wisdom of this world, no one

should attempt to preach them without the greatest measure thereof. Paul repudiated these, after naming them by three different terms, the "excellency of speech," the "enticing words of speech," and the "wisdom of men." And yet many say the gospel cannot be preached without them! 1 COR. ii, 4. They contend when the subject is thus laid open, that the apostle was an inspired preacher, and endowed with extraordinary gifts of the spirit, which enabled him to dispense with the learning of his day, denominated by him "the wisdom of men." A careful examination of the subject ought to convince any candid enquirer of the fallacy of such a conclusion. For if his plan, as historically narrated by himself, was to declare the revealed truths of the gospel only and not to know anything else "save Jesus Christ and him crucified," why object to the same mode of preaching in the present day?

Modern preachers are not, as was Paul, inspired, but if, of the right kind, they have the "light of life," of grace and regeneration in their souls, and consequently, a spiritual perception of the things pertaining to Christ and the gospel; which things they preach like Paul, not with excellency of speech and wisdom of men, but with "fear and trembling," and like Paul, are dependent on a "demonstration of the spirit" for the success of their ministry, termed by him in other modes of expression, an opening of the heart, (AC. xvi, 14.) the power and assurance of the Holy Ghost, (1 THESS. i, 5,) and a shining of the Holy Spirit into the heart. 2 COR. iv, 6. Without this inward demonstration, heart-opening and heart-illumination, a divine and not a human work, Paul's preaching as an apostle, even with all the advantages claimed for him in that respect, did not amount to anything more in a spiritual sense than that of Christ's true ministers of the present day. For his preaching without a "demonstration of the spirit" was

“unto the Jews a stumbling block” and “unto the Greeks foolishness,” and a hidden word to them that perished.

Now, therefore, if Paul, who was both learned and inspired, required, for the essential issue of his ministry, a “demonstration of the spirit,” shall modern ministers presume to preach successfully without it? And seeing that Paul ignored “the wisdom of men” in this work, shall they imitate him or not? Here is a point, a common level at which all true ministers must meet; unless forsooth, it can be proved, that the apostles did open the hearts of their hearers, quicken their souls, and make the gospel the power of God unto them. They disclaim all such spiritual work. Paul acknowledged plainly that his gospel went forth to some “in word only,” as foolishness, and a stumbling block to others, just alas! as often do the words of our preachers.

If “the wisdom of men” and the “excellency of speech” could have superceded the “demonstration of the spirit” they might have done so in Paul’s ministry, but if not even in his case, why attach so much importance to them now? Some may even yet say the apostles could work miracles, and did on that account dispense with “the wisdom of this world,” in their preaching; but we learn from the history of miracles, that unsanctified miracles had no better effect on the hearts of Christ’s enemies, than unsanctified preaching. The apostles were then, as well as are modern preachers now, without “a demonstration of the spirit,” “nothing!” in a ministerial sense. This is the reason why Paul said, “Not I,” on three different occasions, “but the grace of God which was with me.”

The grace of God had ministerially, its peculiar method with the patriarchs, prophets and apostles; and now takes its own preordained way with those who are called to the work of the ministry, both in its choice of them and its

power through them, constraining them as it did Paul, to exclaim we are *nothing*. In no instance have the spiritual works of God been wrought by any but Himself! Our ministerial works appear only as so many signs or wonders of the way of grace among men on earth!

Suppose a person was called as Paul, to preach the gospel, having, as he had, great learning and knowledge, shall he ignore them as did Paul or not? If he be unlike Paul unlearned, shall he spend years at classical and theological schools to the neglect of his ministry, to acquire that which Paul repudiated? surely it would be more conformable both to precept and example, to go forth in "weakness, and in fear, and in much trembling," declaring the revealed truths of the gospel, and looking in faith to the Lord for the "demonstration of the spirit," than to spend years in literary institutions to learn other things "save Jesus Christ and him crucified." Shall we excuse Paul for not employing the "excellency of speech, and the enticing words of "men's wisdom," who was able to do so, and then condemn those who cannot? The very calling of God excludes such things; and accords well with the present state of the Old Baptist Ministry, giving rise to peculiarities which are neither accidental nor affected, as some reproachfully suggest, but are ministerial characteristics of their "calling." The very objections which are so unsparingly and unfeelingly urged against our preachers by many, prove their calling to be of God!

How often do we hear it said, there are so few learned men among them. What saith the scripture? Not many wise men after the flesh are called. There are so few great men among them. Let the scripture reply again, God hath chosen the foolish things of the world to confound the wise. But they are such weak preachers. To which the scripture replies, God hath chosen the weak things of the world to

confound the mighty. Finally, they say there are some so base, so despicable, and some who cannot possibly be preachers. Observe, without the scripture we reply not. "Base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." 1 Cor. i, 26, 27, 28. What a commentary on theological schools!

These objections which are entertained by so many, are *quasi* objections to the very calling of God itself! A fact to which I would call the attention of the persecutors, defamers, ridiculers and dispisers of the Old Baptist preachers, that they may escape the weighty mill stone and the depth of the sea. MAT. xviii, 6; MARK ix, 42; LUKE xvii, 2.

Christ says, (MARK viii, 28,) "Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of the Father with the holy angels." May we not justly fear that they who are ashamed of God's "calling," and object so sneeringly to it are also ashamed of the gospel of Christ, and have not felt in their hearts that it is the power of God and the wisdom of God, unto every one that believes.

If the present state of our ministry be plainly and undeniably sanctioned by the word of God, why so much complaint? such unjust reflections? and sinful reproaches? For the want, I fear of circumcised hearts, and religious regard for God's method of calling. And if the characteristic peculiarities of the old Baptist ministers are plainly set forth in the holy scriptures, why say, they are accidental or affected? Again I fear for the want of reconciliation to God, to His word and to His people!

If the things to be taught were literary propositions, requiring recondite researches, then learned men only should be employed to teach them; the "excellency of speech"

would then be available; or if they were problems in science, then scientific savans only could explain and teach them; the wisdom of men would then be indispensably necessary; but they are revealed truths to be declared alike by the learned and the unlearned, the wise and the unwise, and prevail only through a "demonstration of the spirit." Then all ministerial abilities, agencies and labors humanly considered, are on a common level. Between man and man there is no difference; the difference is of God. 1 Cor. iv. 9. A missionary of the cross must not glory in anything else but the cross; an ambassador of God must not declare any message but his; which is not one of genius, learning and æsthetics, but of God! If the weakest of the weak be biblically and spiritually taught "the hidden wisdom of God," such knowledge raises him infinitely higher than genius or learning can ever attain. He will speak wisdom among them that are perfect, yet not the wisdom of this world.

The dignity and character of God's ministers do not consist of genius, learning and æsthetics, but of divine endowments, which verily if revilers and disclaimers had eyes to see, they would no longer call them ignorant pretenders or affected bigots. Their true character and dignity are not seen and appreciated by them; for if they were, the apostle says they would not speak of them in that way. 1 Cor. ii, 6. God's peculiar calling excludes all boasting; if any denomination were to boast of *many* wise men after the flesh, *many* mighty, *many* noble, it would be a vain boast of their calling, not being of God, or at least, not in agreement with the method of His "calling." We do not set forth these things merely because they accord so strikingly with the present state of the Old Baptist ministry, but because they are plainly and pointedly revealed in the Holy Scriptures, the chapter and texts whereof have been cited.

How many preach as though there was no God to declare according to the revelation he has made of Himself; no gospel revealing a Saviour; no word testifying of the Holy Spirit; and no Bible furnishing all things necessary to be taught. And yet such claim a monopoly of all that is worth preaching! boasting of their classical attainments, their theological learning, and long culture of the schools. They after acquiring all their boasted knowledge, shun "to declare all the counsel of God," and seek rather to please men than God.

There will be at all times, as in the prophet's days, those who ran and were not called; prophesied, and were not sent by the Lord. These do not contend earnestly for the faith once delivered to the saints, but strive earnestly to pervert the very faith which they affect to preach. They are strangers to the cross; strangers to an inward calling; and strangers to a spiritual knowledge of divine things; without the lights of grace; without the spirit of the gospel, and without love to God or man; they of course bring contempt and reproach sooner or later both on themselves and the cause of truth. Each one is a

"Wolf in the clothing of the gentle lamb,
Dark traitor in Messiah's holy camp,
Leper in saintly garb, assassin masked
In virtue's robe, vile hypocrite accursed."

Another peculiarity of the Old Baptist ministry is, that of their believing in, and contending for, an inward, spiritual call to the work of the ministry more decidedly than any other denomination. Some read this doctrine in their bibles and then reproach us for believing it. They contend for an external fitness in things, and say but little about an inward call and spiritual qualification, especially if they conflict with outward appearances and impediments. An inward call, in their judgment, should accord with an

outward propriety. Another characteristic of theirs is, that they do not attach half the importance to human learning that others do. They, and they only, of all the different denominations assign human learning its proper subordination in the pulpit. They teach the words of God, and not the words of man; knowing that they "who are of God heareth them" and they who are not of God heareth them not. JOHN viii, 47. So that when their message is rejected they know the cause of its rejection. They shape their ministry by the bible, which involves many things highly objectionable to many, and excludes many others highly esteemed by all such.

The "calling" of God has very little respect for colleges, and the great and renowned ones, the wise and the prudent. The "light of life," and not the light of literature, the power of God, and not the wisdom of men, the presence of Christ and not the influence of "mighty" ones, are the efficient causes contemplated in the divine mind in calling men to the work of the ministry. Yet, the Lord's servants, for the want of a regular education, polished manners, and a spirit of compromise, are called, "the most stupid, sottish and despicable of all men on earth." No one can declare the strong truths of the gospel regardless of the prejudices and opinions of the host of nominal professors, without incurring such reproaches. Thus indeed were God's servants anciently spoken of, and even the MASTER HIMSELF! This generation in its opposition to our preachers, employs its peculiar words of reproach, which however have metonyms in the text of the Apostle. 1 Cor. iv, 13.

