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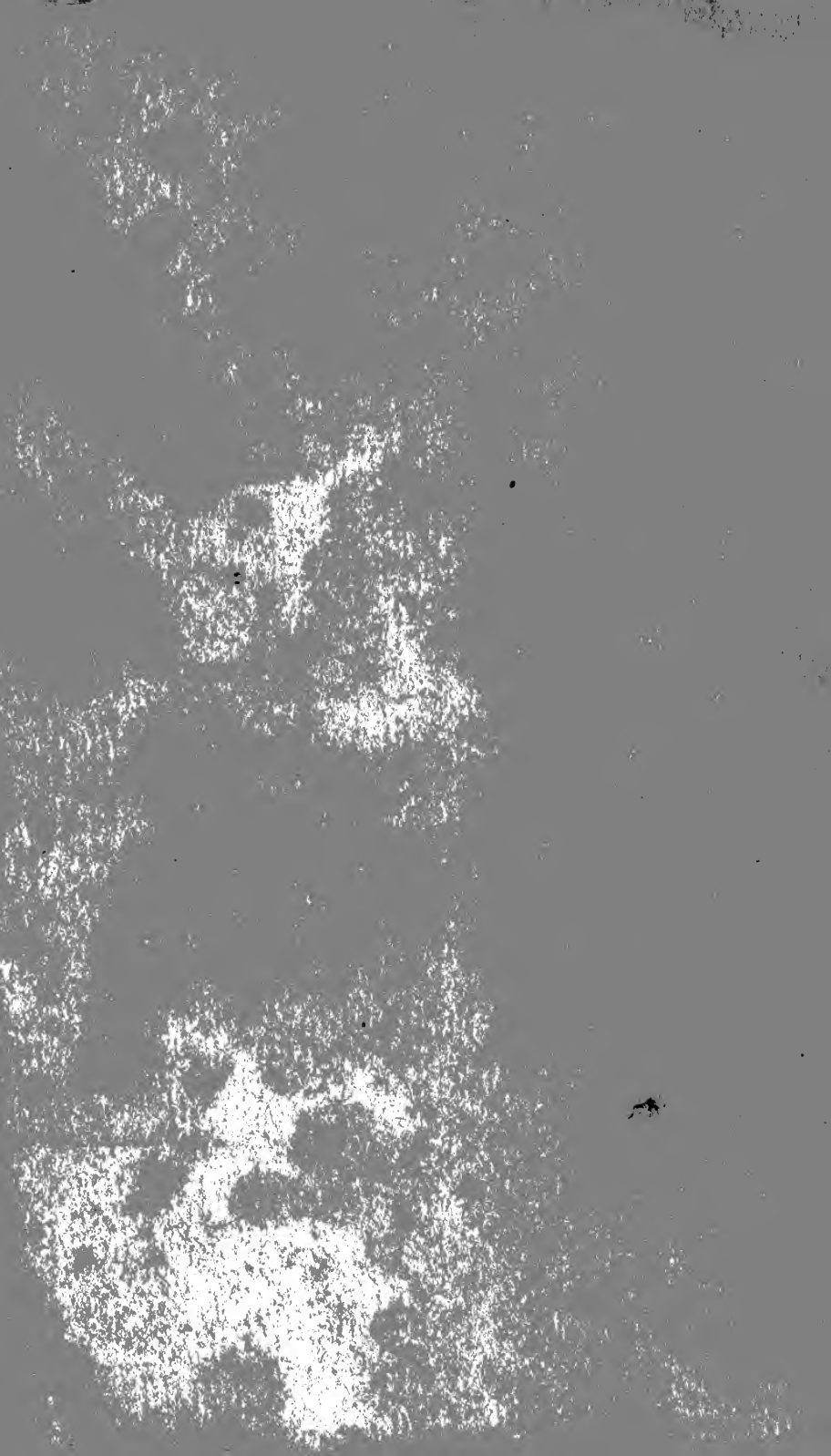


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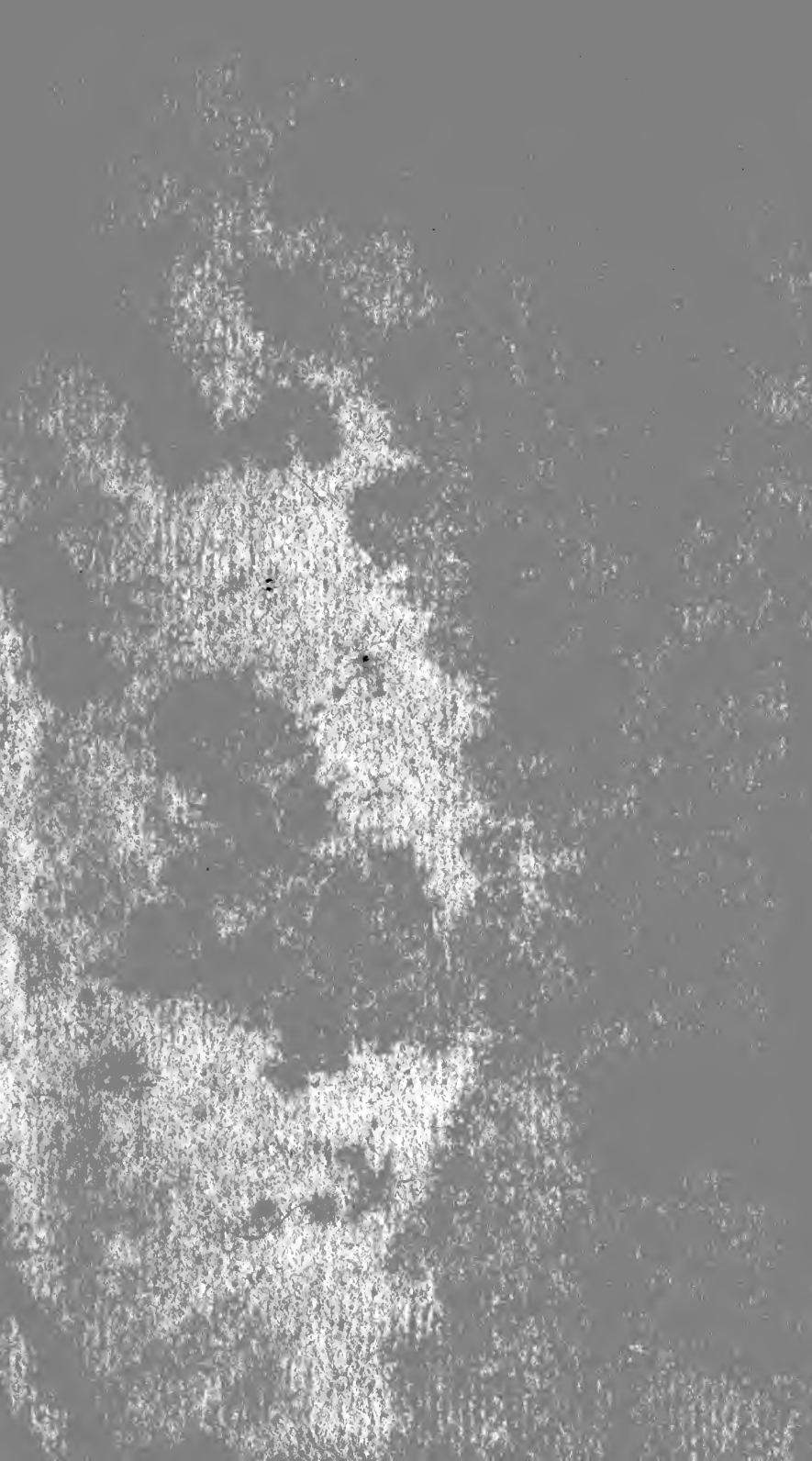


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THE
TESTIMONY

OF

CHRIST
AND ALPHINE

THE CHILDREN OF THE TESTIMONY

John Adams.

THE
TESTIMONY
OF
CHRIST'S
SECOND APPEARING.

And the Lord came down to see the city and the tower,
which the children of men builded. MOSES.

THE
TESTIMONY

CHRIST'S SECOND APPEARING

CONTAINING

A GENERAL STATEMENT

OF

ALL THINGS PERTAINING TO THE FAITH AND
PRACTICE OF THE CHURCH OF GOD
IN THIS LATTER-DAY

CHRISTIANITY

PUBLISHED BY ORDER OF THE MINISTRY
IN UNION WITH THE CHURCH

Now is come salvation, and strength, and the kingdom of our
God, and the power of his death;

SECOND EDITION, CORRECTED AND IMPROVED

ALBANY

PRINTED BY AND AT THE OFFICE OF THE STATE

1810

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TESTIMONY

OF

CHRIST'S SECOND APPEARING;

CONTAINING

A GENERAL STATEMENT

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: IN THIS LATTER-DAY.

PUBLISHED BY ORDER OF THE MINISTRY,
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Now is come salvation, and strength, and the kingdom of our
God, and the power of his Christ. REVELATION.

SECOND EDITION, CORRECTED AND IMPROVED.

ALBANY:

PRINTED BY E. AND E. HOSFORD.....STATE-STREET.

1810.

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TRIFACE

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ADAMS

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ADVERTISEMENT.

IN the *First Edition* of this work, printed last year, (at Lebanon, in the State of Ohio,) the reader was notified that, from a variety of causes, several important errors had passed through the press uncorrected; some of which were afterwards corrected in the sheet, and others of less importance still remained. Since that time the work has been carefully reviewed, and where any words or sentences were discovered that appeared not to convey a clear understanding of the sense, or likely to mislead the reader's mind from the true meaning of the subject, they have either been struck out, or others added, in order to render the sense more clear, plain and familiar to the understanding of common capacities. Some verses, not essentially connected with the main subject, have been placed in the form of Notes at the bottom of the pages; a few of less importance have been excluded, and a number of new Notes added. Some of the long chapters, for the sake of convenience, have been divided; this improvement, together with some amendment in the division of the verses, has occasioned a variation from the first copy in the numbers of many of the chapters and of the verses in general; but the true sense and order of the original is, throughout, preserved entire. This is to notify the reader that this *Second Edition* is corrected and improved by the authors.

Done near Lebanon, in the Miami Country, }
and State of Ohio, 29th of Nov. 1809. }

PREFACE.

MANY have undertaken to write and publish concerning the *principles*, and *practice* of a people, who, in derision, are called SHAKERS, and either through ignorance or prejudice have misrepresented *both* : so that no true information, from this quarter, could be obtained by those who desired it : hence many have become solicitous of having, from the people themselves, a correct statement of their faith. It is, therefore, in answer to the long-repeated requests of the unprejudiced and candid part of mankind, that the following sheets have been prepared for the press.

The greatest part that hath been published abroad in the world, by common fame, or through such preachers or writers as were either unacquainted with the people, or actuated by a spirit of prejudice, is too ridiculous, absurd, and contradictory, to merit the least attention ; nor has any thing, hitherto, been published that meets our approbation, except a small pamphlet, entitled, *A concise statement of the principles of the only true Church*, written to a deaf man, by particular request, and printed at Bennington, Vermont, in the year 1790 ; and a pamphlet published last year, under the title of *The Kentucky Revival*.

Some things, however, have been published from a spirit of detraction and slander, which are not altogether unworthy of notice, inasmuch as they have some appearance of authority, and claim for their foundation, certain well known facts, from which undue advantage has been taken, not only of stating facts in an imperfect light, but also of adding the most groundless falsities.

This remark will justly apply to an anonymous publica-

tion, printed in *Danville, (Kentucky,)* 1805, said to be taken from the *Theological Magazine*. A specimen of this garbling writer is, that, "The first founder of this wild sect was "one JANE LEES: she lived in the town of Manchester, in "England; was of low parentage, and procured her living at "the expence of her chastity. She sustained the character "of a woman of ill fame in England, which character she "supported in America until her death."

That God did make use of a *woman* to open the present Testimony of Christ, is a fact; and also that she lived in the town of *Manchester, in England*, and was of low parentage: But the writer unhappily mistook both her name and character, which may have given occasion to a thousand other mistakes, or palpable falsehoods, concerning the people.

The woman whose character he attempts to slander, we can confidently say, upon good evidence, was a *chosen vessel*, ordained of God, to convey the knowledge of his will to a lost world; and for no other cause than the purity of her life, and the piercing truth of the testimony which she bore against the hidden abominations of the wicked, was her chastity called in question, and *all manner of evil* spoken against her falsely.

And her sustaining the character of "a woman of ill fame," in the midst of a *crooked and perverse nation*, was one very striking evidence that she was not of the world, for *the world loveth its own*: and in this it is very evident that she bore the more striking relation to the Son of God, who, as to outward appearance, was so particularly noticed for the meanness of his parentage and character; and who was well known to have been a person of ill fame, in Judea, among the Scribes and Pharisees, until he was publicly executed as a malefactor, between two thieves.

But there is, still, a more striking analogy between this anonymous libel, and the character of the Virgin Mary, given

by CELSUS, the epicurean, namely: "That the mother of Jesus, being great with child, was put away by the carpenter, who had espoused her, he having convicted her of adultery with a soldier named *Pantheras*." (See Part III. Chap. IV. v. 19.)

Long experience and observation, however, have afforded sufficient evidence, that the most eminently virtuous and useful characters on earth, have been the most scandalized and traduced by the tongue of common fame; insomuch that men of prudence and candour, in many cases, are able to see through the deception, and reasonably expect the best where the worst is said.

Probably no work of God, in any dispensation, has been more misrepresented than the present, nor any people more wrongly reported; yet it is no displeasing reflection to us, that from the beginning of the work to the present day, we have never published any reply to any of those reports, (however evil and false we knew them to be,) either in defence of our character, or the cause we have espoused; but have peaceably passed on without regarding them any more than if they had not been; and that for the following reasons.

First: Because the testimony which we gladly received, pointed out to us a very strait and narrow way of self-denial, and mortification to all that natural men call good and great; and opened to us that hidden treasure which we esteemed so far beyond any thing we possessed, or wished to possess on earth, that we were cheerfully willing to sacrifice our character and our all, to obtain it: so that the world could take nothing from us that we were unwilling to part with for Christ's sake and the gospel's.

Therefore, whatever evil was reported, being conscious of our innocence, it only served to increase our consolation in Christ, and afforded an increasing evidence to the candid and judicious, that we were following the despised footsteps of

him who said, *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.*

Secondly : With regard to the defence of the cause in which we were engaged : We had long been weary of those human creeds and confessions, and subtle arguments, written in defence of divided and sub-divided parties, which, for many ages, had perplexed the human race, and in the end, left their abettors (and us with the rest) totally destitute of the real power of salvation from all sin.

When, therefore, we were called by the gospel, and received that anointing power which bringeth salvation, we were led and influenced by the spirit of the work, (and found it to be a point of wisdom,) first to prove the faith we had received, for ourselves, and to manifest it by our works, as the greatest confirmation, both to ourselves and others, that the work was verily of God, before we could feel justified in giving that full and perfect information which the weight and importance of the subject demands. For, until it was sufficiently proved, that the gospel which we received, was, in its own nature, productive of the works and fruits of righteousness, justice, mercy and peace, and that it was planted by the finger of God, and nourished and supported by his wisdom and power, separate from, and wholly independent of all human laws and creeds of men, we never could with a just confidence and propriety say, *Thus hath God wrought.*

The *Third*, and most weighty reason why we have never made any reply to those clamorous reports, and given a public statement of our faith and practice, was, that we could not have done it without acting contrary to the order of God in every dispensation of his grace. It was the gift of God to Moses, long after the flood, to record the lives and transactions of the Patriarchs ; and the character and works of

the servants of God, always remained to be published by their successors, or those who enjoyed the fruits of their labours : *for no testament is of force while the testator liveth.*

Christ Jesus, while engaged in the work of his ministry, strictly charged his disciples to *tell no man that he was the Christ.* And many things were said and done, which were known only to his disciples, and kept closely concealed from the vain speculations of the world. — He well knew the inveterate malice of his enemies, who were continually watching for something whereby they might condemn him ; and even until the last, they accused and condemned him as a blasphemer, and worthy of death, for the least intimation that he was sent of God, although his works plainly declared it.

It is also evident that the testimony of the apostles was verbal for many years, and nothing was written for the information of those who were unacquainted with the work of Christ, or at a distance from where the first scene was transacted, until the work of that day was fully established : and even then, their writings and sayings were far from being common, but were kept close, and spread no farther than the operation of the spirit of God had prepared the way for them to be received by faith. Therefore it need not seem strange, if the circumstances preceding the public opening of *Christ's second appearing*, should be similar to those of his *first appearing*.

The second appearing of Christ, commonly called the MILLENNIUM, or *Latter day of glory*, has ever been considered as a period of the greatest importance to mankind universally, inasmuch as all the prophecies of the holy scriptures were then to have their certain accomplishment ; every threatening of God to be fully executed upon the ungodly and sinners, in the final overthrow of their unjust and oppressive governments, their false and pernicious superstitions, and all their unrighteous works. On the other hand,

all the promises of God to his people, were then to be fulfilled, in their final redemption from all the sorrowful effects of the fall ; in building them up in holiness, righteousness and everlasting peace and true felicity ; and enriching them with all the fulness of temporal and eternal goodness.

But it never was intended, nor could it be expected, upon any principle of reason or truth, that all those things should be accomplished at once ; but according to the usual manner of God's working, they must gradually proceed from small beginnings, and continue to operate, in a progressive manner, from one degree to another, as a small seed planted in its proper season, springs up, and grows into a tree. The beginning of this great event we have stated, according to the degree and measure of what has already taken place. And although it may appear to some as a *day of small things*, we are, nevertheless, persuaded beyond a doubt, that the same who hath begun the good work, will carry it on until the whole be accomplished.

It is reasonable to suppose that mankind, so long imposed upon by false systems, said to be of divine authority, must be very cautious, at this day, of receiving any thing that bears such an appearance. And therefore, through the tenderness and mercy of God, the truth and revelation of Christ is opened answerable to the weak and prejudiced state of the world, for the edification of the candid, and not for their destruction.

And as it is the most special call of God to all who are seeking for eternal life, to free themselves of those pernicious superstitions, and false doctrines of Antichrist, in order to their receiving the everlasting gospel of Christ's kingdom, therefore it is, that so great a part of the following pages is taken up in exposing the works of *Antichrist*, during his dark and deplorable reign of *twelve hundred and sixty years*, in order that souls, who are groaning under bondage, may

discover the cause and be released. And truly, when the whole depth of that antichristian delusion is exposed, that saying will be fully verified: *And they that dwell on the earth shall wonder, when they behold the beast that was, and is not, and yet is.*

This subject might have been comprised in much less room than it now occupies, were it not that mankind have been so long deceived and led astray by a *false influence*, instead of being guided by the light of truth. A particular account of the transactions of *Antichrist*, during his reign, must be sought for in the history of those, who, sometime after the days of Christ and his apostles, took the dominion in the affairs of the Church, and established a false religion, under the pretence of being their successors. Therefore, in order fully to expose the dark reign of that power, which has so long triumphed in disguise under the sacred name of *Jesus Christ*, it appeared necessary to make large extracts, from some of the most noted ecclesiastical writers, that when facts are established by the testimony of these writers, in their own words, they need not be disputed.

In treating on this dark period, we have extracted some of the most interesting facts from *MOSHEIM's Ecclesiastical History*, *ROBINSON's Ecclesiastical Researches*, and from *The Works of LARDNER*. And on various occasions, we have used quotations from *Newton, Robertson, Edwards, Boston, Sewell, Wesley*, and others.* Most of the historical writers whom we have quoted, are well known, and highly esteemed; nor have we any knowledge that their veracity was ever called in question by the learned.

* The largest extracts are made from the three first mentioned writers, whose works are supported from the best authorities of ancient and modern history. *John Lawrence Mosheim* was a Lutheran priest, and *Chancellor of the University of Gottingen*, in *Germany*, the seat of the Reformation. His *Ecclesiastical History* was translated from the original Latin by *Archibald Maclaine, D. D.* The extracts are from the Philadelphia Edition, printed in 1797, in six octavo volumes. Those from *Robinson's Ecclesiastical Researches*, are from a European Edition, printed at *Cambridge* in 1792, a very valuable production of one quarto volume. The writings of *Dr. Lardner* are held in high estimation by modern historians in general; the extracts are from the London Edition of his Works, printed in 1788, in eleven octavo volumes.

The work which God purposed to do in the latter days, was not to be according to the systems of human invention known and understood among men; but was to be *a strange work*; and the act which he intended to bring to pass, was to be *a strange act*, even *a marvellous work and a wonder*. Neither was Christ to come in order to establish any of those systems of man's building that should be found on earth at his appearing; but in the progress of his strange work, he will most certainly consume them all. Therefore said the prophet, "*Be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.*" And hence the warning of the apostle: "*Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*"

In the time of Christ's first appearing, the Jews, who called themselves God's chosen people, were looking for a Saviour to appear in royal splendor, surpassing all temporal monarchs; but behold, he appeared in *a man*, and took on him *the form of a servant*. Again, those who called themselves Christians, expected him to appear in the form of a man, far surpassing all earthly beings, in pomp and grandeur, and warlike power; and behold, the *humble Saviour* was manifested in the form and likeness of *a woman*, and assumed the appearance of *an handmaid*.

Thus, as the heavens are high above the earth, so are the thoughts and imaginations of man *above all that is called God*; and as far as *virtue* is below *vice* in the eyes of the wicked, so far is the way of God below all the ways that ever man contrived, by which all the works and inventions of man must be supplanted; and therefore, in the eyes of man, the real work of God must appear *strange* and unaccountable.

Sixty years have now passed, since the beginning of this work in England—Twenty-eight years since it began in

America—Twenty years since the gathering of the Church—and sixteen years since the Church was established in her present order and spirit of government. And in all this time of sixty years, the testimony has been verbal, and those who were faithful in it, have increased in further light and understanding, and in power and harmony from time to time, without any written creed, or form of government relating to themselves, or any written testimony in defence of their cause, or for the public information of others.

Nor is this present publication to be considered as any *creed* or *form of government*, to influence the faith or practice of the Church; but as the first public testimony in writing, containing a true statement of the fundamental principles and reasons of our faith and practice, given through the order and appointment of God, by the joint union of the body, according to the measure of our present light and understanding.

Whatever is written on any subject, must have respect to some foundation or first principles; and as the living power of God was first ministred, in this latter day, for the purpose of destroying the false foundation and pernicious principles of Antichrist; so the *work itself* appeared like madness and folly to such as stood on that foundation. And in no better light, would any *written account* of it have appeared, nor in truth, could any thing satisfactory be written, until this necessary work of preparation was accomplished, and the substance of what was to follow had come to a sufficient degree of maturity.

But since the subjects of the work have been broken off from their false foundation, and built upon the foundation of the present revelation of Christ, and are raised up in the order of a spiritual house, to that degree of righteousness, peace and union, which they visibly manifest, every thing hath assumed a different appearance: so that time and cir-

cumstances have rendered it proper to state those different operations and degrees of the work in their true nature.

And, as those first operations of the power of God, in destroying the foundation of error and vice, exhibited many outward appearances which looked like confusion and wild disorder, owing to the mixture of human depravity, both in the subjects of the work, and in spectators, and gave occasion to innumerable false conjectures and groundless reports, which may have obtained some degree of credit at a distance; it therefore seemed necessary, at this time, to give this public testimony of facts, that the truth of things may be established, and every necessary satisfaction be afforded to mankind, upon the authority of those who have had a perfect understanding of the work, from its earliest rise, either from their own certain knowledge, or from their most intimate acquaintance and near relation with those who were eye and ear witnesses of all the most important matters from the beginning.

The present publication may serve to convey a general information to the unprejudiced mind, yet certain it is, that the true knowledge and internal power by which we are saved from the torrent of human depravity, cannot be conveyed by letters, so as to be comprehended by the wisdom of man; neither can any attain that treasure through any other medium than that which is given of God in the order of his grace.

Although we do not despise the rules of rhetoric established among the learned, yet we have taken no pains to adapt either our manner or style to the refined taste of the present age. If any chuse to criticise or find fault on this account, they are at liberty, we intend neither vindication nor defence on this ground: nor do we suppose that any but vain cavillers will be carried away with empty speculations of that nature, so long as the matter is clear, and the language such as sufficiently conveys our ideas. As the un-

learned cannot comprehend the learning of the learned, unless they are taught by those who are learned; so neither can the learned nor unlearned comprehend the work of God, unless they are taught by those who are in it. Our principal aim has been to open matters so as to be understood, and we think this sufficient to satisfy every candid enquiring mind.

The matters of fact which we have stated, are confirmed by three kinds of evidence: *First*, the holy scriptures; *second*, the general consent of ecclesiastical history; and *third*, the testimony of living witnesses, in the present day. And as all that took place from the beginning, had respect to the latter day; so it is a matter of the highest importance to know what God hath actually accomplished, in the present day; and therefore the testimony of living witnesses, is considered of the highest authority, and superior to any written record whatever.

We are far from expecting, or even wishing any of our writings to supercede the necessity of a living testimony, or in any wise to prevent a further increase of light and understanding in the things of God. As far as the builder is superior to the thing which he builds, so far the living subjects of the knowledge of God, stand forever superior to any thing that they can possibly comprise in letters. The living testimony of God is not of the *letter*, but of the *spirit*: for *the letter killeth, but the spirit giveth life.*

And as it is certain that the work of the latter day, spoken of by all the prophets, hath verily commenced; therefore we have not the least doubt that the true knowledge of God will increase, from one degree to another, until the full manifestation of his glory. And for this purpose God will continue to raise up chosen witnesses, to give the knowledge of salvation to those who sit in darkness, until the whole of his work be accomplished. Therefore, for the more clear and

perfect understanding of many things, which are here but briefly hinted at, we refer the candid reader to those *who keep the commandments of God, and have the Testimony of Jesus Christ.*

DAVID DARROW,
JOHN MEACHAM,
BENJAMIN S. YOUNGS.

Lebanon, Miami-Country, State }
of Ohio, 1st of Dec. 1808. }

Note. DAVID DARROW, now in the 59th year of his age, was among the first in America who received the testimony of the gospel, in the year 1780. JOHN MEACHAM (being then a youth, under the care of his father JOSEPH MEACHAM, in union with the family) received the testimony the same year, 1780, and is now in the 39th year of his age. BENJAMIN S. YOUNGS received the testimony in the year 1794, and is now in the 35th year of his age.

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 **NOTE.** Page 510, at the end of verse 25, after established, *add*, unless the inheritance of the children were secured to them until they became of age.

INTRODUCTION.

WHATEVER degree of natural wisdom may be attained by those who are without Christ and without God in the world, certain it is, that the only true saving knowledge of God that ever was, or ever will be communicated to man, is by and through the revelation of Jesus Christ: and therefore such as reject Christ, and take their own wisdom for their guide, never were, nor ever can be saved. And in no better situation are they who profess faith in an absent Saviour,—who believe that Christ was once upon earth, but is now departed to some remote and unknown heaven, where it is impossible for the weak capacities of mortals to reach him; when in truth, nothing but the real and abiding presence of Christ, by the indwelling of his spirit, ever did, or ever could save one soul.

And as Christ is the only Saviour, the only true light of the world, to lead souls into the knowledge and enjoyment of God, and as there is no other name or substance under heaven given among men, whereby any can be saved; it follows, beyond all contradiction, that until Christ made his appearance in the world, the world was in darkness, without the saving knowledge of God, without a Saviour, and consequently without salvation.

II. Man was at first created under the law and government of God; but having violated that law, he never could again be brought into his true order and line of subjection, until God sent forth his own Son into the world for that purpose.

It is true, a law was given to one particular nation, by which great restrictions were laid upon that lawless disposition, which governed man in his fallen state; but it availed nothing as to the redemption of the soul from the influence of that disposition; nor could it bring any into that perfect obedience with which God was well pleased: hence it was truly said, *I gave them also statutes that were not good, and judgments whereby they should not live.*

But when Christ Jesus made his appearance; as a wise legislator, his first work was to form a law, by which man

should be ruled and governed ; and this he did, by his exemplary life. And having passed through the world, and lived such a life as was in all points acceptable to God, he received that power and authority, as the head and ruler of the human race, by which he could righteously demand their subjection—convince them of the evil nature of sin, and justly dispense rewards and punishments, according to their obedience or disobedience.

III. The law and government which Christ established in his first appearing, did not so immediately and extensively respect this present world, as it did the world of spirits. Yet, before he could extend his power and authority to the spiritual world, it was necessary that he should first pass through the present, and experience a feeling of all the trials that ever had been experienced by those over whom he was appointed ruler : hence he said to his disciples, *I go to prepare a place for you* : which implied that his law, and the order of his government, were not yet established in the world of spirits.

It was also necessary that Christ should open, in the present world, such a measure of the nature and order of his government, as should subserve his future purpose, when mankind in the present state, should become the more immediate objects of his labour. Hence his parable of a man going into a *far country* to receive a kingdom, and to return,—and giving to each of his servants a certain sum, according to their several abilities, saying, *Occupy till I come*.

IV. During the time of this preparatory work of Christ, in establishing his law and order in the spiritual world, this earth was a seat of the most perfect confusion, injustice, deception and cruelty ; which was properly the period of Antichrist's reign and dominion. Hence that corrupt hierarchy, called the *Church*, which pretended to have the power of salvation, and assumed all the authority of Christ on earth, was, in reality, *the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird*.—And such extravagant superstitions prevailed, during this period, as through the invisible operations of God's providence, have become objects of just contempt to the enlightened part of mankind.

And as Christ did actually go to prepare a place, and to receive a kingdom, and promised to return, and establish his

law of righteousness and order on this earth ; so his promise is actually fulfilled ; and the most striking evidence in this latter day, that he has gained the kingdom, and begun to set it up on earth, is the manifest change in civil government, and that spirit of toleration and liberty in matters of religion, which began to take place, about the close of the seventeenth century.

V. Faithful witnesses, chosen and appointed of God, had, from age to age, borne testimony against the beastly and bloody power of Antichrist, millions of whom had fallen victims to his cruelty ; but under the invisible and restraining power of Christ, his influence began to be cut off, at the time appointed.

The people called *Quakers* were the last, who were persecuted unto death, for the testimony which they held ; but in process of time, distrusting the providence of God, and petitioning the same antichristian power for toleration and protection, they gained an honourable standing in the world, but lost that degree of the light and power of God, in which they had at first set out. Soon after this, the spirit of prophecy appeared in those called *French Prophets*, attended with the most convincing evidences of divine power ; but these extraordinary appearances were not of long continuance.

However, a few of those French prophets came over to *England* about the year 1706, and opened their testimony in and about *London*, which was a means of great awakening, and numbers received their spirit, which continued to operate, in a greater or less degree, until its principal effect was produced in a small body of people, who were gathered into a society, under the special ministry of *James* and *Jane Wardley*, among whom was a particular work of preparation for the true and real manifestation of Christ. This work began in *Bolton* and *Manchester*, in the county of *Lancashire*, in *England*, about the year 1747.

VI. *James Wardley*, a taylor by trade, and *Jane* his wife, who wrought at the same occupation, had belonged to the society of people called *Quakers* ; but receiving the spirit of the French prophets, and a further degree of light and power, by which they were separated from that community, they continued for several years, disconnected from every denomination. During this time, their testimony, according to what they saw by vision, and revelation from God, was, *That the*

second appearing of Christ was at hand, and that the Church was rising in her full and transcendent glory, which would effect the final downfall of Antichrist.

From Bolton they removed to Manchester, and lived, for a number of years, in Canon-street, with John Townley, who was by trade a brick-layer, and possessed considerable property. Here the number of persons which were formed into a society, were about thirty.

James and Jane Wardley, as well as most of the society, were in low temporal circumstances; but as John Townley was wealthy, he contributed liberally to the support of such of the society as were needy; on which account he sustained much injury in his property, by persecutors.—The meetings of the society were held both at Manchester and Bolton, (which were twelve miles apart,) but more generally at Manchester.

VII. John Townley had a measure of faith in the testimony of James Wardley; his wife was a member of the society, and had great power of God, and the gift of prophecy.—John Hocknell was her natural brother;—he lived in Cheshire, twenty-four miles from Manchester.—According to the account of his daughter, Mary Hocknell, now living at Water-Vliet, he, having separated from the Church of England, had joined the Methodist society, and had stated meetings at his house; till visiting the society at Manchester several times, and afterwards being visited by James Wardley, about the year 1766, he received faith in his testimony. And being very zealous for the cause, and a wealthy man, a number of poor members of the society, were gathered and supported at his house, which, at first, displeased Hannah his wife, and her natural relations, (the Dickins family,) who were wealthy and high spirited people; whereupon three of her brothers, with the assistance of a magistrate, had John put into prison at Middlewich, four miles from his own house. He was tried and released, and soon after, Hannah became a member of the society, and continued through all the increase of the work, till she departed this life (in America) sound in the faith.

VIII. About this time, [1766,] and onward, the Believers frequently held meetings at John Partington's, in Mayor-town, as they passed and re-passed from Manchester to John Hocknell's. The manner of public devotion practised by the so-

ciety, while under the ministry of *James Wardley*, was, in divers operations of the spirit and power of God, according as they were moved from time to time.

Sometimes, after assembling together, and sitting a while in silent meditation, they were taken with a mighty trembling, under which they would express the indignation of God against all sin. At other times they were affected, under the power of God, with a mighty shaking; and were occasionally exercised in singing, shouting, or walking the floor, under the influence of spiritual signs, shoving each other about,—or swiftly passing and re-passing each other, like clouds agitated by a mighty wind. From these strange exercises, the people received the name of *Shakers*, and by some, were called *Shaking Quakers*: but from the time of *James Wardley's* ministration to the present day, they have been, most generally, known and distinguished by the name of *Shakers*.

XI. The work which God promised to accomplish in the latter day, was eminently marked out by the Prophets, to be a work of *Shaking*; and hence, the name (though by the world intended for derision) was very properly applied to the people, who were both the subjects and instruments of the work of God in the latter day.