The religious carnalite does not want a better subject to break a jest on; the collegiate theologian a better illustration of stupidity; and the man of "enticing words," a better nullity, than an Old Baptist minister affords. Did the bible declare as plainly *for*, as it does *against* the wisdom

of men, who, I ask, among us would ever dare to preach again? The great savans of the age could only then be trusted. The theological learning of the schools would then be necessary, and *many* wise men, *many* mighty and *many* noble, would then preach authoritatively, and not as now, surreptitiously. And the "weak," the "foolish," the "despised," the "base," and the nullities, would have no authority to enter a pulpit! Such a change in the order of God's ministry on earth, would make us justly obnoxious to the reproachful epithets so unmercifully and perseveringly heaped upon us. As it would invert the order of God's "callings," we plead *not guilty!* How appropriate are the words of the poet:

"The honest seer who spoke the truth of God
Plainly, was left with empty wall; and round
The frothy orator who busked his tales
In quackish pomp of noisy words, the ear
Tickling, but leaving still the heart unprobed,
The judgment uninformed, numbers immense
Flocked, gaping wide with passions high inflamed,
And on their way returning heated home,
Of eloquence and not of truth conversed:
Mean eloquence that wanted sacred truth."

A very decided characteristic of theirs is, that they do not gain worldly advantages by preaching, but suffer loss; neither does a large salary decide the field of labor for them, as it does among some other denominations. They for the most part labor with their own hands, and ask for no contributions except those which their brethren are willing, unasked, to give.

Many of them preach for three or four churches; they work and drudge five days in the week that they may preach two; often with but little prospect of temporal reward. They assume no relations to the church but those of Pastor and Church, and never aspire to ecclesiastical lordliness whereby they may become "Lords over God's heritage." Some of

them after a call to the ministry, have made great proficiency in acquiring a knowledge of the word of God; they have studied their message well; and under the blessing of the Lord have put the whole inner man into it, not wishing to know any thing "save Jesus Christ and him crucified." A few have even learned to read and write after experiencing a call to the work of the ministry, and afterwards acquired a fuller and better knowledge of the scriptures than many who had the best scholastic advantages. If a man can read and write, or even hear the reading of the scriptures, with circumcised ears, he can learn spiritually more about Christ and him crucified in a few weeks, than the unsanctified and uncalled ever can, in the best schools. The latter may learn more of the history and literature of the bible, but they lack the faculty of acquiring a spiritual knowledge of the gospel. I will cite some instances of the former kind; the case of Bunyan, Elisha Cole, W. Huntingdon, Joshua Lawrence, Osborn, McConnico, and many others. As the heart panteth after the water-brook, so did their souls after a knowledge of Christ; and if I were to judge of a man's calling, I should entertain an unfavorable opinion, did he not study to show himself approved unto God? Grace is active; its history is one of activity, diligence and suffering; it overcomes all difficulties; does not reason about things, but believes and works.

After all, it will still be to the end of time a problem, how a man can preach the gospel without general learning. Truly without it a man cannot become a successful "hireling," an archbishop, or an efficient pope. They are of the world, and must speak in the wisdom of men, or the world will not hear them. 1 JOHN iv, 5.

Faithful preaching will elicit the sign of either life or death; it is in that respect fearfully ominous. 2 COR. ii, 16. The plainer the preaching, the plainer will be the mani-

festations of life or death. When the gospel is preached with the excellences of speech and literature, many being alive to such things, though dead to evangelical truth, mistake their sympathies for them for a love of the gospel; because in their estimation the gospel cannot be preached without them. They mistake logical deductions from assumed premises, for a "demonstration of the Spirit;" the wisdom of men, for the power of God; and their regard for such things, for a desire for the sincere milk of the word. This proves that they have "itching" instead of "circumcised ears;" that they are "way side" hearers instead of honest hearted hearers; that they are "carnally" and not "spiritually minded."

The best argument which can be adduced by men or angels for the truth of scripture is, that God hath spoken it; which should be more a matter of faith than of logical inference! When sown only in the light of reason by the "way side" none *retain* it; when on "stony ground" in the fullest light of "the wisdom of this world" the "dead in trespasses and sins" have not eyes strong enough to see it; the "good ground" must be both given and cultivated by the Great "Husbandman" in order that its fruit may ripen to perfection. MAT. xiii, 3; 1 Cor. iii, 6 7.

In conclusion of this part of my subject, I will state another peculiarity of theirs, they never prepare their sermons by writing them out, nor by taking notes for the pulpit. Their extemporizations are peculiar to themselves; they preach often from the same text, but, never the same sermon! Their sermons are as much varied on such occasions as though they had not taken the same text. Some suppose that their indecision as to what text they will take, continuing up to the hour of preaching, is affected and not real, but this is a misconception. They have read, searched and studied their message so thoroughly, that they

can preach from one text about as well as another, provided it has a spiritual bearing upon their minds. This is the secret of text-taking with them; which of course, is not appreciated by the "carnally minded." This brings me to the consideration of another *characterism* of theirs.

THEY PREACH MORE DIVINITY THAN THOSE OF ALL OTHER
DENOMINATIONS.

This is a broad proposition but fortunately admits of proof. Observe, the proposition is not that they preach more of the literature of the bible; more of its history, and more of its worldly appendages than others do, but more of its *divinity*: Of the revelation which God has made of himself as the Father, the Son, and the Holy Ghost; of man, of his salvation, of time and eternity. All other preachers with a few exceptions are Aminians; *their* gospel leaves out the sovereignty of God, his *full* foreknowledge; his election, for instance, according to it; also his predestination as revealed in agreement with it. In no less degree does it ignore the *personal* election of the saints, as plainly taught by Christ and His Apostles; of their effectual calling; their full justification by faith in Christ, and their final perseverance through the power of God; the doctrine of imputed righteousness; and the proper subjects and mode of baptism, as well as many other essential tenets. Neither the wisest of men nor greatest of angels can preach the gospel, and leave out these revealed truths! constituting as they do the foundation of the Prophets and Apostles. They had as well attempt to solve a problem in mathematics without numbers or calculations; or teach a science without its fundamental truths. Who, besides the Old Order of Baptists "declare all the counsel of God?" The modern mode of preaching is not to suppress the bible entirely, as to the Catholics,

but in part, especially the revelation, which give offense to the world; in this way, they humanize the revelations of the bible, and their humanizations take in their pulpits, the place of divinity! "They teach for doctrine the commandments of men; the prudence of men for the foreknowledge of God; the sovereignty of man's will for the immutability of God's; the choice of the creature for the election of God; the free agency of the creature for the power of God; the deeds of the law for the work of grace; the reformation of man for the work of Christ; salvation in part by man for complete salvation by Christ. Now therefore, by thus exalting human prudence, powers, agencies, and works, and giving them in their doctrine the place of the attributes of God, they humanize the bible itself! The divine prescience in their expositions is a human uncertainty! personal election of the saints before the world began, a time contingency! the inward calling of God, often a failure; the perseverance of the saints, a human uncertainty!

It is true they teach that there is a God, but a God without a "determinate" counsel and foreknowledge as the Scriptures teach; a God without an election according to his foreknowledge; a God without a sovereign will; a God without grace before the world began; a God who does not work all things after the counsel of His own will. This is not the God of the Bible, nor His revealed Divinity.

The Bible reveals, in divine agreement, the foreknowledge and election of God; His election as personal and sure, and not general and contingent; His calling in divine accord with His predestination; His justification, a fruit exclusively of the work of Christ.

How can any declare the divinity of the Father without preaching His "determinate" counsel and foreknowledge; His will; His purposes; His immutability; by leaving them

out His proper divinity would not be taught. How can we preach the divinity of the Son without preaching Saints were chosen in him before the foundation of the world? that they were blessed in Him with all spiritual blessings in divine accordance with their election? that they were given to the Son by the Father? that He died for their sins? that He arose for their justification? Or how preach the divinity of the Holy Ghost, without testifying of His divine work? Or how declare this work without its divine relation to the work of the Son and the election of the Father? The work of the Holy Ghost accords with what the Father has done, and with what the Son has done in man's redemption. The divinity of the Father then accords with the divinity of the Son, and the divinity of the Son, with the divinity of the Holy Ghost, hence, the Three Persons in the Godhead are One in Divinity. They are One in foreknowledge; One in election; One in redemption; One in calling. The divinity of the Holy Spirit is practically excluded in the doctrine of many; they say Christ has done all things which were purposed by the Father; and it now only remains for the creature in His free agency, by *some* assistance from the Holy Spirit—measured according to the degree of Arminianism—to employ “the things of Christ,” saying in their doctrine that free will and free agency can do the very thing which God is said to perform in the person of the Holy Spirit. Christ who, of our free will and free agency, is made unto us redemption says this doctrine, in direct opposition to the Apostle who says, Christ who of God is made unto us wisdom, righteousness, sanctification and redemption. 1 Cor. i, 30. They who are “dead in trespasses and sins” can no more co-operate in this work of the Holy Spirit, than they could have co-operated, in the predestination of the Father, or the atonement by the Son. The sovereign and divine will, the

eternal purpose, and personal election of saints, are as fully maintained in the work of the Holy Spirit, as in that of the Father or Son. Any other doctrine would obscure his divinity and Godhead; and yet this is constantly done by Arminians.

They who leave these things out of their ministry, preach another gospel; which, however, is not another but merely a human system, without the divinity of the bible. Such systems in many places become more and more popular just as they exclude the sayings of Prophets, of Christ and His Apostles. The more the bible is humanized, the greater will be the world's sympathy for such systems; the more its strong truths are modified, the better will they be received; and when its divinity is reduced to a level with humanity, men of the world think more highly of it.

A host of preachers shun to declare the divinity of the gospel, and yet maintain the character of gospel preachers. God revealed in the gospel constitutes its divinity—the revelations of a triune God; without God there is no gospel, without the divine prescience and election there is no God of the Bible; and without preaching the doctrine of the Old Order of Baptists, the divinity of the bible cannot be taught.

There are many who shamefully and willfully ignore the displeasing truths of the gospel; in the way, they seek to please men and not God; while such preaching plainly confirms the truth, that the things highly displeasing to God, are pleasing to men, and those highly regarded by the Lord, are but little esteemed by men. *Lu. xvi, 15.* Much of the divinity of the bible is suppressed in this way; but the Old Order of Baptists shun not to declare the truths shunned by others. This is the cause of our preachers being so much despised and opposed. They cannot be popular, nor their doctrine

approved as long as they preach the divinity of the bible; for few are chosen.

They, and they only, with a few exceptions, declare "all the counsel of God" in regard to the state of the unregenerate; the revealed truths concerning them fall harshly on their uncircumcised ears; these they preach unglossed, as the revelation which God has made concerning man. They teach that sin entered by one man, and death by sin, and that Adam's sin and death were imputed to all his posterity; and that as sin hath reigned unto death by one man, so does grace reign through righteousness unto eternal life only by Jesus Christ. Rom. v. 17, 6, 30.

They declare also the unaltered texts of the Bible on the subject of baptism, the Lord's supper, feet washing and church government.

Believing that I have proven my proposition, broad as it is, without stating half the proof, that the Old Baptist Ministers preach more divinity than those of all other denominations, I will now confess that I am not unmindful of some of their

MINISTERIAL DEVIATIONS.

The scriptural relations between pastor and church is not regarded by us as it should be. Our ministers do not teach the churches their duties towards themselves. Human pride constrains them to shun to declare the counsel of God on the subject; because so many are preaching at fixed rates per sermon, per month, or per year, they forego their just rights, as ordained of God, rather than seem like such are. These have not only caused the way of truth to be evil spoken of, but our ministers to deviate from the line of duty. The plain commandments and exhortations of the Lord have been left unpreached, until some of our churches—judging from their conduct—have forgotten that these duties are enjoined in their Bibles. This deviation is mutual;

it is difficult to say which party is most blameable; one fails to teach and exhort, and the other to perform. When the word of God is plainly, faithfully and frequently preached, it will bring forth fruit in circumcised hearts. MAT. 13. The gross and palpable neglect of pastors in teaching their flocks the plain precepts of the Bible, revealed by the Holy Spirit, and recorded by the Evangelists for their benefit, is the cause of so little fruit from that division of the word of the Lord, abounding to the credit of our churches. This must be the cause, unless they have not "ears to hear," when they are taught! But there are surely *doers of the Word* in our churches; all are not *hearers only*; it would be uncharitable to complain exclusively of the churches; the pastors are equally blameable. If all hearts are under the dominion of mammon, and none under grace, then and then only can all be hearers only, and none doers of the Word. No fruit, this being the case, can abound to the credit of the church or advantage of the minister, however faithfully he may declare all the counsel of God on this subject. This relation between pastor and church is everywhere violated, at least in degree. Where is the pastor who faithfully and constantly preachers the duties of the church to her pastor; or the church that fully and perseveringly discharges her duty toward her pastor? Let him and her report themselves; but observe, the exceptions will not be admitted merely on account of what they may have done, unless the work accords with the precepts and examples of the New Testament. Such an instance, I fear, cannot be reported.

How appropriate and necessary is the interchange or spiritual and temporal things, as instituted by the Lord, between the pastor and church. This temporal relation is lost! I will not merely refer to the texts in point, but quote them. "Even so hath the Lord ordained, that they

who preach the Gospel should live of the Gospel." "For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn—but he that plougheth should plough in hope, and he that thresheth in hope should be partaker of his hope." "Who feedeth a flock and eateth not of the milk of the flock?" These texts have died away from our pulpits like the obsolete words of our language, and are forgotten by the churches. I admit, under some peculiar circumstances, the preacher has a right to decline his rights, and to "suffer all things" lest he "should hinder the gospel of Christ." But, observe, he has no right to shun this part of the message of God to the churches in his preaching. Alas! are our churches in such a *mammonic state*, that their pastors cannot insist on their just scriptural claims without hindering the gospel of Christ? Is the gospel hindered by covetousness? which is idolatry or worship of mammon? Let us see. Many of our worthy preachers are thus muzzled while sowing spiritual things; they get not the "carnal things," or the "milk of the flock" as ordained by the Lord. Nor can they with safety demand them! The pastor "sows" the spiritual things on which the church must feed, in holy agreement with the commandment, "feed the church of God," but the church withholds her "carnal things," which, we may justly fear, have become in her hands the mammon of unrighteousness, even covetousness, which is idolatry! The preacher does not become a beggar until his demands transcend his scriptural rights, nor a hireling, until his wages exceed Bible rights. While defending and maintaining his just pastoral rights, he is no beggar, cap in hand, beseeching his brethren for some poor pittance or other, but a dignified, independent asserter of his just claims, and should be so regarded by all who have ears to hear the commandments of the Lord, or a heart to practise them.

How many debts of this kind, with accumulated interest, rest at this time as so many dark spots, on many of our churches!

Their payment would loosen many pastoral hands that are toiling five days in the week, without time for reading or study, to preach two! Many hearts that are now burdened almost beyond endurance under a sense of the neglect of brethren, would be made joyful; the way of pastoral duty would no longer be the way of domestic loss and neglect! The only time which many of our preachers have to read and study the word of God, is after a hard day's work, when they should be asleep! If they neglect to provide for their families, they are accounted worse than infidels; and if they do not study to show themselves approved, they are badly received. What straits! and how little regarded! Many worthy pastors are in this condition, and many brethren who seem otherwise worthy, appear not to have eyes to see this state of things—the fruit of their reprehensible neglect. To all such, I am constrained to say, go read the 9th chapter of I Cor., read the entire chapter, read it attentively, and if you can, after its perusal, lay the holy volume down with a good conscience, unless in pauper circumstances, you must be either a worshipper of mammon, and not of God, or a reader, and not a doer of the word! Let none suppose that I am contending for my own advantage in these things, far from it; I have never received anything of the kind from any church or people, nor will I do so while blessed temporarily as I am at present; but should this state of things cease, I will then institute a personal plea. Nor do I make these remarks boastingly, but to show my disinterestedness in those which I have made in behalf of others.

Whenever a church receives of her own free will and choice a pastor, she brings herself under scriptural obliga-

tions to him, and it is as much her duty, in degree at least, to render unto him "carnal things" as it is his to sow "spiritual things for her benefit." This obligation is mutual, and extends in like manner to all gospel preachers and honest hearted hearers. When a pastor's ministry is hindered, or in any way embarrassed for the want of "carnal things," has he not a right to demand them of his flock; and if he has, should the church complain when such demands are urged in a right spirit, and holy accord with the precepts of the word of God? The New Testament has no *fixed* rates, but only plain precepts; gospel charity, which is love, will assess high rates; covetousness, which is idolatry, low ones, if any at all—perhaps reproaches only—should these just claims be demanded. This unscriptural gag must be resisted, before the muzzle will be taken off. Preachers must speak out on this subject, not on their own authority, but on the Lord's! not in their own words, but in the plain strong ones of the Bible; not as religious beggars of the day, but as faithful pastors. The correction of this error, now causing so many hearts to mourn, must, after all, begin in the pulpit, which I affirm can be done if there be grace among the hearers. ISA. lv, 11; AC. xvi, 4.

Some of our churches are small and the brethren poor in this world's goods, and are not able to contribute much, yet they are for the most part able to pay their pastoral debts; for where these are equally borne by the members of the church, they do not amount to much; but the misfortune is, these contributions are made only by a few—a few only seem to discharge this duty, and consequently it is both unequal and discouraging. This subject requires plain dealing and a thorough opening, such as it seldom gets. Our ministers must take up the cross and declare all the counsel of God on the subject: What if the churches do complain and reproach? Their commission admits of

no such contingency. Shall they become enemies because the truth, and the whole truth, is preached? When a deep and painful sense of neglect of the church is entertained by the pastor, let him ask his own suffering heart the question, have I zealously and prayerfully expounded to her those duties, the neglect of which now, on her part, both pains me at heart, and falls with domestic weight on my own family?

Ministers cannot excuse themselves by saying the brethren can read their duties in their Bibles, and there is no necessity for preaching them; for in that way may they excuse themselves for not preaching any other truths therein recorded.

Occasionally a circular letter written on the subject has appeared in the Minutes of our Associations, but they have been utterly disregarded.

Many worthy men, honestly entertaining the "Woe unto me if I preach not the Gospel," prefer hard work, drudgery or what not in that way, to calling on the flock of their care for help? They know from bitter experience, if help be given this week, it may be withheld the next! If given with "a right spirit" one time, it may come grudgingly the next, they fear their feelings may be hurt, and forego their just rights rather than assert them. The pastor's duty is to preach for the church weekly or monthly, and if he fails to do so, without a good excuse, they charge him, and correctly too, with a neglect of duty, and were he to continue to neglect his duty, they might justly deal with him; but, observe, the church fails to perform her weekly or monthly duties, which she owes to her pastor, from week to week, month to month, or year to year, and yet she must not be exhorted, reprov'd, nor dealt with. The church perceives, in such an instance, the mote, but does not discern the beam! She sees the *mote* of one failure on the part

of her pastor, but not the *beam* of many years indebtedness!

The manner of performing acceptable services of this kind is sometimes very exceptionable. A discharge of such obligations may be attended by such remarks and insinuations, as to give offence to the pastor, and even cause him to prefer neglect itself to such trials. Besides, some soon become weary of well doing; they give one month, and none the next, or perform their duty one year, but neglect it the next; raise expectations at one time, and disappoint the next. Just about the time he begins to believe that the church will do her duty, and thereby give him an opportunity of reading, studying and preaching, as he should, he is sadly disappointed, by their unexpected neglect.

In view of such neglect, might we not ask how can they preach at all? Did we not know they entertain honest sentiments, which triumph over worldly wants, church neglects and wicked reproaches. Having food and raiment, they determine to be therewith content; and that their hands shall administer to their necessities. Thus, in painful neglect of their families, often afflicted and distressed, they go forth with a full ministry at heart; it wants and must have utterance at all hazards. In this way they sometimes fulfil their ministry! Their painful solicitude for, and acute sympathy with their families, render them truly unhappy at such times. Their sighs, groans and tears are embittered still more by their unavoidable absence; an absence which brings to the distressed soul a remembrance of the reflections and complainings of their wives and children. They had said in his hearing how can a good and pious husband, a good and provident father, thus desert his wife and children? They know not, they feel not the crying woe in the souls of such, and cannot make the necessary allowances.

The burdened heart of the minister suffers and groans between two scorching fires, ministerial and domestic duties. Those dollars of thine, brother, and other things so unjustly withheld from him, from time to time, cry unto the Lord of Sabaoth against you. ISA. v, 4.