Thus the Lord promised, that he would *shake* the earth with terror. (*Lowth's translation of Isai. ii. 19, 21.*)—That, in that day, there should be a great *shaking* in the land of Israel. (*Ezek. xxxviii. 19, 20.*)—That he would *shake* the heavens and the earth. (*Isai. xiii. 13. Joel, iii. 16. Hag. ii. 6, 7, 21.*) That he would *shake* all nations, and that *the Desire of all nations* should come.—And according to the apostle, (*Heb. xii. 26.*) That *yet once more*, he would *shake* not the earth only, but also heaven;—signifying the removing of things that are *shaken*, as of things that are made, that those things which cannot be *shaken* may remain. All which, particularly, alluded to the latter day, and now, in reality, began to be fulfilled; of which, the name itself was a striking evidence, and much more the nature and operations of the work.

The effects of Christ's first appearing, were far from fulfilling those promises in their full extent: for in reality, that heaven which was to be shaken, had not yet been built; neither was the appearing of Christ, in the form of a man, so properly the *Desire of all nations*. But as his second appearing was to be manifested in that particular object,

(namely *woman*;) which is eminently *the Desire of all nations*; therefore it was, that the present work of God began in shaking, both as a preparatory, and an increasing work, for the full and final manifestation of Christ. And this particular operation was a significant token, that God was about to *shake*, to the foundation, and utterly ruin all their corrupt systems, and their false notions of the work of God, and of the use and end of his creatures.

X. These various operations continued, with a gradual increase of light and power, until about the year 1770, when the present testimony of salvation and eternal life was fully opened, according to the special gift and revelation of God, through ANNE LEE, that extraordinary woman, concerning whom, so many strange things have been conjectured; and who, at that time, was received by the society as their spiritual *Mother*:—of whom it may be sufficient, here, to state the following particulars.

According to her natural genealogy, she was of the *English* nation; born about the year 1736, in the town of *Manchester*, where she was also brought up. Her natural father, *John Lee*, lived in *Toad-lane*, in *Manchester*, and was a blacksmith by trade, with whom she lived, until she embarked for *America*. By occupation, she was a cutter of hatter's fur. She had five natural brothers, viz. *Joseph, James, Daniel, William* and *George*, and two sisters, *Mary* and *Nancy*.

From her childhood, she had great light and conviction of the sinfulness and depravity of human nature, which she often made known to her parents, entreating that counsel and protection, by which she might be preserved from sin. But not having attained that knowledge of God which she early desired, nor having any to strengthen and protect her in the pursuit of that true holiness which she sought after, she grew up in the same fallen nature with the rest of mankind, and was married and had four children, who all died in infancy. Her husband, *Abraham Standley*, was also a blacksmith by trade, and lived with her at her father's house, while she remained in *England*.

XI. About the year 1758, she became a subject of the work that was under the ministrations of *James* and *Jane Wardley*, and joined herself to that society of people, who then were called *Shakers*.

The people of the society were known to be a people of

the most blameless deportment, remarkable for the clearness of their testimony against sin, the strictness of their moral discipline, and the innocence and purity of their lives and manners. As their light extended to the confession of every known sin, and to the taking up of a cross against every thing which they knew to be evil, hence they were endowed with great power, by which ANNE found that protection, which, for the time then present, was answerable to her faith; and in all things she conformed to the rules of discipline in the society, and was baptized into the same spirit; and by her perfect obedience to all that she was taught, she attained to the full knowledge and experience of those who stood in the foremost light.

As the only distinction among the members of the society, was formed according to the different degrees of spiritual light and power known and felt in each, respectively, and as it was the faith of the society not to rest short of complete salvation from all sin; therefore, those who received the greatest light and power of God, were acknowledged as the lead; that is, the greatest light of God, in whomsoever it was made manifest, was acknowledged and followed, as the lead, without respect to persons.

XII. When, therefore, ANNE, by her perfect obedience, had attained to all that was made manifest in the leading characters of the society, and still finding in herself the seed or remains of human depravity, and a lack of the divine nature, which is eternal life abiding in the soul, she did not rest satisfied in that state, but laboured in continual watchings and fastings, and in tears and incessant cries to God, day and night, for deliverance. And under the most severe tribulation, and violent temptations, as great as she was able to resist and endure, such was, frequently, her extreme agony of soul, that, clinching her hands together, the blood would flow through the pores of her skin.

By such deep mortification and suffering, her flesh wasted away, and she became like a skeleton, wholly incapable of helping herself, and was fed and nourished like an infant, although, naturally, free from bodily infirmities, and a person of a strong and sound constitution, and invincible fortitude of mind.

XIII. In this manner she was more or less exercised in soul and body for about the term of nine years, during which period,

the way of God, and the nature of his work, were gradually opened from one thing to another, and the light and understanding which she received, was gradually communicated to the society, until she received that manifestation of God by which the *man of sin* was revealed, and through which she discovered the transgression of the *first woman*—the root and foundation cause of human depravity, whence all mankind were lost and separated from God; and by special and immediate revelation, she received the Testimony of God against the whole corruption of man, in its root and every branch; which is, properly, *The Testimony against the flesh*; or *The Testimony against all sin*.

Her testimony was in the power of God, attended with the word of prophecy, and such energy of the Spirit, as penetrated into the secrets of the heart, and was irresistible, especially in those with whom she was united.

And from the light and power of God which attended her ministry, and the certain power of salvation transmitted to those who received her testimony, she was received and acknowledged as the *first Mother*, or spiritual parent in the line of the female, and the second heir in the covenant of life, according to the present display of the gospel. Hence among Believers, she hath been distinguished by no other name or title than that of *Mother*, from that period to the present day. To such as addressed her with the customary titles used by the world, she would reply,—‘I am *Ann the Word* ;’ signifying that in her dwelt the *Word*.

XIV. After ANNE was received and acknowledged as the spiritual Mother and leader of the society, the manner of worship and the exercises in their public assemblies were, singing and dancing, shaking and shouting, speaking with new tongues and prophesying, with all those various gifts of the Holy Ghost known in the primitive Church. These gifts progressively increased until the establishment of the Church in *America*; by which, those who were in the spirit of the work, were convinced, beyond all doubt or controversy, that it was the beginning of Christ’s reign upon earth.

The first full and public testimony which was borne by Mother, against the root of human depravity, was about the year 1770. And the convincing power of God which attended it, caused the formal denominations to raise and stir up tumultuous mobs, by whom she was often shamefully, and very cruelly treated; and was a number of times imprisoned.

XV. About this time, on the first day of the week, at her father's house, where the society were assembled, and while in the worship of God, under great power, the house was beset by a tumultuous mob, at the head of which was the Warden. They broke open the door, and dragged out Mother, and cast her into the dungeon of the stone prison.

The next morning she was taken out of the dungeon, and put into another prison, called *Bedlam*, or the *Mad-house*, where she was confined several weeks, without any sustenance except what was conveyed to her by putting the stem of a pipe through the key-hole of the prison door, and pouring milk and other liquid substances into the bowl of it: This was done by one of the Believers.

But knowing that she was not *mad*, and finding in her no cause of accusation, she was set at liberty, and continued to bear the testimony as she was moved and directed by the gift of God, and the generality continued to reject it, until the testimony ceased in *England*, about a year before she received her mission and revelation of God in relation to *America*, by which she saw the future increase of the work of God, and the establishment and glory of Christ's kingdom in this land of freedom.

XVI. Accordingly, as many as were able to follow her in the designed purpose of God, settled their temporal affairs in *England*, paid their passage at *Liverpool* in the month of May, 1774, and embarked for *America*, in the ship *Mariah*, Captain *Smith* of *New-York*.

Those who embarked with Mother, were Elder *William Lee*, her natural brother, Elders *James Whittaker* and *John Hocknell*, and *Mary Partington*, and others.

James and *Jane Wardley* removed from *John Townley's* the same summer, into a hired house, from whence they were afterwards taken to the Alms-house and there died. *John Hocknell* returned to *England* the next year, and came again to *America*, with his family and others; and those of the society who remained in *England*, being without lead or protection, lost their power, and fell into the common course and practice of the world.

The ship in which Mother came over, while on her passage, sprang a leak, in an uncommon manner, so that the pumps were only sufficient to keep her above water. The seamen being greatly discouraged, and the vessel near sinking, Mother and the Elders with her, believing in him that

sent them, and confiding in his protection, put their hands to the pumps and encouraged the seamen : so that they arrived safe at *New-York* on the 6th of August, 1774. The following extract of a letter, written by *Morrell Baker*, now living at *New-Lebanon*, in the state of *New-York*, may further serve to illustrate this particular.

“ I had a natural brother at that time who followed the sea ; his name was *Jedediah Baker*. He and I were, one day, in conversation together about religion, I think about three years after Mother landed at *New-York*. He told me that he sailed from *Liverpool*, in *England*, to *New-York*, in a ship rigged in the manner of a Snow ; and there came passengers, a people who had a strange religion—were very reserved in their ways and manners ; but honest, kind and zealous—that they shook, and had operations on their bodies. He told me the danger they were in on their passage, by reason of the vessel’s springing a leak. He said he believed the woman, and those who came with her, had a power above the natural power of man—and were the means of their ever arriving at *America*. This was the first time I ever heard that there was such a people on the earth, and heard no more of them for three or four years after this conversation. But since that time, I have seen Mother, and the Elders who came with her ; and have also seen one of the Elders [*James Whittaker*] and the said *Jedediah Baker*, face to face, and they confirmed those things expressly, relating to their voyage from *England* to *America*.”

XVII. When Mother landed at *New-York*, she counselled those who came with her, for a season, to seek their livelihood where they could find employ, as they were mostly poor, and had nothing to subsist upon but what they obtained by honest industry. Accordingly, they were all scattered in different parts of the country. Mother herself remained at *New-York*, in a family by the name of *Smith*, in *Queen-street*, (now *Pearl-Street*,) where she was treated with great kindness, and continued there until the spring of the year 1776. She then went by water up to *Albany*, and from thence to *Niskeuna*, (now *Water-Vliet*,) and about the month of September, fixed her residence where the Church is now established, eight measured miles North-west from the centre of the city of *Albany*.

This was an obscure place in the wilderness, remote from the public eye. Here the Believers gathered as their place

of residence, and here they held their solemn meetings, particularly on the first days of the week, full three years and a half, until the opening of the testimony in the spring of the year 1780. At this time various reports began to be spread abroad concerning these people.

XVIII. To such as loved the things of this present world, the testimony, and the work accompanying it, appeared like the greatest possible inconsistency and delusion. It being in the time of the American war, numerous conjectures were agitated concerning the people, and especially concerning Mother. By some she was suspected of *witch-craft*, and the old blasphemy was in substance revived: She *casteth out Devils by Belzebub*. Others assumed the charge of treason, because those who received the testimony were averse to war, and chose rather to suffer than to resist wrong.

But such as had any light of God, considered things in a very different light; knowing that the kingdom of Christ was not of this world, and therefore his servants would not fight; and remembering that it was written, *From whence come wars and fightings? come they not hence, even of your lusts that war in your members?*

As the testimony was expressly against every lust, and all known sin, therefore, such as feared God, and whose only aim was peace and righteousness, had sufficient to engage their attention, without any concern in the clamorous affairs of the world. They esteemed it as matter of the highest gratitude to God, that they were counted worthy of the privilege of confessing their sins, and of receiving power to become separate from the spirit and practice of the world, and every kind of vice, whatever degree of outward affliction might follow, on that account, through evil report or persecution.

XIX. The first general opening of the testimony in *America*, was at *New-Lebanon*, in the township of *Canaan*, county of *Columbia*, and state of *New-York*; in consequence of a remarkable religious awakening which had taken place in those parts, in the year 1779, and was intended as a work of preparation for the reception of the gospel, which was opened the following year, (1780,) and received by many.

As Mother and the Elders who came from *England*, resided at *Water-Vliet*, about forty miles distant from the main body of those who had lately believed; and as great numbers

from *Lebanon*, and other eastern parts, resorted there for instruction and counsel ; hence, the Believers at *Lebanon*, *Hancock*, and other places, who were able, found it necessary to take provisions there for their support, which served as an occasion, to some prejudiced persons, to misrepresent and accuse the people of being enemies to the country, and to stir up those in power to persecute and distress them.

XX. One particular circumstance of this kind took place in the month of July, 1780. As *David Darrow* was on the way between *Lebanon* and *Albany*, with a flock of sheep, which he was driving to *Water-Vliet*, he was followed by a company of evil-minded men, who pretended to have authority to arrest him. Accordingly, they brought him back, with his sheep, to *Lebanon*, and had him before the court, under pretence of treason. But finding no just ground of accusation against him, to answer their purpose, these hungry wolves, after dividing the sheep among them, sent their owner (accompanied by *Joseph Meacham*) under guard, to be tried by the Commissioners at *Albany*.

Being brought before the Commissioners, they were required to promise obedience to their laws, without being informed what those laws should be. But had the Commissioners even been disposed to form laws consistent with the faith of the Believers, they well knew that it was contrary to their faith to come under any such verbal promise, because they considered all such outward obligations as masks of hypocrisy, under which their accusers themselves were acting in direct violation of those just and equitable principles, in support of which, they pretended to contend with the powers of Britain.

Besides, they were aware of the design of their accusers, to take an undue advantage of such promises, whereby they might either distress them, or compel them to bear arms, and shed human blood, contrary to their faith. And as the spirit of Christ, which they had within them, both disposed and enabled them to keep every just law, without any external obligation ; therefore they could not in conscience answer the request. Whereupon *David Darrow*, *Joseph Meacham*, and Elder *John Hocknell*, were put into prison : and soon after, *Hezekiah Hammond* and *Joel Pratt* ; and then Mother (accompanied by *Mary Partington*) and Elder *William Lee*, Elder *James Whittaker* and *Calvin Harlow*, all of whom were

leading characters in the work, were arrested and imprisoned at *Albany*.

All this took place at the instigation of certain designing men in the east, who were continually stirring up those in authority, and other citizens who were otherwise well disposed. Nevertheless, the Commissioners at *Albany* generally treated Mother and the Elders with kindness; and many sensible and candid men expressed their displeasure at the injustice and inconsistency of imprisoning and oppressing an innocent people for no other cause, in reality, but their peculiar faith; and especially at a time when the nation itself was struggling to get free from the oppression of a foreign yoke.

XXI. But notwithstanding those outward bonds of affliction, the word of God was not bound, but even through the grates of the prison, was preached to crowded assemblies. Many received faith through the Elders, while in prison, and came and confessed their sins, and shewed their deeds; and such was the convincing power of God which attended the word, that, frequently in presence of the crowd, open confessions were made, of every known sin: so mightily grew the word of God and prevailed. Although the persecutors intended this imprisonment of Mother and the Elders, for evil; yet the Lord turned it for good, while it wrought effectually to the spreading of the gospel.

Believers were allowed the privilege of communion with those in prison, and of ministering freely to their necessities. But very shortly after their imprisonment, Mother was separated from the rest, and taken from *Albany* (accompanied by *Mary Partington*) with a design of banishing her to the British army, which then lay at *New-York*; but her persecutors failing of their purpose, she was put into prison at *Poughkeepsie*, where she remained until about the last of December, and was then released by order of Gov. *Clinton*, who received information of her treatment, having had no certain knowledge of the matter before.

The Elders and Believers at *Albany*, were also released about the 20th of the same month, without any formal trial. It is particularly worthy of observation, that in all those imprisonments, and the accusations against Mother and the Elders, and others of the Believers, both in *England* and *America*, no fault could ever be found, as to their lives and

moral character ; nor any evil alleged against them, but from mere slander, on account of their faith and testimony. Nor was any persecution ever raised against them, but by means of that false religion and spirit of oppression, which had long been established in the *British* dominions, and whose despotic influence had not yet ceased in *America*.

XXII. It is unnecessary, however, to enlarge on this subject, or to state all the particulars of the abuse which Mother, and the Elders, and the Believers in *America* received on different occasions, from lawless ruffians, who were taught by the false religion of their forefathers, to commit the most scandalous outrages upon a harmless people, under pretence of suppressing error. It may here suffice, simply to observe, that Mother was the principal object at which their rage was pointed ; that during the time of her ministry, she frequently suffered such cruel and shameful abuse as modesty forbids to mention ; and that her testimony was supported, and gained the ascendancy, amidst those scenes of trial and difficulty, which, to every outward appearance, were insurmountable, and under which she persevered, unshaken and immovable, with that patience and fortitude of mind which surpassed all human comprehension. And although unsupported by letter-learning, and independent of man's wisdom ; yet she was supported by that hidden wisdom and power of God, by which she opened the scriptures, and the very nature of things, in so convincing a manner that none were able to gainsay or resist the force of her words, upon any principle of candour.

After Mother and the Elders were released from prison, they again collected together at *Water-Vliet*, where they were visited by great numbers from distant parts of the state of *New-York*, *Massachusetts*, *Connecticut*, *New-Hampshire*, and the *District of Maine*, who received faith ; and through the power and gifts of God, which were abundantly manifested for the destruction of sin, and the salvation of souls, many were filled with joy unspeakable and full of glory, and increased in their understanding of the way and work of God.

XXIII. In the Fifth month 1781, Mother and the Elders left *Water-Vliet*, and visited the distant parts, from place to place, where the gospel had been received ; and in all the principal places which they visited, they were resorted to from the adjacent parts ; and their ministry being every where accompanied with the gifts of the Holy Ghost, in

searching out sin and purging iniquity from the soul, Believers were built up in their *most holy faith*, received an increase of that overcoming power by which they were enabled to keep out of sin, were filled with consolation and peace, and many more were added to the faith.

Having finished their labours among the distant Believers, they returned to *Water-Vliet*, where they arrived in the Eighth month 1783,—having been absent about two years and four months. On the 21st day of July, the year following, Elder *William Lee* departed this life at *Water-Vliet*, being forty years of age.

The decease of Elder *William* served as a particular means of preparing the minds of Believers for a still heavier trial, in being deprived of the visible presence and protection of Mother, the thought of which seemed almost insupportable to many. But having finished the work which was given her to do, she was taken out of their sight, in the ordinary way of all living, (at *Water-Vliet*,) on the 8th day of the Ninth month 1784.

Thus, in the early dawn of the American revolution, when the rights of conscience began to be established, the *morning star* of Christ's second coming, disappeared from the view of the world, to be succeeded by the increasing brightness of the *Sun of righteousness* and all the promised *glory of the latter day*.

And thus the full revelation of Christ, in its first degree, was completed; which was according to that remarkable prophecy of *Christopher Love*, (who was beheaded under *Cromwell*;) "Out of thee, O England, shall a *bright star* arise, whose light and voice shall make the heavens to quake, and knock under with submission to the blessed Jesus."

XXIV. After Mother's decease, the gift and appointment of God, for the lead and protection of the Believers, rested upon Elder *James Whittaker*; under whose ministration the work continued and increased, in purging away sin and uncleanness, and promoting union and harmony among those who believed and had set out to obey the gospel, in reprov- ing the disobedient, strengthening the weak, and confirming the faithful; till having finished his labours, he departed this life at *Enfield*, in the state of *Connecticut*, on the 20th day of July, 1787, being 37 years of age.

Elder *John Hocknell* (the last of those from Europe who

were called *Fathers*) survived Elder *James* many years; and deceased at *Water-Vliet*, February 1799, being 76 years of age. But after the decease of Elder *James*, the leading gift, in the visible administration, descended upon those who had received the gospel in *America*, and was particularly vested in two, namely, *Joseph Meacham* and *Lucy Wright*; who, according to the special gift and appointment of God, were known and acknowledged by all to stand in the spiritual relation of a joint parentage to the whole visible body of the Believers. Through their special labours, the Believers were gathered together into families, according to the revelation of God respecting the Church of Christ in the true order of the gospel, which order was established, in the year 1792. About four years after, Elder *Joseph* (having finished his work) deceased, at *New-Lebanon*, August the 16th, 1796, aged 54 years.

XXV. From the beginning of the work in *America*, in the year 1780, until about the year 1787, there was little to be seen or heard but the out-cry of convicted souls, labouring under the power of God,—and roaring like the sound of many waters and mighty thunderings against the *Man of Sin*, and all that is of the world, *the lust of the flesh, the lust of the eyes, and the pride of life*—shaking and trembling,—prophesying or speaking with new tongues—singing and dancing—leaping and shouting, day and night; and such various supernatural effects of the power of God, as appeared to the blind spectators of this world like the most unaccountable confusion. But such as were in the work, knew perfectly what those things meant, and felt, therein, the greatest possible order and harmony, it being to them the gift and work of God for the time then present; and which bore the strongest evidence that the world was actually come to an end, (at least to those who were the subjects of it,) and the day of judgment commenced.

But when they had found a sufficient degree of mortification and death to the life and influence of a corrupt nature, and separation from the spirit of the world, the scene changed, and such righteousness, peace, and order followed, as had never before been established on this earth, since man was created.

XXVI. During the progress of this remarkable change, the testimony was entirely withdrawn from the world: and

therefore, though the men of the world in general, have been obliged to acknowledge that the visible fruits were good, yet the real internal work from which those fruits were produced, was wholly hid from their eyes. And though some have ignorantly tried to ascribe these evidently good effects to some secret evil cause; yet every reasonable person must grant that, *an evil tree cannot bring forth good fruit*. Consequently, that testimony which is productive of faithfulness, justice, righteousness, and every virtue, both in relation to things temporal and spiritual, must have proceeded from the eternal fountain of truth and goodness: Therefore, the fruits and effects of the present gospel of Christ, are justly to be considered as a standing evidence of the real character of Mother and the Elders, and of all those who have been leaders in the work; whatever wicked and unreasonable men may insinuate to the contrary.

The testimony was withdrawn from the world about the year 1785, and was rarely opened to any until about the year 1797; after which there were a few small openings, in different places, to such as were in a special manner awakened; but nothing very remarkable has appeared in the order of providence, to open the way for the spreading of the gospel, until about the beginning of the present century.

XXVII. In the year 1801, an extraordinary work of God began in *Kentucky* and the adjacent states, which prepared the way for the testimony of the gospel to be opened in this western country, in the year 1805.

Accordingly, on the first day of January, 1805, three messengers, namely *John Meacham*, *Benjamin S. Youngs* and *Issachar Bates*, were chosen and sent by the gift of God, from the Church at *New-Lebanon*, to the people of the Revival in *Kentucky* and the adjacent states, and were cordially received by a number of the first leading characters in the Revival, and opposed by others.

A general account of this extraordinary work in *Kentucky* and the parts adjacent, from the year 1801, until the year 1805, may be seen in the pamphlet lately published, entitled, *The Kentucky Revival*; with an account of the entrance and progress of the testimony, and the opposition it received from false teachers. Since that time the work hath continued to increase both North and South of the river *Ohio*; and at present there are in this Western country, eleven brethren and

eight sisters, sent from the Church at *Lebanon*, as labourers together in the work.

XXVIII. Since the opening of the gospel in this western country, the minds of mankind have been greatly stirred up, both by way of opposition and enquiry; and many are struck with astonishment to see such effects produced by means which to human wisdom seem so inadequate: to see so many persons of good information, and of the most upright characters, and even eminent for their piety, renounce the honors and pleasures of the present life, with all their hopes of salvation upon their former principles, to find their relation to a people whose faith is said to be founded upon the testimony of a despised woman.

But souls who are truly convinced of sin, and are willing to have salvation on any terms, will not stumble at God's manner of dispensing it; and many such there are at this day, who, like *the tender branch of the good olive* manifest, (by their fervent prayers and tears, under the pressure of an evil nature) that the summer of their redemption is *nigh, even at the door*. But as the fulness of redemption could not be obtained until the times appointed for the full manifestation of Christ; we shall, therefore, proceed to consider the various operations of God, from the first creation of man, in relation to this important event: and—*let him that readeth understand*.

THE TESTIMONY OF
CHRIST'S SECOND APPEARING.

PART I.

THE STATE OF MAN FROM HIS FIRST
CREATION UNTIL CHRIST.

CHAPTER I.

The Order of the Visible Creation.

IN all the works of God throughout the order of the visible creation, there is an evident relation of one thing to another, as the effect is related to its cause ; and we may every where see one thing springing out of another, and progressing on to still higher degrees of perfection.

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2. This is manifest, not only in the works of nature, but of art ; and upon this principle, the new is granted to be superior to the old, inasmuch as it contains all the useful properties of the old with additional increase.

3. It is not, however, our design to reason on the works of nature or of art, any further than as they serve to illustrate the things of eternal duration. It belongs, more properly, to men of natural wisdom, to search out the properties and progress of that creation, of which they are a part.

4. But as God promised to create *new heavens, and a new earth, wherein should dwell righteousness*, and as the new creation stands in a certain sense related to the old, being formed out of it ; therefore, the *children of God* are not immediately created in that character, but have first a certain relation to the children of men, until by the spirit and power of Christ, in the fulfilment of the promise pertaining to the new

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creation, they arise out of the old, in a gradual increase, to higher degrees of perfection.

5. Man, in his natural creation, was designed for a higher purpose than merely to fill up the momentary scenes of the present life : an evidence of this is implanted in the breast of every individual possessed of common rationality.

6. The immortality of the soul, and a future state of existence, is a sentiment that requires no other argument for its establishment than the hopes and prospects of every rational mind.

7. Hence it is, that natural death, or the departing out of the active scenes of this world, is of all other objects the most frightful, inasmuch as it appears to put an end to man's existence, and is the strongest argument against the immortality of his present state of being.

8. On the other hand, nothing is so productive of joy and triumph, as those sensible manifestations from a world of spirits, which at times operate in the mind of man, and promise a durable felicity in a future state of existence.

9. Had man even continued in the order in which he was at first created, he could never have been established in any precise measure of that order, because the very order itself was changeable, and he must of necessity advance to some higher order, or sink into an inferior state ; much less could his natural creation be supposed to stand in the highest degree of perfection, when he had fallen from God into a state of sin and misery.

10. Eternal life was but an object of hope to man in his highest state of innocence ; for if he had possessed eternal life, he must have been eternally out of the reach of death ; but his being subject to fall into a state of death, was an evidence that he was only as yet, in a state of probation, and of course, that the whole creation of man was as yet unfinished, and had not yet progressed on to the ultimate end for which it was created.

11. When God promised to create another heaven and earth at some future period, saying, *Behold I create new heavens, and a new earth* ; and when the apos-

tle said, *We, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness*; it is evident that this new heaven and earth spoken of in different ages, was something yet to be created, therefore none could possibly reach it, but thro' those revolutions which should lead to that period.

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I.2 Pet. iii.
13.

12. It is certain that the matter which composed the body of man, existed before the human body was formed, and that matter was incapable of comprehending its intermediate state, before it was organized into human form.

13. No better able is the most penetrating mortal to conceive of the intermediate state of man between the old and new creation, until he is created anew, according to the work and progress of the new creation. And what lies beyond, belongs to God to make manifest, through Christ, by the gospel, in the order of the times appointed.

14. Nothing can be created without a creator, and he that formed all things is God: *he is before all things, and by him all things consist*; but every thing in its own order has a secondary cause.

Col. i. 17.

15. God always works by means that are adapted to the end; he did not form man by or out of nothing, but out of the dust; nor are the human species created or propagated by or out of any other than the living substance of man.

16. Therefore, before a thing can be created, the means of its creation must exist. And as Christ was promised to be the immediate Creator, or secondary cause of the new heavens and earth, or the beginning of the new creation; so the future destiny of the human race was suspended on the coming of Christ.

17. The coming of Christ was not to destroy the order of the visible heavens and earth that were created very good at the beginning; but to create out of them a new world, or *order of things*, that should be of eternal duration, beyond the present.

18. And therefore he came into this world, and passed through it as a stranger, and did not abide in it, his work lay entirely beyond, (although *not far from every one of us*;) and having laid and completed the foundation of that order of eternal duration, his

CHAP. I. message by his servants, is—*Come ; for all things are now ready.*

Lukexiv. 17. 19. It never was intended by the Creator of all things, that any part of creation should be redeemed or governed by a foreign power ; for that would have laid a foundation for confusion, and showed a lack of wisdom in the whole order of *things* ; which may be observed from things that are natural.

20. But God, in his wisdom, proportioned to every part of creation, its own internal government, without dependence on foreign aid, or the fear of foreign invasion.

21. And therefore, when Christ Jesus came into the world as the redeemer and ruler of his dominion, he did not come descending through the air from some remote part of space, but being born into the old creation, he was commissioned and sent from God, while dwelling in the midst of those whom he came to redeem, and over whom he was appointed ruler.

Micah v. 2. 22. And thus was fulfilled the words of the prophet : *Out of thee shall he come forth unto me that is to be Ruler in Israel.* Plainly showing, that in the order of things, the power of redemption would arise out of that creation itself which needed a redeemer.

23. Seeing then that the whole of God's work is connected like the links of a chain, and that one thing rises out of another in an increasing line from beginning to end ; it will be proper to treat of things in their true and natural order as they arise, from age to age ; from which the appearing of Christ, first and last, may be understood in its true nature and design.

CHAPTER. II.

The State of Man in his first Creation.

ALL things were made and created for the honour and glory of the invisible *first-cause*, whom we call **GOD**—the Father of angels and men—a being of infinite perfections—eternal, and unchangeable in his nature and purpose; from everlasting to everlasting—possessing all power and wisdom—the centre of all goodness—the true spring of eternal life, and the only source of true happiness.

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2. In the beginning God set in order the creation of the visible heavens and the earth; and “made every plant of the field *before it was in the earth*, and every herb of the field *before it grew*: for the Lord God had not caused it to rain upon the earth.”

Gen. ii.
4, 5.

3. By which it may be understood, that God reserved the times and seasons in his own power: for although it was said, “*Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth*: AND IT WAS SO.”

chap. i.
11.

4. Yet it was NOT INSTANTLY SO. The earth could not bring forth grass, nor the herb yield seed, nor the fruit tree yield fruit, any otherwise than according to the laws of creation established in each particular thing, whose seed was in itself after its own kind; and according to the order of times and seasons appointed by the Creator, in the law of nature.

5. This was the law and order established in the vegetable creation: and every thing was beautiful after its kind, and in its times and seasons. “*And God saw that it was good.*”

6. Therefore no inferior law could be given to any superior part of the creation: but each part of the creation must be regulated by a law equal to its own inferior or superior dignity, that the whole might operate in one harmonious concert with the first moving cause.

7. “And God created every living creature, which the waters brought forth abundantly, after their kind,

Gen. i.
21, 22.

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II.

and every winged fowl after his kind ; and God blessed them saying, *Be fruitful and multiply*, and fill the waters in the seas, and *let fowl multiply in the earth.*"

Gen. i. 24.
and ii. 19.

8. " Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind : *and it was so.*" " And out of the ground the Lord God formed every beast of the field, and every fowl of the air."

9. Thus God made the animal part of the creation, which was superior to the vegetable, from the great whales in the sea, to the least reptile of the earth, and the smallest bird of the air ; and created every particular part, with a natural law, or instinct, to *be fruitful and multiply*, each after its own order, and after its own kind, and *in the times and seasons appointed by the Creator*, and established in the law of nature.

10. And thus the animal creation was set in order ; and each part after its own kind, and in its own place, showed forth the glory and power of the Creator.

Gen. i. 25.
ii. 7.

" *And God saw that it was good.*"

11. " And the Lord God formed MAN of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a *living soul.*" That is, he became endowed with spiritual sensations and the faculties of reason. Thus MAN was created the head and most noble part of all the creation.

12. Also the animal parts of the creation, which were formed out of the *ground*, were endowed with animal faculties, or bodily sensations, such as *hearing, seeing, feeling, tasting, and smelling*, which made them noble in their order.

13. And although man was formed of the *ground*, yet, as he was made the most noble part of the creation, distinct from *his living soul*, he could not be deficient of such animal sensations as pertained to any of the inferior part of the creation.

14. Therefore, distinct from his *living soul*, he was likewise endowed with those natural, or bodily sensations, of *hearing, seeing, feeling, tasting, and smelling*, which are called the *five senses*. And thus his *living sou.* gave him the pre-eminence over the animal part of the creation, and constituted him a human and rational creature, more noble than the rest.

15. Again, the *living soul* of man, being superior to his *animal body*, could not therefore be deficient in any one part or sensation which pertained to the body ; consequently, in the union of soul and body, every part or sensation of the *body* must be occupied by a corresponding part, or sensation of the *soul*.

16. And hence, there was also a spiritual *hearing, seeing, feeling*, and so on, which being superior to all those natural sensations, were capable of dictating and ordering every faculty and sensation of his natural body aright.

17. And thus MAN was created with a most noble capacity, to know how to please and serve his Creator, and how to order and govern every part of his natural capacity and bodily sensations for the honour and glory of the GREAT FIRST CAUSE.

18. And as this noble and superior capacity of the *living soul*, had the pre-eminence over all the inferior senses of his own natural frame ; therefore MAN was capable of having the sole dominion over all the inferior creation, and of preserving its order and harmony, for his own happiness, as well as for the honour and glory of the Creator.

19. But as man was formed of the *ground*, like the rest of the animal parts of the creation ; so like those, his natural body was of the *earth earthy*, and was created for time. And because God breathed into him the breath of life, and man became a *living soul* ; therefore his *living soul* was the immediate offspring of Him who is eternal, and was created for eternity.

20. " And the Lord God said, *It is not good that the man should be alone ; I will make him an help meet for him.*"* For among all other living creatures that had yet been formed, for Adam there was not found an help according to that order which was before him.

*Heb. *atz help as before him.*
See Mar. Bible. Gen. ii. 18.

21. And out of the man, the Lord God made him an helper, who was called *woman*, because she was taken out of *man*. Thus *man* was formed of two parts, *male* and *female*. These two, as to their local situation were different ; but in point of nature and union, they were one, and formed but the one entire MAN, complete in his manhood.

22. Therefore, as the woman was formed out of the man, who was the most noble and superior part of all

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the creation, by reason of his *living soul*; so the woman also was endowed with those same rational faculties and governing powers, as a suitable help in the dominion and government of all the inferior creation.

23. But as the man was first formed, and afterwards the woman, to be a helper with the man; therefore she was dependant on him for her counsel and instruction, and was not *first*, but *second* in the headship of MAN, and second in the order and government of all the inferior creation. Thus the order in the first creation of man was finished.

24. "And God blessed them, and said unto them, *Gen.i.28. Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*"

25. Also, "God made man upright—in his own image created he him," and therefore he was without blemish, as he proceeded from the fountain of all wisdom and perfection—made but a little lower than the angels—having dominion over the creatures, and crowned with glory and honour.