Woe unto me if I preach not the gospel, says the preacher. Woe unto me if I provide not for my family. Woe mingles woe with woe until the heart of humanity fails; another strangely takes its place! and seems to struggle for a deliverance from earthly cares—it triumphs. He goes forth he believes, he prays, he preaches the sacred theme: Christ and Him crucified, is on his heart, bible truths flow from his lips, the world recedes, the pain of neglect subsides, the state of his family is forgotten, the gospel is preached and the answer of a good conscience obtained. Outward circumstances are nothing. The inner man, with his invisible power is all in all. A power that demands faith and not erudition, subserviency and not help, a preaching of the Gospel and a demonstration of the spirit. Although he has not the outward title of D. D., yet he has the inward seal of the Holy Spirit; and in his soul there is a light; “the light of life,” when compared with which, all worldly wisdom is darkness! He is heaven’s gift, “the messenger of truth,” “the legate of the skies,” God’s Ambassador on earth; and yet how few appreciate or understand him or his message! He is the sower of the good seed, the tender of the flock and the overseer of the church, and the servant of all. Finally, he holds on his way through all trials, discouragements and neglects, knowing that his reward is with God in heaven, and not with men on earth!

The origin of another ministerial deviation may be traced to this reprehensible neglect of pastors; they have to provide for themselves and families by almost unremitting labor and have but little time for reading and studying the

holy scriptures, and consequently confine themselves to too few texts. These they quote in confirmation of all their sermons, until they have become stereotyped in their discourses and almost in the minds of their hearers. These texts generally relate to doctrine and experience; these they must of necessity learn. In this way practical duties and exhortations are sometimes measurably excluded from our pulpits. A greater variety of doctrinal, experimental and practical texts should be studied and quoted.

But the worst deviation of all is, that of our not exhorting both saint and sinner as enjoined in the word of God. A gospel without exhortations may not be "another gospel" but it is not a full one; it would want many things which the Lord has ordained for the good of his people. Our cold doctrinal, non-exhorting way of preaching, has doubtless already produced bad results. Who in the present day exhorts the brethren "with many words" in regard to christian duties. Acts xv, 32. Paul employed "much exhortation" we only a little! Who among us exhorts the gainsayers? Titus i, 9. We have rather "forgotten" the exhortations. Who among us ever repeat the words, repent ye—Believe on the Lord Jesus Christ, without mixing up the strong doctrine of repentance and faith with the exhortation? If the texts be used at all, we employ them only in a doctrinal and not an exhortatory way. We have lost both the spirit and words of exhortation. The very exhortations, admonitions, warnings and threatenings of the bible itself, when repeated from our pulpits are regarded by some ultraists as Arminianism. At least it would be very difficult for any one to preach them in their scriptural fullness without incurring the charge or reproach of Arminianism.

The very way of grace and mercy is to blend exhortation and admonitions with the commandment. God is a sove-

reign, and could have given his commands without them; but as a God of mercy, he commands and then exhorts, he exhorts and then admonishes, he admonishes and then warns. A stern ruler may give absolute orders without admonition or warning, relying entirely on his authority to command; but the Lord does not thus deal with us; His way is a way of Fatherly love; he commands and then in mercy exhorts and warns. How great is the grace of exhortation! Shall the minister suppress this mercy and grace in the pulpit; shall he deny its utterance there? Now brethren, I have come to the strong point, an undeniable truth, has not God joined the exhortations with the commandments? And how dare we preach one without the other? We have become too sensitive, and are not willing to suffer among brethren for the truth's sake.

Some do not object if the believers only be exhorted, but contend it is wrong to exhort the impenitent sinner to repent, or the unbeliever to believe! because the doctrine of repentance and faith is that they are both the gifts of God. Has not the Lord ordained the preaching of His word to that very end? ROM. x, 8, 15.

The minister must look by faith beyond the exhortation "repent ye," "believe" and the like, to God who only can give these blessings. The bow is drawn and arrow shot at a "peradventure." This kind of preaching with faith in the promises of God, excludes all Arminianism. They become Arminian only when we disconnect them from the excellency of divine power; or may expect them to take any other effectual way than that of God's purpose and election. Our ministerial call cannot rise higher than an *if* or *peradventure*. AC. xvi, 14; 2 THESS. ii, 13; 2 TIM. ii, 25. Our not exhorting sinners to repent and believe, is a gross deviation from the gospel rule, and a palpable perversion of the great commission under which we preach. Let us pursue the

revealed method of God, and not the assumed one which we now follow. If ultraist, in their blindness, call us Arminians, let us bear it for the truth's sake. We had better suffer ourselves than deviate from our commission. I know I shall have to dispute every inch of ground here; that many are ready to catch at my words, and dispute all I may write; therefore I appeal to "the law and to the testimony." How did the *first* Baptist preach? "Repent ye, for the kingdom of heaven is at hand." To whom were these words addressed? to the penitent or impenitent? To the *impenitent* of course. Who gave repentance? The Lord. How did Christ? "Repent ye and believe the gospel. How did the twelve? "They went out and preached that men should repent."

What do we learn from the sacred history of preaching? Peter preached repentance to the great congregation on the day of Pentecost, and to the multitude in the temple, saying "repent ye." Did not Paul, in declaring the unknown God to the Athenians, say that He "commandeth all men everywhere to repent"—to all men, everywhere, is the commandment "to repent" Peter exhorted even the wicked Simon to repent.

When these plain and undeniable texts are quoted, showing the proper method of preaching, some evade their force by saying they apply to the church or believers exclusively; that they are special and not general. In their doctrinal exposition of them they exalt the preacher, and would make him act the part which the Lord only performs. The Lord's inward calling never fails "by the wayside," as do three parts of the seed sown by the preacher. This inward calling does not, like the outward call, admit of an *if* or *per-adventure*. Our preaching is "to every creature, the application is to the elect, our sowing is broadcast, the Lord's only on good ground." Our preaching is to all "in faith and in

word only," the Lord's work is a sanctification of the spirit unto a belief of it, on the part of those chosen unto salvation from the beginning. 2 THESS. ii, 13. This is not only a deviation from the scriptural plan of preaching, but a vain presumption, aiming at specialties, which belong only to God. Who can tell who are the elect of God, until they see their general call or preaching taking the way of God's election as did Paul? 1 THESS. i, 4, 5.

Were all of John's hearers converted before he said, "repent ye?" Were those repenting and believing to whom Christ preached repentance and faith? Were those addressed by the twelve? Were the Athenians? What was Simon's state? Were those "quickenened" who were bidden and refused to come to the feast? These questions, when properly answered, show most conclusively that we should preach repentance towards God, and faith in the Lord Jesus Christ, "to every creature"—to "all men every where." If we say our preaching is to the called of the Lord, and to them only, and make no distinction between the many called and the few chosen, we will involve the tenet of universalism. For if we preach only to the "quickenened," all must be in that state, as our commission and work embraces "every creature." The commission includes those who believe not, as subjects of our address, as plainly as those who believe. MARK xvi., 16

Has the Lord no message for His people who are yet *unbought*? JOHN x, 16. Is there no violated law to be proclaimed to them; no commandment to repent; no exhortation to do so; no declaration to believe on the Lord Jesus Christ; No gospel promises to be proclaimed to them. The objection is that all such are "dead in trespasses and sins," and that we know not who they are, and even if we did, our preaching would not reach their state. But our preaching does in one sense, when we preach to all unre-

generated persons alike, for with us there are no evidences of distinction, we do so in faith, believing that the Lord knoweth them that are His; hence, our commission includes "every creature," but the calling of the Lord, the chosen few. Shall we presumptuously close this part of our ministry against the "other sheep," which Christ said He must also bring. We know them not, but our commission embraces them, as fully as though we did, provided we address "every creature," all men are every where alike in a state of unregeneracy. Assuredly our preaching to them is in holy accordance with the purpose, which included both the preaching and the blessing. 1 Cor. i, 21. Their connection with each other involves, in the plainest manner, the duty of preaching to every creature "repentance toward God, and faith in the Lord Jesus Christ." The Lord has ordained this way; our violation of it in the 19th century will not cause it to fail; others will do the work; it needs must be done; and this may be the cause why so few are coming into our churches! We have violated our commission. "Let us search and try our ways, and turn again to the Lord."

Let us preach to the "many" as well as to the "few;" take encouragement and call upon "all men everywhere to repent;" and exhort them to do so with that zeal which constrained Paul to "persuade men." Let us constantly declare that "all things are now ready" both on the high places, and among the hedges, lanes and ditches. What if hearers make excuses, that does not invalidate our commission, it only shows its practical agreement with former results. Are we ashamed to labor, to "compel" them to come in, as did ancient servants? But the objection is, that we cannot "persuade" or "compel" them to come in; and therefore it would be Arminianism to preach in that way. What, Arminianism to do the very things which the Lord

has commanded? If these things be performed with a reliance on human ability, and not exclusively by faith in the power of the Lord, then Arminianism would be involved, but not without.

This violation of our commission has engendered a spirit of coldness and indifference about those yet *unbrought*; by some they are not cared for, prayed for, nor preached unto; this spirit in like manner extends to the "babes" in Christ, the sheep, and the sheep only, are fed. Let us examine our commission again, and search out the things therein included. What are they? "To feed the Church of God," to "feed the sheep, to feed the lambs, to preach the gospel to every creature." Who dare erase any of these items from His message, or neglect any of them, seeing that it is the Lord who has spoken them! The word of God should both bind and direct all the Lord's servants, called to the work of the ministry.

The work of the ministry is a great one, and has respect to the ingathering of *unbrought* ones, as well as the edifying of those already *brought*. The most of our preachers are good sheep feeders, and in that way will often preach more divinity in one sermon than many Arminians do in all the course of their lives! They know how to feed and manage the strong, but are generally bad nurses, indifferent "hunters" and unskilful "fishers." The "babes, the weak, the sickly," too often suffer in their hands; and the *unbrought* have no gospel door opened to them; they stand without, unbidden, unexhorted and unpersuaded.

Suppose a rich man was to make a great feast of meats of marrow and fatness, of milk, of wine well refined on the lees, and of cordials; and were to invite all the families and strangers around to attend. There would be meat and wine for the strong, milk for babes, wine for the weak, and cordials for the sick—nothing would be wanting. But

awhile afterwards, another rich man, in imitation of the first, makes a feast, and invites in like manner all the families around him; they come at his bidding, with their children, sick and strangers, but he has provided nothing but meat for all the variety of guests. The adults eat and are satisfied; but the children cry, and there is no milk for them; the weak complain, but there is no wine; the sickly suffer, but there are no cordials; the strangers stand off, and there is no invitation given to them!

To continue the illustration—sometimes the meats, wines milk and cordials are so mixed up in the preparation, that none can eat. I shall not stop to apply, the application can be readily made.

Whenever one of our ministers ventures to call on sinners to repent and believe the gospel, he begins directly afterwards to explain by preaching the strong doctrine of repentance, instead of following up the commandment, with the exhortations, warnings and threatenings of the Bible as he should, in conformity with the divine method. His aim or desire seems to be rather to convince his brethren that he is not an Arminian, than to exhort sinners to repent.

When we compare our ministry with that ordained of God, we discover another palpable and grievous practical deviation: practical Godliness is not preached as fully and as constantly as the word of God enjoins; but as this subject is elsewhere treated of in this work, I will add no more here.

These deviations, great, grievous and palpable as they are, do not disprove my proposition, *that the Old Baptist ministers preach more divinity than those of all other denominations.* With their acknowledged deviations, omissions and faults, they compare more favorably with the ministerial characteristics of the Bible, than all others. The general difference is, that we have omitted a part, without

changing anything, while they have not only omitted many things, but also changed many!

What, in conclusion, shall I say? What saith the scriptures? They have already spoken, and what more can I add? Only a prayer that their truths may prevail over the hearts of those who deviate from gospel rules in preaching; that the *last* call unto them that are without may be found; that the spirit of exhortation so long quenched, may revive; that the literal door of the gospel, so long closed, may be opened; that practical godliness, too much neglected in our pulpits and lives, may be taught and maintained; and that we may all be right willing to work faithfully in our ministry, even at a "peradventure," "that the excellency of the power may be of God, and not of us."

Practical Godliness.

As some have perverted the subject of practical Godliness, by wresting it from its vital connections with the doctrine of Sovereign Grace, it may not be amiss to show how completely it is therein included, and how greatly they have erred. They say that our doctrine does not involve good works, but rather furnishes a plea for the neglect of them! But I will prove that the efficient cause of all Godliness is excluded by their tenets, and embraced only by ours. And as our brethren can only be reached, in their neglect of practical duties, through their favorite texts, I must obtain a door of access to them, by giving an exposition of all such portions of Holy Scripture.

Revealed truths, Christian experience, and practical religion, are involved both literally and spiritually in divine agreement with each other; maintaining, both in the word of God, and in the renewed heart, an inviolable relation to each other—a relation which cannot be broken without perverting the word of God, and wounding the conscience of the believer. Nor can one of them be taught to the neglect of the others, without injury. Therefore, whenever doctrine has been pursued in the letter to the neglect of

experimental and practical truths, hurtful ultraisms have been engendered, such as Antinomianism, Parkerism and their various modifications. In like manner, the truths of christiau experience have been obscured by human fallacies, and practical duties brought down on a level with Arminian works.

The great doctrine of salvation by grace, should not be taught without its transforming power on the soul, nor that without its practical results. The Prophet, the Lord Jesus Christ, and the Evangelist, have left this subject amidst burning and shining lights, by which it may be seen in its threefold fulness by all who "have eyes to see." But the misfortune is, "no literal light is strong enough for the blind." Hence, the plainest bible truths are so often perverted. I can only show the subject of practical Godliness as revealed in the bible, and prayerfully leave the issue with HIM, who only can "open the eyes of the blind."

The constant but erroneous saying, that our expositions of the doctrine of grace, election, and salvation exclusively by Jesus Christ, does not embrace good works, but furnishes motives for the neglect of them, is more a consequence of an irreconcilliation of heart to, than a correct understanding of them. The attention of the reader is particularly called to this subject; let him bear in mind constantly the two propositions, that our doctrine furnishes, even in the fallen, dead and sinful soul of man, a sure foundation for good works, and that the Arminian creeds exclude it. The practical duties enjoined in the bible, denominated "good works," have not only a heavenly prospect, but also a sublime retrospect. They look forward to heaven, whither they have sent up their memorials, and back to their divine source in God—in His foreordination and election.

Divine grace in taking the sublime way of salvation by Jesus Christ according to the foreknowledge and election of God, the Father, not only includes practical Godliness in the letter of its doctrine, but likewise in the power of its spirit. It not only teaches that man must be created anew in Christ Jesus unto good works before he can do them, but performs the "workmanship" itself; it not only teaches that man must have a new heart before he can do "good works," but also gives the "new heart," with which to perform them. Without this "workmanship," or "new heart," none could become, or live holy. In this way grace excludes, both in its doctrine and in its work, all those Arminian co-operations which constitute the basis of that creed. They in their doctrine refer a work to free will, and free agency, which the Apostle ascribes to God Himself. "Christ" says, he "WHO OF GOD is made unto us wisdom, righteousness, sanctification and redemption;" but "Christ" say they "WHO OF OUR FREE WILL and FREE AGENCY is made unto wisdom, righteousness, sanctification and redemption."

To confound spiritual and natural things, divine and human agencies, cause and effect, grace and works, life and death, love and enmity, salvation by Christ alone, and by man in degree, is as absurd in a religious sense, as to teach in philosophy that the action of light is promoted by darkness; in dynamics that one force is increased by the opposition of another; or in physiology that death promoted life! Can death give life? Sin produce holiness? Enmity beget love? Condemnation bring forth justification? Or clay do the work of the potter?

"Go bid the winter cease to chill the year,
 Replace the wandering comet in his sphere,
 Then boast, but wait for the unhop'd for hour,
 The self-restoring arm of human power."

When these shall have been done, then may our opponents boast and reproach our doctrine, but until then, we shall regard it as the revelation of that grace which only can endow men with the ability, "both to will and to do."

The Arminian tenet is that grace is given to all men, and by a proper use of it they may save themselves through Christ, or by a neglect of it, fail to do so. What kind of co-operation is this on the part of the creature? Who has defined it? In what does it consist? It is the help of death toward life! The help of sin in the way of holiness! The helping of a circumcision *without* hands, *with* hands! Impenitence helping the act of repentance? Unbelief aiding the spirit in the gift of faith! And human power assisting divine power in perseverance. But on the contrary, we may learn from the word of God that the gift of life is full and complete; bestowed in consideration of what Christ and not the creature has done, so, in like manner may we affirm of repentance, faith and perseverance. Is there any division of merit between Christ and the creature? Is there any division of power between God and man in this spiritual work? When spiritual life is given, we manifest the signs of spiritual life, we breathe, cry, mourn, hunger and thirst spiritually; when repentance is given, we "bring forth fruits meet for repentance;" when faith is given we "believe on the Lord Jesus Christ;" and when we are kept by the power of God, we persevere. And those who are "created in Christ Jesus unto good works" want to perform them, in agreement with the ordination of God, and the controlling influence of grace, as put forth in the power of the Holy Spirit, and the merciful exhortations, admonitions and warnings of the word of God. Grace has words of mercy as well as power of regeneration. But more of this hereafter.

To show that we are not alone in our doctrinal views on

the subject of practical Godliness, I will quote the following from Prof. Eadie's commentary on Paul's letter to the Ephesians: "Christ Jesus is the scene of creation, or through vital union with Him men are formed anew, and the spiritual change that passes over them has its best emblem and most expressive name in the physical creation, when out of chaos sprang light, harmony, beauty and life. The object of this spiritual creation in Christ is declared to be—*Epi ergois agathois*—in order to good works. Our entire renovation, while it is of God in its origin, and Christ as its medium, has good works *for its object*. These works are good as they spring out of a "clean heart," which God has created, and out of the "right spirit," which he has renewed. God for His Son's sake, and because they are the product of His own grace, regards them with complacency.

Now as already intimated, we understand this verse [EPH. ii, 10,] as a proof that salvation is not of works. For 1. The statement that salvation is of works, involve an anachronism. Works in order to procure salvation must precede it, but the good works described by the apostles come after it, for they only appear after a man lives, believes, and is in Christ. 2. The statement that salvation is of works, involves the fallacy of mistaking the effect for the cause. Good works are not the cause of salvation; they are only the result of it. Salvation causes them; they do not cause it. It is the workmanship of God—this creation in Christ Jesus, which is their true source, and these preparatory means, imply a previous salvation. This runs well with the confessional formula—*bona opera non precedunt justificandum, sed sequuntur justificatum*. The law says, "do this and live;" but the gospel says, "live and do this." * * * * These good works, though they do not secure salvation, are by God's eternal purpose, essen-

tially connected with it, and are not a mere offshoot accidentally united to it. * * * * Works cannot impart any element to faith, as they are not of the same nature with it. The saving power of faith consists in, its acceptance and continued possession of God's salvation.' Works only prove that the faith we have is a saving faith.

The way of God in man must be a way of holiness, how marvelous is His work! how sublime the doctrine of practical Godliness! I knew a man many years ago, who began professional life hopefully and joyfully; many were his friends; bright were his prospects, and the world's crowning glories were in hopeful and pleasing anticipation. But his way was the way of fallen humanity, with all its natural and moral lesions. He felt in his soul an inherent perversion of all that is good. He had read much about diseases and the remedies which a Beneficent Creator has provided, but could find none for the moral lesions of the soul. Its way, was the constant way of sin; his judgment sometimes approving and sometimes disapproving his acts; and conscience sometimes excusing and sometimes accusing. He became unhappy, and discouraged. The intoxicating bowl presented its fascinating allurements; it was tried. He drank deeply and long; and said in his mad ecstasy, this is the remedy I have so long needed! Its hidden poison was not seen, nor its ruinous effects apprehended. Persistence soon stupefied both judgment and conscience; and the sins to which he had been painfully alive, became agreeable and desirable. Friends began to suspect, relations to admonish, and a fond mother to entreat; but had he passed the bounds of human restraints! Attacks of delirium tremens ensued, professional character declined, and property was sacrificed. Hopes of reformation were lost by all except one; her's was the mother's hope, and it was in God. In the agony of her soul, she said: "Turn him, O Lord, and

he shall be turned." That prayer was heard by *Him* who had prompted it. And then was he found by *Him* who, in covenant, had said let his sins, *by imputation*, be my sins, his curse my curse, his death my death, and who had also, when he bore the sins of many and made intercession for the transgressors, atoned for all his sins. He came in the fullness of all the blessings of the gospel. The soul that was dead in trespasses and sins was quickened into life; and never, no never, can he forget that awful hour, when in the light of life he beheld and felt his sinful state, and sunk overwhelmed under a sense of his practical sins, causing him to feel that he was not only the chief of sinners, but that so great a sinner had never lived before, was not then living, nor could live hereafter. Despair sunk even below the plea of mercy! not one word of prayer could be uttered, and just at the moment when the vengeance of God's fiery law was seemingly about to fall upon his guilty soul, a strange and unexpected sense of relief ensued. In a moment all was quiet and peace within, and bright and lovely without. He knew not whence these changes came. Christ was in them, but in this manifestation of love and mercy he was not recognized, but brighter and brighter manifestations soon disclosed him to faith's spiritual vision. Since then he has contended *earnestly* for that form of doctrine into which his soul was then cast—the moulding of grace—and also for that part of it, for which he now with heart and hand contends. "Make the tree good and the fruit will be good." Practical Godliness can acknowledge no other source than God! It is God that worketh! and through man the work is made manifest.