Ecc. vii.
29.
Gen. i. 27.
Psal. viii.
5, 6.
Heb. ii. 7.

26. Thus man in his first rectitude, stood as sole lord of the earth, and the most noble part of all the creation. And being endowed with a capacity to receive the law of God in his living soul, for the right ordering of all things under his dominion, he was properly the centre of order and union to all, and comparatively, stood as a living and most noble tree in the midst of the trees of the garden.

27. And while this was his standing, being the head and centre of union to the creation, every particular part, having a law peculiar to itself, served to increase the glory and beauty of each other, and operate, and move in one general and harmonious concert, to show forth the glory and power of the great and first moving cause. "And God saw every thing that he had made, and behold it was very good."

Gen. i. 31.

28. But the living soul of man was united to a material and natural body, which was of the *earth earthy*, and which was possessive of its own animal and earthly instinct; and this constituted his state of trial, and

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placed him as it were between two worlds, between life and death. CHAP. II.

29. And therefore it is said, that the Lord God put him into the garden, *to dress it, and to keep it*, and commanded him saying, "*Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*" Gen. ii. 16, 17.

30. From which it may appear evident, that man was created with an inferior nature, to be kept in subjection by a superior law, in order to his becoming a just and rightful heir to any inheritance of promise, and more especially that of eternal life, which was the ultimate end of his creation.

31. It would have been contrary to the order that was established in the creation, for the Lord God immediately to exercise his governing power over any object which he had placed under the dominion of man. On MAN therefore it depended, rightly to use the powers with which he was invested by the father of his living soul, with whom he stood united.

32. Consider then, the state and order in which the man was placed. His *living soul*, endowed with the power of reason, stood in connexion with the Father of Spirits, and was superior to the instinct of his earthly nature, or the animal sensations and natural desires which might arise therefrom. And therefore he could not be influenced and governed by these, without the most pointed breach of the law and order of God, and the forfeiture of his dominion.

33. He could not be influenced and governed by the female, although bone of his bone and flesh of his flesh, without the violation of the same law and order; because he was the first, and she the second, in the order of the creation.

34. Neither could the male or the female, together or separately, be influenced and governed by any inferior part of the creation, whether beast, or fowl, or creeping thing, without the subversion of the order and harmony of the creation, as well as the most direct and presumptuous transgression of the law of God.

35. For, God by his righteous law, had endowed

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them with wisdom and power, to subdue and have the dominion over all the inferior creation; therefore it was not the *law of nature* in any part of the inferior creation, but the *law of God* in the *living soul*, by which the conduct of both male and female was to be directed, and all their actions disposed. This *law* was constituted in the ruling powers of man, and because it was given of God the father of their existence, it laid them under the strictest obligations to the most punctual obedience.

36. And while man stood in his first rectitude, and the line of order which God had placed in the creation remained entire, every part was in a condition to be regulated by a principle of justice and equity, to produce the fruits of harmony and peace, and through obedience to answer, without obstruction, the ultimate end of its creation.

Gen. ii.
25.

37. For God saw every thing that he had made, and behold it was *very good*. No evil could flow from a good cause, nor could evil ensue while that cause was regarded. "*And they were both naked, the man and his wife, and were not ashamed.*" Such was their perfect peace and innocence.

38. It was but the beginning of man's work of self-denial, to abstain from one particular tree. In the progress of his government, he was to subdue the earth, and have dominion over ALL, and prove that his *living soul* had not its equal among all the beauties of nature, nor in all the temporal glory of the universe.

Psal. xlix.
12. 20.

39. But *man* who being in honour, and abode not, *is like the beasts that perish.*

CHAPTER III.

The Nature and Effects of the Fall of Man, from his first Rectitude.

BY the fall of man, is not meant any change in the position of his body, but of his soul. His body retained its natural relation to the earth, possessed of its usual gravity, subject to the laws of attraction, cohesion and repulsion, and endowed with all its former natural instinct, sensations and faculties.

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2. But his spirit fell from God by disobedience. By yielding to the influence of an inferior attraction, he was deceived, and drawn out of his proper order in which he was placed by the fountain of truth.

3. And being drawn out of his proper order, he loosed the bond of his union and relation to heaven; and being loose, he fell into that which attracted him; and in *that* he is a fallen spirit; but still proves his supernatural descent, by a life and power which the most perfect law of nature never was given him to inspire.

4. According to the law which God prescribed to man at the beginning, he was to subdue, and have dominion over all inferior things; this was his standing in his first rectitude; of course, to be subdued and overcome must be his fall.

5. The living soul of man was united to a natural body, and occupied all its natural faculties and senses, which were as a medium of conveyance, through which the law of God that was implanted in his soul, might be put into action, according to the directions of the law-giver.

6. And hence, no object inferior to the perfect will of God, could find any access to his living soul, so as to bring it into captivity and rival God's claim to man's affections, but through the same medium of those animal passions and appetites arising from his inferior nature, and which were appointed to be under the government of a superior law.

7. And therefore, any object on which his obedi-

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ence could first be proved, must be that which addressed those natural and earthly appetites, or the propensities of his inferior nature. And these could not operate without the previous consent of his soul to cast off his superior, even God, who claimed the first and principal right to all his affections.

8. Here was the state of his trial: and it now remained with him, whether he would obey his superior or inferior; and his servant he must be, to whom he yielded obedience.

9. Therefore, in obeying his inferior, he became servant to *that* over which he was appointed ruler, and committed sin and transgression in breaking the law and order of God, by going over the bounds prescribed by the law-giver.

10. It is evident that the law and order of God, appointed for man, was good, not only from the thing considered in itself, but from the consideration that God is good, and no evil effect can flow from a good cause.

11. But as man himself was created in a probationary state, in order to subserve a higher purpose, it rendered the creation of man, in itself, susceptible of either good or evil: the good to ensue as the effects of obedience to those laws which God gave for its regulation; or the evil might ensue in consequence of neglect and disobedience.

12. Therefore as man was not obedient to the law of God, his superior, but yielded to be influenced, through an inferior nature, by that *serpent* called the *Devil*, who in his nature is directly opposite to all good; hence ensued the *evil*. And the Devil could have no influence in the creation, otherwise than by a subversion of that true order which God had placed between soul and body, male and female, man and beast.

13. And as the man was the head, and first principal agent in the order and dominion of the creation, and the woman was the second and weaker part of man in the same agency; therefore that deceiver the serpent came forth with a lie, and tempted the woman to counteract the law and order of heaven, that is, to be led by the influence of the serpent, her *infe-*

rior, instead of being led by the counsel of her superior, the man.

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14. *Now the serpent was more subtle than any beast of the field, (a striking emblem of man's nature!) and therefore the most suitable to allure and deceive. And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden?*

Gen. iii. 1.

15. And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, *'Ye shall not eat of it, nor touch it, lest ye die.'*" Thus far she exercised the rational faculties of her soul, and while she stood stedfast here, no evil could ensue.

16. But the serpent said unto the woman, *Ye shall not surely die: For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.*

Gen. iii.
4, 5.

17. Here the woman was allured, and being allured, she was deceived, and being deceived, she was excited to a passion which prevailed over her reason to listen to the voice of the serpent.

18. Thus the serpent beguiled her; and being beguiled, she distrusted the order of God, which was placed in the man, as it respected her immediate safety and protection; a contrary view of the order of things began to take root in her animal nature, and to promise something more delightful than what she apprehended from the order and counsel of God.

19. Here the nature and disposition of the woman, which before was pure, innocent, and lovely, became transformed into a nature and disposition which is unclean, wicked and deceitful.

20. The nature and quality of that disposition, with which God created man at the beginning, being pure, innocent, and lovely, is figuratively compared to a natural tree of pleasant fruit, *a tree to be desired to make one wise.*

21. And had man regarded the law of God, and punctually obeyed the directions of the law-giver, the fruit would have been good, pure, innocent and lovely. The tree was *good only* in its right use, and *evil only* in its wrong use.

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22. But, to the perpetual torment and condemnation of men, and a heavy woe to women, they delight to chuse the knowledge of the evil! Therefore the tree was called, *The tree of the knowledge of good and evil.*

23. Thus it was an undue, unseasonable, and inordinate desire of the knowledge of that nature, the subtilty of the serpent, by which the woman was allured and led away out of her proper order, instead of being led by the righteous law of God, vested in the man, who was her proper head.

I Cor. xi.
3.

24. *But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.* This was that line of order, which the God of all wisdom and goodness placed in the most noble part of the creation.

25. And therefore the woman's obedience to the serpent, was not only contrary to the dictates of her reason, and inconsistent in the nature of things, but directly contrary to the true order of God. And having now eaten of the forbidden fruit, that is, having received the nature of the serpent to rule in her, she gave also unto *her husband with her*, and he did eat.

26. Thus the foul and deceitful nature of the serpent set up its growing influence in the first part of man through the second; and by obedience to the serpent, their nature became corrupted at the root, figuratively compared to an *evil tree*, all the fruit of which must consequently forever after be corrupt, until that evil influence should be broken by obedience to Christ the seed of promise.

Jer. ii. 21.

27. And thus the devil placed his seat of influence and dominion in the very instinct or seed of nature, and the nature of man, like a *noble vine*, wholly a *right seed*, became corrupted, and turned into the *degenerate plant of a strange vine*, nourished according to the corrupt and deceitful law of the serpent, bringing forth fruit unto death.

Rom. viii.
22, 23. &
vi. 16.

28. And as the soul was united to a natural body, man must either groan under the oppression of his wicked master to whom he yielded obedience, until his redemption should appear, or resign up the body,

and every inferior part of the creation to the sole dominion of evil.

29. But the law of God was in itself eternal, and his purpose in the creation of man unchangeable, and therefore the devil could not annihilate the law of God, nor destroy the creation. Nevertheless the whole creation became corrupted, and its beautiful order and harmony lost in sin and confusion.

30. No sacred laws of influence, nor ruling power had any longer a free course through the governing parts of the united creation, to govern from the superior to the inferior; but an unclean, deceitful, and rebellious law, seated in the nature of man, was now the principal motive and leading object of his obedience.

31. The soul was no longer led and governed by the pure and original law of God, but by the now corrupted and growing passions of an inferior earthly nature—The male no longer led by the law of God, but by the law of the devil through the female—The female no longer led by the law of God through the male, but by the law of the devil through the serpent.

32. Thus rebellion and confusion spread its baneful influence through the universe, and man could rise up against man, who was made in the image and after the likeness of God, and shed each others blood.

33. The beasts of the field, and the reptiles of the ground, over which man in his state of innocence had the dominion, could now rise up against the most noble part of the creation, while man against man, and beast against beast, are dreading and devouring one another.

34. Thus man by his disobedience, was wholly excluded and shut out from *the way of the tree of life*, and ingrafted into an evil tree; and all the fruit it could produce must be like itself, the fruits of a fleshly, earthly, sensual, cruel and corrupt nature; *adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings*, and such like.

Gal. v. 19,
20, 21.

35. Instead of purity and holiness, he brings forth sin and uncleanness—instead of pure and heavenly af-

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fection, lust and wantonness—instead of condescension and obedience, pride and self-will—instead of tenderness and mercy, oppression and cruelty—instead of justice and equity, partiality and fraud—instead of peace and harmony, wars and tumults, seditions and bloodshed, and all manner of sin and confusion.

36. Such are the dire consequences of man's fall. And as man was tempted and overcome by the serpent, who was below him in the order of the creation, he of course fell below the order of the brutes, being servant to *that* to which he yielded himself servant to obey.

Rom. vi.
16.

37. And hence it is, that the human species are become devilish, beastly and unclean, in their nature and disposition. And therefore it is said of them, *Ye serpents, ye generation of vipers!* And again, *What they know naturally, as brute beasts, in those things they corrupt themselves.*

Matt.
xxiii. 33.
Jude 10.

38. Unto whatever this subversion of the true order of God may be likened, whether to a beautiful garden that is laid waste and grown over with thorns, or to a tree that becomes degenerate and corrupt, by being neglected, or transplanted into a bad soil, it is certain that the knowledge of good and evil does exist in the mind of man.

39. For the creation remaining united in that which is corrupt, the soul of man, though a lost captive, cannot but know the difference between the good, which the dignity of his order requires him to do, and the evil to which he is enslaved by the low and beastly appetites of an inferior nature.

40. That which cannot bear the light of men, how shall it bear the light of a perfectly pure and holy God? The soul of every rational creature must therefore ascribe to the agency and influence of the devil, every act that will not bear the inspection of a fellow-creature, as well as the nature of that insatiable propensity to such an act.

41. The soul cannot but know that a just, righteous and holy God, never was the original cause of that law or instinct which would destroy the dignity and superiority of man, and lead him to corrupt him-

self, or to corrupt others, below the order of the brutal creation.

42. And therefore the creation groaneth in pain, under all these things that are unclean and abominable in the sight of the Creator. The works of men have become the unfruitful works of darkness: So that, as it is written, *It is a shame to speak of those things which are done of them in secret.* How then will every secret action appear openly in judgment? Eph.v.12

43. It was LUST, even the LUST OF THE FLESH, that was imbibed by obedience to the serpent, which corrupted the nature and disposition, and degraded the dignity of man. Here was the fountain head, from which all manner of sin and iniquity, like a mighty torrent, came rolling along down through the fallen race, corrupting the earth, and teeming with ten thousand evils.

44. From hence proceeded the greatest of all evils, as well as the least: and what still remains as the most striking evidence of man's fall and depravity, is the shedding of each other's blood. As it is written, *From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?* James iv. 1.

45. All fleshly, sensual, carnal and wanton thoughts and desires, which captivate the mind, and place it upon any other object but the perfect will of God, proceeded, through the serpent, from the source of all evil, are the effects of the fall, destructive to the soul, and a fatal bar to man's eternal peace and happiness.

46. All selfish and fleshly gratifications, and works of uncleanness, and all actions, of whatever shape or kind, that require to be performed secretly and in the dark, to prevent them from being seen and judged by the eye of God or man, originated with the prince of darkness, are influenced by a base and foul spirit, are the effects of guilt, entered by the fall, and degrade the dignity of man below the order of the brutes of the field.

47. And that all the hidden works of darkness are of such a base nature, would immediately appear, were all the secret actions of the human species to be

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performed openly and in the sight of all men. Surely then, the sins of the present generation would be found to exceed those of Sodom, and their cry immediately ascend up to heaven!

1 John i.
v.

48. And as God is a God of perfect light and purity, and in him is no sin or darkness at all, therefore, every work or action that requires to be performed secretly and in the dark, as well as every sin that men commit, whether secretly or openly, are all directly contrary to his purity and holiness, are condemned by the light of his presence as evil, and exposed to his righteous indignation.

49. All tyranny and oppression, of whatever name or kind under heaven; all wars and fightings; all slavery and involuntary servitude, of whatever sex, grade or colour, barbarous or civilized, proceeded from the devil, that old enemy to the peace and happiness of mankind, and entered by the fall, and is a present and direct violation of the just and righteous laws of heaven.

50. And also all treachery, or breach of faith in point of office or trust, relating to the benefit of society; all negligence of moral duty in parents to children, and of disobedience in children to parents; all unjust and unfair dealing with friend or foe; all civil fraud, and sacred hypocrisy; all indolence and sloth, deceit and lying.

51. All these, and every other evil are the effects of the fall, through the violation of the righteous laws of God, are degrading to the dignity of man, and are the fruits of an evil and corrupt tree, implanted by the serpent in man's very heart and disposition. As it is written.

Matt. xii.
33, 34.

52. *Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.*

Mark vii.
21, 22, 23.

53. *For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these come from within, and defile the man.*

54. Although the *root* and *fountain* of all sin and iniquity, which entered into the nature, and captivated the soul of man by the fall, was not to be fully revealed until Christ should make his second appearing; yet more or less in every age since his first appearing, there have been those who have borne a testimony against the root of sin, according to that measure of light which they possessed.

55. For every degree of light that goes to discover sin, be it more or less, is of God; and every spirit, that goes to conceal it, is a spirit of darkness, and arises from a contrary source. And here it may not be improper to add a few sentences from the writings of *Thomas Boston*.

Jam. i. 17.
Isa. xxix.
15.

56. "Man certainly is sunk very low now, in comparison of what he once was, God made him but a little lower than the angels: but now we find him likened to the beasts that perish: he hearkened to a brute; and is now become like one of them—*mind-ling only earthly things*. Nay, brutes, in some sort, have the advantage of the natural man, who is sunk a degree below them: He is more witless in what concerns him most—*He is more stupid than the ox or ass.*"

Four-fold
State.
p. 40, 41,
&c.

Phil. iii.
19.

Isa. i. 34

57. "Nay more than all this, the scripture holds out the natural man, not only as wanting the good qualities of those creatures; but as a compound of the evil qualities of the worst of the creatures—the fierceness of the lion, the filthiness of the dog and swine, the poison of the asp, and such like. Truth itself calls them serpents, *a generation of vipers*; yea, more, even *children of the devil*. Surely then man's nature is miserably corrupted."

Matt.
xxiii. 33.
John viii.
44.

58. "Cast your eye upon these terrible convulsions the world is thrown into by the lust of men: Lions make not a prey of lions, nor wolves of wolves; but men are turned wolves to one another, biting and devouring one another! Upon how slight occasions will men sheath their swords in one another's bowels! These violent heats among Adam's sons, speak the whole body to be distempered—They surely proceed from an inward cause, *Lusts that war in the members.*"

Jam. iv. 7.

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59. "Laws are often made to yield to men's lusts—
' And seldom is there a time wherein there are not
' some persons so great and daring, that the laws dare
' not look their impetuous lusts in the face."

Rom. viii.
5, 13.

60. "Men live as if they were nothing but a lump
' of flesh—*They are flesh, they mind the things of the*
' *flesh, and they live after the flesh*—If the consent of
' the flesh be got to an action, the consent of the con-
' science is rarely waited for: yea, the body is often
' served, when the conscience has entered a dissent."

61. "The mind of man has a natural dexterity to
' devise mischief: none are so simple as to want skill
' to contrive ways to gratify their lusts, and ruin their
' souls—None needs to be taught this black art; but
' as weeds grow up, of their own accord, in the neg-
' lected ground, so doth this wisdom, (*Which is*
' *earthly, sensual, devilish*) grow up in the minds of
' men, by virtue of the corruption of their nature."

See Bos-
ton's
Four-fold
State, p.
40—58.

62. "Doth not the carnal mind naturally strive to
' grasp spiritual things in imagination, as if the soul
' were quite immersed in flesh and blood, and would
' turn every thing into its own shape? And hence are
' horrible, monstrous, and misshapen thoughts of God,
' Christ, the glory above, and all spiritual things."

63. Such then, are the evil, and deplorable effects
of man's fall from his first rectitude, to which the
heavens and the earth bear witness.

CHAPTER IV.

*The Mystery of Iniquity, or the Man of Sin revealed:
His Rise in the Fall of Man; by the Subversion of
the Original Order and Law of God.*

MAN being created male and female, with a *liv-
ing soul*, in which was implanted the image
and law of an all-wise, and perfectly holy God; and
being united to a terrestrial body, endowed with animal
faculties, sensations and affections, which all originated
from the fountain of true happiness and everlasting

life, he stood in a noble capacity to honour and glorify his Creator.

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2. Thus man in his state of innocence, stood as the temple of God. As it is written, *Ye are the temple of the living God.* Here were deposited his righteous laws and commands, relating to the order and government of the creation.

1 Cor. iii.
16.

2 Cor. vi.
16.

3. While as yet the man stood alone, before the woman was formed, the Lord God brought unto Adam every beast of the field, and every fowl of the air, and whatsoever he called every living creature, that was the name thereof. But among all those, for Adam there was not found an help to be with him.

Gen. ii. 19
20.

4. Now, upon the supposition that it might still have continued so, the deficiency in the order and glory of the creation of man would as sensibly appear, as it would for the natural body of a rational man, to be divided into two equal parts, the one part made extinct, and the other left destitute of those co-operating parts, without which his body could not be complete, nor his glory augmented.

5. But the Lord God, seeing that it was not good for the man to be alone, formed him in two parts, *male* and *female*; and these two parts constituted *one* entire, and complete *man*, as hath been observed.

Chap. ii.
Ver. 21, 22.

6. And in this capacity, they were endowed with co-operating faculties, sensations and affections; which arising from the true source of all goodness, were pure, innocent and lovely, and were thus calculated to be influenced by proper objects, to augment their happiness, as well as the honour and visible glory of the Creator.

7. Consider then, as the *living soul* of man, with all its rational faculties, in which the perfect law of God was implanted, was superior to all the animal sensations, faculties or affections of his natural body; therefore, sin could not enter into man, but by a willing sacrifice of his reason, and a direct violation of God's law.

8. And when man had once sacrificed his reason, and violated God's express command, by obeying the voice of the serpent through the woman; then the true order of God in the obedience of the inferior to

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the superior, was not only subverted, but sin found an easy entrance into man, who stood as God's temple, claiming the sole right to man's obedience, *shewing himself that he is God.*

Rom. v.
12.

9. So that it was by the first man's disobedience, that sin entered into the world, and death by sin, forasmuch as death is the wages of sin. And so death passed upon all men, in that all Adam's posterity have sinned. And therefore sin is not imputed to any, merely on account of Adam's original sin and transgression, but their own sins are imputed to them.

Ezek.
xviii. 20.

The soul that sinneth it shall die.

10. And as by a subversion of the true order of God, and the express violation of his law, sin entered into the world, so it took the possession and government of all those faculties and affections of body and mind, which had constituted man a noble creature in his state of innocence.

2 Thes. iii.
2, 4, 7.

11. And thus, *sin*, taking possession of all that constituted man in his innocent state, constituted himself *The Man of Sin*, and placed himself as God, in the highest and most noble seat of man's affections: and there he sat, ever ready to oppose and exalt himself above and against every work and dispensation of God's grace.

12. And this he did particularly in the days of Christ's first appearing, because he was essentially disturbed. As saith St. Paul, *The mystery of iniquity doth already work.*

13. Here then, even in the fall of man from his first rectitude, was the rise of the *Man of Sin*, that *Son of Perdition*; and not in some certain man, or set of men called *Popes*, four or five thousand years after man had received the very nature and disposition of the serpent. Nay, when sin first entered into man, there was the beginning of the *Man of Sin*.

Rom. xiii.
10.
1 John iv.
7, 8—18.
Rom. v. 5.

14. LOVE is the fulfilling of God's pure and perfect law. The highest, and most noble of all those affections which God placed in man, and the chief and leading motive of all his actions, was LOVE. While this remained in its original purity and perfection, there could be no transgression; nor any cause of fear or shame.

15. But when man rebelled against his Creator, and all his sweet and noble disposition and affections became converted into the foul and rebellious nature of the serpent, then was LOVE converted into LUST, and made the principal seat, and fountain head of the whole serpent's nature and influence; the sole leading cause of every vile affection, and of every evil work; and the primary object of man's obedience.

16. And hence it is, that Christ not only calls the fallen race of Adam, *serpents*, and a *generation of vipers*, but further says, *Ye are of your father the Devil, and the lusts of your father ye will do.* And hence Cruden also among many others, calls *lust*, "that 'original corruption which inclines men to sin and 'evil.'"

Matt.
xxiii. 33.
John viii.
44.
Concord.
Article
Lust.

17. And thenceforth, even from man's first rebellion, the fallen posterity of Adam and Eve, could call LUST, by the name of LOVE, with the same propriety, and through the same old deceitful and foul spirit, by which the first deceived woman, could call a murderer, the first fruit of her rebellion, *A man from*

Gen. iv. 1.

the Lord!

18. And herein lies the deceitfulness of sin, and the very *mystery of iniquity*, in believing that to be LOVE, which in truth is nothing but LUST, and thus pretending to claim a just and innocent right to the original law and order of God, as though it had never been violated. Which is verily, *The face of the covering cast over all people, and the veil that is spread*

Isai. xxv.
7.

over all nations.

19. Doubtless it will be granted, that a violation of the good and wholesome laws of a nation, in a case of treason, is a political *iniquity*; and that the man who either directly or indirectly, violates the laws that are calculated to promote the peace and welfare of the nation, excludes himself from any active part in the administration of those laws.

20. And further, that neither he, nor his confederates, nor any of their descendants in the same line of treachery and rebellion, could ever claim any benefits arising from those laws, under any pretext whatever; but on the contrary, the whole law must stand as a pointed testimony, to judge and condemn the de-

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linquents, and to show them the foulness of their crime.

21. And should these traitors, after the most notorious violation of the laws in a case of high treason, be able to insinuate themselves into the government, and finally supplant the nation by foreign oppression, under pretence of supporting its original rights of freedom, here indeed, would be a political *mystery of iniquity*.

22. Such is the case of which we are speaking. And such is the nature of the laws of men, which have arisen from second causes. Then shall it be supposed, that the original and perfectly pure and just laws of the Most High God, are of less consequence than those of men? Shall they be violated with impunity, and that too under a pretext of obedience, without God's notice?

Gal. vi. 7. 23. Nay verily, let it never be thought. *God is not*
8. *mocked: whatsoever a man soweth, that shall he also*
1 Cor. vi. *reap. He that soweth to his flesh, shall of the flesh*
9, 10. *reap corruption. The unrighteous shall not inherit the*
Prov. xi. *kingdom of God. And though hand join in hand, the*
21. *wicked shall not be unpunished.*

24. The very laws of nature, being given of God in their pure and original state, were in themselves eternal, and laid man under the most solemn obligations to obedience, and that precisely according to the directions of the law-giver.

25. And as the law was in itself eternal, and perfectly consistent with the light and reason of his *living soul*; therefore every part of it must be punctually obeyed according to *this*, and not according to the dictates of the serpent, nor the animal passions of an *inferior nature*.

26. The violation of the law of God, which included the violation of the law of nature, by Adam the first, was of the most potent and universal kind, as is abundantly acknowledged by many sensible writers. Concerning which *Boston* has the following expressions.

27. " Their sin was a complication of evils, a total
Four-fold apostacy from God, a violation of the whole law.
State, p. 96, 97. " By it they broke all the ten commandments at once.

‘ They chose new Gods. They made their belly their
‘ God, by their sensuality; self their God, by their
‘ ambition; yea, and the Devil their God, by believ-
‘ ing him, and disbelieving their Maker.”

28. “ Though they received, yet they observed not
‘ that ordinance of God, about the forbidden fruit.
‘ They contemned that ordinance so plainly enjoined
‘ them, and would needs carve out to themselves how
‘ to serve the Lord.”

29. Again, says *Cruden*, “ The honour and majes-
‘ ty of the whole law, was violated in the breach of
‘ that symbolical precept: [of eating of the forbidden
‘ fruit:] many sins were combined in that single act.”

Concord.
Article
Fall.

30. “ *Infidelity*: This was the first step to ruin.
‘ When he distrusted the fountain of truth, he gave
‘ credit to the father of lies. This sin included in it
‘ *prodigious pride*. No sooner created but he aspired
‘ to be as God.”

31. “ *Horrid Ingratitude*: Now in the midst of
‘ such variety and plenty, to be inflamed with the in-
‘ temperate appetite of the forbidden fruit, and to
‘ break a command so equal and easy, what was it but
‘ a despising the rich goodness of his great bene-
‘ factor?”

32. “ *Unaccountable and amazing folly*: What a
‘ despicable acquisition tempted him out of his hap-
‘ piness!—That the pleasures of taste and curiosity
‘ should outvie the favour of God—is the reproach of
‘ his reason, and makes the choice so criminal.”

33. “ *A bloody cruelty to himself, and to all his pos-
‘ terity*: Giving a ready ear to the tempter, he be-
‘ trayed his trust, and at once breaks both the tables
‘ of the law, and becomes guilty of the highest im-
‘ piety and cruelty.”

34. Then certainly, it must be evident that the sin
of Adam, including his posterity, who still continue in
the same line of sin and rebellion, is in a spiritual
sense, at least equal, if not far superior in magnitude,
to what might be called the highest treason in a politi-
cal sense.

35. And therefore, the fallen and still sinning pos-
terity of Adam, could never after the fall, claim any
more right to those once violated laws of heaven,

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under any pretence whatever of keeping them, than Benedict Arnold and his confederates, could have claimed an active part in the free government of America, after the most pointed violation and breach of national trust, by his notoriously treacherous conduct at West-Point.

36. What the sin of Adam and Eve was, and how that sin has been propagated by their posterity, has been very pointedly hinted at by many candid and sensible men: but how that sin has been kept concealed under a veil, has not been brought to light; nor could it be, until the time appointed of God.

2 Thes. ii.
8.

37. At present, the strict demands of light and truth require the veil to be removed, and the mystery of sin to be revealed. Of what some have written particularly on this subject, a few things may here be noticed.

Eph. ii. 3.

Rom. v.
12.

Job xiv. 4.

Concord.
Article
Sin.See also
Article
Corruption.Sermons
vol. iii.
Ser. 48.Hist. of
Redemp.
p. 48.

38. "The scripture" says *Cruden*, "proves in many places, that the sin of *Adam* was communicated to all his posterity, ["by ordinary generation"] and that it has infected and corrupted it. *We are by nature the children of wrath*; that is, liable to punishment, and that hath relation to guilt. *By one man sin entered into the world, and death by sin, and so death passed upon all men, as a just sentence upon the guilty, for that all have sinned.* Job describes this sin, *Who can bring a clean thing out of an unclean? not one.*"

39. "It is the universal law of nature, that every thing produces its like, not only in regard of the same nature, that is propagated from one individual to another, without a change of the species, but in respect of the qualities with which that nature is eminently affected."

40. Again, says *Davies*, "Flesh of flesh, and spirit of spirit. This is according to the established laws of generation, by which every thing begets its like." And therefore by the works of generation, sin must be propagated, and nourished by the industry of its propagators, otherwise sin could not be in the world. Hence the words of *Edwards* are very true, when speaking of Adam and Eve, he saith, "All their posterity, by ordinary generation, are partakers of the fall, and of the corruption of nature that followed from it."

41. Again, says *Osterwald*, that sin is "propagated by the body, which pollutes the soul, may be proved from scripture, which ascribes the fountain of sin to the body, and the flesh; and therefore exhorts us to subdue the flesh. *Dearlly beloved—abstain from fleshly lusts, which war against the soul.*—Adam and Eve sinned freely, and voluntarily, being deceived by the Devil and their own lust."

CHAP.
IV.Gal.v.10,
&c.

1Pet.ii.11

Geni.iii.
6, 7.

42. "That the cause of sin is to be found in man alone, is evident, not only from the history of Adam's fall, but likewise from our own experience. For we sin in the same manner as Adam did, viz. against the divine law, voluntarily, and being seduced by our own lusts."

Ch.Theo.
P.I.ch.iii.
p.147,
148, 156.

43. Again, says *Boston*, "The corruption of nature is the river-head, which has many particular lusts, in which it runs.—What doth it avail to reform in other sins, while the great reigning sin remains in its full power? What though some particular lust be broken; if that sin, [namely, the lust of the flesh,] the sin of our nature, keep the throne, it will set up another in its stead—and, while it stands entire, there is no victory."

44. "It is an hereditary evil,—propagated in nature, [or "conveyed by natural generation."] Consider the confession of David, *Behold I was shapen in iniquity, and in sin did my mother conceive me.* Here he ascends from his actual sin to the fountain of it."

Four-fold
State, P-
39, 40,
107, 108.

45. "By this sin," [of Adam and Eve] says the Westminster assembly, "they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind—the same death, in sin and corrupted nature, was conveyed to all their posterity, descending from them by ordinary generation. From which original corruption, do proceed all actual transgressions."

Confess.
of Faith.

46. All of which is strictly true, as they have abundantly proved, not only from matters of fact, but from the most pointed testimony of the sacred writings: such as the following.

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Gen. iii. 7.
John iii.
6.

Jam. i. 14,
15.

47. "And the eyes of them both were opened, and they knew that they were naked: and they sewed fig-leaves together and made themselves aprons. That which is born of the flesh is flesh." And, "Every man is tempted when he is drawn away of his lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." And many more proofs to the same purpose.

48. Certainly then, were it not that some misguided and sanctimonious priesthood had invented a scheme to gratify Lust, under the alluring and specious pretext of fulfilling an original, and afterwards basely violated law of nature, which God gave to Adam in his state of innocence; it would verily seem, that the very seat and fountain head of all sin and corruption, might have been discovered at once, to open view, by no more than the bare removal of a *fig-leaf*.

49. For they have pointedly proved, that the sin of Adam and Eve was conveyed to their posterity by the works of natural generation; that all their posterity are shapen in iniquity and conceived in sin; that the original corruption of Adam and Eve, which conceived and brought forth sin, was *Lust*; and that when *Lust* had conceived and brought forth sin, the eyes of them both were opened, and they *knew* that they were *naked*.

50. What could they have said plainer; unless they had pointedly said, that their eating the forbidden fruit, was the *very act* by which *Adam knew Eve his wife*, when she conceived and brought forth a murderer?

51. Here then is the *mystery* of the iniquity; first pointedly and clearly showing what the very root of all sin is, and how sin is propagated; and then again concealing the whole matter under the specious pretext of a command or an ordinance of God, so abundantly acknowledged to have been most basely violated. What! is God the author of sin? Nay, in no wise; the same writers have justly proved that he is not!

52. It is certain that the law of nature which forms a cloud, and spreads it over the earth, creates it for

the purpose of watering the earth, and causing it to be fruitful.

53. And it is equally certain, that the law of the eternal word, which created man soul and body, male and female, intended by the very law of their creation, that they should *be fruitful and multiply, and replenish the earth, and subdue it.*

54. For this very purpose, they were endowed with those animal faculties and sensations, which in due subordination to the law and command of God, would have innocently constituted them *one flesh*, in the work of generation.

55. But it is as certain and positive a truth, that those instincts of nature, or animal-properties never were intended to lead and govern the soul, or even to act, without the soul's decided approbation. And therefore, while the soul kept its first rectitude, and subdued every inferior passion, which might arise in consequence of his state of probation, there never could have been the least cause or foundation for shame.

56. And thus, while the man and the woman stood in uprightness and innocence, they were *both naked, and were not ashamed*, "which certainly implies," says a judicious author, "not only that their nakedness was no just cause of shame, but that they never could have known it, had their innocence continued."

57. "Before the fall, they doubtless knew that they had no cloathing; but now their eyes were opened, and they had acquired a criminal knowledge, and became sensible of a passion, to which they had ever before been strangers, namely, *shame.*"

Hist. of
Redemp.
p. 70.

58. "The origin of this will be easier to account for, if we suppose with some,* that the juice of this tree was inebriating [*i. e.* intoxicating;] since we know from common observation, that juices of such a quality will excite debauchery, produce strange

* Milton gives a striking description of the effects of the forbidden fruit on Adam and Eve, in the following lines:

"——— But that false fruit
"Carnal desire inflaming; he on Eve
"Began to cast lascivious eyes, she him
"As wantonly repaid; in lust they burn."

Paradise Lost, Book IX.

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‘ commotions in the animal frame, and give a strong
‘ predominancy to the animal appetites.’

59. “ Under these circumstances we need not wonder at the subterfuges, [tricks or evasions] to which they ran, since it is never expected that the conduct of persons under the power of intoxication, or the oppression of guilt, should be perfectly consistent with the rules of cool reflection.”

60. According to the above, shame was the effect of a criminal knowledge, which is most strictly true. By eating the forbidden fruit, they knew that they were naked; and hence that shameful act is so commonly expressed by the term *knowing*.

61. Adam knew Eve his wife. Doubtless he was well acquainted with her before; but now he *knew* her in a shameful and criminal manner, in consequence of which they *walked naked, and their shame appeared*. And from hence the above author makes the following plain observation.

Hist. of
Redemp.
p. 71.

62. “ It is remarkable, that the custom of covering the private parts should so generally obtain, even among barbarous nations; an entire disuse of cloathing in both sexes, is, perhaps no where practised, except where promiscuous intercourse is also allowed, and men and women couple like the brutes.”

63. Therefore as shame is the effect of a criminal knowledge, and as the seat of that criminal knowledge is manifest by the universal practice of all nations in hiding it; hence it is evident that the criminality of that knowledge, arose from an unseasonable, and untimely use of those bodily organs and animal faculties, which were created to be under the government and direction of a superior law.

Is. iii.
17.

64. And as the first transgressors of the human race, covered the parts with fig-leaves, through which they had violated the command of God; so under a specious pretext, sin has reigned since the fall, and deceived the nations of the earth. And this is brought to light that the words of God might be fulfilled: *The Lord will discover their secret parts.*

65. And yet that LAWLESS and unruly passion of LUST, in polluting and corrupting the order of creation, has claimed either the law of nature, or the ex-

press command of God for its authority ; although it is so evident that by the very first act of that kind in which man went forth, he violated not only the law of nature, but God's express command !

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IV.

66. It is also generally acknowledged, (as we have shown from eminent authorities,) that shame is the effect of sin, and that the sin of Adam and Eve is conveyed to their posterity by the very act of natural generation !

67. How then is it, that the fallen posterity of Adam, have under the sacred pretext of a command or ordinance of God, pretended to solemnize that which in itself is profane, and to sanctify that unclean thing, out of which they have proved to a demonstration that they can bring nothing clean ?

68. Well therefore said *Boston*: " Adam confessed his nakedness, which he could not get denied ; but not one word he says of his sins : here was the reason of it, he would fain have hid it if he could. Adam's children need not be taught this hellish policy ; for before they can well speak (if they cannot get the fact denied) they will cunningly lisp out something to lessen their fault, and lay the blame upon another !"

Four-fold
State
p. 49, 50.

69. " Nay, so natural is this to men, that in the greatest of sins, they will lay the fault upon God himself—And was not this one of Adam's tricks after his fall ? The man said, *The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.* He makes his apology in the first place : and then comes to his confession ! His apology is long, but his confession is very short ! as if he was afraid his meaning should have been mistaken !"

70. " *The woman*, says he ; or *that woman* ! as if he would have pointed the judge to his own work—There was but one woman then in the world ; yet she is as carefully marked out in his defence, as if there had been ten thousand !

71. " *The woman whom thou gavest me* ! Here he speaks as if he had been ruined with God's gifts ! and to make the shift look the blacker, it is added to all this, *Thou gavest to be with me*, to stand by me

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V.

‘ as a helper ! as if he would have fathered an ill design upon the Lord, in giving him this gift !

72. “ He says not, *The woman gave me*, but, *The woman she gave me* ! emphatically, as if he had said, *She even she gave me of the tree*. This much for his apology : But his confession is quickly over.— *And I did eat*. And there is nothing here to point to himself, and as little to shew what he had eaten :— How natural is this black art to Adam’s posterity ? He that runs may read it.”

73. So plainly have discerning men pointed out the very root and foundation of all iniquity, and proved their remarks, not only from the sacred writings, but from common observation, drawn from the most noted and universal facts.

CHAPTER V.

The subject continued.

AFTER all that has been said concerning the root of human depravity, yet such is the deceitfulness of that *lawless* and corrupt nature of the serpent, which man imbibed by the fall, and such is the depth of that *Mystery of Iniquity*, as to claim its right of indulgence, under the covert of the original law of God ! An ordinance of heaven !

2. And not only so, but whenever it is molested by God’s claim to the principal seat of man’s affections, it has the impertinence to question : “ How could Adam violate the law of nature in *knowing* his wife, when she was designedly made for him, and nature had furnished them with those faculties by which they came together in that order ?”

3. Those who have light and reason enough to know what the perfect law of nature requires, will not ask this question, knowing that God is not the author of sin, nor of that *lawless* instinct which gives the predominancy to the animal appetites, and which debases the dignity of man below the order of the brutes, while it is not governed by a superior law.

4. But to such as (according to what is written) *know nothing but what they know naturally*, and even in *those things corrupt themselves*, and that under a pretended cloak of obeying God's command, the answer is plain and evident from the following natural similitudes.

5. Would it not be just and right in a wise and prudent parent, who had planted an apple tree among the trees of his garden, more excellent than the rest, for the express use of his children, to lay them under an entire prohibition from eating or touching that tree, until the fruit was fully ripe? And would it not be time enough for that prohibition to be taken off when the fruit was ready for use?

6. And should the children, through some disorderly influence upon their youthful appetites, be so deceived by the appearance of the blossoms or green fruit, as to pluck and eat them, would not this be an express violation of the law of nature in that case, as well as of the express command of their parent?

7. Here then would be the deceitfulness of the transgression, in corrupting their blood, and continually abusing the tree and themselves, under the pretence that their father gave it to them, and neither suffering their tree to bring forth ripe fruit, nor themselves to enjoy that benefit from it which their father intended.

8. The smallest capacity may apply this to the original and present state of Man. The law of nature established in the creation of man, could not be inferior to the law established in the tree yielding fruit, *whose seed is in itself*; and being regulated by the times and seasons of God's appointment, must bring forth fruit according to that appointment.

9. Thus in the creation of man, his seed was in himself by the very law of his existence. And had his conduct been regulated according to God's appointment, he would have propagated his own species agreeable to the perfect will of the Creator, and also according to the perfect law of nature, in the times and seasons which he appointed.

10. Therefore, by the very existence of the laws of creation, Adam and Eve were forbidden to come

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V.

to the knowledge of generation, until the time appointed by the Creator. But as they did not like to retain God in their knowledge, and were influenced by the serpent to counteract his laws; hence they were unseasonably led into the knowledge of generation by the devil, instead of being led or directed by the law of God.

11. And hence all the motions and actions of man in the works of nature, are corrupt, and contrary to the pure law of the Creator; yet deceitfully covered under the pretence of fulfilling the original law of nature; or more deceitfully and shamefully cloaked under the plausible, but hypocritical pretence of obeying the original commands of God, so basely violated.

Art. VII.
Sec. 5.

12. Again, take the following similitude. In the year 1802, the convention of the state of Ohio formed a constitution, in which is the following sentence. "But no alteration of this constitution shall ever take place, so as to introduce slavery or involuntary servitude into this state."

13. Then in consequence of this article, the citizens of Ohio are forever secured in the possession of their rights of liberty and freedom.

14. But should a foreign slave-holder infuse his principles into the governor of Ohio, and he should publish his sentiments in favour of slavery, must he not, upon the very principles of the constitution, be deposed from his office? And should he himself be determined to hold slaves, must he not go entirely out of the state? And when he is out of the state, can he have any thing more to do with the constitution or laws of Ohio? or they with him?

15. The case is plain to a demonstration: and although he may do many things which appear like what the laws of Ohio enjoin, yet, while he holds slaves, and lives in a slave country, these laws can have no influence upon him, because he is not under their jurisdiction.

Art. VIII
Sec. 2.

16. And should he even take a copy of the laws with him into a slave country, yet he could not enjoy the common privileges of a citizen of Ohio, for the constitution expressly declares that, "There shall be neither slavery nor involuntary servitude in this

‘state.’ And he is neither in the state of Ohio, nor subject to its laws.

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17. Again, it is declared by the same constitution, “That all men have a natural and indefeasible ‘right to worship Almighty God, according to the ‘dictates of conscience; that no human authority can, ‘in any case whatever, controul or interfere with the ‘rights of conscience—and that no preference shall ‘ever be given, by law, to any religious society or ‘mode of worship.”

ibid.
Sec. 3.

18. Here again, the word *ever*, forever secures to the citizens of Ohio, free liberty of conscience in matters of religion.

19. But should any society remove out of the bounds of the state, and form a new settlement, where they could establish their religion by law, and institute the most cruel modes of persecution; could they claim any relation to the laws of Ohio, because they had once lived in that state, and removed out of it? The deceitfulness of such a pretence would be at once manifest.

20. Then what higher pretence can fallen man have to the original constitution and commands of God which he was under before his disobedience? Did he not violate them, and become guilty of the highest impiety?

21. Nay, more, was he not condemned as a traitor? Yea verily, and actually banished from any right to the tree of life. As it is written, *Therefore the Lord God sent him forth from the garden of Eden— So he drove out the man.* And another was appointed in his stead, who faithfully kept all his Father’s commandments—*every one of them!*

Gen. iii.
23, 24.
Heb. iii. 2.
John viii.
55, xv. 10.

22. But now fallen man, being banished from his native soil, might take with him a copy of a basely violated law, together with a corrupt and deceitful spirit of the serpent whom he had obeyed. And in that same corrupt and deceitful spirit he might now go forth and *be fruitful*, under pretence of obeying the command of God, given in his state of innocence; and at the same time, fill the earth with corruption and violence! Blood crying unto blood! while the

CHAP.
V.

beasts of the field, more orderly than he, were able to set him an example of times and seasons !

23. Now Cain also might claim his right to that original and pure law of nature, and obey the command of God, to *multiply and replenish the earth*, and at the same time, abstract one from the number, by imbruing his hands in his brother's blood !

24. So inconsistent, cruel, devilish, and supremely deceitful are the demands of *lust* ! And yet it has been gracefully propagated under a specious pretext, by modern divines called, "*An holy ordinance of God ;*" or concealed under the very modest covering of a *fig-leaf*, called, "*The sin of our Nature !*"

25. Again, take the following similitude. Dr. Buchan observes, that "The Jews, by their laws, were, in certain cases, forbid to have any manner of commerce with the diseased ; and indeed to this all wise legislators ought to have a regard. In some countries, diseased persons have actually been forbid to marry. This is an evil of a complicated kind, a natural deformity, and political mischief."

26. Then, admitting such a law to exist, as only permitted the healthy and firm to propagate the species, and some one, after obtaining licence by law, should fall under a mortal consumption, would he be actuated by a just regard to the law in going forth and begetting a son in his own likeness ? a partaker of his consumptive blood ? Surely not. He must be actuated by some other motive than to fulfil the law.

27. Yet if he chose, he might cover his base motive with the licence which he had received while in a state of health, until he was actually brought into judgement, and his character made manifest, that he is not now the person to whom the licence was first given.

28. Or should his deplorable offspring keep his licence, and try to prove that the court had licensed them, by licensing their once healthy father ; the deceitfulness of their pretext would still be worse. And although they might say, their licence was given according to law, and therefore what they did was lawful ; yet the law could never notice them, unless to reject, and cut them off from the communion of the healthy.

29. The weakest capacity may apply this case to the fall of man, and see at once the *deceitfulness of sin*, and the subtle means by which, like a *strong man armed*, he hath kept *his palace*, and *his goods in peace*.

30. And such, verily, are the deceitful means by which SIN has been concealed in a MYSTERY, and kept the whole creation under death and bondage; servants to sin, and those secret works of darkness which are far beneath the perfect law of nature, and infinitely beneath every law and attribute that can possibly endure the light or presence of that God who is
A CONSUMING FIRE.

31. It must be granted by all, that God formed the woman for the man, and gave her to him, and commanded them to be fruitful: at least, it was a natural law established in them by the order of creation. But how were they fruitful? Did God own that for real fruit which they brought forth?

32. The effect must be like its cause. *A good tree cannot bring forth evil fruit.* Their *first fruit* was a murderer, which proved that the cause from which he sprang, was something wholly different from the original and pure law of nature. As it is written, *Cain was of that wicked one, and slew his brother:* hence it is certain that he was not begotten of God, nor according to his will, but through the lusts of the wicked one.

33. Therefore, as the first fruit was corrupt, and proved itself the fruit of a *corrupt tree*; hence it follows, beyond all contradiction, that *the whole lump* of the fruit which that tree brought forth ever after, was also corrupt. Flesh of flesh, foul spirit of foul spirit, and corruption of corruption, according to the established, corrupted, and perpetually violated laws of natural generation. Hence it is, that Christ tells the *seed of Abraham*, "Ye are of your father the devil, and the lusts of your father ye will do."

34. Nevertheless, the law and the commandment, which God gave to man, was in itself eternal, and although corrupted and changed, as they *changed the truth of God into a lie*; yet, it could not be destroyed, but still remained as a witness against the transgres-

1 John 8.
12.1 Cor. v.
6.Rom. 1.
25, 26.

CHAP.
V.

sor. Hence it is written, *The law is holy, and the commandment holy, and just, and good.*

Rom. vii.
12.

35. It was a just, holy, and good God, that commanded man to multiply and replenish the earth. And man was also his pure-offspring. Of course, the commandment was like him that gave it, and him to whom it was given, and therefore required, as the fruit, a just, holy, and good seed, and without this, the demands of that law could never be answered.

36. But when man was seduced, by the nature of the serpent in the woman, he became carnal, and sold under sin, and led captive by a law in his members, which was contrary to the original law of his mind.

37. Therefore, the commandment, which was in itself spiritual, and given to one who was pure and upright, and called for the same kind of fruit, could by no means apply to one who was fallen from his first rectitude, and whose very nature was corrupt.

Rom. vii.
8, 11, 13,
22, 23.

38. Yet, as the law of nature stood, being in itself eternal, and the commandment was intended to stand, until the true spiritual seed should appear, it gave occasion to the greatest possible deception; as saith St. Paul concerning the law of God. *Sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For sin, taking occasion by the commandment, deceived me, and by it slew me.*

39. *Was then, that which is good made death unto me? By no means: But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For I delight in the law of God after the inward man. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*

40. And thus, while the original law and commandment required upright man to be fruitful, it could only work in fallen man all manner of concupiscence.

41. And so long as he imagined, by that deceitful and corrupt nature of the serpent, that the command was to him, he was essentially deceived, and the very fruit of his pretended obedience stood as a witness to condemn him, and to prove that he was not the one

who could answer the demands of a *perfectly holy and just law*. CHAP.
V.

42. The very design of sin, through the instigation of the Devil, was to bring death, and destroy the creation; and had not God retained in his own power, the eternal law and nature of man, the human race must have become extinct, and no flesh could have been saved.

43. For the very nature, and whole drift of that *lawless lust*, which came from the serpent, was to run into all manner of concupiscence, to corrupt the law of God, to give the predominancy to man's animal and inferior appetites, to excite debauchery, to debase the dignity of man, and ruin the soul!

44. And therefore, by the original law of a perfectly pure and holy God, the whole must have been subjected to immediate destruction from the glory of his presence, had it not been that, for wise purposes, he intended to prolong man's life.

45. For the strictest laws that were ever given among men, for the punishment of evil doers, were far short of the original brightness of that pure and inflexible nature of God, which like a flaming sword, stood pointedly against every sensation of a carnal mind.

46. Hence it is written, *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.* Rom. i. 18

47. And how could they hold the truth in unrighteousness? Manifestly in holding that the commands of God, which were true and righteous in themselves, and given to upright man in a state of innocence, were still to them, though in a fallen state, and in that corrupt nature of the serpent, which is unrighteousness in the very abstract.

48. Thus, they could hold the truth, that man and woman were commanded to multiply and replenish the earth, and use this as a sacred covering for the life of all their most hidden abominations, and "freely," says *Boston*, "do that in secret, which they would be ashamed to do in the presence of a child; as if darkness could hide from an all-seeing God!"

49. Well therefore said God by the prophets, *Wo unto them that seek deep to hide their counsel from the* Isai. xxix.
15.

CHAP. V. *Lord, and their works are in the dark! Shall I not visit for these things? Shall not my soul be avenged on such a nation as this?*

Jer. v. 9.

50. It is certain that God, from time to time, destroyed the nations of the earth for their acts of abomination, through the lust of concupiscence; and if so many thousands and millions were actually destroyed, according to the measure of God's righteous law, revealed from time to time, for such acts as were openly committed; what must have become of the world, if all the secret actions of every individual, had been brought naked into judgment, and laid open to view?

Rom. vii. 13.

How truly was it said, that, *Sin wrought death by that which is good!*

51. Surely then, had God openly denounced his wrath and just displeasure, against corrupt and fallen Man, personally, to the extent of his deserts, his punishment and weight of condemnation must have been more than he could have been able to bear.

52. But the purpose of God, in the creation of man, being in itself eternal and unchangeable, could not be frustrated, although the pure and perfect law of nature itself was violated and corrupted.

53. It was therefore in mercy to fallen man, whose life was intended, for wise purposes, to be prolonged, that God denounced the curse upon the serpent above all cattle, as an emblem or figure of that miserable race which he had infected with his poison.

Hist. of Redemp. p. 72, 73. Note q.

54. Hence it is justly observed, by the judicious author before mentioned, that, "God intended this debasement of it, [the serpent] not so much to express his indignation against it, as to make it a monument of man's apostacy, a testimony of his displeasure against sin, and an instructive emblem to debar all future ages from the commission of that which brought such vengeance along with it."

Lev. xi. 15.

55. "In the Levitical law, we find, that if a man committed any abomination with a beast, the beast was to be slain as well as the man, and by parity of reason the serpent is here punished—at least to remind the delinquents themselves of the foulness of their crime."

56. The pure law of nature, which God placed in

man, as well as in the animal or brutal creation, when he commanded them to *be fruitful and multiply*, was at the beginning, holy, just, and good, being given by a perfectly just and holy God, as hath been observed.

57. So that before man hearkened to a brute, and fell below him in the order of nature, there could be no unclean, lascivious, or inordinate desire of the flesh, to rule his animal faculties; nothing but motives perfectly pure, and consistent with the law of God, in his mind.

58. Hence, a pure and simple desire of planting seed, and raising a crop, is entirely different and distinct from the curious researches of the naturalist, who searches out all the properties and qualities of the ground in which the seed is planted. An honest farmer may perfectly discharge his duty, without any of the curious knowledge, or experiments of the philosopher.

59. But Adam *knew* his wife, and she conceived and bare Cain. The sacred text doth not say, he begat Cain; or that he *knew* her for the purpose of begetting; that was not his motive, and Cain was of that wicked one: But he *knew* his wife and she conceived: and what was the fruit of that conception? *A murderer!*

60. *The flowing of the wicked is sin. God causeth his sun to rise upon the evil, and sendeth rain upon the unjust. Yet saith unto such, I never knew you.* Prov. xxi. 4.
Matt. v. 45, vii. 23.

61. Then might not Adam have fulfilled, in God's appointed time and season, the pure and innocent law of nature, without intruding into that beastly and forbidden knowledge, which destroyed his dignity, and degraded him below the order of the beasts of the field?

62. But when LUST had conceived it brought forth SIN. Then the EYES of them both were opened, and they KNEW that they were naked. And he KNEW his wife and she conceived. And then, and not till then, he could say, *I see another law!* Rom. vii. 23.

63. Then the pure law of nature was converted into this other law, A LAW OF SIN! A MAN OF SIN! A STRONG MAN ARMED! A law of sin, warring against the law of his mind, and bringing into captiv-

CHAP.
V.

ity his noblest affections, his reason, his judgment, and every sensation and faculty of his mind and body to the law of sin in his members.

Luke xvi.
15.

64. Then did the MAN OF SIN set himself in the temple of God, ordering the faculties, and claiming the highest affections of man, *to that which is highly esteemed among men, which is The lust of the flesh, the root of all evil, an abomination in the sight of God.*

65. And thus did the MAN OF SIN, that corrupt law of the serpent, set himself in the place of the pure law of God; and under a sacred cloak of pretended love and obedience to the only true God, concealed the fountain of INIQUITY in a MYSTERY, shewing himself that he is God, *by alluring through the lusts of the flesh, and pretending that God ought to be so worshipped.*

66. Therefore we say, if there be a man and woman now existing on the earth, honestly united in a covenant of promise to each other, who have so much of the fear of God, as neither to touch, taste, nor handle the unclean thing; who never gratify the desires of the flesh and of the mind, in any manner whatever, but barely and conscientiously to propagate their species: and *that with the sole motive to obey the will of God; they are verily an honour to the original law of nature, a blessing to themselves and posterity, and an example to the human race.*

Isai. lxvi.
15.

67. And therefore, even with regard to the law of nature, which is inferior to the law of grace, such, and none but such, under any pretext however sacred, need ever expect to answer a clear conscience, before that just and perfect law-giver, who will *render his anger with fury, and his rebuke with flames of fire.*

68. But we say moreover, that none under the covenant of the flesh since the fall of man, no not one, ever did before God, keep that law; nay, even those who profess to be under a covenant of grace, and make the most sanctified outward appearance before men, do more or less violate the perfect law and order of nature, and by a contrary law of evil concupiscence, do that which their light and conviction forbids. For the truth of this we appeal to the consciences of all men.

69. Here we shall make one remark, which is worthy the observation of all good men, or such as desire to be so: and that is, that, *God is light, and in him is no darkness at all.* And were it pointedly declared by an angel commissioned from heaven, that every secret action which is now performed under the cloak of an ordinance of God, should be openly and publicly performed, it would be detested by the wickedest men on earth.*

CHAP.
V.1 John i.
5.

70. Then, from what hath been said, let not any of the sons and daughters of fallen Adam, think to escape the severity of God's righteous law, by imputing the blame of their own sins to the original transgression of their father, while they themselves are guilty of the same sin, and violate the same law: *for as is the root, so are the branches.*

Rom. xi.
16.

71. Neither let any be guilty of such horrid impiety, as to imagine that a just and righteous God will impute Adam's original sin to his posterity, unless they violate the same law, and commit the same sin by actual transgression. *The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. As I live saith the Lord God—the soul that sinneth it shall die.*

72. It therefore remains with all those who make a sacred profession of God's law, and do not live up to it, either to remove the fig-leaf, the veil of their sin, and the sacred cloak of a profession, and candidly acknowledge their loss from God and ignorance of his law: or otherwise, perfectly to keep that law in every jot and tittle.—Honesty is the best policy, in the sight of God, angels, and just men.

73. For certain it is, that God will require his own *with usury*, and not with abuse, and that according to his unchangeable purpose, *he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.*

Isai. xxy
7.

* Lost as mankind are in the lust of the flesh, yet even their little remaining sense of purity must teach them, that a God who is worshipped by such acts as cannot endure the light of the sun, nor the sight of men, must be a God of darkness, and not of light. By this let every candid person discriminate between those acts which are acceptable to that God who is light, in whom is no darkness, and those which are congenial to darkness itself; and by this criterion, let all men judge what kind of a God they worship.

CHAP.
V.

74. For although MAN has become a captive to that LAW OF SIN, and fallen entirely under its dominion ; and notwithstanding it works in him all manner of concupiscence, and contrary to the law of light, leads him into the most secret and abominable actions ; which cannot even bear the presence of an innocent child, or a fellow creature, and much less the inflexible light and purity of a just and holy God.

75. Yet this very *law of sin* has the effrontery to call itself *the original and pure law of nature*, and to vindicate its existence and lawless actions, by specious reasonings from a claim to the original command or ordinance of God, *Be fruitful*. The deepest deception ! A very MYSTERY !

76. For unto the wicked God saith, *What hast thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth ? seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been a partaker with adulterers.*

Psalm l.
16, 17, 18,
21, 22.

77. *These things hast thou done, and I kept silence ; thou thoughtest that I was altogether such an one as thyself : but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.*

78. *I planted thee a noble vine, wholly a right seed ; how then art thou turned into the degenerate plant of a strange vine unto me ? For though thou wash thee with nitre, and take thee much soap, yet is thine iniquity marked before me, saith the Lord God.*

Jer. ii. 21,
22.

79. Thus far concerning that MYSTERY, which as a veil hath covered the INIQUITY of all nations.

CHAPTER. VI.

The principal Seat of Human Depravity.

IT is granted that sin is the first cause of shame ; for when Adam and Eve stood in a state of innocence, they were both naked, and were not ashamed. But no sooner had they transgressed, than they felt shame, and made themselves aprons of fig-leaves, to cover and hide something from each other.

2. And as they begat children in their own likeness ; from thence it is decided by the practice of all nations, what part that was which they covered, and of course, where the seat of sin is.

3. But what was the matter with that part ? Why did the shame occasioned by sin, fall particularly there ? If their transgression is to be considered in a literal sense, and not as represented in a figure, why did not the shame fall upon the hand that took the fruit, and the mouth that ate it ?

4. But it does not appear that God took any notice of the hand, or the mouth, in pronouncing the curse which they had merited ; but laid it on the same part which they covered, and of which they were ashamed.

5. And God said unto the woman, *I will greatly multiply thy sorrow, and thy conception ;—thy desire (or lust*) shall be to thy husband, and he shall rule over thee.*

6. Why multiply her sorrow and her conception ? Why not punish her some other way ? God distributes punishments according to the nature of the crime.

7. The Israelites lusted for flesh, and their punishment was to have their fill of it, till it turned into a great plague, and they died with it between their teeth. As it is written, *he gave them their own desire ; they were not estranged from their lust.*

8. Hence, from the very nature of the curse denounced upon the woman, it is easy to see wherein the offence lay : a curse of which her child-bearing daughters have had more or less sorrowful experience even to this day.

CHAP.
VI.Gen. iii.
16.* See
Eph. ii.3.
Also,
Cruden,
Article
Desire.Num. xi.
33, 34.Psalm
lxxviii.
29, 30.

CHAP.
VI.

Gen. iii.
14, 15.

9. And unto the serpent the Lord God said, *Because thou hast done this, thou art cursed above all cattle—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.*

10. Now if this serpent is to be understood literally, as a natural serpent or snake, and the seed of the woman is Jesus the Christ; when, or how, was ever the thing literally fulfilled? Where did ever Jesus bruise the head of a rattle-snake, or adder, or any thing of the kind, more than any other man?

11. The truth is, the words of God to the serpent, are to be understood in a figurative sense. And the serpent here meant, is that old serpent the Devil, and Satan, who deceiveth the nations: for he it is that Christ came to destroy.

12. But when we say, the serpent, whose head Christ was to bruise, was not a natural serpent or snake, this is not saying, that there was no natural serpent in the question. To say the figure of a thing is not the substance, is not saying there was no figure.

13. It need not be disputed that the Devil spake through the serpent, or that the subtilty of the serpent was made use of, to charm and allure the woman, to listen to his words.

14. Neither need it be disputed, that Adam and Eve were placed on a certain beautiful spot of ground; or that the Lord caused to grow out of the ground, every tree that was good for food; and the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

15. And admitting the tree of the knowledge of good and evil, with its pleasant fruit, to have answered the serpent as a figure, to represent to the view of the woman, the desirableness of that which was forbidden, so that she was thereby beguiled; this would not make the figure the substance, nor would the substance destroy the figure.

16. But if the tree of life, and the tree of the knowledge of good and evil, here spoken of, are to be understood in a literal sense, as natural trees, then where are those trees at this time?

17. It is evident from the scriptures of truth, that

the tree of life was not destroyed; but still remains. CHAP. VI.
 As it is written, *Blessed are they that do his commandments, that they may have right to the tree of life.* The Rev. xxii. 14.
 tree of life is the way of life.

18. Then, as *life* is represented by a tree, so is the *knowledge* of good and evil; and so also the serpent hath his *head*, and the woman her *seed*, in a figure.

19. It is certain, that the nature and image of the serpent is formed in fallen man; from whence Christ said, *Ye serpents, ye generation of vipers!* And as it is by means of certain passions or affections that man is formed, it must be among these that the serpent's head is to be found.

20. The head of any thing, is the highest or uppermost part; that which is superior to any other part. And that which forms or produces a thing, must be its superior, and proper head.

21. Therefore, as man is not literally a serpent or a snake, it cannot be literally his head that is to be bruised. But as the body is made up of different members or parts; so in these is represented that system, or body of affections, desires or propensities, by which man is led and governed.

22. And if the affections and desires of fallen man, are low, mean and base, resembling the serpent; then it must be among these, that we are to look for the serpent's head; and this must be his highest affection; that in which he finds the most supreme delight.

23. The whole body of the serpent was formed in man by the fall; but the head of this body is not the inferior, but the superior part; and every part of the body, though of one nature, must be distinguished from the head, and are all dependant on it, and subject to it.

24. Hence it is written, *Mortify your members* Col. iii. 5; 8, 9.
which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. But now ye put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth—seeing ye have put off the old man with his deeds—in putting off the body of the sins of the flesh. chap. i. E. 11.

25. Every one knows that, anger, wrath, malice, covetousness, uncleanness, and such like, are not members of the human body ; yet they are members of that body which is called, *The body of the sins of the flesh*. And as every *body* must have a *head*, and as these members or affections are of a low, base, serpentine nature ; of course, their head must be that head of the serpent which Christ was to bruise.

26. Then as the leading part of the serpent's image, which was formed in man, can exist only in the principal, leading part of man's affections, of course, it may easily be determined where it is that the head of the serpent lies.

27. Every part of man is possessed of some sensitive quality, yet his affections are not inherent in him, but are created by means of certain objects presented to him.

28. Thus, he has a sense of seeing, hearing and feeling ; but he cannot see where there is no light, he cannot hear where there is no sound, nor feel where there is nothing to feel ; so neither can he love where there is nothing lovely, nor be pleased where there is nothing pleasing.

29. And although man is composed of so many capacities and organs of sense, yet they cannot be all equal ; there must be a ruling sense ; some one that is counted more noble, that is quicker in its motion, and affords superior enjoyment in its gratification. And as this ruling sense is capable of being moved only by some other object ; so that which creates, or gives life to this sense, must also be the supreme object.

30. Then, what is there in the universe, within the comprehension of man, that has so sensible, so quick and ravishing an operation, as a corresponding desire of the flesh in the different sexes ? And in proportion as that desire is manifested by words or actions in either ; so much the more is that head or chief passion quickened and inflamed.

31. As a gushing fountain is more powerful in its operations than an oozing spring ; so that desire of carnal enjoyment, that mutually operates between

male and female, is far more powerful than any other passion in human nature.

32. Man under its influence, bears every thing before him with impetuosity. No other object that can be presented, attracts his notice while that is in view; his ears are stopped to every other sound, but the voice of his charmer; he is insensible to every other pleasure.

33. Surely then, that must be the fountain head, the governing power, that shuts the eyes, stops the ears, and stupifies the sense to all other objects of time or eternity, and swallows up the whole man in its own peculiar enjoyment.

34. And such is that feeling and affection, which is formed by the near relation and tie between the male and female; and which being corrupted by the subversion of the original law of God, converted that which in the beginning was pure and lovely, into the poison of the serpent; and the noblest affection of man, into the seat of human corruption. To which the following words of *Boston*, will justly apply.

35. "A disease affecting any particular member of the body, is ill; but that which affects the whole, is worse. The corruption of nature is the poison of the old serpent, cast into the fountain of action; and so affects every action, every breathing of the soul."

Four-fold
State. P.
106, 107,
108.

36. "It is the cause of all particular lusts and actual sins in our hearts and lives. It is the spawn which the great Leviathan has left in the souls of men; from whence comes all the fry of actual sins and abominations. It is the bitter fountain; particular lusts are but rivulets running from it; which bring forth into the life a part only, and not the whole of what is within."

37. "Now the fountain is still above the streams; so where the water is good, it is best in the fountain; where it is ill, it is worst there. The corruption of nature being that which defiles all, itself must needs be the most abominable thing."

38. "It is virtually all sin: for it is the seed of all sins, which want but the occasion to set up their heads, being in the corruption of nature, as the ef-

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VI.

fect in the virtue of its cause. It is the cursed ground fit to bring forth all manner of noxious weeds."

39. "As the whole nest of venomous creatures must be more dreadful than any few of them that come creeping forth; so the sin of thy nature, that mother of abominations must be worse than any particular lusts, that appear stirring in thy heart and life."

40. "Look thou into thy corrupt nature, and there thou mayest see all and every sin in the seed and root thereof. There is a fulness of all unrighteousness. There is atheism, idolatry, blasphemy, murder, adultery and whatsoever is vile. The sin of our nature is, of all sins, the most fixed and abiding—It remains with men in its full power by night and by day, at all times, fixed as with bands of iron and brass."

41. "Pride, envy, covetousness, and the like, are not always stirring in thee. But the proud, envious carnal nature is still with thee; even as the clock that is wrong, is not always striking wrong; but the wrong set continues with it. It is the great reigning sin (like Saul among the people) higher by far than the rest—commonly called one's predominant sin—which never loseth its superiority over particular lusts, that live and die with it and by it."

42. "Surely then the word should be given against this sin, as against the king of Israel, *Fight neither with small nor great save only with this.*—For, (as the writer justly concludes) while it stands entire there is no victory."

CHAPTER VII.

*The Cause of the Destruction of the Old World.*CHAP.
VII.

AN account of the destruction of the old world is very particularly stated in the sacred writings; from whence the cause may also be very clearly understood.