In the church there are many members in one body, and all have not the same office; hence, we have particular directions how we should act relatively toward each other; also gifts, differing according to the grace given to us.

How necessary that we should learn our place in the church, and act our part well, as an eye, hand or foot. In the present state of the church, there are masters and servants, parents and children, rich and poor, learned and unlearned; and in a spiritual sense, babes in Christ, and men of full stature, healthy and sickly. All these differences of state, may, by a faithful performance of relative duties, be reduced to a church oneness. How essentially necessary then for the well being of any church, that all these duties should be zealously discharged. We should search the scriptures for a knowledge of these duties thus involved by our relations to others as above specified. As we live in a world of religious pride and self-sufficiency, and with a part of ourselves in alliance with it, let us take heed to the exhortations to humility. By an humble scriptural course, we may find our true place in the church, and discharge our obligations accordingly, in humbleness of mind in honor preferring one another.

There are also exhortations to prayer; and not to be tedious, there is not a precept without a corresponding exhortation, admonition and warning attending it; all of which we should carefully observe. And yet many will say if it be the purpose of God to save his elect, of what use are these things? If they be kept by the power of God, of what avail are exhortations? In reply, Paul knew the elect of God by the effect of his preaching; his words went unto them in power and much assurance of the Holy Spirit, showing that the Lord adapts the heart to his word; and that it is the method of grace to lead by that as well as by the Spirit.

We have become reprehensibly careless about means, as they are termed. Means in the hands of God partake of his power, in ours, of our strength only. We employ means with a prospect of success only in faith, irrespective-

ly of any confidence in them apart from the power of God ; so that all our duties, in that way, are performed as fully by faith in God, as though there were no means at all. The observance of such things, become special duties performed according to the commandments of the Lord. Hence, it was a duty on the part of the leper to bathe in Jordan, for Moses to smite the rock, for the crew to remain in the ship, for John to say, repent for the kingdom of Heaven is at hand," for the disciples to say, "repent and believe on the Lord Jesus Christ," and for Paul and Peter to exhort and admonish the brethren. We should always employ means in faith, we should regard their employment on our part only as a duty ; in this way the use of means is perfectly consistent with our doctrine ; and in this manner they were employed by all the bible worthies. God has assuredly connected his work of grace in this world with many visible signs, outward duties, commandments, exhortations or means, as you may be pleased to name them. When one says he does not believe in the use of means, it amounts to his saying he does not believe in a performance of christian duties ; for we cannot disparage one without the other.

Suppose Moses had said means are of no use, neither the rod, nor the stretching forth of my arm can do good in this extremity ; the leper, that the waters of Jordon cannot cure leprosy ; Paul, that it is not necessary for the crew to remain in the ship ; John, that it will be of no avail for me to say, repent ; the disciples, that it will be of no avail to exhort and admonish the brethren. These servants did not act in that way, but were careful to do all the things which the Lord commanded, giving us thereby examples of duty, of faith, and regard for the ways of the Lord. Had we not better go and imitate their examples than to stand still and controvert about them as many do in the present day ?

Having given this general outline of my subject I will now treat of some

SPECIALTIES.

1. THE PREACHER.—The modern bishop, elder, or minister as you may term him, must have experienced a spiritual adaptation to his work. “What saith the scripture?” “If a man desire the office of a bishop, he desireth a good work; must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil; moreover, he must have a good report of them that are without, lest he fall into the reproach and snare of the devil.” The minister must be an example to the flock, a pattern of Holiness, a model christian; a teacher of sound doctrine; he must contend earnestly for the faith once delivered to the saints; he must feed the lambs—feed the sheep—comfort the people of God; and he must call on sinners to repent. As this part of our commission is greatly and reprehensibly neglected by us, I will make a few remarks on the subject, although I have noticed it in another part of this work. The general and last commission to preach the gospel, runs thus: “Go ye into all the world, and preach the gospel *to every creature*. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.”

How did John preach? In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of God is at hand.

How did the Great Exemplar preach? “Jesus came into

Gallilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel."

The twelve went out and also preached, that men should repent. It is to be greatly regretted that any of our preachers should have supposed that their commission did not extend to sinners, and that it was not consonant with sound doctrine to exhort them to repent and believe on the Lord Jesus Christ. How could this error ever have been entertained for a moment, with the strong bible precept, the plain example of Christ and his disciples before them? The very commission itself assures us that some would not believe, and yet includes them in the gospel address. It is in this and similar ways that the spirit of exhortation has been grieved and lost in our pulpits. This shows the great propriety of rightly dividing the word of God, and not shunning to declare all of it—to feed the lambs, to feed the sheep, to exhort all, every creature to repent and believe on the Lord Jesus Christ. There are "other sheep" yet *unbrought*, and we as ministers can reach them only by a general address, believing that the Lord knoweth them that are His, and that the excellency of power has not been delegated to us, but is still with God. If our Old Baptist system be right, it will be found in agreement with every text, and if we have to alter or abridge the commission to preach the gospel, it is plain evidence of an error among us.

The Lord has plainly revealed the great truth, that all christians are saved by grace, but in our predestinarian ultraisms we are too little inclined to study the Lord's way of saving His people; His plan as connected with earthly things, signs, means, methods, or what you please to term them. The Antinomian affects to despise them because the Arminian perverts them. Both are wrong. If it be the Lord's method to have us say to sinners dead in trespasses

and sins, repent and believe, we should practice it. Our exhorting sinners to repent and believe, is according to the Lord's plan, and how can we reject it, or neglect it, without the very consequences which have followed. Our commission, alas! brethren, has been narrowed down to the words "feed my sheep." There are but few if any lambs to feed, and still fewer of the "other sheep" being brought in by our ministry. To exhort sinners to repent does not conflict with the doctrine that God alone can give life and repentance; or to believe does not conflict with the truth that faith is the gift of God; nor do the exhortations, warnings and threatenings oppose the doctrine that the believer is kept by the power of God; no more indeed than if it were now said that the leper's cure was not of God, because he bathed in Jordan; that the bringing forth of fruits meet for repentance was not of God, because John exhorted them to repent. Our ultraists would then have said, why bathe in Jordan, as God only can cure the leprosy? Why encompass the walls, as God had purposed to throw them down? Why remain in the ship, as it is the purpose of God to save the crew? Just as they now say, why exhort sinners to repent, as the Lord only can give life and repentance? Why exhort men to believe, as faith is the gift of God? Why exhort believers to persevere, as God only can enable them to do so?

The very considerations which in their estimation amount to objections, should, on the contrary, be regarded as inducements to preach in that way. No one should preach the gospel, without the faith of the gospel; he should believe that the Lord gives the blessings of the gospel, even to those who oppose it—God may peradventure give them repentance to the acknowledging of its truths. We preach according to a peradventure—many are called in that way, but few are chosen—*many* hear outwardly, but *few* inwardly.

We call on sinners to awake from the sleep of death by faith, believing that God will give them life; to repent because he has promised to give repentance; to believe because He gives faith, to persevere because He is the finisher of our faith. Shall we give up this part of the work of the ministry because it has been Arminianized, and call all Arminians who carry it out? Faith divests all these things of Arminianism; faith which has regard to what the Lord will do, and not a false trust in what we may do ourselves.

Have modern preachers become wiser than the "sower" of old? One-third only of his seed fell on "good ground." The modern servant affects not to cast any seed on stony or thorny ground or by the wayside. Our system should not only embrace the doctrine of salvation by grace, but also the method or way of grace. The way of grace is to call on sinners to live as well as to give life, to exhort them to repent, as well as to give repentance, to exhort unbelievers to believe as well as to give faith. It both leads by the spirit, and exhorts by the word.

But alas! Where are our exhorters? They are characters almost unknown among us. Where is the preacher who stops in his ultra doctrinal course to exhort either saint or sinner? Some particular dogma must be proved by a perversion of revealed truth; the sincere milk of the word is withheld, strong meats are poisoned, and the great spiritual interest of the congregation is disregarded—all this, and even more, the peace and well being of the household of faith is broken up, if necessary, to establish some ultra tenet.

But to return: after all that has been preached and written on the subject of means, the whole doctrine resolves itself into this truth, that means are nothing more or less than the ways or methods of the Lord in doing the things which He has purposed. He could do the same things by

any other methods or ways were he disposed so to act, or without any means at all; at least without such as involve human acts. Although we are thus free to believe, yet we are not thus free to act. We are bound as the Lord's servants to regard with much concern his revealed will in all things. We believe the Lord can save sinners without our preaching to them, but that does not excuse us from saying to them repent ye and believe on the Lord Jesus Christ; that He can save them without water baptism or the Lord's supper, but that He does not authorize us to dispense with them. But verily we have deviated so far from the Bible in our views and feeling, if one were to call on sinners to repent, in the earnest, warm and emphatic way, which Christ and His disciples did, he would be regarded as an Arminian.

Until the spirit of exhortation shall revive among us—if we are the people of God, that spirit is among us in some state, vexed, grieved or quenched—we shall lightly regard the wholesome exhortations of the Bible. Who of us is so meek and lowly as to be taught by another? Who has determined to preach according to the model preachers of the New Testament? Who like Paul has determined not to know anything in the pulpit but Jesus Christ and Him crucified? Who of us have resolved to quiet the minds of our brethren about things hard to be understood, the things which engender strife, contention and confusion? There is certainly too great a fondness for the like, which must be corrected in our pulpits. But until the spirit of exhortation shall revive, and cease to be vexed, grieved and quenched, as it has been for a long time, we need not expect much reformation in our mode of preaching. There are, however, a few who have eyes to see, and hearts to deplore the things now under consideration. The errors of preachers are not private ones, but are disseminated from the pulpit among the brethren, and produce among them

contentions, divisions, coldness and barrenness; they act on their minds as doth a canker on the body. How very needful that they should study to show themselves approved unto God; and not pursue those hurtful things of which I now speak.