2. "And it came to pass, when men *began to multiply*;" that is, according to the agreeable sense of modern Divines, so called, when men began to fulfil the command or ordinance of God, *Be fruitful*, "and daughters were born unto them, that the sons of God (who were not corrupted by a mixed generation) saw the daughters of men, that they were fair; and they took them wives of all which they chose." For the daughters of men were under no controul, either to the law of nature or of God, for their first mother had violated both.

3. And as the first deceived woman, *saw that the tree was good for food, and that it was pleasant to the eyes*;" so these sons of God, "saw the daughters of men, that they were fair;" and according to their own corrupt will, they took them wives, not of some particular tribe or family, but "*of all which they chose*, and went in unto them, and they bare them children: the same became mighty men, which were of old, men of renown."

4. "And the earth was corrupt before God, and filled with violence *through them*—for all flesh had corrupted his way upon the earth. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man, whom I have created."

5. "But Noah found grace in the eyes of the Lord. And God said unto Noah, The end of *all flesh* is come before me; for the earth is filled with violence *through them*: and behold, I will destroy them with the earth."

6. Then as there must be an evident distinction

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VIL

between the works of these mighty men of renown, who corrupted the earth and filled it with violence, and the works of Noah, who found grace in the eyes of the Lord; it may be proper to observe wherein that distinction lay.

7. The old natural creation was, from the beginning, set in order to subserve the purpose of God, in relation to *a new and spiritual creation*; and the old was to continue no longer than to subserve that purpose. The state of man on this earth was by no means to be his final state. Man was created from the beginning, for a more glorious and eternal purpose.

8. And therefore a line was drawn, from the beginning of the *old* Creation, to the beginning of the *new*; which for the time then present, pointed out two manner of people, and in things of a temporal nature, distinguished between the disobedient and obedient, the wicked and the righteous; showing the nature of that creation which must finally pass away, and of that which would be eternal.

9. This line may not improperly be called, a line of promise, pertaining to such as were counted righteous or perfect in their generations, and through whom as pertaining to the flesh, Jesus the Christ came.

10. And in this line were exhibited promises, types, and figures, which pointed to the spirit and substance of the new creation; at least, to the adjusting or setting in order a new age or spiritual seed, of which Christ Jesus was in the fulness of time, the true and real beginning.

11. But until Christ appeared, there could be no *real* difference in the nature and disposition of any. For of one blood, were made *all nations* of men, to dwell on all the face of the earth, and God determined the times before appointed, and the bounds of their habitation; that they should *seek the Lord*, if haply they might *feel after him and find him*, though he be not far from every one of us.

Acts xvii.
26, 27.

12. Then as all nations of men on the face of the whole earth, were made of *one blood*, that they might seek the Lord and find him, it is evident that in their natural state, there is no difference; they are *all*

equally out of the way, and equally distant from God.

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13. To speak plainly ; in their natural state, there was no difference between Cain and Abel ; both were conceived in the same corrupt nature of opposition to God, and both descended from the same parents who had corrupted their blood, by their obedience to the serpent, and basely violated the law of nature.

14. In their natural state, and in their conception and birth, there was no difference between Noah, and those who were destroyed by the flood—between Abraham, and his father's house—between Lot, and the men of Sodom—between Moses, and Pharaoh—between the Israelites, and Canaanites.

15. All nations of men were of *one blood*, and that was corrupted by the fall ; nor could it be cleansed until the times determined were accomplished.—As it is written, “ *I will cleanse their blood that I have not cleansed.*” And again, “ *I will call them my people, which were not my people.*”

Joel iii. 21
Rom. ii.
25.

16. But here was the difference in all ages. While the generality of the world gave themselves up to luxury and sensuality, and according to the deceitful law in their members, were corrupting themselves through the lust of uncleanness, and filling the earth with violence through ambition and the love of dominion ; there were those who were chosen to maintain the belief of one true God, in order to subserve his wise purpose, and keep up the distinction between good and evil, until the true foundation of final and eternal redemption should be laid.

17. Therefore, God *at sundry times and in divers manners*, delivered special commands and ordinances to certain individuals, which related to their temporal œconomy, and were productive of temporal good to such as were thereunto obedient. And such as were obedient to whatever was, in any way or manner, or at any time, revealed to them in this respect, were, in every age, a repository for the faith and worship of *one living and true God*.

Heb. i. 1.

18. And by their obedience they found justification according to the nature of what they were taught, and by which they *condemned the world*, who lived in cor-

2 Pet. ii.
5,6,7,8,9.

Heb. xi. 7.

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Jude 11.
Jer. xxiii.
14.
Deut.
xxxii. 32.

ruption and injustice. These became heirs of that righteousness which is by faith and obedience; while the wicked and rebellious were ever counted as the seed of Cain, and as the inhabitants of Sodom and Gomorrah, whether Jews or Gentiles.

19. According to the scriptures, the difference between the works of Noah, and of those who corrupted the earth, was just this: Noah was five hundred years old, before he begat his three sons; which was not till twenty years after he was called to preach repentance to the world.

Gen. vi. 9,
10.

20. This particularly shows the time and manner of Noah's life, in regard to the works of the flesh.—And his walking in obedience to what he was commanded, shows that what he did was by special order from God. As it is written, *Noah was a just man, and perfect in his generations, and Noah walked with God. And Noah begat three sons.*

chap. x. 1.
xi. 10.

21. He was "perfect in his generations." His generations were, "Shem, Ham and Japheth." And unto them were sons born after the flood, but not before: nor even then did they attempt to multiply until they were, at least, permitted so to do.

chap. ix.
1, 6.

22. And God blessed Noah and his sons, and said unto them, "Be fruitful and multiply, and replenish the earth." Also the Lord said; "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." But how soon after, they again corrupted the earth, and filled it with violence, till the cry of their sins reached up to heaven, is another thing.

23. Noah was obedient to the law of *Revelation*, which is positive whether *Mediate* or *Immediate*,* whether given to an individual only, or through an individual to a nation; and is to be obeyed precisely according to the directions of the law-giver, by those

* *Mediate Revelation*, is that which is given through one to another, such as was given through Moses to the nation of the Jews. Exo. iii. 15—18. And such was the Revelation of Jesus Christ, which God gave unto him.—and he sent and signified it by his angel unto his servant John. And John to the seven churches of Asia. Rev. i. 1—4. *Immediate Revelation* is such as was given to Abraham: "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him—and with his seed after him." Gen. xvii. 19. And afterwards, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering." Gen. xxii. 2.

unto whom it is given, and by no other nation, people or individual under heaven.

24. The revelation which God gave unto Noah was *immediate*. "The end of *all flesh* is come *before me*; for the earth is filled with violence *through them*: and behold, I will destroy them with the earth. Make thee an ark of gopher-wood, &c. Thus did Noah according to all that God commanded him, so did he." Gen. vi.
13, 14.

25. "And the Lord said unto Noah, Thee have I found righteous before me in this generation." And in all this, both with regard to the law of nature and revelation, was Noah pointedly distinguished from the mighty men of renown, who neither regarded the law of nature nor revelation, but *took them wives of all which they chose*, and *came in unto the daughters of men*, and they bare children to them: which is the principal sin that is charged upon the old world, in the sacred writings. chap. vii.
1.
chap. vi.
1, 4, 5.

26. And this they did, not by any command or direction from God, but according to their own lusts of uncleanness, through which they corrupted the earth. This was the root of their wickedness, and the source of all their depravity; and from which, as from an overflowing fountain of corruption, they filled the earth with violence, tyranny and oppression.

27. It is therefore justly observed by *Osterwald*, that, "The first and principal sin, which introduced that general depravity, was impure lusts.—Murder, and injustice, were other sins, which they were guilty of. Concerning this, let *Josephus** be consulted. Since impure lusts, and fraud, carry along with them innumerable vices, it is easy to conceive, how great the perversity of men must have been in those times." Ch. Theop.
p. 165.
* B. I.
Ch. 3.

28. The expressions of *Robinson*, concerning the revolutions of the earth, are to the purpose: "How wonderfully wise is the construction of this world! How instructive the history of the rise and the ruin of great empires! Many are the opinions of learned men on the origin of civil society." Ecclesiastical
Resear-
ches. p.
139.

29. "If this subject be investigated, as it ought to be, in true historical facts, it will appear very probable, that it originated with bad men, who being

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‘ strong, subdued the weak for the sake of living idly
‘ on the plunder.”

30. “ Cain stained with his brother’s blood, was the
‘ first who built a city. The mighty men before the
‘ flood were tyrants, oppressors, thieves, and robbers,
‘ who filled the earth with violence.

Ecc. Re.
P. 140.

31. And after the flood; “ Nimrod, as his name
‘ implies, was an insolent captain of a band of rob-
‘ bers; and most nations make their first appearance
‘ as a banditti, sallying out under a leader, to pillage
‘ and destroy.”

32. “ Abraham and the patriarchs affected no em-
‘ pire, but were strangers in a strange land, confede-
‘ rating with one another for purposes of piety, and
‘ with their neighbours for their own defence.”

1 Pet. iii.
20.

33. Besides the corruptions, tyranny, and oppres-
‘ sion of the mighty men before the flood, they *were*
‘ *disobedient* to the preaching of righteous Noah, when
‘ the long suffering of God waited for them to repent,
‘ while the ark was preparing. As also saith a modern
‘ writer, “ One hundred and twenty years, had the di-
‘ vine patience waited—one hundred and twenty years
‘ had the holy prophet warned that perverse genera-
‘ tion; but in vain.”

Hist. of
Redemp.
p. 104.
Note m.

34. Here was the cause why God preserved Noah
by his mercy. He feared God—He was righteous in
his generation; according to all that God commanded
him, so did he. And as the Lord found the fruits of
righteousness in Noah; so Noah found grace in the
eyes of the Lord. And therefore the justice of God
spared not the old world, but saved Noah, the eighth
person, and brought a flood upon the world of the
ungodly, and destroyed them all.

2 Pet. ii. 5.

35. And hence the solemn warning of Christ. *For*
as in the days that were before the flood, they were eat-
ing and drinking, marrying and giving in marriage,
until the day that Noe entered into the ark, and knew
not until the flood came and took them all away; so shall
also the coming of the Son of man be.

Mat. xxiv
38, 39.

CHAPTER VIII.

The Call of God to Abraham : what it signified.

GOD destroyed the world of the ungodly out of the earth by a flood of water ; but the flood of water did not destroy the root of ungodliness out of the heart of man.

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2. Every imagination and purpose of man's heart, after the flood as before, *was evil*, and that continually, *from his youth* ; through which the earth was soon again corrupted, and filled with idolatry and wickedness ; and the cry of their sin became grievous before God.

Gen. viii.
21.

3. This is evident from the sin of Sodom. And the wickedness of the nations was still increasing, as it was said of them after the calling of Abraham, "The iniquity of the Amorites is not yet full."

xviii. 20.
xix. 15.
xv. 16.

4. Hence the observation of *Edwards*. "So prone is the corrupt heart of man to depart from God, and sink into the depths of wickedness ; and so prone to darkness, delusion, and error, that the world, soon after the flood, fell into gross idolatry ; so that before Abraham, the distemper was become almost universal. The earth was become very corrupt at the time of the building of Babel."

Hist. of
Redemp.
p. 124.

5. Which is well expressed in the words of *Esdras* : "That when they that dwelt on the earth began to multiply—they began again to be more ungodly than the first. For the first Adam bearing a wicked heart transgressed, and was overcome ; and so be all they that are born of him. Thus infirmity was made permanent ; and the law (also) in the heart of the people with the malignity of the root : so that the good departed away, and the evil abode still."

1 Esdras
iii. 12, 21
22.

6. And what is still more, the very line of the patriarchs, through whom Christ according to the flesh descended, was corrupted with idolatry before Abraham was called from among them.

7. This is evident from the words of Joshua to the children of Israel. "Your fathers dwelt on the other side of the flood [Jordan] in old time, even Te-

Joshua
xxiv. 2.

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rah, the father of Abraham, and the father of Nahor, *and they served other gods.*"

8. While the generality of the world were thus perpetually sinking into idolatry and wickedness, God in his wisdom, from time to time, separated from among them, such as were willing to maintain the faith and worship of one only living and true God. These, for benevolent purposes, were called to stand as witnesses of the truth, until the true seed of promise should appear, and accomplish the work of final redemption.

9. And therefore it was that God said unto Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

10. And Abraham obeyed God; and as *an example of that faith and obedience*, through which all the families of the earth should be blessed, he left his country, his kindred, and his father's house; and went out *by faith, not knowing whither he went*. And in obedience to his faith he was justified; *and by works was faith made perfect*.

11. Again the Lord said unto Abraham, "Lift up now thine eyes, and look from the place where thou art,—for all the land which thou seest, *to thee will I give it, and to thy seed forever*. And I will make *thy seed as the dust of the earth*," for number.

12. Again the Lord said unto Abraham, "Look now towards heaven, and tell the stars, if thou be able to number them—*So shall thy seed be*." And he believed in the Lord; and his faith was counted to him for righteousness.

13. But before the time of the promise came for the one to be begotten, in whom the true spiritual seed should be called; Sarai, Abraham's helper, deceived him, and gave him her handmaid, Hagar, who was a bond woman.

14. "And he went in unto Hagar, and she con-

ceived." And the angel of the Lord said of him that was thus conceived, "*He will be a wild man; his hand will be against every man, and every man's hand against him.*" Thus was Abraham deceived through Sarai, as Adam was deceived through Eve.

15. For although God had expressly said to Abraham, that, "*He that shall come forth out of thine own bowels shall be thine heir;*" yet no fleshly or carnal gratification could fulfil the promise, (not even in an allegory,) concerning a spiritual seed, in whom all the families of the earth were to be blessed.

Gen. xv.
4.

16. And truly, this first born was his heir, and properly, *his seed*, after the covenant of the flesh, as all the rest of his natural posterity were, of whom Christ said, "*I know that ye are Abraham's seed.*"

Gen. xxi.
13.John vii.
37.

17. This shows that, in reality, the first-born of Abraham as well as the second, were both *one seed*, and that in a natural sense, there was no difference between the posterity of Ishmael and Isaac, both were, strictly speaking, *the seed of Abraham*.

18. But as it respected the promise which God made to Abraham, the order and manner of their birth, and other concomitant circumstances, it served as an allegory or figure, to signify the difference between the old and new creation.

19. In the order of God's work, in the creation and redemption of man, "that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." So in regard to the allegory which represents both the natural and spiritual seed.

1 Cor. xv.
46.

20. The first covenant that God made with man, was a natural covenant. This was broken at the fountain head, which was man's fall from his first rectitude.

21. But a promise followed: *The seed of the woman shall bruise the serpent's head;* which intimated a recovery. Yet, this promise was not to be fulfilled according to the order of the first, or old covenant, but according to a new covenant. But to signify the state of the old creation under the first covenant, Abraham, through the influence of Sarai, begat a son by a bond woman: which is counted his seed after the flesh.

Gen. iii.
15.

CHAP.
VIII.

Gen. xvii.
5, 6.

22. Then after this, concerning another seed, God said unto Abram, "*Thy name shall be called Abraham: (i. e. the father of a multitude:)* for a father of many nations have I made thee—and kings shall come out of thee." And of Sarai he said, *Sarah (i. e. the princess of a multitude) shall her name be—and she shall be a mother of nations; kings of people shall be of her.*

chap.
xviii. 10.

23. The first promise was made to Abraham many years before the true heir could be born in whom his seed should be called; and it had been expressly said, *I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son.*

Gen. xviii
11, & xxi.
1.

24. Yet, to show plainly that the true seed could not be begotten after the will of the flesh, *Abraham and Sarah were old, when the time for the fulfilling of the promise came, and it ceased to be with Sarah after the manner of women.—And the LORD did unto Sarah as he had spoken.*

Heb. xi.
11.

25. When nature had finished its course, and the mere desire of carnal gratification could claim no share in the promise; then it was "*through faith, that Sarah received strength to conceive seed, and was delivered of a child when she was past age.*"

Gal. iv.
22, 23, 24.

26. "For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was of *the bond woman, was born after the flesh; but he of the free woman was by promise.* Which things are an *allegory: for these are the two covenants.*" The first answering to the old covenant of the flesh, or old creation, which gendereth to bondage; the second to the new covenant or new creation, which is free.

27. All the natural posterity of fallen Adam are, by nature and birth, strangers and aliens to God, and are the children of the bond woman, being servants to sin.

Gen. xxi.
10—14, &
xxv. 6.

28. The seed of Hagar (i. e. a stranger) was cast out of the inheritance; also all the rest of the seed of Abraham, who were begotten after Isaac was born, were sent away with small gifts, that might serve for the present: for the fashion of this world passeth away!

29. In this was prefigured the state, and portion

of all the natural seed or posterity of man born after the flesh, both before and after the true seed appeared. *Abraham gave all that he had unto Isaac.* But the bond woman, who was given to be his wife, and her son, were sent away with bread and water; which was a figure of the best portion of the children of this world.

30. There was another heir, born of a free woman, who claimed the inheritance by promise—another birthright. *That which is born of the flesh is flesh.*—*Marvel not that I say unto you, ye must be born again.*

John iii.
6, 7.

31. But after Abraham had been in unto the bond woman, and she had conceived after the flesh; the Lord again renewed his covenant with Abraham, to show, that the promise of the true inheritance of the new creation, could not be supplanted or rendered void by the deceitfulness of sin.

32. And to show wherein the new creation of God should take place, Abraham received the seal of circumcision, as a *token* of that new covenant; which was an outward cutting round about the flesh of the foreskin.

Gen. xvii.
7, 11, 23,
24.

33. But why was he commanded to receive a *token* of the covenant particularly there? Why did he not receive it elsewhere? The truth is, *that token* was of special signification, and pointed directly to the very seat of sin; there lay concealed the hidden mystery of human depravity—the secret pleasure of that which is most *highly esteemed* of all men in their natural and fallen state.

34. And this outward token of circumcision, signified the cutting off that fleshly and carnal pleasure, taken through that part, by the circumcision of Christ in the heart, made without hands, in all the true heirs of that new covenant.

Col. ii. 11.

35. The real substance of the covenant which God made with Abraham, was neither to him, nor to natural Isaac, nor Isaac's natural posterity: this is plain from the tenor of it.

36. "My covenant will I establish *with Isaac*—for an *everlasting covenant*, and with his seed after him." Again: "*In Isaac shall thy seed be called.*" And again: "Neither because they are the *seed of Abra-*

Gen. xvii.
19, 21.
xvi. 12.
Rom. ix.
7, 8.

CHAP. VIII. *ham, are they all children : but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed."*

Gal.iii.16. 37. "He saith not, *And to seeds*, as of many ; but as of one, *And to thy seed*, which is CHRIST." And alluding to *that seed*, he said, *I will establish my covenant with him for an everlasting covenant, and with his seed after him.* The covenant is therefore with Christ for an everlasting covenant, and with his spiritual seed who are *in him*. As Christ said, "Ye shall know that I am in my father, and you in me, and I in you."

John xiv.
20.

38. Then consider what was further signified by the *token* of the everlasting covenant made with Abraham. He whose flesh of his foreskin was not circumcised, "that soul (saith God) shall be cut off from his people ; he hath broken my covenant." Which signified, that he who is not circumcised in heart, with the circumcision made without hands, the same hath broken God's everlasting covenant, and while remaining uncircumcised, is cut off from Christ, and from the inheritance of everlasting life.

Gen.xvii.
13. 14.

39. Then, from what hath been said, it may appear evident that the covenant which God made with Abraham, was only temporary, and pointed to an everlasting covenant, or spiritual seed yet future. Therefore this temporary covenant did not save those who kept it from the indwelling root and nature of sin, received by the fall ; but pointedly prefigured what would save them when the true seed should appear who was *called* in Isaac.

40. Nevertheless, as many as were obedient to the outward signs of that covenant, and to whatever else pertained thereunto, obtained temporal blessings—possessed the gates of their enemies—multiplied exceedingly—and in all outward things were blessed, while their obedience continued.

Rom. ii.
28, 29.
Gal.vi.15

41. But when the true first-born of the promise appeared ; neither outward circumcision availed any thing, nor uncircumcision, but *a new creature*.

42. The land of Canaan was only a temporal blessing to Abraham's seed : it was not heaven itself ;

and therefore the highest place it could have in the covenant of promise, was a shadow of better and more durable things to come.

43. Abraham's natural posterity were no better than the rest of mankind; only as they were obedient to the revelation of God, made known from time to time, they maintained and preserved the faith of one true God, and served as a figure of that *seed* who should possess a spiritual and everlasting kingdom.

44. And although they were comparatively, according to the literal sense of the promise, as the stars of the sky for multitude, and as the sand by the sea shore innumerable; yet it is expressly said, *These all died in faith, not having received the promises; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*

Heb. xi.
12, 13, 39.

45. They honestly confessed that they were strangers and pilgrims, as much in the land of promise as elsewhere, and thereby declared plainly that they sought another country, and had not received the substance of the thing promised.

46. Therefore it was not the country of Judea, nor the city or temple, whose builder and maker was David or Solomon, which they looked for; but that city and temple, made without hands, which God promised to build in the latter days, of which Christ Jesus was the chief corner stone.

Rev. xxi.
2.

47. But to signify the oppression and bondage, under which the true seed of God should be held, before the time of real deliverance should come, the seed of Abraham were led into Egypt, and kept under tyranny and oppression, for a certain limited time, before their temporal and outward deliverance could be accomplished.

Gen. xv.
13—16.

48. And as they were to increase, and did increase, according to the purpose of God, it could not escape the notice of an oppressive government; whose policy it was to destroy all the males, who, according to the command of God, were to receive the tokens of that covenant, which promised a seed, as the stars for multitude. No matter about the females.

Ex. i. 16.
22.

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IX.1 Cor. i.
25.

49. But however wise their plans, *the foolishness of God is wiser than men*, who through a woman of the house of Levi, began, according to promise, to redeem his people from the cruel power and policy of Egypt, until he had parted the sea, and destroyed the nations before them.

Ex. ii. 3,
&c.

50. Great is the mystery of God's dealings with men! The power and wisdom of God manifested through one, who, *by a woman*, was preserved in an ark of bulrushes!

CHAPTER IX.

The true End and Design of the Law given by Moses.

Rom. v.
13, 14.

THE express purpose of the law, was to search out and condemn sin, root and branch. "For until the law, sin was in the world; and death by sin reigned from Adam to Moses, *even over them that had not sinned after the similitude of Adam's transgression*, who is the figure of him that was to come." That is, of Christ Jesus, through whom salvation should be obtained.

chap. iii.
20, & vii. 7

2. By the law is the knowledge of sin—As it is written, *I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

Gal. iii. 19
Rom. v.
20.

3. And although the law went to search out and condemn sin, yet it could not save the soul from its reigning power, until Christ the first-born in the work of Redemption should appear. And therefore the law was *added because of transgressions*, that the *offence might abound*, till the seed should come to whom the promise was made.

4. It is impossible for souls ever to find a full salvation, without a full discovery of their loss. In vain is freedom sought for, in any government, where the very seat and centre of action in the government itself, is established in monarchy, tyranny and oppression, by the consent of the people.

5. In vain is every attempt to change the nature of an evil tree, by lopping off the branches, while the body and root of the tree remain entire; or by any means ever to expect good fruit from a corrupt tree: so in vain are pure waters expected from a corrupt fountain.

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6. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree bear olive berries? either a vine figs? so can no fountain both yield salt-water and fresh. Do men gather grapes of thorns, or figs of thistles? even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

James iii.
11, 12.

Matt. vii.
16-18.

7. The fruit of the Spirit is *love*; *pure and perfect love*. The first of all the commandments is, "Hear O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Gal. v. 22.

Mark xii.
29, 30, 31.

8. "And the second is like unto it; *Thou shalt love thy neighbour as thyself*. There is none other commandment greater than these." This comprehended the spirit and real intention of the whole law, and was all that God required.

9. But man in his natural and fallen state, is held under the dominion of other objects. And as the law was added because of transgressions, that the offence might abound; and was given to the Israelites, as a *school-master*, to teach them the nature and purity of the promised Messiah's kingdom; it was necessary to point out particularly, what kind of fruit this spirit of love would naturally produce, and what would as naturally flow from the want of it.

Gal. iii.
24.

10. *The tree is known by its fruit*. Then if man was the uncorrupted fruit, or offspring of *pure and perfect love*, he certainly would discover no other fruit in all his life and actions. But both the law of Moses and the prophets plainly discovered, that the tree and the fruit are both corrupt, or in other words, that man in his natural state is a corrupt creature, and descended from a corrupt and degenerate stock.

Deut.
xxxii. 5.
Isa. i. 4.
Jer. ii. 21.
vi. 28.

11. This was going to the root of the matter. It

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was more than cutting round about, or teaching how the Messiah should lop off the outside branches of a corrupt tree. The root of human depravity is laid naked, and open to view, in plain words, written on tables of stone, and delivered by the special command of God.

Lev. xx.
22.
Deut. vi.
17.
xviii. 9.

12. And not only so, but with repeated and solemn injunctions: "Ye shall therefore keep all my statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, spue you not out; thou shalt not learn to do after the abominations of those nations."

Lev. xx.
15, 16, 10.
Deut. xxii
21—24.

13. The law pointedly condemned every fleshly gratification; such as lying with a beast—lying with another's wife, &c.—defiling an unmarried virgin, &c. and in many cases, punished such with death.

Lev. xx.
14.
xvi. 9.

14. Stoning to death was the penalty for such like abominations. And if a man took a wife and her mother, or if the daughter of any priest committed whoredom, such were to be burnt with fire.

Deut. xvii
2—7.
Lev. xx.
2, 27.
xxiv. 16,
17.
Deut. xxi.
18.

15. Idolatry, giving seed to Moléch, witchcraft, blasphemy, murder, disobedience to parents, &c. were condemned by the law as evil; the spirit of the law was therefore, *holy, just and good*; condemning nothing but sin.

16. Yet, however severe the punishments that were inflicted for sin, they only lopped off the branches of a corrupt tree, while the root and foundation of all the abominations that were committed in the earth, remained entire.

17. But when the law proceeded to take cognizance of the very nature of man, and condemned that as sinful and unclean, which might have been supposed to be lawful and right, then the fountain of evil began to be uncovered.

1 Tim. i.
9, 10.

18. Observe: "The law is not made for a righteous man, but for the lawless and disobedient; for the ungodly and for sinners." The spirit of the law was "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and thy neighbour as thyself."

19. When therefore, any punishment or penalty was inflicted, it is evident that it was for the trans-

gression of the law, and that the true end and design of the law had not been answered in that particular thing.

20. The law not only prohibited all carnal and abominable intercourse between man and beast, upon pain of death; but the sexes were wholly prohibited from cohabiting on pain of being excommunicated, for a time, from the congregation of such as were counted clean.

21. And as this statute respected the only motive, and manner, in which a man and woman were tolerated to cohabit, it sufficiently showed that the very order of nature was corrupted, and could never enter that *new creation*, of which it is said, "There shall in no wise enter into it any thing that defileth."

22. There was no possible case, in which a man and woman could lie together, with seed of copulation, and hold their union with the congregation within the camp of Israel. The very act cut them off, and exposed them to the reproaches of those who were unclean without the camp. Nor could they be again accepted until they were cleansed: for nothing unclean could abide in the camp.

23. And lest the serpent should try to cover his head under a cloak, by some false gloss upon the act of copulation, the nature of man's seed is ascertained in its simple state, before appropriated to the purpose of procreation, and there pronounced *unclean*.

24. Nay worse, it is expressly said, that, *Every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.*

25. And concerning the act itself, the law said, *The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until the even.* This was going at once to the groundwork of man's depravity.

26. And that something more than uncleanness accompanied the act of begetting and conceiving seed according to the flesh, is evident from the statute respecting women after child-bearing, by which they also fell under the penalty of excommunication.

27. The woman who brought forth a man-child,

Rev. xxi.
27.

Num. xix.
20, 22.

Deut.
xxiii. 10,
11.

See Num.
xii. 14, &
Heb. xiii.
13.

Lev. xv.
16, 32.
xxii. 4, 5,
6.

chap. xv.
17.
Jude 28.

Lev. xv.
18.

Lev. Cii.
2-7.

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was unclean seven days, according to the days of her separation for her infirmity; and thenceforth to continue in the blood of her purifying three and thirty days, and to touch no hallowed thing, nor come into the sanctuary, until the days of her purifying were fulfilled; which were forty days: and eighty days separation, if she brought forth a female.

28. And in order to be restored, she was required to bring a burnt offering, and a sin offering, to make an atonement; a sin offering unto the Lord made by fire. And with all their offerings they were commanded to offer salt.

Lev.ii.13.

29. The whole of which was nothing short of signifying, in the most pointed manner, that all such carnal and fleshly things as were contrary to the pure nature of God, should be kept at a distance from the true seed of promise, and be finally offered up and consumed by the fire of the Holy Ghost, which is the incorruptible word of God, and the salt of the earth in the children of the regeneration, and the new birth.

Mal.iii.2,
3.

Luke xii.

49.

Eph. vi.

17.

Mark ix.

49, 50.

30. If therefore, this *conception-sin*, and this *birth-sin* be overlooked, and made something contrary to what God hath signified it to be, it is in vain to look any further for a distinction between good and evil; seeing that *by the law is the knowledge of sin*.

Gen.xviii

8, 9.

xxiv. 67.

xxxi. 33.

Exo. xix.

10, 15.

31. The patriarchs did not overlook it, when they held their separate tents. Moses did not overlook it, when by the command of God from Mount Sinai, he solemnly charged the people, saying, *Come not at your wives*. If something there had not been offensive to God, why was this charge?

32. God did not overlook this as inoffensive, when he commanded that a woman should not touch any holy thing, nor come into the sanctuary of the congregation, for the space of forty, or even eighty days; and when he commanded that she should bring a burnt offering, and a sin offering, to make an atonement.

Psalms

xxviii 3,

7, & li. 2,

5.

33. David did not overlook it when he said, "There is no rest in my bones because of my sin—My loins are filled with a loathsome disease—Wash me thoroughly from mine iniquity, and cleanse me from my

sin—Behold, I was shapen in iniquity ; and in sin did my mother conceive me.”

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34. Jesus did not overlook it when he said, “ That which is born of the flesh is flesh,”—And, “ The lusts of your father ye will do.”—Nor Paul when he said, “ Flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.”—Nor James, when he said, “ When lust hath conceived it bringeth forth sin.”

John iii. 6.
viii. 44.

1 Cor. xv.
50.

Jam. i 15.

35. It is written of the Lord God, that *his work is perfect ; for all his ways are judgment : a God of truth, and without iniquity ; just and right is he.*

Deut.
xxxii. 4.

36. And if so, will the God of perfect justice, judgment, and truth, do that which is contrary to his own nature and attributes ? Will he inflict punishments without a cause ? or grieve willingly the children of men ? Will he count that unclean, which is not unclean ? or require an offering for sin, where there is no sin ? By no means.

37. Then it is certain, that where God commanded any one not to touch any thing that was counted holy, there was something offensive to his Divine nature : and that wherein he required an offering for sin from any one, there certainly was sin in that case : either in the whole case, in the nature or motive to an unclean action, or in the act itself.

38. Therefore, let that which God hath counted both sinful and unclean, be both *sinful and unclean* ; that God may be just, and every man a corrupter, until he fulfils the very spirit of the law, by loving God supremely ; and till no inferior object can take possession of the highest seat in his affections.

39. Thus the true end and purpose of the law will be answered, and it will not be said in vain, *The law was our school-master to bring us to Christ.* And although it be a severe and mortifying school-master to the pride of fallen man, yet it is a true and faithful one.

40. The law condemned many things as either sinful or unclean, which arose from natural causes, and were figurative of the heinous nature of sin. Such as the leprosy, which had a striking reference to the plague of sin—touching a dead body—eating unclean

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beasts and fowls ; and many such like things, which prefigured the abominations of man, and which were to be destroyed under the law of grace, by the gospel.

John i. 17.
Mat. v. 17.

41. *The law was given by Moses, but grace and truth came by Jesus Christ.* And Christ came not to destroy the law, but to *fulfil* it ; not by observing its external rites and ceremonies, but by loving and serving God, as the supreme object of his affections ; and by teaching the same to others.

42. Then which of these two requires the greatest purity ; the ceremonial law given by Moses ; or the law of grace and truth which came by Jesus Christ ? Undoubtedly the latter, it must be granted.

James ii.
20.
Rom. ii.
12.

43. Therefore, let those who disregard the law, because they imagine they are under grace, at least, be careful to examine their fruits or works by the law of grace. For *faith without works is dead.*— And *as many as sin without law shall also perish without law.*

44. And further, let such as imagine they are under *grace*, at least regard that superior reason and dignity, by which God hath exalted man above the order of the brutes ; and not defile themselves, nor gratify the inclinations of a corrupt and inferior nature, with any woman, after she hath conceived seed.

45. And besides, after nine months, according to the common time of pregnancy, let the same restriction be continued, for the space of eighty days longer, according to the time which God prescribed to Israel.

46. And finally, let such as imagine that they are free from the law, and under grace, never gratify the sensual and fleshly appetites of their corrupt animal nature, at any time or season, nor in any manner whatever, but barely for the propagation of their species, and that with the sole motive to honor and glorify God.

47. Then they will show how much grace and truth lies at the bottom ! But if they fail in the attempt, then it may be understood why kings and prophets desired to see the days of the Son of Man.

48. It was not because they expected Christ to come, with some extraordinary grace, to daub over

their secret corruptions, that they might live in them with impunity; but on the contrary, they looked for a day of full redemption from that predominant nature of evil, root and branch, to which they were held in bondage.

49. But in vain will the fatal wound of man's depravity be covered over, by the superficial ornaments of an empty profession of grace, when God shall bring *every work into judgment, with every secret thing!*

Ecc. xii.
14.

50. In vain may souls groan for deliverance from the bondage of sin, till they drop into eternity, while, by some plausible reasonings to enjoy a momentary pleasure, they willingly conceal the very *core* of their corruptions!

Mat. xxiii
27.

51. It was nothing short of supreme and perfect love to God, that could ever order and regulate the actions of man so as to render them well pleasing to Him; and therefore, where any action was condemned, or any atonement required, it proved that the nature from which that action proceeded, was evil.

52. And, until that which was the spring or cause of the evil was removed, the same evil action would be repeated: for the effect is like its cause, and the same cause must continue to produce the same effect.

53. And hence came those perpetual *offerings and burnt offerings for sin, in which God had no pleasure*; but they were added that the offence of sin might abound, until the cause should be removed, by Christ the true seed, in whom only, the promise of final redemption was made.

Heb. x. 5,
6.

54. Therefore, the design of the *ceremonial law*, was not to fulfil the *real law* of God, but to point out the way in which it should be fulfilled: first, by discovering that object which stands in competition with God, and engrosses the highest affections of man; and then to have that object taken out of the way. And until that was done, the soul could never be free from bondage and captivity to sin.

55. In every respect, the law given by Moses, went to search out the root of man's depravity. Many things pertaining to the same nature, besides those

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that were actual, were counted either as sinful, or unclean, or both; and were to be purged away according to the statutes of the law.

56. Such was the uncleanness of man, that chanced him by night, his seed going from him, and the like carnal and fleshly things, which polluted every thing they touched, and required divers washings to atone.

Gen.
xxxviii.
7-10—
Rom. i.
26, 27.—
1 Tim. i.
10.

57. The voluntary, and unnatural crime of self pollution, was ever an abomination in the sight of God: and so was also that of defiling themselves with mankind.

Lev. xv.
19-28.

58. Even things that were necessary to life, and as conducive to health as animal food to the body, were not excepted: Such as the uncleanness of a woman's natural courses, which occasioned a separation of seven days.

59. So that the strictest ceremonies of the law, were nothing more nor less, than to show, that the very root and fountain of man's nature, in his fallen state, was corrupt before God, and offensive to his pure nature.

60. Thus the law, not only distinguished between good and evil actions, but searched out the cause, and the different motives, from which actions proceeded. And it discovered the root of all evil to be in the very nature, in which man was begotten.

61. For while the spirit of the law required perfect love to the invisible God, as the only justifying motive in the soul of man; it immediately excluded that inferior instinct, which led *Sodom* and *Egypt*, and the inhabitants of *Canaan* to the perpetration of the most horrid and unnatural crimes, through *lust*, merely for the sake of its own gratification, or the momentary pleasure which it afforded.

62. Moses plainly demonstrated, that this instinct, by which man was begotten in his fallen state, was inconsistent with perfect love to God, from its motions and actions, being lawless, under no government, and subject to no controul.

63. This passionate and lawless instinct was blind to the law of God, and the law of nature, and regardless of the objects of its choice or refusal: so that it moved, with equal freedom, to any object that could

afford it the gratification of its own agreeable and CORRUPT SELF; whether that object was animate or inanimate, brutal or human!

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64. All this is most strikingly evident from the law of Moses, as well as from the prophets. And after Moses had given a numerous list of the abominations, which all sprang from one and the same source of human corruption, he adds, *For all these abominations have the men of the land done!*

Lev. xviii.
xx.

xviii. 27.

65. And to show that the natural seed of Abraham, had the same corrupt inclinations of other nations, it is again added, *And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and therefore I abhorred them.*

chap.
xx. 23.
Deut. ix.
4, 5, 6.

66. Then, if that propensity of the natural man, was so blind and lawless, that it would move toward a neighbour's wife, a sister, a father's wife, a mother, a daughter, a fellow man, a four-footed beast, a dumb idol, a lifeless stock, or a stone; could any thing produced by it, be any better than itself?

67. Here again, we may see, that the true design of the law, was to discover the distinction of objects, and the chief motive from which actions proceeded.

68. As every external object upon which man placed his affections, was more or less offensive to God, and merited punishment according to the degree of the offence; so the whole law went pointedly to discover that no motive, or affection, fixed upon any external object whatever, could satisfy the *real spirit* of the law: and that nothing could do it, short of perfect love to God, as the supreme object of man's affections.

69. And therefore, until the reigning power of that *lawless* corruption was taken out of the way, how could the soul *love God supremely*, and *his neighbour as himself*? For on these two hang all the law and the prophets.

70. Christ Jesus was the first that ever fulfilled the spirit of the law; and thereby, he put an end to all those external rites and ceremonies, meats and drinks, and divers washings, and carnal ordinances; and set the example for others to do the same. Nothing

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therefore, but perfect obedience to his commandments, could ever satisfy the demands of the law.

71. A perfect obedience to the law of Christ, walking in his very footsteps, travelling in the work of regeneration, and denying *self* of every actual and sensual gratification, as he did, released every member of his body, from all the external obligations of those carnal ordinances.

Rom. x.4.
Heb. v.9.

72. As it is written: *Christ is the end of the law for righteousness to every one that believeth.* Not to such as *believe only*, but he became *the author of eternal salvation to all that OBEY him.*

73. Thus far, we have opened the nature of man's loss, and the fundamental cause of his depravity and separation from God, and the design of the law to search it out, from its true origin: not superficially; nor in disguise, but faithfully, and with that plainness which the importance of sacred and solemn truth demands. It is the TRUTH only, that ever will, or ever can make souls free.

74. And here we may add a few very just observations from a respectable writer. They may discover, in some measure, a spirit of willingness and candour to acknowledge and expose the root of evil; and on the contrary, a general principle of disguise to conceal it.

Wilber-
force on
Religion.
Bost. Ed.
1803.
p. 17, 18.

75. "But though these effects of human depravity," says the writer, "are every where acknowledged and lamented, we must not expect to find them traced to their true origin. *Causa latet, vis est notissima:*" i. e. The cause lies concealed, the effect is notorious.

76. "Prepare yourself to hear rather of frailty and infirmity, of petty transgressions, of occasional failings, of sudden surprisals, and of such other qualifying terms as may serve to keep out of view the source of the evil, and—may administer consolation to the pride of human nature."

77. "Far different is the humiliating language of christianity. From it we learn that man is an apostate creature, fallen from his high original, degraded in his nature, and depraved in his faculties—that he is tainted with sin, not slightly and superficially, but radically, and to the very core."

78. "These are truths which, however mortifying to our pride, one would think (if this corruption did not warp the judgment) none would be hardy enough to attempt to controvert."

Wilberforce on Religion. p. 25, 26.

79. "How, on any principles of common reasoning, can we account for it, [this corruption] but by conceiving that man, since he came out of the hands of the Creator, has contracted a taint, and that the venom of this subtle poison has been communicated throughout the race of Adam, every where exhibiting incontestable marks of its fatal malignity."

80. "Hence it has arisen, that the appetites deriving new strength, and the powers of reason and conscience being weakened, the latter have feebly and impotently pleaded against those forbidden indulgences which the former have solicited."

81. "Sensual gratifications and illicit affections have debased our nobler powers, and indisposed our hearts to the discovery of God.—By a repetition of vicious acts, evil habits have been formed within us, and have rivetted the fetters of sin. All without exception, in a greater or less degree, bear about them, more visible or more concealed, the ignominious marks of their captivity."

82. "Such, on a full and fair investigation, must be confessed to be the state of facts; and how can this be accounted for on any other supposition, than that of some original taint, some radical principle of corruption? All other solutions are unsatisfactory, while the potent cause which has been assigned, does abundantly, and can alone sufficiently account for the effect." So says *Wilberforce*: and that with the greatest reason and truth. Then let it be so.

83. To this subject we shall only add, that although the ceremonial law was given to discover the root and fountain of all evil, yet it never did nor ever could remove the cause. And although the law stood *only in meats and drinks, and divers washings, and carnal ordinances, imposed upon the people until the time of reformation, and could never make the comers thereunto perfect*; yet it was never intended to be taken out of the way, nor destroyed without substituting something more excellent and permanent in its place.

Heb. ix.
10.
x. 1.

CHAP.
X.

Mat. v. 18.

84. "For verily I say unto you, saith Christ, *till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*"

CHAPTER X.

The State of all Mankind before the Appearing of Christ.

TO be saved from outward dangers, temporal enemies, and such like, is properly called *salvation*. But to be saved from the power and practice of sin, is a very different kind of salvation. The former is temporal, and the latter spiritual.

2. The Lord saved Noah from the destruction of the old world; brought Abraham forth out of *Ur*, (i. e. the fire) of the Chaldees; and saved Lot from the overthrow of Sodom.

1 Samuel
xix. 5.
Neh. ix.
27.

3. The children of Israel saw the *salvation* of the Lord at the Red Sea. And the Lord frequently wrought a *great salvation* for Israel, in the land of Canaan, and from time to time, gave them *saviours*, who *saved* them out of the hand of their enemies.

Obad. 21.

4. Yet all this was not *salvation from sin*; nor were the *saviours*, those who should judge the mount of Esau, when the kingdom should be the Lord's. As sin was in the world until the law was given, that the offence might abound; so it remained in the world until Christ appeared.

Heb. x. 4,
11.
vii. 27.

5. *For it is not possible that the blood of bulls and of goats should take away sins*: even the high priests were required to offer sacrifices for their own sins, as well as for the sins of the people.

1 Pet. i.
10, 11, 12.

6. The prophets themselves were ignorant of that *salvation*, and searched diligently to know when it would appear; unto whom it was revealed that it was not unto themselves they ministered the promise, but unto another people, yet to come; and prophesied of him, in whom it should first appear, by the spirit of Christ that was in them,

Isai. lxi.
11.
Zech. ix.
9.

7. It is remarkable that under the covenant of promise, names and characters were applied to many natural men, which in reality could be applied to Christ only.

8. Thus, God said unto Abraham, "I will make of thee a great nation—and in thee shall all the families of the earth be blessed." And of Isaac he said, "I will establish my covenant with him, for an everlasting covenant, and with his seed after him. The whole of which, in spirit and in substance, applies to Christ, and not to Abraham and Isaac, nor to their natural seed. The thing was typical, as hath been shown.

9. Again, thus saith the Lord, "Israel is my son, even my first born." This is also typical, and in reality applies to none but Christ, and his true seed, who are *in him* by obedience.

10. And after the law was given to the Hebrews, "the whole nation," saith *Edwards*, "by this law, 'was as it were, constituted in a typical state ;' which is true, as the scriptures abundantly prove.

11. Upon which a certain writer justly remarks, that "Christians have the most unequivocal assertions of this in the New-Testament. The law is 'called a *shadow of good things to come*. And the 'whole epistle to the Hebrews, and great part of 'that to the Galatians, is written to prove and illustrate this very point."

12. Another writer on a similar occasion, as justly remarks, on typical *characters* in general, that, "In 'order to constitute a proper type, it is by no means 'necessary, that the person who answers this important purpose, should possess perfect moral qualities." "That the comparison is not to be stated and 'pursued through every particular incident of the 'life, and every feature of the person typifying."

13. Then, as the line of the patriarchs, and the law of Moses, were only typical of things to come, and were not the very substance of the thing typified; therefore let not the shadow of a thing be mistaken for the substance.

14. The name or figure of a thing spiritual, is as distinct from the thing itself, as the *name* or *picture*

Exo. iv.
22.
Col. i. 15,
18.
John iii.
18.

Hist. of
Redemp.
P. 176.

p. 177.
Note 2.

ib. p. 197.
Note 2.

Hunter's
Sac. Biog.,
vol. i. p.
1275.

CHAP.
X.

Ex. xxviii.
36.
Deut. xiv.
2.

of the sun, is distinct from the *sun itself*. The high priest of the children of Israel wore a mitre upon his head, with a plate of pure gold, on which was engraved, HOLINESS TO THE LORD. And of the people it was said, *Thou art an holy people unto the Lord thy God.*

15. But did this make either the priest or the people holy? By no means. The whole nation were *sinners*, from Moses to Christ, both priest and people, and this their sacrifices and offerings for *sin*, year by year continually, prove beyond all contradiction. And the same prove also, that they were perpetual transgressors of the moral law, the nature and requirements of which, have been pointed out in the preceding chapter.

16. It is strictly true, however, that while they punctually observed all the external rites and ordinances of the law, they were counted blameless, and were blessed of God, above all other nations.

17. And in all those blessings, which were the fruits of their obedience, they verily were *typical* of what they were called; *An holy and peculiar people, sons and daughters of God*, and many other terms, that might serve as a *shadow of good things to come*. All of which is clearly evinced in the New-Testament, particularly, in Paul's epistles to the Hebrews and Romans.

18. And when it is said, that Enoch, Noah and others, walked with God; it means nothing more, than their walking in obedience to the commands of God given them in their day.

19. Thus, Noah walked with God in his generation, in building an ark, &c.—Abram, in leaving his father's house—Moses, in bringing up the children of Israel out of Egypt.—David was a man after God's own heart, to fulfil all his will; but all his will to David, was not all his will to another; David was *a man of blood*, therefore Solomon was chosen to build the temple.—Jehu was anointed to cut off the house of Ahab—and Cyrus was the Lord's anointed to subdue the nations. But not one of them walked with God under the cross of Christ; nor were they anointed with power to save them from their sins.

20. It is true, that the Israelites drank of that spiritual rock that followed them in the wilderness, and that rock was Christ;* or in other words, it was the same spirit of Christ, that spake by the prophets, and testified of his coming.

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X.

1 Cor. x.

4.

21. But observe, instead of following the Spirit of Christ in Moses, that Spirit followed *them*, and strove with them, while they remained a stiff-necked and rebellious generation. "How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel—And about the time of forty years, suffered he their manners in the wilderness." So far distant, then, was this typical Israel from being the true Israel of God, whom they typified.

Psalms
lxxviii.
40, 41.Acts xiii.
18.

22. But when the promised Messiah really came, instead of following them, he exhorts them to follow him, and testified that unless they did, they could not be his disciples. And further said, *If ye believe not that I am he*, (that was promised) *ye shall die in your sins*.

John viii.
24.

23. Therefore, it was not *faith* in a Saviour to come, that ever saved any people from their sins; neither did a law of types and shadows ever save any. The very intent, and substance of all that was typified, and promised to Israel, was *salvation from all sin*, by Christ, when he should appear, and not before. Every thing else, without a *full and present salvation from sin*, call it what you please, is nothing but an empty *shadow*; and, as Paul justly expresses it, *weak and beggarly elements*.

Gal. iv. 9.

24. Then how mistaken are they who imagine, that God saved one good man from his sins *here*, and another *there*; and from Adam to Christ, doomed all the rest of the innumerable multitudes of the human race to eternal destruction, while it was impossible

* The children of Israel drank of no other spiritual rock than that which dwelt in Moses: for the apostle saith, *They were all baptized unto Moses in the cloud, and in the sea*. 1 Cor. x. 2. But will any one say, that Moses was very Christ? The truth is, that in Moses dwelt a spirit of prophecy, and that spirit was a medium through which the law of God was manifested to Israel: so that Moses was a *mediator* between God and the people of Israel, and an eminent type of Jesus, who was constituted the real Christ—Therefore, in partaking of that spirit which dwelt in Moses, they might be said to drink of that spiritual rock, and that rock was Christ.

CHAP. X. that ever one of them could be *really saved*, having no *real Saviour*.

Rom. xi. 25. For how then could the scripture be true, which saith; *God hath concluded them ALL in unbelief?* And again: *The scripture hath concluded ALL under sin, that the promise by faith in Christ might be given to them that believe.* Not that *did believe*,* but that *now believe*. And who not only *believe* but *obey*.

Rom. xi. 32.
Gal. iii. 22
Heb. v. 9.

26. It is evident from the plain history of facts, that the *real state* of both Jews and Gentiles, was equally, and impartially considered, in the sight of God; and that *all* stood in equal need of a Saviour, from Moses to Christ.

Gen. xxxi 19, 30—35

27. The descendants of Abraham were taught the faith and worship of *One true God*; but very early, was idolatry introduced among them. Rachel stole the gods of her father, brought them to Mount Gilead, and artfully contrived to keep them.

xxxv. 2,
3, 4.

28. Afterwards, however, Jacob required his household, and all that were with him, to put away the strange gods that were with them; accordingly they were given up to Jacob, with all their ear-rings, and he hid them under an oak by Shechem.

Amos v. 25, 26.

29. And after this again, in Egypt, they served strange gods. And even after they were delivered from the bondage of Egypt; forty years did the house of Israel carry in the wilderness, the tabernacle of *Moloch*, and *Chiun*, *their images, the star of their god*, which they made to themselves; as saith the prophet Amos. Stephen explains it by calling them figures, or images, which they made to worship the host of heaven.

Acts vii. 42, 43.

Joshua xxiv. 14, & 22.

30. To this agree the words of Joshua, who, after having settled the Israelites in the land of promise, assembled them together, and said, *Put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.*

Deut. ix. 4, 5, 6, & 24.

31. It was therefore justly observed, that it was not because of the righteousness of the Israelites, nor for the uprightness of their hearts, that they inherit-

* The Jews *did* believe in a *Messiah* to come; but their *past belief* was rendered *ineffectual*, by their *unbelief* in him when *present* among them.

ed the land of promise ; but to subserve the purpose of God in regard to a spiritual sœd. For Moses declared that they were a stiff-necked people, and that they had been rebellious against the Lord, from the day that he knew them.

32. The conduct of the Israelites as a people, after they were in possession of the promised land, both under the judges and kings, need not be more clearly expressed than it is by *Robinson*.

33. "Moses and the Levites had put to death about three thousand men for setting up the golden calf ; but he had not extirpated idolatry : it was practised all his time ; and it was practised in the time of Joshua ; and it continued to be practised under the judges through all this period. The people did serve, and would serve Baal and Ashtaroth ; and although Gideon checked foreign idolatry, yet he set up an idol of his own ; and as soon as he was dead, the people turned again to Baalim, and made Baal-berith their god."

34. "Samuel the last of the judges, observes that, in his time, they served strange gods and Ashtaroth : so that idolatry was practised through this whole period." Under the kings, is exhibited a code of statutes, like the former ; "Which made idolatry and several vices capital crimes, and an history of the perpetual violation of it. The kings were arbitrary, but far from enforcing the law, they broke it themselves, and protected others in doing so."

35. "David, who was an enemy to idolatry, committed adultery and murder with impunity. Solomon, who built a temple for Jehovah on one mountain at Jerusalem, built also an high place for Chemosh, the abomination of Moab, on another ; and though he sacrificed three times a year to Jehovah, yet at other times he went after Moloch, the God of Ammon, and Ashtaroth, the goddess of Zidon."

36. "Jeroboam, who reigned over ten tribes, set up calves of gold, made high places and priests, ordained festivals, and offered sacrifices to idols. And Rehoboam, who reigned over the other two,

Ecol. Researches.
p. 22, 23.
EXAMIN.
23.

Deut.
xxxi. 15--
23.

Judges ii.
11--13.

vi. 25, 32.
viii. 24, 27,
33.

1Sam. vii.
3, & vii. 5

1 Kings
ix. 25.
xi. 5--8.

chap. xiii.
25--33.

xiv. 23, 24.

CHAP.
X.

‘ either built, or suffered the people to build high
‘ places, and set up images, and to consecrate
‘ groves, and to do all the abominations of the an-
‘ cient inhabitants of the land. In this manner, in
‘ general, they conducted themselves through all this
‘ period.”

2 Kings x.
28, 29.

1 Kings
xv. 13, 14.
2 Chron.
xxiv. 18—
22.

37. “ It is remarkable that the royal reformers
‘ were idolaters themselves: for Jehu departed not
‘ from the sins of Jeroboam, the golden calves that
‘ were in Bethel and in Dan. Asa, who dethroned
‘ his mother, because she had made an idol in a grove;
‘ did not take away the high places; and Joash not
‘ only left the house of the Lord, and served groves
‘ and idols, but murdered Zechariah—for remon-
‘ strating against idolatry, in the court of that very
‘ house of the Lord, which he had pretended to puri-
‘ fy from idolatry by shedding the blood of his moth-
‘ er and the Baalites. It is observable, further, that
‘ the people, who put others to death, did not reform
‘ themselves.”

38. It is true, that through the Hebrew nation, God
hath verily performed his promise made unto Abra-
ham, in raising up that seed in which all the families
of the earth were to be blessed. But when the long
suffering patience, wisdom, and goodness of God, in
dealing with that nation, in order to fulfil his promise,
is rightly considered, it will appear marvellous indeed.
Through perpetual changes of judgments and mer-
cies, was his name upheld.

39. And it is certain, that although in some ex-
traordinary instances, some walked blameless, as
touching the external law; yet as touching the
internal work of redemption by Christ, they were
not blameless: Witness Paul, the apostle of the
Gentiles.

40. And it is also certain, that as a people, they
were as prone, and when not restrained by judg-
ments, as active, to commit all the abominations of
the earth, as any other nation under heaven. Their
whole history proves this.

41. And as to the internal work of salvation, their
real state and standing, in the sight of God, was con-

sidered no better than other nations : which is most manifest from the prophets. CHAP. X.

42. Thus saith Isaiah : “ *Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters!*—Hear the word of the Lord, ye rulers of Sodom ; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me ? saith the Lord—*your hands are full of blood.*” Isai. i. 4,
10—15.

43. “ Write it before them in a table, and note it in a book, that it may be for the *time to come for ever and ever* ; that this is *a rebellious people, lying children, children that will not hear the law of the Lord.*” chap. xxx
8, 9.

44. Thus said God by Jeremiah, “ I have seen also in the prophets of Jerusalem an horrible thing : they commit adultery, and walk in lies ; they strengthen also the hands of evil-doers, that none doth return from his wickedness : *they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.*” Jer. xxiij.
14.

45. Thus said the Lord God by Ezekiel concerning Jerusalem. “ She hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her ; for they have refused my judgments, and my statutes, they have not walked in them.” Ezek. v.
6.
xvi. 47—
52.

46. And by Micah. “ There is *none upright among men* : they all lie in wait for blood : they hunt every man his brother with a net—*The best of them is as a brier ; and the most upright is sharper than a thorn hedge.*” Mic. vii.
2, 4.

47. And by Zephaniah. “ Woe to her that is *filthy and polluted, to the oppressing city!* Her princes within her are *roaring lions* ; her judges are *evening wolves*—Her prophets are *light and treacherous persons* ; her priests have *polluted the sanctuary*, they have done *violence to the law.*” Zeph. iii.
1, 3, 4.

1 Sam. ii.
22. iii. 13.

48. And by Malachi. “ Ye are cursed with a curse : for *ye have robbed me, even this whole nation.*” To this agrees what Christ testified ; “ ALL *that EVER came before me are thieves and robbers.*” Mal. iii. 9.

John x. 8.

49. Solomon in all his glory had to confess “ *There*

CHAP. X. *is no man that sinneth not.*" And David also declared under the law, "*Every one of them is gone back, they are altogether become filthy; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes.*"

1 Kings
viii. 46, &
Ecc. vii.
20.
Psa. liii. 3.
Rom. iii.
13--18.

50. How uniform and evincing are the testimonies of the law and the prophets! "Now we know, saith Paul, that what things soever the law saith, it saith to them who are *under the law*; that *every mouth* may be stopped, and *all the world* may become guilty before God." Were then the Jews under the law any better than the Gentiles? "*No, (saith the apostle,) in no wise; for we have before proved both Jews and Gentiles, that they are ALL UNDER SIN.*"

Isa. xxv.
15--18.

51. Hence it was justly observed of the Jews, by the prophet Isaiah, that although God had increased the nation, and they had been in pain like a woman in travail; yet they had as it were *brought forth wind*, and had *not wrought any deliverance in the earth*. A more just and true expression was never uttered by a prophet!

1 John v.
19.

52. At the birth and appearing of JESUS the CHRIST, the state of the world, in regard to piety and virtue, was very deplorable. The whole world lay in wickedness. In particular, the world is divided into four parts, and their situation justly stated by *Robinson*, as each is described in the holy scriptures.

Ecc. Re.
p. 33, 34.

1 Cor. vi.
4.

1 Tim. i.
10.

53. "The first contains the uncivilized part of mankind, and these, who are alike in all ages, are depicted in miniature by the apostle of the Gentiles, and at large by the legislator of the Jews, and both are justified by profane writers."

Lev. xviii.
21, 22, 23,
24, 27.

54. "The barbarous ceremonies, and the beastly and unnatural crimes of these people, excited in Moses such indignation, that he seems at a loss for language to express it, and he exclaimed, of one

‘ vice, it is abomination, of another, it is confusion,
‘ and of the whole, it is wickedness.”

CHAP.
X.

55. “ In a second division, we may consider the
‘ civilized part of the world, the accomplished
‘ Greeks, the polite Romans, and all others, who
‘ had been reclaimed from brutality and instructed
‘ in the arts of regular life. It is but justice to al-
‘ low, that their taste for all the arts was elegant in
‘ the highest degree; but the same justice obliges
‘ us to affirm, that they were devoid of all religion
‘ and virtue.”

56. “ The apostle Paul describes this class of men,
‘ in the latter half of the first chapter of the epistle
‘ to the Romans, and, to say nothing of books, we
‘ have an undeniable proof, and a full illustration of
‘ what he affirms, in the ruins of the famous cities of
‘ Herculaneum and Pompeii.”

Rem. i.
22-32.

57. “ About twenty years after Paul wrote his
‘ epistle to the Romans, a sudden eruption of mount
‘ Vesuvius buried these two places with all the
‘ inhabitants.* They were first covered with ashes
‘ and cinders, and then glazed over, as it were,
‘ with the burning lava of the mountain. Secured
‘ by this, and future eruptions, from the action of
‘ the air, the whole lay undiscovered, and some
‘ parts unhurt, for 1641 years.” The discovery was
‘ made in 1720, “and all the statues, vases, pictures,
‘ and buildings confirm the two truths just now
‘ mentioned, that the inhabitants had an exquisite
‘ taste for the arts, and a total ignorance of religion
‘ and virtue.”

58. “ Judea in general, may be considered as a
‘ third class.—The governors were unprincipled tools
‘ of pagan Rome; the chief priests were Sadducees,
‘ who believed no future state; the expositors of the
‘ law rendered the text obscure by traditions.”

59. “ Those hungry hypocrites, the Pharisees,
‘ were the guides of the common people; and the
‘ people themselves were abominable and disobedient,
‘ and to every good work reprobate. Their own his-

Titus 2
16.

* Paul wrote in 58. The cities buried in 79. Discovered by Prince Elbeuf and pursued by the king of Naples.

CHAP. X.

‘torians say all this, and much more to the same purpose. According to Josephus—they trampled upon all human laws, derided divine things, and made a jest of the oracles of the prophets, as of so many dreams and fables.”

Jose. de Bel. lib. iv. cap. 6.

60. “In a fourth division we put the devout Jews. These were few, and they had very imperfect notions of that kind of kingdom, which their ancient prophets had foretold God intended to erect; and of that sort of Messiah, by whom the great event was to be effected. Hence it was, that, when he came to his own, his own received him not.”

John i. 11. Matt. xx. 20. &c. Acts i. 6.

61. To this may be added the following extracts from *Mosheim*. And first, concerning the Pagans. “The rites used in their worship were absurd and ridiculous, and frequently cruel and obscene.—For the gods and goddesses, to whom public homage was paid, exhibited to their worshippers rather examples of egregious crimes, than of useful and illustrious virtues. The consequences of this wretched theology were a universal corruption of manners which discovered itself in the impunity of the most flagitious crimes.”

Eccel. History, vol. i. p. 26, 28, 29.

62. “It is also well known, that no public law prohibited the sports of the gladiators,* the exercise of unnatural lusts, the licentiousness of divorce, the custom of exposing infants [to wild beasts,] and of procuring abortions, nor the frontless atrocity of consecrating publicly stews and brothels [i. e. bawdy houses] to certain divinities.”

63. “The state of the Jews was not much better than that of other nations at the time of Christ’s appearance in the world. They were governed by Herod—his government was a yoke of the most vexatious and oppressive kind. The priests, and those who possessed any shadow of authority, were become dissolute and abandoned to the highest degree; while the multitude, set on by these cor-

bid p. 38, and 40.

* The *gladiators* were persons appointed to fight each other with the sword, for the entertainment of the nobility and people. The fighters generally consisted of slaves, prisoners of war, &c. who were stripped naked to the waist and sent into the amphitheatre or place appointed, to fight till death. In this way vast numbers were slain, while thousands of spectators looked on to see the sport!

'rupt examples, ran headlong into every sort of in-
'iquity." CHAP.
X.

64. Such then, as hath been stated, was the real situation of all mankind, from Adam to Moses, and from Moses to Christ. Not all of them at all times alike, in name or appearance, nor equally corrupt in practice. But all of them, patriarchs and families, kings and prophets, priests and people, from Adam to Christ, were destitute of the real internal power of salvation from all sin. It is testified by the law and the prophets, and confirmed by the most undeniable facts.

65. And hence, the conclusion of the holy scriptures, before the appearing of Christ; "*Remember ye the law of Moses* my servant, saith God, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. iv. 4,
5, 6.

66. "Behold I send you Elijah the prophet, before the coming of the great day of the Lord. And he shall turn the heart of the father's to the children, and the heart of the children to their fathers, lest I come and smite the earth with a CURSE."

THE TESTIMONY OF

CHRIST'S SECOND APPEARING

THE FIRST APPEARING OF CHRIST—THE
RECKONING AND WORK OF A MAN

CHAPTER I

CHAPTER I

MAKING HIS SECOND APPEARING
 and the first in his second
 God's church people—some of them
 of his side and the other of his
 prophet had foretold it was his
 the way for the coming of a
 before he could be received as
 2. The angel Gabriel had foretold
 the birth and incarnation in
 their mother and not every
 shed with the Holy Spirit from
 and from many of the
 you first—John the Baptist
 and Peter, A. C. 100—
 saved for the last
 3. It was in the last days of
 health and in the world
 on the Baptist apostles. His
 and the Apostles and John
 as both according to
 4. It is every where
 of God's dealings with mankind, that his ways are

THE TESTIMONY OF
CHRIST'S SECOND APPEARING.

PART II.

THE FIRST APPEARING OF CHRIST—THE
BEGINNING AND WORK OF A NEW
CREATION.

CHAPTER I.

Christ introduced by John the Baptist.

MANKIND being universally sunk in depravity, and the Jews themselves, who in the times of their obedience and prosperity, had figuratively stood as God's chosen people, being totally ignorant of that kind of Messiah and his kingdom, which their ancient prophets had foretold; it was highly necessary, that the way for the coming of Christ should be prepared, before he could be received by any.

CHAP.
I.

2. The angel Gabriel had informed Zachariah of the birth and designation of John, that he should drink neither wine nor strong drink, but should be filled with the Holy Ghost from his mother's womb, and turn many of the children of Israel to the Lord their God—That he should go before him, in the spirit and power of Elias—and make ready a people prepared for the Lord.

Luke i.
15, 16, 17

Matt. iii.
3.

Mark i. 1,
2, 3.

3. It was in the last days of the Jewish commonwealth, and in their worst state of depravity, that John the Baptist appeared. His parents were both aged, like Abraham and Sarah. And John, like Isaac, was born according to promise.

4. It is every where observable in the sacred history of God's dealings with mankind, that his ways are

CHAP.

I.

Luke i.
30.

not man's ways. John did not make his appearance to the world, from among the learned doctors, nor the great Sanhedrim of the Jews; but abode in the deserts until the day of his testimony unto Israel.

Matt. iii.
2, 5-9.

5. And when the fulness of time was come, John received his mission from Almighty God, and went forth with the solemn cry, *Repent ye; for the kingdom of heaven is at hand.* Then went out to him multitudes from Jerusalem, and from other parts of Judea, particularly from the region round about the river Jordan, and were baptized of him in Jordan, confessing their sins.

6. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, *O generation of vipers!* who hath warned you to flee from the wrath to come? Bring forth, therefore, *fruits meet for repentance*: and think not to say within yourselves, *We have Abraham to our father.*

7. The Jews had been long accustomed to confess their sins, one by one, to the priests appointed for that purpose; and, in times of calamity, they had acquired an old trick of feigning repentance, and claiming their right to the promises made to faithful Abraham; while they themselves continued to bring forth the fruits of sin, and perpetual rebellion against God, and were abominable, and to every good work reprobate.

8. But this feigned repentance, and confessing sins without forsaking them, and this pretended submission to what John taught, by being baptized, while they had no sincere intention of reforming, was too thin a mask to conceal the hypocrisy of those blind guides from that *burning and shining light* which penetrated their secret motives.

Luke vii.
30.

9. It was not the rulers who believed, or wished to believe the testimony of John; on their parts they rejected him. It was the common people that were the most disposed to receive his testimony. And while they came to him from every quarter, and were baptized, confessing their sins, such an affair could not escape the notice of the rulers, without their taking cognizance of it; but fearing the multitude, who all held John as a prophet, they conducted them-

Mark xi.
32.

selves with caution, and sent priests and Levites to examine, and if possible to detect him.

CHAP.
I.

10. The deputies found John in Bethabara, beyond Jordan, where he was baptizing. And they asked him, Who art thou? He acknowledged, *I am not the Christ.* And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No.

John i. 19
—27.

11. Then said they, "Who art thou? What sayest thou of thyself?" He said, "I am the voice of one crying in the wilderness, *Make straight the way of the Lord,* as said the prophet Esaias."

12. This was enough, had they been honest. But, added they, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" This was equal to saying, If thou art not an extraordinary person, immediately commissioned by God, why dost thou introduce a new rite, which is not instituted in the law, and for which thou hast received no authority from us?

13. John answered them, "I baptize with water: but there standeth one among you, whom ye know not; he it is, who, coming after me, is preferred before me."

14. And John bare record that he saw the Spirit descending from heaven *like* a dove, and abiding upon him; and also freely acknowledged of himself, saying, and I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

John i. 32,
33.

15. The next day after John's answers to the Pharisees, he saw Jesus coming, and introduced him as the Saviour of mankind, saying, *Behold the Lamb of God, which taketh away the sin of the world!*

16. This was the testimony of John from the beginning, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor,

Matt.
11, 12.

CHAP. I. and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire."

Joh. i. 7, 8. 17. John was a burning and shining light ; yet he was not that true light, but was sent to bear witness of him : So the baptism with water, was not the true baptism of the Holy Ghost and fire ; but the former was a striking figure of the latter. As baptizing, dipping, or washing in water, cleanses the body from outward pollution, so the baptism of the Holy Ghost and fire cleanses the soul from sin.