2. THE DEACONS.—These should be holy men; they should examine the character of a deacon as described by the apostles; and if found wanting, should endeavor to acquire it. Our deacons are almost passive officers in the church, they wait on the table of the Lord, in the administration of the sacraments, once every three or four months, and do not seem to think that any further duties are required of them. They do not see that the preacher is well provided for; that the church renders unto him a due amount of her temporal things in exchange for the spiritual things received by him. A faithful and persevering performance of this duty by them would aid their preachers greatly, by enabling them to give more of their time to study and preaching. They are greatly remiss in that respect. Besides, they should be forward to encourage their brethren to build good and comfortable houses for public worship, and to repair those that are not commodious and comfortable. There is a fearful responsibility resting at this time on our deaconry; a responsibility which many of them do not seem to feel. They, as the stewards of the house of God, allow the ox that treadeth out the grain to be muzzled; and give themselves no concern about putting a portion of “the milk of the flock” into the “earthen vessel.” But as I have given an exposition of their duties in another part of this book, I will add no more on the subject of specialties, and treat of some

GENERAL DUTIES.

Shall we profess to have been *quicken*ed, born again, to be new creatures in Christ Jesus, to have been created in Christ

Jesus unto good works, to have received a sanctification of the spirit, to have ears to hear, eyes to see, hearts to understand, and then not walk in the ways of practical godliness! To be consistent, we must either change our lives or our creed. If God has quickened us, should we not live to Him? If He has given us a new heart, should we not worship Him "in spirit and in truth?" If we have been created in Christ Jesus, unto good works, should we not be found walking in them? If we have eyes to see, should we not walk in the narrow way? If ears to hear, should we not be doers as well as hearers of the word?

If the doctrine of truth be in our hearts, should we not adorn it? If we have hearts to understand, should we not avoid hurtful notions? If God has shed his love abroad in our souls, should we not love Him, and those born of Him? Being risen with Christ, ought we not to seek those things which are above? If the Lord has given us talents, ought we not to improve them? If he has given us an inward light, ought we not to show it outwardly? And with the divine assurance that all things shall work together for our good, ought we not to be patient in tribulation, hopeful in adversity, and active in all good works?

If we profess to be born of God, born of the Spirit, created in Christ Jesus unto good works, and then live no holier than before, we declare practically that Christ is no better than Adam, which is a contradiction of all christian experience, and a sign that we have deceived ourselves. How unreasonable and derogatory to the glory, holiness and Spirit of Christ, to admit such a thing in doctrine, but in acts we speak it unblushingly! We profess to have been quickened by Christ, but walk in Adam! Let us examine ourselves and try the spirits by which we are governed, that we may prove our state; for as christianity consists essentially of a state, that state will declare itself by spirit-

ual tests. Christ says, "if ye love me, keep my commandments." The test of love, then, is obedience. Those who love God, love those who are born of Him; and we know that we have passed from death unto life, because we love the brethren. Then let us seek out of the proof of this love of the brethren. Do we watch over each other for good, or for evil? Do we comfort and support each other, or do we bite and devour one another? Do we in a general way walk according to the the flesh, or according to the Spirit? Do we conform to the image of this world, or that of Christ? Are our affections set on things on earth, or in heaven? Do we worship God or mammon? Are we forward or backward to do good? Do we love in tongue or deed? Do we pray day and night, or only occasionally? Do we visit the sick and try to alleviate their sufferings, or do we give ourselves no concern about them? Do we have a scriptural regard for our ministers, and render unto them their just claims, or do we neglect them and their families? Finally, are we persevering in a way of holy obedience, or vainly presuming to do so in a way of sin and disobedience? A candid reply of conscience to these interrogatories ought to settle the question in our hearts, as to whether we be the quickened followers of Christ or not? We are forward to search out the doctrine of Christian perseverance in our bibles, but if we be the subjects of it, it may be known and read in our lives also. Let us then turn from the book of God, wherever it is so plainly taught, to our lives and our works, and see if they accord with its way of holiness, of self-denial, of cross bearing, of striving to enter in at the strait gate, of praying, of watching, and of maintaining good works generally? These are some of the things which accompany perseverance; they are not the cause of it, but the signs only. It is in this way we become "the epistles of God, written not

with ink, but with the Spirit of the living God, in fleshly tables of the heart," from which our lives take shape and coloring.

Some pretend to find an excuse for their neglect of duties, transgression of precepts, and departures from the way of the Lord, by saying that the flesh, the world, and the devil are so much in their way, they can do no good thing. To such I would say, go and do as did Paul, or as near as you can, and then you may complain of these things as he did. Go, do, and suffer as did primitive christians, and then you may speak of them as they did.

Is the flesh in the way? We know it is. The precept is not to live after the flesh, but after the Spirit; not to yield to its influence, but to modify it, to bring it under subjection. Is the world in the way? Be not conformed to the image of this world, is the precept. Does the devil tempt? Resist him, says the Lord. Instead of finding an excuse for our unchristian course in these opposing powers, our relation and acting toward them, involves, on the contrary, a way of holiness in regard to them. Putting off the old man with his deeds; crucifying the world to ourselves, and ourselves to the world; and resisting the devil in all the appointed ways of the Lord, involve no little practical Godliness. The good fight of faith really involves a holy incentive to a pious warfare, instead of serving as an apology for a neglect of practical religion.

Who is sufficient for these things? If, according to our doctrine, God be in us, who is greater than all these, the sufficiency is just at hand; it is an indwelling sufficiency; not something which is very remote and dubious. Is God, who dwells in you, and the flesh reconciled or in agreement? If not, may we not expect a holy struggle of soul in opposition to it, which through the power of God will finally prevail; and may we not affirm the same of the

world and the devil? Woe, indeed, to them that are at ease in Zion. No rest, no ease, no truce for the christian on earth; the world is his battle-field; the conflict is with foes within and enemies without, and the grave its termination! Let us fight a good fight; let us keep the faith which is after Godliness; and let us be encouraged, knowing that "the Lord of hosts is with us, and that the God of Jacob is our refuge." For how can a man be a christian, without experiencing from time to time, that he is kept by the power of God, from falling, from yielding to his enemies, and from lethargy and ease in Zion. And yet the christian's life abounds with contrarities—of life and death, of holiness and sinfulness, of faith and unbelief, of obedience and disobedience, of love and coldness, of heights and depths, of joy and sorrow, of walking and stumbling, of standing still and going forward, of hopes and fears. Of him indeed may be said, he is "half saint, and sinner half." There is no way of escape from these conflicts in this life; nor can we regard our best works with much complacency. The greatest and most comfortable consideration about them is, that they are wrought under grace and not under the law, and in conformity to that grace which pardons the imperfections of our best deeds. The believer is under grace and not under the law. If God were to mark our disobedience, our transgressions, and our follies, who of us could stand before him? With him, we rejoice to know, there is forgiveness of sins, and a healing unction for our backslidings. Let us then search and try our ways, and turn again unto the Lord. As bad as our state is, there is hope that the Lord has not utterly taken away his loving kindness, nor suffered his faithfulness to fail. Woe unto us that we have sinned, the crown has fallen from our head, all our enemies have opened their mouths against us; our silver has become dross; the fine gold dim; our wine

mixed with water. O Lord, in thy mercy lead forth the people thou hast redeemed! O guide them in thy strength! Grant, O God! that the vine may yet flourish, the tender grass appear, and the pomgranites but forth! Give ear, O shepherd of Israel! Thou that ledest Joseph like a flock; thou that dwellest between the cherubims, shine forth! Turn us again, O Lord of hosts! cause thy face to shine, and we shall be saved. O send out thy light and truth, let them lead us, let them guide us in the way of holiness! Great are the mysteries of grace, who can relate them? Heaven and eternity can only declare them! The way of "grace and truth" is assuredly not of this world, the directing hand is above. Strangé is their history, it has been written prospectively in heaven, but revealed only partially on earth. The light of divine truth is given to the chosen of God only! All others are "darkness." The first born of earth opposed this light even to the shedding of innocent blood. Men multiplied and replenished the earth; but few were endowed with the light of revealed truth. When the host of Antedeluvians were destroyed, only a few souls, I dare not say even eight, were guided by its light to the Ark of Safety.

Men multiplied and replenished the earth again, but few heard the still small voice of truth; and with them it passed strangely into foretold Egyptian bondage; but its deliverance was as miraculous, glorious, and triumphant as its thralldom, oppression, and suffering had been mysterious and unaccountable.

Even in the chosen land where the light of truth was disseminated, from the visible and glorious SHEKINAH throughout all Jewry, but *few* were *inwardly* taught, though many *outwardly*! Its letter and outward signs did not restrain carnal Jews from the many abominations, that caused the land so often to suffer and mourn.

When the eternal WORD veiled HIMSELF in humanity, and spake as never did man before, how few heard Him inwardly! The multitudes in their mad indignation heeded not! The master in Israel marvelled at the words of truth, and called them "hard sayings" as does the world now!

The chief priests and pharisees took counsel against the light which had been ordained for the glory of Israel. In its dark hour of eclipse on earth, friends faltered, and enemies triumphed; but only *outwardly*. Its inward light and power took the way of God's counsel in the person of HIM, *who was, and who is, and who is yet* to be the way of truth in this world. The sacrificial blood of the Cross prevailed. Jesus Christ arose, and with HIM truth was resurrected. It shone in darkness, but the darkness comprehended it not, the carnal Jew stumbled in it; the Greek called it foolishness; but Christ, the power of God, and the wisdom of God, became to a chosen few, the way, the truth, and the life. Its *way* and *life* were *then, are now,* and ever *will be* through Christ. His holy message was then disseminated by His chosen few throughout the whole world. Of that immense host how few heard, believed and went in the way of truth? only as many as those to whom the Lord our God became the way, the truth, and the life. Thenceforth it took not the way of man's care and culture in Colleges, Universities and other high places, but heaven's allotments—allotments of crucifixions, martyrdoms, imprisonments, stripes, and all grades of human suffering. Truly may we say that divine truth was then abiding with her chosen few.

But false disciples gave the world "another gospel," not of grace and truth, but of worldly interests, powers and expedients. Many true disciples then became "weak," "sickly," and "bewitched," until the Author of divine

revelation declared by his faithful servant that neither men nor angels could give another gospel—great were the perversions of sacred truth, yet with “dyed garments” it went forth in the greatness of its strength, in holy defiance of all opposition.