Mal. iii. 2, 3. 18. The baptism of the Holy Ghost and fire, had been prefigured under the law, and spoken of by the prophets, but by nothing in a more striking manner than by John's baptism ; particularly the prophet Malachi, who said of Christ, *He is like a refiner's fire—and he shall sit as a refiner.* And mankind had been encouraged to long and thirst for that day of God that should burn as an oven.

chap. iv. 1 19. Of course, when that day commenced, the sign could be of no further use, nor could it be continued, except it were with those who ignorantly wished to continue under a comfortable deception.

20. Here lay the mystery : the baptism of John was no more like that of Christ, than water is like fire ; and the only comparison that could be drawn between them was, that as water is refreshing to a thirsty man, so is the fire of truth to a soul thirsting for salvation. And as water is of a cooling, cleansing nature, so it is the nature of fire to burn and consume ; and therefore, what was ceremonially cleansed under the law, must needs be consumed under the gospel.—Such then is the difference between the shadow and substance.

Matt. iii. 13, 14, 15. 21. Jesus himself came to be baptized of John ; but John said, I have need to be baptized of thee, and comest thou to me ? Jesus said, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him.

22. And when Jesus was baptized, and came up out of the water, and the Spirit of God descended on him like a dove ; (which appearance served as a visible sign to John, that this was the son of God, who should baptize with the Holy Ghost and fire ;) then

was John's mission *fulfilled*; consequently he must thenceforth decrease.

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23. John was a faithful witness, and plainly testified of Christ. *He must increase, but I must decrease*: and therefore, as soon as the Holy Ghost was given, and the baptism of fire commenced, there was no further need of the baptism of water. Nor could it be used as a binding institution, unless it were through ignorance, or cunning deceit, to ease the pain and prolong the life of that sinful nature, which the *fire of naked truth* had begun to consume. For this was the fire which Christ came to kindle on earth.

John 16.
30.

24. It was the testimony and baptism of John that first attracted the multitude. And some of John's disciples left him, and followed Jesus. From this it may easily be inferred why the disciples of Jesus baptized.

Luke 9.
49.

25. Jesus himself baptized not, and whether he commanded his disciples to baptize with water, or not, the sacred text doth not say, but prudence itself would have dictated it, while the faith of the multitude was so strenuously fixed on the economy of John, and the disciples themselves were as yet ignorant of the baptism of the Holy Ghost.

26. And even after the Holy Ghost was given, it is evident enough, that the apostles, in some instances, used water baptism; and it is as evident that they used circumcision, and other Jewish ceremonies; but never once as a binding institution.

27. It is evident, from the gospel of the circumcision being committed to Peter; and Paul's circumcising Timothy, and baptizing when he had no command, that outward ceremonies were frequently used, in order to make the truth accessible to the blind and bigoted, who were yet unable to see beyond the shadow, to the end of that which was to be abolished.

Gal. 2.
8.

28. Jesus commanded his disciples, saying, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." But here was a mystery. They had first to tarry at Jerusalem, and know for themselves what it was to be *in* the Father, and *in* the Son, and *in* the Holy Ghost, before they could in truth baptize *in* that name,

Matt.
xxviii, 19.

Acts i. 4.
5.

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I.

1 Cor. i.
14, 16.

29. And that this command to baptize had no reference to water, is plain from the words of Paul: *I thank God that I baptized none of you, but Crispus and Gaius—And I baptized also the household of Stephanus; besides, I know not whether I baptized any other.*

30. Would Paul have thanked God for not doing what Christ commanded him? In no wise. But he immediately tells what was commanded him, when he says, *Christ sent me not to baptize, but to preach the gospel.* The truth is, that in every age, and in every nation under heaven, mankind were justified and accepted of God according to the degree of their obedience to the light they were under.

Mark iv.
33.

31. Those who were commissioned to preach the gospel, never bound mankind to any thing beyond the conviction of their own consciences. Jesus himself spake the word *as they were able to hear it.* Hence it was, that circumcision was made use of in the days of the apostles, and such as gladly received the word, were baptized; but neither of them was the substance of the thing signified.

32. Outward circumcision could never destroy the root of sin; nor could the external baptism or washing with water, ever take away the internal pollution of the soul.

33. The mission of John the Baptist, was to prepare the way for the Messiah, and was not to *increase*, but to *decrease*, whenever the ministry of the Messiah commenced. Hence, from John's mission as a witness of that light, that all men through him might believe, it is evident that Christ could not have been revealed to the world without a witness.

Matt. xi.
11.

34. John bore testimony to a *kingdom of heaven at hand.* From which it is clear that he himself was not in that kingdom. And from the testimony of Jesus, it is easy to infer that those who were before John, were still more remote from the kingdom than he. *Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he.*

CHAPTER II.

*The Ministry of Jesus the Christ.*CHAP.
II.

BEFORE the first appearing of CHRIST, long experience had proved, that no redemption from the nature and effects of the fall, had yet been wrought among the human race. No law, however severe against sin, had ever yet saved the soul from its reigning power.

2. From Adam to Moses, and from Moses to Christ, the true cause of virtue and freedom was unknown. Sin through the instrumentality of Man, had continued to corrupt the world. Oppression, civil and religious, had still continued to pervade the earth, and destroy the peace and happiness of mankind.

3. As the whole posterity of fallen man, had thus continued to bring forth the fruits of unrighteousness, the produce of an *evil nature*, and instead of being reclaimed from the depravity of the fall, the world had waxed old in wickedness, it was necessary that the axe should be laid to the root of that *corrupt tree*, before the cause of sin could possibly be removed, or the effect cease.

4. As sin entered into the world by the first man's disobedience, and all his posterity, in the same nature of rebellion, continued to follow his example, by which the whole became separated and fallen from God, it required a life and example directly contrary to theirs, in order to their recovery.

5. And as the very nature of man was corrupt, and stood in direct enmity against God, it was impossible for him to find redemption, but through that mediator, the LORD JESUS, who took upon him the same nature and enmity, and thereby became united to the fallen race, that he might crucify that nature, and slay the enmity, in order to become the captain of their salvation.

6. Hence it is written, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death

Heb. ii.
14, 15.

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II.

he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their life time subject to bondage."

Mat. i. 25.
Luke i.
35.

7. It is evident from the scriptures, that the man JESUS, who was ordained and anointed of God to be the Saviour of mankind, was not begotten after the flesh; or in other words, by the works of natural generation; but he was begotten by the eternal *Word* of the Father, in the Holy Ghost, through the medium of a woman, who with the rest of mankind, was under the law of a corrupt nature.

Gal. iv. 4.
5.

8. Through the medium of a woman he took upon him, not the nature of angels, but the seed of Abraham; and in this he became united to mankind in their fallen state: the *Word* was made or clothed with flesh, and dwelt among men, that he might redeem them from the power and dominion of sin.

Heb. ii.
16, 17, 18.
John i. 14.

9. It is certain, that if CHRIST JESUS had been shapen in iniquity, and conceived in sin, as the rest of mankind were, he never could have been their redeemer: and consequently, such as were counted righteous in the order of what is called *natural generation*, might as well have found redemption without him, as with him.

Isai. lix.
15, 16.

10. But before CHRIST there was no judgment in the earth—There was no man who could bring salvation. And the Lord saw it, and it displeased him that *there was no judgment*. And he saw that there was no man, and wondered that there was no intercessor; therefore his own arm brought salvation.

11. After man had once lost the image of God, and his very nature stood at enmity against God, had his life been prolonged to succeeding millions of ages, it would have been impossible for him to have recovered from his fallen state, without an entire new order of things, properly called the adjusting of a new age, or a *new creation*.

12. And from generation to generation, while man remained in the order of the first creation, as it stood after he fell, it was justly said of him, that when he multiplied, *The wickedness of man was great in the earth*. And instead of subduing and replenishing the

earth, he corrupted it, and brought it under a double condemnation.

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13. Therefore it was, that JESUS was not begotten after the order of natural generation, according to the will of man; nor made an high priest over the household of God, after the law of a *carnal commandment*, but after *the power of an endless life*.—For that which was *carnal*, was by him, and in him, verily *disannulled* and made void.

Heb. vii.
16, 18.

14. For if he had been begotten after the order of that creation which had waxed old in wickedness, he could not have been the beginning of a *new creation*, as it is testified that he was *The beginning of the creation of God*. Neither could he have been the head and *first born of many brethren*; the first Adam, who was *of the earth earthy*, must still have had the pre-eminence. But CHRIST JESUS was *the second Adam, the Lord from heaven*. In this the distinction was made plain between the first heads of the old and new creation.

Rev. iii.
14.

15. It is evident from the history of JESUS, that from his infancy, he possessed that wisdom and understanding which was superior to any of the human race; when at twelve years of age, he questioned with the learned doctors, who were *astonished at his understanding and answers*; and when answering his parents, who had sought him, *Wist ye not that I must be about my Father's business?*

Luke iii.
46—49.

16. JESUS, in the first stage of his life, fulfilled the law of nature: He was subject to his parents. He fulfilled the moral law by the purity of his life and manners: His flesh saw no corruption by reason of sin. Hence he put an end to the external ceremonies of the law, and nailed them to his cross of self-denial.

17. And when about thirty years of age, he went to John, acknowledged his mission to be of God, and fulfilled it. And being baptized with water, the heavens were opened unto him, and lo, a voice! saying, *This is my beloved Son in whom I am well pleased*. And having received an abiding power from on high, which was not given him by measure, he went forth to do the will of his Father—to teach mankind by

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precept and example, the way to the fountain of true felicity and eternal life.

18. In his public discourses, he unfolded that divine wisdom to the multitude, which he had received from God, the Father of all wisdom and goodness. By the spirit of truth and love, he found access to the hearts of the sincere, and fixed that conviction in their minds which human wisdom could never inspire nor dissolve.

19. JESUS knew by that divine wisdom which dwelt in him, that very few were disposed to hear, and much less to obey what he was commissioned to teach; and therefore he frequently retired to the mountains and deserts, from the cabals and clamours of the chief priests and rulers, who kept the people under bondage and fear.

Matt. v.
2-12.

20. To such as wished to hear, and were honestly seeking for salvation, he taught the gospel of his kingdom, and to no others. To those who followed him, he first opened the little narrow way of self-denial, and laid before them those characters which are truly blessed, namely: The poor in spirit, the mourner, the seeker after righteousness, the meek, the merciful, the pure in heart, the peace makers, and such like.

21. Long experience had proved, that this blessedness was not to be attained by the external rites of the law; it was therefore necessary that he should show them a more excellent way.

22. He bore a swift testimony against every kind of vice, and tyranny in every form. He manifested the truth of his testimony to the world, by his example of piety and virtue. He strictly observed and kept all the commandments of God his Father, taught others to do the same by following his example; and confirmed the truth of his divine mission by his miracles.

Matt. v.
17-48.

23. Although JESUS came to fulfil the true intent of the law, he knew that his testimony would be perverted, for he knew what was in man; and therefore said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For I say unto you, that except your right-

eousness shall exceed the righteousness of the scribes and Pharisees, (which is of the law,) ye shall in no case enter into the kingdom of heaven."

24. "Ye have heard that it was said by them of *old time*, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment."

25. "Ye have heard that it was said by them of *old time*, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out and cast it from thee: For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Matt. v.
27.

26. Again, "Ye have heard that it hath been said by them of *old time*, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, *Swear not at all*. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil."

Matt. v.
33, &c.

27. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that you may be the children of your Father which is in heaven.—Be ye therefore perfect, even as your Father which is in heaven is perfect."

28. Thus the life and ministry of JESUS, both by precept and example, was that which never before had either been understood or practised by mankind. The true intent of the law was wholly unknown, and the letter itself was but the sayings of those of *old time*.

29. Who then, of all the human race, ever fulfilled the law of God until JESUS fulfilled it? He was the first who kept his Father's commandments. By him the divine perfections of the GREAT FIRST CAUSE were first taught.

30. In him were found the treasures of true wis-

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dom and knowledge. In him was the example of patience, meekness, long-suffering, universal benevolence and love, and every practice that became the Son of God, the Prince of peace. And such an one it behoved to be the Saviour of mankind, who was *holy, harmless, undefiled, and separate from sinners.*

Heb. vii.
26.

31. It is evident from the sacred writings, concerning the life and ministry of JESUS, that he was the CHRIST; that is, that he was the ANOINTED of God, to bring salvation to men—that he came to redeem the souls of men from under the bondage of sin, and from oppression of every kind.

32. And it is further evident, that CHRIST JESUS was the beginning of a new creation, the first foundation and chief corner-stone of a spiritual kingdom, which had no connexion with the generation, population, increase, or government of this world, but merely as it respected the redemption of mankind.

33. JESUS knew that his testimony would cost him his life; but seeing that for the cause of righteousness he came into the world, he willingly chose to suffer and die in the accomplishment of that very design, for the benefit of mankind.

Luke
xvii. 25.

Mark
viii. 31.

34. He foretold his disciples that he must suffer many things, and be rejected of *this generation*, and of the elders, chief priests, and scribes, [or writers,] —that they would put him to death, and that he should rise again the third day. In all of which his followers would be included according to his saying, *If they have persecuted me, they will persecute you also.*

John xv.
20.

35. And accordingly, being put to death in the flesh, through the envy of the chief priests and rulers, he rose again the third day: and by many infallible proofs shewed himself alive after his passion, unto his disciples, whom he had instructed during the time of his ministry, and chosen to be witnesses of his name; appearing to them forty days, and speaking of the things pertaining to the kingdom of God.

Luke
xxiv. 47—
49.

36. And having through the Holy Ghost, given commandment to his apostles, to teach all nations in his name, beginning at Jerusalem, charged them to tarry there until they should be endued with power from on high; and having led them out as far as

Bethany, he lifted up his hands and blessed them. And while he blessed them, a cloud received him out of their sight, and they worshipped him; and returned to Jerusalem with great joy, and continued there with one accord until the day of Pentecost.

CHAP.
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Acts i. 8,
9.

CHAPTER III.

The Institution of the Primitive Church.

IT is evident from the scriptures, that the apostles of our Lord and Saviour, had received no real spiritual understanding of the nature of his kingdom, until they were baptized with the Holy Ghost.

2. Although it is written, that John was filled with the Holy Ghost, that Zechariah and Elizabeth were filled with the Holy Ghost, and that the prophets and holy men of God in old time, spake as they were moved by the Holy Ghost; yet after all this, it was said that *the Holy Ghost was not yet given*, because that Jesus was not yet glorified.

John vii.
39.

3. When therefore, the prophets or holy men of God are represented as having the Holy Ghost, or the spirit of Christ, before Christ was fully made manifest in the church his true body, it means nothing more than their being enlightened by the Holy Ghost, which influenced them, at certain times, to prophesy of things to come, but did not abide and remain in them, as the constant spring of all their actions.

4. There was evidently an extraordinary measure and manner, in which the Holy Ghost was to be received according to the promise of Christ, which could not possibly take place, until the work of regeneration was completed *in him*, and till he was glorified, and *received that fulness* of the Spirit which was the promise of the Father, and which was to flow *from him*, to such as were united to him by *faith and obedience*, as members of his body.

5. Jesus could, and did administer a measure of his spirit to his disciples, while he was with them;

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and they could go forth in faith, and speak in his name ; and in the power of that spirit which they received from him, they could cast out unclean spirits, and perform many miracles. But they had not the fountain abiding in them, from which that power flowed ; and therefore they followed Jesus from place to place, and received their ministrations from him.

6. This was signified by the tabernacle of Moses in the wilderness, which was followed by the children of Israel, until the ark of the testimony found a fixed habitation in the temple of Solomon.

Heb. viii.
2. ix. 11.
2 Cor. vi.
16.

7. Christ Jesus, while in the body of his flesh, was *the true tabernacle* which the Lord pitched and not man. And the Primitive Church was *the temple of the living God*, where his mind and will was made known ; which was prefigured by the first temple at Jerusalem.

Matt. xvi.
16—19.

8. Christ Jesus, while visible on earth, asked his disciples, saying, “ Whom say ye that I am ? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.”

9. And Jesus answered, and said unto him, “ Blessed art thou Simon Bar-jona : for flesh and blood hath not *revealed* it unto thee, but my Father which is in heaven. And I say unto thee, that *thou art Peter*,* and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth, shall be loosed in heaven.”

Duet.
xxxii. 4.
1 Cor. iii.
11.

10. “ *God is the rock. For other foundation can no man lay than that is laid, which is Jesus Christ.* The *Revelation* of God through Christ, was therefore the rock, upon which he promised to build his church. And though this revelation was in all the apostles, and was the same by which the prophets had prophesied of Christ ; yet, according to the promise of

Eph. ii.
20.

* His former name was Simon, and the name *Peter* (in the original *Petros*, i. e. a *Rock* or *Stone*) was given him by Christ, signifying that in him should be manifested the *Revelation* of God ; and by this *Revelation* through Christ, he was constituted the foundation or chief corner stone of the Primitive Church after Christ, and the leader of the twelve apostles. See Matt. xvi. 18. and John i. 42. N. B. *Kephas*, or as it is in our translation *Cephas*, is said to be a *Syriac* word and signifies the same thing which *Peter* does in *Greek*, namely, a *Rock* or *Stone*.

Christ, Peter was ordained to be the leader among the apostles in the Church.

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11. At the same time that the disciples of Jesus manifested their faith concerning him, he charged them to tell no man that he was *Jesus the Christ*. By which it may be clearly seen, that although he had given them great authority from time to time, respecting their future mission; yet while he was visibly present with them, they could not exercise that authority, until they had received an abiding seal of the Holy Ghost.

Matt. xvi.
20.

12. Christ could never be seen by mortal eye, nor the nature of his kingdom be understood by human wisdom. He was only known by Revelation. The disciples of Jesus themselves, were far from having a perfect understanding either of Christ or his kingdom, until the day of pentecost, after they had received the spirit of promise, by which they remembered and understood what Jesus before had taught them.

13. When Jesus spake to them, that he must suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day; Peter began to rebuke him, saying, *Be it far from thee Lord: this shall not be unto thee*. But he turned and said unto Peter, *Get thee behind me Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*"

Matt. xvi.
21-23.

14. The disciples believed, and knew that Jesus was the Christ of God, but he had often occasion to complain of the dulness of their apprehension. *How is it that ye do not understand?*

How xvi. 14.

15. Jesus said unto them, *Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in the Father, and you in me, and I in you. And again: These things have I spoken to you in proverbs; but the time cometh, when I shall no more speak to you in proverbs, but I shall shew you plainly of the Father.*

John xiv.
19, 20.

xvi 25.

16. From which it is plain that, although they knew that he came from God, yet they did not know what it was to be *in Christ*, and to have Christ dwell-

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ling *in them* : nor did they as yet, in reality, know the Father.

17. Even after the resurrection of Jesus, unto the last, when he was about to take his leave of his little family, whom he had made heirs of his kingdom by promise, they still remained ignorant of the nature of that kingdom. For being assembled together in his last interview with them, they asked him, saying, *Lord wilt thou at this time restore again the kingdom to Israel?*

Acts i 6,
7, 8.

18. The only answer they received, was, "It is not for you to know the times, or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me, both in Jerusalem and all Judea, and in Samaria, and unto the utmost part of the earth."

Luke
xxiv. 21,
25.

19. It is evident that they were still intent upon an earthly kingdom.—that they still imagined the Messiah would deliver their nation from under the Roman government, and restore *again*, that kingdom to Israel, which in the days of David and Solomon, stood in its highest degree of earthly glory : although Christ had plainly told them, *That his kingdom was not of this world.*

John
xviii. 36.

Acts ii.
2, 4.

20. But when the sound came from heaven, as of a rushing mighty wind, and filled all the house where they were sitting—and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

21. Then, and not till then, they began to know the truth of Christ's words, relating to the design of his work, and the nature of his kingdom. This was the Spirit of anointing with which Jesus himself was anointed ; and which he had promised to send them, to lead them into all truth, and which brought to their remembrance whatever he had taught them, either by precept or example.

22. Here then was the true institution of the *PRIMITIVE CHURCH* ; even the Spirit of truth and revelation of God given to the apostles, was the foundation upon which the Church was built :—The *anointing* of the Holy Ghost, that is, Christ himself, being the chief corner-stone : Christ dwelling in his people, and they in him, according to promise.

23. And as tongues were for a sign, and the apostles received this gift, in the first out-pouring of the Spirit; this gift was therefore the true and proper seal of their commission, to go and teach all nations, to baptize them with the same Spirit, and teach them to observe all things whatsoever Jesus had commanded them.

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Mark xvi
17.
1Cor. xiv.
21, 22.

24. Hence it is evident that the *Primitive Church* was not built upon any human system whatever, artfully formed by man's device; but upon the inspiration of the living God, made manifest in the hearts of living and chosen witnesses.

25. The first apostles were plain, honest, illiterate men, who cared for no other knowledge than what they received from Jesus, who himself also, had never learned letters, according to the order of the Jewish priesthood.

John vii.
15.

26. Jesus had promised them, saying, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive." "When he the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come."

chap.
xiv. 16 17.
and
xvi. 13.

27. This was the Spirit which the apostles received on the day of pentecost—This was the rule of their faith, the bond of their union, and the spring of their actions.

28. The work of Christ was spiritual: and therefore what Moses wrote upon hewed stone, Christ Jesus wrote upon the hearts and minds of his true followers: and in the same manner the testimony of truth was conveyed from the apostles to others.

29. Christ Jesus taught his apostles, saying, "If ye love me, keep my commandments.—As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.—Ye are my friends, if ye do whatsoever I command you."

John xiv.
15.

chap. xv.
9, 10, 14.

30. Nothing then was necessary to the government of the Church, but for those who had learned of

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Matt. v.
16.
1 Cor. xi.
1.
Phil. iii.
17.

Christ, to walk even as he walked; to follow his example; and to let their light so shine, that others seeing their *good works*, might learn to copy after them. As saith the apostle, "Be ye followers of me, even as I also am of Christ." And again, "Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample."

1 John iv.
17.

31. And thus while the spirit of love and obedience flowed from Christ the head, through every member of his body, which was his Church, they became one with Christ, as Christ was one with God. And hence the followers of Christ could say in the spirit of truth,

As he is, so are we in this world.

John xvii
21.

32. Herein was the prayer of Christ Jesus answered, *That they may be one; as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.*

33. It is very evident that the Spirit which the apostles received on the day of pentecost, did actually produce the kind offices of love and benevolence, and every good work, in those who received the apostle's word.

34. The effects of that Spirit *with which, and into which* they were baptized, were manifest to the honest hearted, as flowing from a good cause; while to the blind and dishonest, they appeared as the effects of intoxication. Justice and freedom, harmony and peace, reigned in them and among them: and they were united together, not by human systems or the laws of men, but by the cords of faith and love.

Acts ii.
44—46.

35. "And all that believed were together, and had all things common:—and breaking bread from house to house, did eat their meat with gladness and singleness of heart.—And the Lord added to the church daily such as should be saved."

chap. iv.
32—35.

36. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked: for as many as had possessions of lands

or houses sold them,—and distribution was made unto every man according as he had need.”

37. Such then was the spirit of harmony, love, justice, and equality, that was manifest in the Primitive Church at Jerusalem; after which the Gentile churches more or less copied, in the days of the apostles. The whole work was evidently wrought by the internal operation of the wisdom and power of God;—a work which no human wisdom nor power on earth could ever have affected.

38. It is further evident, that the apostles exercised no authority over the conscience or conduct of any one, to force them to believe or practice any thing beyond, or contrary to their own convictions and choice.

39. This is clear from the case of Ananias, concerning the joint interest of the Church; who having sold a possession, came deceitfully to give up a part, under a pretence of giving up the whole. But Peter reproved him, saying, “While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.”

Acts vi.
1-4.

40. From which it may also be observed, that such was the burning and penetrating light of God, in those who were commissioned with the true gospel, as entirely excluded the feigned believer and the hypocrite, from any part or lot in that matter.

41. Those who are ignorant of the true spirit that governed the followers of Christ after the day of pentecost, might assign many reasons for the conduct of the apostles and the Primitive Church, in selling their possessions, and making distribution among the believers, as every man had need, and possessing all things common.

42. But in truth, it was impossible for those who were of *one heart* and of *one soul*, to act otherwise. They were members of Christ's body, and were actuated by one spirit, and therefore, if one member suffered, all the rest suffered with it; and if one member rejoiced, all the rest rejoiced with it.

1 Cor. xii.
13, 14, 26.

43. The very spirit of justice, equity and love, by

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which they became of one heart, and of one soul, was the moving cause of their conduct. Their conduct was the only true seal of their profession, and the only true evidence that they had given up all for Christ and the kingdom of heaven's sake; as Peter plainly asserted that he and the rest of the apostles had done, before Jesus left them.

Acts vi.
1-3.

44. The word of God, through the ministry of the apostles, was propagated first at Jerusalem. And believers having greatly multiplied, seven deacons, men filled with the Holy Ghost and with wisdom, were chosen by the advice of the apostles, to take the charge of the temporal economy of the church.

chap. viii.
1.

45. "At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles."

46. Soon after this the gospel was opened to the Gentile nations, principally by the ministry of Paul, who had received his mission from Christ, through Ananias, a member of the church, and churches were planted among the Gentiles.

47. But the Gentile churches were very different from that which was first founded by the twelve apostles at Jerusalem. The church at Jerusalem was of one heart and of one soul; whereas diversity of sentiments and manners prevailed among the churches of the Gentiles.

48. Such however, was the spirit and nature of the gospel, that none were ever compelled to believe or practise any thing contrary to their own understanding and choice.

CHAPTER IV.

The Cross maintained by the Primitive Church.

ALL who believed the doctrines taught by the apostles, and were reclaimed from the open practice of vice, were received, and counted as believers, whether Jews or Gentiles, how much soever they differed in many things.

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2. It was indeed a marvellous work, that brought down those Gentiles, with all their learning and wisdom, in any degree to accept of the humiliating gospel of a despised and persecuted Nazarene;—that reclaimed them from their heathenish and lascivious practices;—from a plurality of wives, to be contented with one wife; and from their pagan idolatry, to serve the living and true God.

3. The gospel that Christ taught, was a gospel of self-denial and mortification to a carnal nature; which is called the *Cross of Christ*. “He that taketh not his *cross* and followeth after me, said Jesus, is not worthy of me.”

Matt. x.
38.

4. “If any man will come after me, *let him deny himself, and take up his cross and follow me*. For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it.”

xvi. 24,
25.

5. “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.”

Luke xiv.
26, 27.

6. Such were the precepts of the gospel taught by Jesus, and confirmed to his followers by his own daily life of self-denial and the cross. And his apostles obeyed his precepts and followed his example, denying themselves of every sensual and carnal work of the flesh as he did, and preached the same to others; which was a stumbling block to the Jews, and to the Greeks *foolishness*.

7. The former were superstitiously bigoted to the rites of Moses, and hated the idea of a Messiah and his kingdom, that would not bring every other nation

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and kingdom into subjection to them. The latter were baseely licentious, and rivetted to the pompous and superstitious ceremonies of their pagan gods and goddesses; and hated the piety and simplicity of the gospel.

8. A Messiah who would have tolerated mankind in licentiousness, and in shedding each other's blood, and who could have proved by miracles, that the practice of vice and every carnal pleasure, was the readiest way to heaven, would have given little or no offence to Jews nor Pagans.

John vii.
7.

xv. 18,
19, 20.

9. But this was not the case: Jesus said to his kinsmen, "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." And to his disciples he said, "If the world hate you, ye know that it hated me before it hated you."

10. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me; they will also persecute you."

11. The fundamental cause of all the offence in Christ and his immediate followers, and of all the persecutions against them, was their lives of virtue and self-denial, by which they were pointedly separated and distinguished from the children of this world.

12. To speak after the common manner of men, Christ Jesus himself was not married; and such of the apostles as had wives, when they came to follow Christ in the spiritual work of *regeneration*, had nothing more to do in the works of natural *generation*. And such of them as were single when they were first called to follow Christ, ever after remained so, in regard to the practice of the world. And all his real followers without exception, took up their cross, and denied themselves of every carnal gratification of the flesh.

chap.
xvii. 14.

13. And herein the words of Christ to his Father, concerning his followers, were strictly true: "I have given them thy word; and the world hath hated them,

because they are not of the world, even as I am not of the world."

14. The word which Christ gave to those whom he had chosen, was, FOLLOW ME; and in following him, they walked even as he walked, and denied themselves as he did. Here was the cause of every offence, of every evil suspicion, and false construction upon their lives and conduct.

15. The Pharisees came to Jesus, *tempting him*, and saying unto him, *Is it lawful for a man to put away his wife for every cause?* As though his doctrine led to a licentious variety: for they had no better esteem of it.

Matt. xix.
3-12.

16. He answered and said unto them, "*Have ye not read, that he which made them at the beginning, made them male and female; and said, For this cause shall a man leave father and mother, and cleave unto his wife; and they twain shall be one flesh? What therefore, God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?*"

17. From which it is plain that they did not understand him. Jesus did not refer them to the history of the stiff-necked and rebellious Jews, nor to the history of mankind in general, who after the fall had corrupted the earth; but he referred them to what was said at the BEGINNING, when man stood in a state of innocence.

18. "He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, *and shall marry another*, committeth adultery; and whoso marrieth her which is put away, committeth adultery."

19. By this he exposed the hidden cause of putting away their wives, and marrying others. His disciples understood him, and said, "If the case of the man be so with his wife, *it is not good to marry.*"

20. Jesus approved of their understanding, and manifested it to be a gift of God, by observing,—
"All men cannot receive this saying, save they to

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whom it is given. For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. *He that is able to receive it, let him receive it.*"

21. Jesus knew that all men did not, and would not receive his sayings: the generality closed their eyes, lest they should see, and stopped their ears, lest they should hear, and be converted from the evil of their doings.

22. He knew that none but such as willingly denied themselves, and followed his example, of choice, were worthy to be his disciples: and therefore he never forced any to receive his sayings, nor to follow him, by any human authority whatever.

23. He felt it his duty to reprove hypocrites; and to teach those who had ears to hear, what was necessary to be done, in order to obtain the kingdom of heaven. And when he said, *He that is able to receive it, let him receive it*, he left it with themselves either to choose or refuse.

24. And when he said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple"—was it either their souls or their bodies that were to be hated? In no wise. But it was that selfish disposition, and fleshly, earthly tie of a corrupt nature, which rivalled God's claim to the principal seat of man's affections. This he taught his disciples to hate.

John iii.
17.

25. He came not to destroy men's lives, but to save them. God sent not his Son into the world to condemn the world; but that the world through him might be saved.

chap. vii.
11.

26. It is clear from the circumstance of the marriage in Cana of Galilee, to which both Jesus and his disciples were called, that he did not condemn the most darling practice of the world. Neither did he condemn the adulteress, although she was taken in the very act.

27. Christ Jesus was not of this world; and therefore it was not his concern, either to justify or con-

demn their conduct.* His being at a marriage in Cana, and turning water into wine, was for a better purpose. As it is written, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him." This was the true end and design of his being there.— Not to confirm the practice of the world, but to confirm the faith of his followers:

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John iii.
11.

28. And what was that glory which he showed unto them, but a manifestation of his own glory, and the glory of his Father, in which he was to come with all his holy angels, at the marriage of the Lamb? For Jesus himself was not yet glorified.

Rev. xix
7.

29. And his turning water into wine, was nothing less to his disciples, than a seal of the certainty of the future accomplishment of his own marriage; and a figurative manifestation of that wine which he afterwards promised to drink with them in his Father's kingdom.

Mat. xxvi
29.

30. It is therefore a mistake, among those who profess to be his followers, to suppose, that because, as they say, *he graced a marriage with his presence*, he thereby gave any one the more latitude for the carnal gratification of the flesh.

31. On the same mode of carnal reasoning, might it not with equal propriety be said, that because he turned so much water into wine, after men had *well drunk*, he also encouraged drunkenness?

32. When he graced with his presence the assemblies of publicans and harlots, and eat and drank with them, did he thereby encourage them in injustice and whoredom? For his enemies had no better sense of his life and conduct, who called him, *A wine bibber, a gluttonous man, a friend of publicans and sinners.*

Mat. xii.
19.

33. But shall we not rather say, that he took those opportunities of being with them, in order to teach or show them, by his example, a better way of living? For he came not to call the self-righteous to repentance, but sinners.

* Jesus Christ utterly refused to intermeddle in the civil or political affairs of this world. "Man who made me a judge or a divider over you?" said he to one who applied to him for that purpose. See Lukè ii. 14. The truth is, his kingdom was not of this world; and therefore he would neither be a king nor a judge: his time was not come; and whatever those who followed the course of the world chose to do, he did not interfere to frustrate their designs.

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1 Pet. iii.
19, 20.

34. And what more shall we say, when he graced with his presence the dark abodes of the spirits in prison, who were disobedient under all the long-suffering of God in the days of Noah? Shall we say that he encouraged them still to continue in their disobedience? Or shall we not rather say that he preached unto them repentance?

35. It is an undeniable fact, that Christ Jesus and his apostles did actually deny themselves of all the carnal works of the flesh—that they had nothing to do with the works of generation, and neither married nor gave in marriage, as did the children of this world.

36. And it is as undeniable, that when the gospel was preached among the Gentile nations, who had accustomed themselves to licentiousness and a plurality of wives, every man, who could not refrain, was permitted to have his own wife, and every woman her own husband.

1 Tim. iii.
2—12,
Titus i.
6, 7.

37. Instructions were given by the apostle of the Gentiles concerning married bishops and deacons: that such should be the husband of one wife, ruling their children and their own houses well, having them in subjection.—That the husband should love his wife even as himself, and the wife see that she reverence her husband.

Eph. v.
33.

38. From which it is evident that none were forbidden to marry. The apostles themselves copied the example of Christ, and took up a full cross against the flesh; but there were many professing Christ in the apostle's days who did not. The gospel was even a matter of free choice, and not of compulsion.

39. Nevertheless, a plain distinction is made by the sacred writers, between that which was acceptable to the Lord, and that which was of the world. This distinction is particularly made in Paul's first epistle to the Corinthians; unto whom he writes as unto a carnal people, and not as unto spiritual.

40. The third, fourth, fifth and sixth chapters contain their character, which is very different from that given of the church at Jerusalem. The seventh contains a diversity of instructions concerning the married and unmarried; and concerning which, it appears they had written to him before.