When opposition ceased for a season, the way of truth became less marked. One great and potent on earth affected to see the Cross of truth in mid air, with carnal eyes. He perverted and Romanized divine things, and gave the world still “another gospel,” embracing the maximum of worldly powers, interests and crafts. The world was soon reduced to heretical subjection. Error then exalted herself above all that is called truth; took the way of darkness, and wrought fearful works of destiny! Truth born of God, then fled into the wilderness, where she had a *place prepared of God*. Its divine light then went forth as in olden time, hiding from the wise and prudent, and revealing itself unto “babes.”

A wicked and corrupt world had no ear for the still small voice of truth, but sought it in the strong wind of Romish doctrines, in the earthquake of the reformation, and in the fire light of universities, but found it not.

A few centuries past, the wise and prudent boasted much of “the reformation,” supposing that divine truth could be reformed! It may revive, may be born again, but it cannot be reformed. It was a reformation of Romish errors and not of truth, of nations, and not the church of God; when popery took on other forms to the great relief of the world. The reformation came forth thrall of earthly powers, of kings, princes, ecclesiastical courts, and universities. Truth is free born! and the signs of its spiritual freedom may be retrospected through dungeons, racks, flames, torments, blood and death!

In our land of religious freedom, the way of divine truth

is not yet opposed by civil powers, but gloriously guaranteed; but there is much opposition in many other ways. The wail and howl of the strong wind that rends the mountains, is heard in many directions; the earthquake that shakes all earthly things threatens to destroy; and the flame of the world's fire has kindled on all high places. The night is long, the day is cold, the sky is cloudy. Weeks and years are multiplied without increase; friends falter, and pretended ones give way, nevertheless the foundation of truth stands sure, having the seal of God's presence. The sign of its presence among the people of God is PRACTICAL GODLINESS. It dwells with *the doers* of the world; with those who adorn the doctrine of God our Saviour in all things; with those who walk after the spirit and not after the flesh; who put off the old man which is corrupt, and put on the new man; who walk blameless in all the ordinances and commandments of the Lord, observing the precepts, listening to the exhortations, heeding the admonitions, and entertaining the threatenings, and living in all good conscience with God and man.

Many preach and yet do not adorn their doctrine by a godly conversation and a well ordered walk; many hear and are not doers of the word; many profess to have received Christ Jesus the Lord, and yet do not walk in him; many profess to love the truth and yet hate the way thereof.

Terrible are thy judgments, O thou word of truth! eternity is thine, thy day of vengeance draws nigh, when thou wilt make bare thy right arm and avenge thyself; will send forth thy plagues, pour out thy vials of wrath, utter thy thunders, and kindle the devouring flame in the place which is made deep and wide for the solemn reception and everlasting punishment of all thy enemies.

Heaven.

In conclusion, this subject comes up most appropriately, as all that has been written doctrinally, experimentally and practically, will have its final accomplishment in heaven.

The very significant truth, that the christian religion cannot be fully developed in the present world, shows its divine origin, contradistinguished from the sources of all other religions, as do its sublime tendencies while struggling with the things of time and earth. It looks hopefully and anxiously to heaven for promised enlargement. Thither must the heavenly plant be removed, by the same divine hand that has planted, watered and nourished it here for a season.

As our doctrine includes no moral ladder reaching from earth to heaven, nor human power, by means of which, to ascend the one ordained by the Lord, let us see if it leads surely and safely to the final abode of the just. What says the doctrine of justification by Christ? Does it leave heaven in doubtful attainment or not? The response may be found in the plain words, "*Whom HE justified, them HE also glorified.*"

There is just as much di vine certainty of our glorification in heaven, after our justification, as there was of our justi-

fication after our calling, or of our calling, following in the order of God's predestination. Who can attach uncertainty to any of these divine acts without imputing it to God Himself, seeing that the four distinct acts are all performed by Himself?

Our doctrine embraces Christ as the way to heaven, through whom, if saints, we have been made "meet to be partakers of the inheritance of the saints in light." In Christ, there are no uncertainties. Have we experimentally within us the witness of the truth, that Christ is the way, the truth and the life unto us? If so, we shall never fail or perish by the way, but follow him safely and practically in the joyful hope of eternal life.

Were we to look at the things in the way, without looking at the hand that is pledged to remove them, we would be greatly discouraged. How great the difficulties between our predestination and calling, and who but God could have overcome them; consider for a moment those between our calling and justification, having them ever in remembrance, and then those between our justification and glorification, must by faith be committed to the same divine power, though they include an unfinished race, death, and the grave! Christ will carry on the work which He has begun; He has taken away the sting of death, and given hope to the grave itself!

The soul's desires cannot be realized in this world; they pertain to another state and another world. Death is ours, its dreaded transforming power must come, and work its fearful changes before we can enter heaven. As the regenerated soul is endowed with eternal life, its destinies extend far beyond the present world, time, and the things of time. Let us then learn to trust the Lord, even in death, believing that He who has hitherto helped us, will enable us by his grace to overcome this last enemy. We needs must go

hence to obtain deliverance from troubles on every side, and the enjoyment of full communion with Christ and saints. For these we have labored long *here* in vain, and have fully experienced the great truth that they are not to be found on earth. Then, to die is gain; to go hence is to ascend to heaven.

The soul can exist without the body, but the body cannot without the soul. The soul cannot die. It is said, it is true, to be dead in trespasses and sins, but that only implies *a state* of sin and rebellion against God, which may end in the second death; a state inconceivably worse than the first; and in which it will be acutely and painfully alive to the torments of the damned.

It is a matter of surprise that any should have supposed that the soul, after the death of the body, passes into a state of insensibility, which will continue until the morning of the resurrection. The vivification of the soul by the Holy Spirit, does not seem to admit of such a state afterward. The scriptures by no means justify such a conclusion, but on the contrary, affirm many things to the contrary. And still more strange, that any should deny the distinctions which the scriptures make between the soul and body, though one is occasionally put for the other. Their union is so close and constant, that the idea of a person may be expressed by mentioning either.

Are our bodies a mere refinement and enlargement of animal matter, or are they endowed with a moral, reasonable, immaterial, and undying essence or soul, which is the source of all human thought, reason and judgment? Does man differ essentially from brutes only in his material organization, or from them through the faculties of his soul? Which is the most ennobling?

The renewed soul at death is in a state to enter heaven; and if a thought or word of the soul can, in a moment, be

transmitted around the globe, by material means, why may not the soul itself, at death, by its spiritual affinities, wing its flight instantly to heaven, and to Him, who has redeemed and purified it. The wise man says at death, "Then shall the dust return to the earth as it was, and the spirit shall return unto God, who gave it." The term spirit is used for that of soul in this instance. And the term soul is sometimes put for the spirit of life, which is common to men and brutes. The body, at death, is not in a condition to be received into heaven. According to God's method, it must go down to the grave, and there rest until he shall bid it arise. He who said, "Let there be light, and there was light," will in the morning of the resurrection say: Let the dead arise, and the dead will arise!

John saw in his sublime vision the souls of Martyrs under the heavenly altar; and heard them crying unto the Lord for vengeance on their wicked murderers. He says, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth! And white robes were given unto every one of them, and it was said unto them, that they should rest yet a little season, until their fellow servants, and also their brethren, that should be killed as they were, should be fulfilled." Surely this holy vision of the Evangelist, and his infallible record of it, prove the existence and presence of souls in heaven while in a separate state, or "absent from the body."

Christ makes a clear distinction between the soul and body in the following words: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him, who is able to destroy both soul and body in hell."

The souls that John saw were certainly not in an insen-

sible state in their graves, but under the altar; they were alive, and exercised all the faculties of their souls, they remembered their sufferings and martyrdoms, and cried unto the Lord for righteous judgment and vengeance upon those who had inflicted them. What a fearful and solemn thought for the persecutors of the Lord's people, that the cry for righteous judgment and vengeance has been raised in heaven against them! And white robes were given unto every one of them. These bright and heavenly robes with which they were adorned, were made white, not in the blood of martyrdom, but in the blood of the Lamb. They suffered these wrongs, died in charity towards their murderers, and committed their cause to God, to whom vengeance belongs. They did not take it into their own hands. So when Babylon falls, there will be joy in heaven. "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on earth." For what were these holy ones killed? might have been the enquiry of angels. And how great would have been their surprise to learn, that it was "for the word of God, and for the testimony which they held."

A better representation of heaven by a reference to earthly things could not be given than that which the Evangelist has recorded. Speaking of the heavenly host he says, "These are they who came out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God, and see him day and night in his temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat. For the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes." These words give us some idea

of the blessed state of the redeemed in heaven, and of their immunities from the evils of this present world.

Further the Evangelist in rapturous vision, beheld "a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And crying with a loud voice, saying, salvation to our God who sitteth upon the throne and unto the Lamb, blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."

The saints shall dwell forever and ever with God in the Holy City—New Jerusalem. John beheld and described its resplendent walls, gates of pearl, streets of gold, and heavenly light.

Christian, when you read John's "faithful and true" record of heaven and heavenly things, do they not make you think that you are "almost there, in yonder bright abode?" Faith says, at least, "a better world is in view."

These things should be in closer and more immediate prospect than we are wont to regard them. In our imaginations we consider them too distantly and obscurely. They who have felt the power of the kingdom of heaven in their souls should feel that they are more immediately and directly connected with all its blessings.

The earnest of heavenly joys has already been given to every renewed heart. Think christian! of your happy and joyful state, when God, the Holy Ghost, shed his love, joy and peace abroad in your heart, and caused you to rejoice in Christ, in hope of the pardon of your sins and acceptance with, the Father through Him. Recollect the amount of heavenly joy and peace you then felt, which was but an earnest of that to come, as was formerly the earnest sheaf to the whole crop. Pursue this doctrine and it will assure

you that the time is not distant when your capacity for enjoyment will be enlarged more than a thousand fold, for the same love, joy, and peace which you have at different times experienced in this life, then you may have some idea of the joys of the redeemed in heaven. And along with all this bear in mind the heavenly image, the glorified body, crown of glory, robe of righteousness, palm of victory, and the title of king, and priest, and the presence of God, in the heavenly Jerusalem.

† And the doctrine of this glorification is, *whom* HE justified, *them* HE also glorified. Its work begins on earth, but is consummated in heaven—unfinished here, time yields it up to Heaven and Eternity for all its promised enlargements and crowning glories.

* * * * "Then will come angels
 Ordained to guide the embodied spirit home
 From toilsome life to never ending rest.
 Love kindles as I gaze, I feel desires
 That give assurance of their success,
 And that infused from heaven must thither tend."