41. The instructions of the apostle were adapted to the state of the people. There were few among them who were able to bear the doctrines of the cross, and as the apostle expresses it, he had fed them with milk, because they were not able to bear meat; and therefore, however plain and pointed he speaks in one sentence, in another he indulges them with permissions.

42. In the first verse of the seventh chapter, he answers them very pointedly, saying, "It is good for a man not to touch a woman." [Gr. *γυναικος*, a wife.] 1 Cor. vii.
1-9. In the next verse he speaks by permission, saying, "Nevertheless, to avoid fornication, let every man have his own wife, and every woman her own husband," and so on.

43. Then again he pointedly says, "I would that all men were even as I myself: but every man hath his proper gift of God, [or measure of faith,] one after this manner, and another after that. I say, therefore, to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn."

44. This was the best instruction the apostle could give the Corinthians in such circumstances. They might now live a little longer in the gratification of their flesh, or take up a full cross and follow his example, as he followed the example of Christ.

45. "It is better to marry than to burn," says he. He well knew their licentious dispositions, and that it was better for them to be contented with one wife, than to burn in their lusts one towards another, or defile themselves with mankind, as some of them had formerly done. 1 Cor. vi.
9.

46. The baptism of the Holy Ghost and fire destroys that nature and power of lust, which is the cause of that burning; so that he that is *dead to sin*, Rom. vi.
2. cannot live any longer therein, being delivered and made free from that burning of the flesh, which is the first and moving cause to sin.

47. As long therefore, as any were under the necessity of making any provision for the flesh, it was an evidence that the affections and lusts of the flesh were never yet crucified, nor destroyed by the bap-

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Gal. v. 24.

1 Cor. vii.
10-15.

tism of the Holy Ghost and fire, with which the apostles and all the true and real followers of Christ were baptized. As it is written, *They that are Christ's, have crucified the flesh, with the affections and lusts.*

48. Concerning those who were married, the apostle said, "Let not the wife depart from her husband. But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

49. And by permission he said, "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us (believers) to peace."

Luke xii.
51, 52.

Matt x.
36.

50. This instruction applies to the truth of Christ's words, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three.—And a man's foes shall be they of his own household."

51. But here the remedy is prescribed by the apostle: which is nothing less than for the parties to allow each other the free exercise of their faith in matters of conscience; to be kindly affectioned one towards another; and by love and good works serving one another, and setting the same example before their children.

1 Cor. vii.
16, 25-27.

52. Thus the unbelieving husband may be sanctified by the wife, the wife by the husband, and the children by the parents. As it is written, "For what knowest thou, O wife, whether thou shalt save thy husband? Or, how knowest thou, O man, whether thou shalt save thy wife?"

53. Concerning virgins, the apostle gives his judgment, as one that had obtained mercy of the Lord to be faithful: saying, "I suppose, therefore, that this

is good for the present distress. *Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.*

54. What was this present *distress*? Was it persecution? By no means. It was not concerning persecution that they had written to him; but the very subject on which he was writing through the whole of his seventh chapter.

55. By marrying they might avoid a great deal of persecution; but it was not to avoid persecution, but to avoid fornication, according to their sense of the matter, that the apostle said, "Let every man have his own wife."

56. After all the indulgence which the apostle gave them, in their carnal state, the sentiments which he held up foremost to their view, was the very cause of persecution.

57. This is plain from the words of Christ, *There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.* Mark x.
29, 30.

58. Here *persecutions*, are put instead of *father and wife*, and every necessary blessing preserved, both in this world, and that which is to come. Here was the cause of persecutions:—A stumbling block to the cruel Jews, who could no longer see any way to uphold wars and fightings, for the want of a posterity of murdering Cains, to involve the earth in blood and oppression—A rock of offence to the licentious Greeks, and a mortifying stain to *all flesh*.

59. The readiest way to avoid persecution, would have been to advise those who professed faith in Christ, not to live contrary to the children of this world, but to run with them to the same excess of riot and ruin; but far different is the humiliating language of the gospel.

60. Except a man *deny himself*, said Jesus, *and hate even his own life*, and take up his cross daily and follow me, he cannot be my disciple. Take away, therefore, the precepts of Christ, and all obligations

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of following his example, and the *offence* of the cross immediately ceases.

1 Cor. vii.
28.

61. "But if thou marry, said the apostle, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless *such shall have trouble in the flesh.*" The truth of this is so abundantly proved by experience, that it entirely excludes the propriety of any contradiction.

chap. iii.
2.

62. "But I spare you," says he. This agrees with what he had told them before, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." "But

chap. vii.
29-31.

this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not;—and they that use this world, as not abusing it: for the fashion of this world passeth away."

Matt. vi.
10.

63. Observe, they that *have wives*, shall be as though they had none; and they that use *this world*, as not abusing it. Can this be said, where the silent grave has inclosed the one and left the other in desolate widowhood? or where the souls of both inhabit eternity? Or can it be said, where the tomb-stones over their bodies have sealed their separation from all the works of time? By no means. The apostle alludes to the time for which Christ taught his disciples to pray: *Thy kingdom come; thy will be done IN EARTH, as it is in heaven.*

1 Cor. x.
11.

64. And this time had already come to the apostle, and all the true followers of Christ, as he tells them in the same epistle, when speaking of the idolatries, and fornications, and murmurings of the Jews, for which they were destroyed; saying, "Now all these things happened unto them for ensamples: and they are written for our admonition, [the followers of Christ,] upon whom the ENDS OF THE WORLD ARE COME."

65. Whatever degree of indulgence was extended to some among the Gentile nations, who professed faith in Christ, because they were not able to bear the whole truth; yet the truth did not conceal the pointed distinction which Christ made between his own true followers, and the children of this world.

CHAP.
IV.1 Cor. vii.
32, 33, 34.Luke xx.
27-37.
Compare
John vi.
25, 26, &
xv. 4-7.
& Col. ii.
12, & iii.
1, 2, &
1 John iii.
1, 2, 3.1 Cor. vii.
35.Gal. iii. 1,
3.

66. "But I would have you without carefulness," saith the apostle, "He that is unmarried careth for the things that belong to *the Lord*, how he may *please the Lord*: [His noblest and principal affections are there.] But he that is married careth for the things that are of *the world*, how he may *please his wife*." The *wife* is put in the place of the LORD, as the first object of his affections.

67. "The unmarried woman careth for the things of *the Lord*, [upon whom she places *her* affections,] *that she may be holy both in body and in spirit*: but she that is married careth for the things of *the world*, how she may *please her husband*." She places her first affections upon her *husband*, instead of the LORD.

68. The same pointed distinction is made by Christ; not only when he says of his disciples, *They are not of the world, even as I am not of the world*; but in answering the Sadducees, who denied, and knew not that he was the *resurrection*, he says, *The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage*. "Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection."

69. After the apostle had pointedly shown the Corinthians the distinction, between what belonged to the world, and what was of the Lord, so careful was he, lest they should stumble at the truth, that he adds, "And this I speak for your own profit; not that I may cast a snare upon you, but for that which is coming, and that ye may attend upon the Lord without distraction."

70. In his epistle to the Galatians, he shows the cause of this distraction. It was the lust of the flesh, by which they were bewitched. They held, as it were, the flesh in their right hands, and the faith of Christ in their left; and the spirit could but feebly lead against the flesh; hence they could profess to believe one thing, and practise another, and never practise what their own faith taught them.

71. But the apostle prescribes to them the remedy,

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Gal. v.
16, 17.

when he says, *Walk in the Spirit, and ye shall not fulfil the lust of the flesh.* For the flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other ; so that ye cannot do the things that ye would."

72. How many soever there were among the Gentiles, who professed faith in Christ, and did not walk in the Spirit, but after the flesh ; yet it is evident that there was a certain number, properly called the Church, who did take up a full cross against all the carnal works of the flesh, after the example of Christ and the apostles.

73. And whether this number were scattered abroad, or lived in different families or connexions, and possessed all things common, after the manner of the church first planted at Jerusalem, the sacred writings do not say.

1 Tim. v.
9-12.

74. Of this number St. Paul wrote to Timothy, saying, " Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works ; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have diligently followed every good work. But the younger widows refuse ; for when they have begun to wax wanton against Christ, they will marry ; having damnation, because they have cast off their first faith."

75. It is certain then, that their first faith which they had received in Christ, was not to live after the common course of the world in the works of the flesh ; else how could they, by casting off their first faith, have damnation in marrying ?

76. And if their first faith in Christ did not require them to take up a full cross against every lust of the flesh, how could it be said, that when they would marry, it was because they waxed wanton against Christ ? For the whole of it pointedly shows what the faith of Christ was, and what it was that stood against Christ.

77. It is a mistake, therefore, to suppose, that the number here spoken of, was a number of widows who were taken into the church to be supported only in temporal things. It was not the immediate con-

cern of the spiritual teachers of the church to regulate that matter; this belonged to the deacons, in union with the apostles, bishops, or elders; as may be seen by the first institution to regulate the temporal affairs of the church at Jerusalem.

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Acts vi.
2, 3, 4.

78. Be that as it may, it would be very unreasonable to suppose, that a widow having true faith, who was a widow indeed, and who stood in need of temporal support, could not receive help, because she was not yet sixty years old.

79. Nature itself, and much more the gospel of perfect justice and equity teaches, that, if a widow of no more than thirty years old, be in distress, and stand in need of as much help as one of sixty years old, she ought to be relieved. And supposing a widow of sixty years old, who had true faith, to have had even five husbands, would this, according to the spirit and equity of the gospel, have shut up the bowels of compassion, in those who believed, from administering to her necessities? Certainly not.

80. The truth is, the apostle had here, a particular reference to that certain number whose faith it was to live after the example of Christ, and not after the common course of the world. And he admitted that all such as had already proved themselves continent, strong in the faith, and had diligently followed every good work, might have a privilege to enjoy the free exercise of their faith with this number, where they might be supported in temporal things also.

81. And in a strict sense, this number only was properly called the *Church*, as is evident from the words of the apostle that follow: *If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.*

1 Tim. v.
16.

82. This further shows, as before observed, that there were those, in the days of the apostles, who were counted as believers, who did not take up a full cross, but more or less followed the common course of the world, in living after the flesh. And these could only find access to the church, as the Gentiles, under the Mosaiac dispensation, found access to the temple by coming into the outer court, but could not enter within the temple.

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IV.

83. Of this sort of believers were the young widows just mentioned, who were refused admittance into the church; not only because when they waxed wanton against Christ they would marry; but withal they learned to be idle, going about from house to house; tattlers also, and busybodies, speaking things which they ought not.

1 Tim. v.
13, 14, 15.

84. It was for these and such like reasons only, that the apostle said, "*I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan.*"

85. From which it is evident, that some had already been proved, who had professed to take up their cross, and had turned aside from their first faith, and turned against Christ; and wherein they turned aside after Satan, is made sufficiently clear by the apostle.

86. It was, therefore, far better for them to marry, and live after the common course of the world, to be keepers at home, to bear children, to guide the house, and so let their profession be according to their practice, than to make a great profession of faith in Christ, and then again turn against him by their contrary practice, and give occasion to the adversary to speak reproachfully.

87. From what hath been said concerning the *Primitive Church*, it may evidently appear, that all who were counted believers in that day, did not, strictly speaking, constitute *that Church*, which was the real spiritual body of Christ—the temple of the living God.

88. The apostles were commissioned to go and teach and baptize all nations; and as the true and abiding seal of their divine commission, they themselves were first baptized with the Holy Ghost and fire. And being baptized with, and into one and the same Spirit into which Christ Jesus was baptized, they were able to follow his example, and to teach others to follow them, as they followed Christ.

89. But were all the nations baptized? Did all receive their testimony? Did all follow the same example? In no wise. It is evident throughout the writings of the apostles, that there were many unto

1 Cor. i.
18.

whom the preaching of the cross was foolishness. And even many who believed, or professed to believe in Christ, walked directly contrary to his example. Of this sort *St. Paul* wrote, in his epistle to the *Philippians*.

90. After having exhorted them, *Brethren, be ye followers of me, and mark them which walk so, as ye have us for an ensample*: he adds, *For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things.* Phil. iii.
17, 18, 19.

91. The same depravity of faith and manners is observable under the ministry of Jesus. Multitudes followed him because they were fed with the loaves and fishes: but when he told them about eating his flesh, and drinking his blood, and that this was the true bread which came down from heaven, many, even of his disciples, were offended, and walked no more with him. John vi.
26—66.

CHAPTER V.

The Attainments of the Primitive Church.

WHATEVER they were called, who professed faith in Christ, whether believers, disciples, brethren, christians, churches, or saints; none, strictly speaking, were the true followers of Christ, but such as received his word and continued therein, were baptized with the Holy Ghost, were led by that Spirit, and followed the very example of Christ Jesus in all his moral perfections.

2. Christ came to bring salvation from sin, and to release souls from the bondage and condemnation of it; and he taught his followers how to obtain that inestimable prize of true felicity and eternal life. And his salvation, which is the very essence of all moral perfection, was attainable only by keeping all his com-

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V.

John xv.
10.

mandments, as he kept the commandments, of his Father. As Jesus said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

1 John i.
3-7.

3. Hence his true followers who copied his example, could freely testify to others, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

4. "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

chap. ii.
4, 5, 6.

5. "He that saith, I know him, *and keepeth not his commandments*, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought *himself also so to walk, even as he [Christ] walked.*"

chap. iii.
7, 8.

6. "Little children, let no man deceive you: he that doth righteousness is righteous, even as he [Christ] is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning."

chap. iv.
12, 13.

7. "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby we know that we dwell in him, and he in us, *because he hath given us of his Spirit.* By this we know that we love the children of God, when we love God, and keep his commandments. *For this is the love of God, that we do keep his commandments; and his commandments are not grievous.*"

chap. v.
2, 3.

8. Here is the character of a true follower of Christ, a transcript of the moral perfections of the Son of God—a true copy of his holy life, transcribed by obedience—by receiving his word, his commandments, and his Spirit, and walking therein, *even as he walked.* Herein was the whole law fulfilled, not in Christ only, but in every one of his true followers, without the failure of one jot or tittle.

9. Thus, while sin and death reigned from Adam to Moses, and the law brought wrath and condemnation, and made, as it were, the very life and existence of the transgressor, offensive to God; Christ came and burst the bands of sin and death, and brought forth the prisoners out of their prison houses, and the captives out of their dungeons, saying, in the language of the Spirit, *Deny yourselves, and follow me.*

10. And by obedience to his commands, following his example, and walking even as he walked, salvation from all sin was obtained by every one of his true followers, the love of God verily perfected, and the whole law fulfilled.

11. Such then, were the nature and effects of Man's Redemption, brought to light by the gospel of Christ Jesus, and manifested to his church, his true followers, and members of his body, who saw, and tasted, and handled of the Word of Life.

12. The work of Redemption by Christ, in his followers, did not consist in any change in the position of their natural bodies, but in the disposition of their souls. Their dispositions, affections, lives and manners, were changed by the Spirit of God, through faith in Christ, and in obedience to his law.

13. The nature and work of redemption, is a perfect contrast to the nature and manner of man's fall from his first rectitude.

14. The first Adam lost his union and relation to God by disobedience to his righteous law, and became a captive to the desires and works of the flesh; and all his posterity, being begotten in that nature, were led captive by the same, and continued to fall with him, in the same line of disobedience.

15. Christ the second Adam, who was the *beginning of a new creation*, and by whom all things were made and created, did not come to condemn mankind, but to redeem and save them from that which was their loss and separation from God.

16. And therefore he set the example of perfect obedience to the law of God his Father, and of complete self-denial, and a final cross against all the carnal desires of the flesh, and the actual works of natural generation. And all his true followers found

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their union and relation to God, through Christ, in the same line of obedience with him.

17. And herein it was, that he and his kingdom, and his true followers, were not of this world. And herein lay the secret cause of all the enmity between those who were born after the flesh, and those who were born again, of the Spirit. For this cause Christ was hated.

John iii.
16.

18. God did not hate the world, but, "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

19. He created man at the beginning for his own honour and glory, and in his first creation, as he proceeded immediately from the fountain of all goodness, there was nothing in his soul or body that was offensive to the pure nature of God his Creator. But man receiving by his disobedience, a foul and rebellious spirit against God, which lusted to envy, it was this that ever stood in opposition to God's holy and pure law, and was the object of his just indignation.

20. By this the soul, with all its noble affections, was led captive into sin; but ever remained the object of God's love, and became punishable only as it yielded to the influence of sin.

21. Through the influence of this foul and rebellious spirit, the natural body, with all its faculties, became polluted, directed and improved to an evil use, contrary to the pure law of God. But the natural body, simply considered in itself, remained the same after the fall as it was before, with all the form, natural properties and propensities thereof, and only shared with the soul in its punishments, by reason of sin.

22. The natural body of Man, comprehending male and female, being of the earth, earthy, and created for time, stood in need of temporal food for its subsistence, before the fall, as well as after. And so in regard to the formation of his body, and its natural properties, for the increase of posterity, simply considered in itself, there was no change, it remained the same after the fall as it was before: the change was in his inclination to sinful actions, and in his obedience thereto.

23. In the beginning God saw every thing that he had made, and behold it was very good ; and he never found any fault with his own work since ; but as Man had corrupted himself and the earth, by reason of sin, therefore he promised to create new heavens, and a *new earth*, wherein should dwell *righteousness*. 2 Pet. iii. 13.

24. When therefore, the law went to condemn any property, as sinful or unclean, either in male or female, which was necessary in the natural creation, it was not because there was any evil in the thing simply considered in itself ; but because it was corrupted, and must be redeemed from that corruption before it could ever come into the *new creation*.

25. The Son of God himself, the Redeemer of mankind, although he was not of this world, yet he was found in fashion like other men, touched with a feeling of their infirmities, and tempted in all points as they were, subject to hunger, and weariness, and stood in need of temporal subsistence. But he knew no sin, neither was guile found in his mouth.

26. And *it is enough*, said Jesus, *that the disciple be as his master, and the servant as his Lord*. And in his prayer to his Father for his disciples, he says, "They are not of the world, even as I am not of the world. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth : thy word is truth*." Joim xvii. 14, 15, &c.

27. And hence the words of the apostle, *The very God of peace sanctify you wholly : and I pray God your whole spirit and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ*. 1 Thes. v. 23.

28. The apostle did not pray that God would change the form or properties of their bodies, or the faculties of their souls from what he had made them at the beginning ; nor did he pray that the corruption of nature might be sanctified ; but that their souls and bodies, which at the beginning were pure, innocent and lovely, might be wholly sanctified and cleansed from *sin*, the *cause* of every corruption and offence.

29. Christ Jesus was a man, who had no other bodily appearance than that of other men. And his followers were men and women, like other men and

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women, who possessed all their former properties, and faculties of body and mind with which they were at first created. But the change which was wrought in the followers of Christ, by the gospel, consisted in their being saved from sin; and hence the cause of every offence between God and them was removed.

Rom. viii.
2-10.

30. And by receiving his word and abiding in it, they received his Spirit, and had power to become the Sons of God, and joint-heirs with Christ in his kingdom—were freely justified by his grace, and were no longer under the guilt and condemnation of the law. As it is written, *There is therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.* They are made free from the law of sin and death, by the law of the Spirit of life in Christ Jesus.

31. The law could never save the soul from sin, and therefore the guilt and condemnation of sin remained; it was weak through the flesh, because those who were under it, lived in the gratification of the flesh.

32. Hence it is written: "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, *who walk not after the flesh, but after the Spirit.*"

33. "For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally [fleshly] minded is death; but to be spiritually minded is life and peace: Because the carnal [fleshly] mind is enmity against God; for it is not subject to the law of God, neither indeed can be. *So then, they that are in the flesh cannot please God.*"

34. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. *Now if any man have not the Spirit of Christ, he is none of his.* And if Christ *be in you*, the body is dead because of sin; [Christ and sin cannot dwell together; where he has the lead and government of the mind, the body is dead and inactive to sin;] but the Spirit is alive because of righteousness."

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35. This answers to what the apostle had before stated, when he showed what it was to be crucified and dead with Christ. "Knowing that *our old man* is crucified with him, that the *body of sin* [not the natural body, nor any part or property of it] *might be destroyed, that henceforth we should not serve sin. For he that is dead [to sin] is freed from sin.*"

Rom. vi.
6-13.
see Gal.
v. 24.

36. "Likewise reckon ye also yourselves *to be dead indeed unto sin*; but alive unto God through Jesus Christ our Lord. *Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin*; but *yield yourselves unto God*, as those that are alive from the dead; and your members instruments of righteousness unto God."

37. "For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin because we are not under the law, but under grace? [Gr. *Μη γενοίτο.*] *Let it not be.* Know ye not, that to whom ye yield yourselves servants to obey, *his servants ye are to whom ye obey*; whether of sin unto death, or of obedience unto righteousness?"

Rom. vi.
14, 15, 16.

38. Did then the gospel of Christ Jesus come to count all mankind under grace who did not come under its influence? In no wise. The distinction is made plain between those who are yet under the law, and those who are under grace.

39. The law was given because of sin, that the offence might abound, and served as a school-master, until faith and obedience, grace and truth, were made manifest by Jesus Christ. And after Christ came, those who received him by faith, and became his by obedience, were no longer under that school-master, but were under grace.

40. But who were released from that school-master? Those who continued to commit sin with a *gracious reluctance*? Nay, in no wise. For the law was given by reason of sin, and the testimony of scripture is plain and pointed: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and *all the world may become guilty before God.*"

Rom. 11.
19.

CHAP.
V.

1 John. iii.
4, 6.

41. And again: *Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.* Therefore we conclude, that whosoever committeth sin, whether he be called Christian, Jew, or Gentile, he is yet under the guilt and condemnation of the law, and hath not seen Christ, neither known him.

Rom. iii.
20.
Acts. xiii.
39.

42. And as the law of Moses was given to convey the knowledge of sin, that all the world might become guilty before God, therefore, *by the deeds of the law, shall no flesh be justified in his sight.* But by Christ all that believe, *are justified from all things,* from which they could not be justified by the law of Moses.

Rom. x. 4.

Heb. v. 9.

43. Christ is become *the end of the law for righteousness to every one that BELIEVETH*; and he became *the author of eternal salvation to all them that OBEY him.* Therefore, there is no difference, all who believe and obey him, are equally justified in his sight, and equally accepted of him, whether male or female, bond or free, Jew or Greek; and *the righteousness of the law is fulfilled in them, because they walk not after the flesh, but after the Spirit.*

Rom. viii
13, 17.
Gal. v.
18, 24.

44. And it is through the Spirit they do mortify and crucify the deeds of the body, and live unto God. For as many as are led by the Spirit of God, they are the sons of God, and are not under the law, but are made free, and set at liberty, being the children of God, and joint heirs with Christ.

Col. i. 20.
Gal. vi. 14

45. What then, because they are made free from the law, by the Spirit and cross of Christ, shall they therefore live any longer in the gratification of the flesh? Nay, in no wise; their liberty, and their peace, is through the cross of Christ, by whom the world is crucified unto them, and they unto the world.

chap. v.
13, 14.

46. Hence saith the apostle, "Ye have been called unto liberty; *only use not liberty for an occasion to the flesh,* but by love serve one another. For all the law is fulfilled in this one word; *Thou shalt love thy neighbour as thyself.*

Rom. viii
12.

47. For the greatest reason then, because the Spirit of Christ dwells in them, by which the whole law is fulfilled, the apostle concludes, "Therefore, *we are not debtors to the flesh, to live after the flesh.*

48. And as *The tree is known by its fruit*, so the *Spirit* by which the Primitive Church was led, was evidently distinguished by such fruits as are briefly summed up by the apostle, namely: *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*: against such there is no law. CHAP. VI.
Gal. v. 22, 23.

CHAPTER VI.

The Order and Power of the Primitive Church.

CHRI^ST JESUS our Saviour, during the time of his ministry on earth, took great pains to instruct his disciples, concerning the design of his coming into the world—the nature of his kingdom—the order and place in which he stood, as the light of the world—the salt or Saviour of the earth, for their salvation and redemption—and the order in which his church should stand as his body, for the same purpose, after his decease, or departure from them.

2. “No man hath ascended up into heaven, said Jesus, but he that came down from heaven, even the Son of man, who is in heaven.—He that hath seen me, hath seen the Father.—Believe me that I am in the Father, and the Father in me.” Here was God and heaven made manifest in earth. John 13.
13.—See
Acts ii. 34
John xiv.
9, 10, 11.

3. “The Father himself loveth the Son, and hath given all things into his hand.—The Father judgeth no man; but *hath committed all judgment* unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which sent him.” chap. iii.
35.
v. 22, 23,
26, 27.

4. “As the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.” He is the *Son of man*, because he dwells in man, and takes the lead and government of man’s affections, and is therefore capable of exercising true judgment, in opposition to the *man of sin*, the son of perdition.

CHAP.
VI.

John ix.

5.

xiv. 6.

Col. i. 19,

ii. 9.

5. "As long as I am in the world, said Jesus, I am the light of the world—I am the way, and the truth, and the life : no man cometh unto the Father but by me." From all which it is evident that in his human body, dwelt all the fulness of God the Father, pertaining to man's redemption.

Matt.

xxviii. 18.

19.

6. Through the same power and authority of the Holy Ghost with which Jesus was invested, he commanded his disciples, saying, "*All power is given unto me in heaven and in earth.* Go ye therefore, and teach all nations." And he promised to endow them with the same power to perform their mission : which promise he fulfilled on the day of pentecost.

7. And as his disciples and immediate followers, stood nearest to him in point of union, therefore the descent of the Holy Ghost was properly the descent of all that he had : so that whatever order, lot or office he had received from the Father, relative to the world, the same pertained also to the church who received his fulness.

John xiv.

20.

Rom. xii.

4, 5.

Eph. i. 22,

23.

chap. v.

80.

8. Then they knew in truth, that the Father was in Christ, and he in them, and they in him ; and that they had both the Father and the Son. Then God, and Christ, and the Church became ONE. And such as believed and were baptized with the Holy Ghost, being of one heart and of one soul, were *the true body of Christ*, and members in particular ; *members of his body, of his flesh, and of his bones.*

9. So that according to the measure of that dispensation, the Church was as really the body of CHRIST, a body as really ANOINTED, as the man Jesus was, while visible on the earth ; and God did as really dwell in the one as in the other.

10. And as Christ was the only light of the world, the only salt of the earth, by which men could be saved, and was now really and actually in the Church as his true body, *he in them, and they in him, and they were perfect in one* ; therefore they were now the only light of the world, the only salt of the earth.

11. Of this Jesus had told them while he was yet with them, before the Holy Ghost was given, saying, "Ye are the salt of the earth ; but if the salt have lost its savour, wherewith shall it be salted ? it is thence-

Matt. v.

13, 14.

forth good for nothing, but to be cast out, and to be trodden under foot of men.—Ye are the light of the world. A city set upon a hill cannot be hid.”

12. By which he plainly intimated the order in which they were to stand, with regard to the salvation of others, and that the world could not be saved without them. And as the salt of the earth is the only saviour of the body, the Church, so all the salvation that was within the reach of the world, was in the Church, and the Church remained to be the only true saviour of the world, according to the sayings of Christ.

13. “ Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also.—And now I am no more in the world, but these are in the world—And the glory which thou gavest me, I have given them ; that they may be one, even as we are one ; I in them and thou in me.”

John xiv.
19.
xvii. 11,
22, 23.

14. Hence the Church was in possession of what Christ called the keys of the kingdom of heaven ; for heaven was really upon earth, *in them*, and they sat in heavenly places, *in Christ Jesus*. . And this order Jesus gave them when he said of the Church, “ Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven ; and whatsoever ye shall loose on earth, shall be loosed in heaven.”

Mat. xviii
18, 19, 20.

15. “ Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.”

16. Now although the world could see the Son of man no more in the body and flesh of Jesus, yet his power, which he had while visible on earth, was not diminished in his followers, but increased, according to his promise : “ Verily, verily, I say unto you, He that believeth on me, [and keepeth my commandments,] the works that I do shall he do also ; and greater works than these shall he do ; because I go to my Father.”

John xiv.
12.

17. The Scribes and Pharisees had reasoned against Jesus, because he forgave sins, saying, *Who is this*

Luke v.
21.

CHAP. VI. *that speaketh blasphemies? Who can forgive sins but God alone?*

18. But that power was not diminished after Jesus left the world; the true and real members of the Church or body of Christ, had the same power on earth that Jesus had; according to his words, *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*

John xx.
23.

2 Cor. ii.
10.

19. Hence saith the apostle to the Corinthians, "To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, [gr. *διὰ ὑμῶν.*] by you forgave I it, in the person of Christ."

1 Cor. v.
4, 5.

And again, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus, to deliver such an one to Satan."

20. Thus it is evident that the Church and messengers of Christ stood in his very character, and acted by the very same spirit and power of the Lord Jesus, which he had received from his Father, and given unto them. Whatsoever they taught, was taught of God, and whosoever received, despised, or rejected them, received, despised, or rejected not man, but God.

1 Thes.
iv. 7, 8.

21. Hence the words of the apostle, "God hath not called us to uncleanness, but unto holiness. He, therefore, that despiseth, [or rejecteth,] despiseth [or rejecteth] not man, but God." "He that rejecteth me, said Jesus, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak."

John xii.
48, 49.

22. And whatsoever Jesus spake of himself, pertained also to his followers: for all that the Father gave unto him, he gave unto them, even *eternal life*: as he expresses it in his address to the Father.

John xvii
7, 8, 9, &
17, 18, &
20, 22, 23.

23. "Now they have known that all things, whatsoever thou hast given me, are of thee. For I have given unto them the *Words* which thou gavest me, and they have received them.—I pray for them: I pray not for the world. Sanctify them through thy truth;

thy *Word* is truth. As thou hast sent me into the world, *even so have I sent them into the world.* Neither pray I for these alone, but for them also which shall believe on me *through their word*—And the glory which thou gavest me, I have given them; that they may be one, *even as we are one*: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, *and hast loved them, as thou hast loved me.*”

24. In the same order which his Father had placed him, he also placed them, as his joint body, and endowed them with the same power and authority.

25. “ Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. *As my Father hath sent me, even so send I you.*” Then as the Father was revealed in Christ; so in the same manner is Christ revealed in his Church, as his true body. And as God is the head of Christ; so is Christ the head of his Church.

John xiii.
20, and
xx. 21, 23.

26. And as whatever was done by Christ, was done by the Father; so whatever is done by the true Church and body of Christ, is done by Christ himself.

27. And as the Father judged no man, but committed all judgment to the Son; so in like manner, when the Son had finished the work on earth which was given him to do, he committed all judgment to the saints, in whom he promised to dwell, and out of the Church he judgeth no man. *Know ye not, saith the apostle, that the saints shall judge the world?*

John y.
22.

1 Cor. vi.
2.

28. And as *no man hath seen God at any time*; but the only begotten Son, who is in the bosom of the Father, hath declared him; so no man hath seen the Son in his glorified state, at any time; but his only begotten saints, who are in him, and he in them, they have declared him in his true character. God is a Spirit, and cannot be seen, known, or worshipped, but by and in the Spirit. *For the things of God knoweth no man, but the Spirit of God.*

1 Cor. ii.
11.

29. Then, as *Christ*, that is, the *Anointing*, with which Jesus was anointed, alone knew the Father, being a quickening Spirit, one with the Father; it is evident that no man can know the things of Christ,

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but the Spirit of Christ, which is in his truly begotten followers.

30. The Church, or body of saints, which Christ himself had begotten, which was in his bosom, as he was in the bosom of the Father, was the only salt of the earth—the light of the world—the only house, or temple of the living God on earth, and the only pillar and ground of truth among men: therefore it was impossible for any soul to find God or Christ to salvation, in any other place, or through any other medium, than through the Church, or saints, the true members of his body, in which he dwelt.

Acts x.
1-5.

31. This is clearly proved by the case of *Cornelius* the centurion, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. But he was not yet saved. And the angel who came to *Cornelius*, could inform him that his prayers and alms were come up for a memorial before God, and intimate to him that he was not yet saved, and that in order to obtain salvation, he must send for Simon Peter.

32. But why could not the angel administer salvation to him, without being beholden to Peter? The truth is, it was not in his power; that power was committed unto the Church, as hath been shown.

33. Salvation was only in and by Christ, and Christ, from the beginning, had not taken on him the nature of angels, but the seed of Abraham, and was, and still continued to be *manifested in the flesh*, and dwelt in his temple or earthly tabernacle, where he promised to dwell.

34. Therefore the most that the angel could do for this devout man, was to inform him where he could find an entrance into the kingdom of heaven, and direct him to that temple, or habitation of God, from which *the law of the Spirit of life in Christ Jesus*, could be communicated.

35. And as Peter was a real member of the body of Christ, who had Christ the *Word* and power of salvation, and eternal life, dwelling in him, with authority to transmit the same to others; therefore the angel said to *Cornelius*, “Send men to Joppa, and call for Simon, whose surname is Peter, *who shall tell*

Acts xi.
13, 14, 15.

these words, whereby thou and all thy house shall be saved.

36. And when Peter came to Cornelius, and those who were with him, and preached unto them *that Word*, which he had in him, which God had appointed to be the judge of both quick and dead, the Holy Ghost fell on them, as it did on the apostles at the beginning; and they were translated from darkness to light, and from the power of Satan into the kingdom of God's dear Son.

37. By this circumstance, together with what hath been said, it is verified beyond all contradiction, that *unto the angels God hath not subjected the world to come*, or the building of his habitation among men. Nor was there any angel, or spirit in heaven or on earth, that could open and administer the true way and power of salvation and eternal life, but that Spirit and power which abode in the Church.

Heb. ii. 5.

38. It was in the Church that Christ was set upon the right hand of the Father, in heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come. Here God the Father put all things under his feet, and Christ was given to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all.

Compare
Eph. i. 3.
with 20,
21, 22, 23.

39. And that the Church was the only medium, through which the gospel of salvation and eternal life could be administered to mankind, is also manifest from the conversion of Saul of Tarsus, while on his way to Damascus, breathing out threatnings and slaughter against the disciples of the Lord.

Acts ix.
1, 2, 3.

40. If it be supposed that Saul at that time, in reality; saw Christ Jesus, it is a mistake. Saul was not at that time in a situation to see Christ, for he was sinning against him; and John testifies, *He that sinneth hath neither seen him nor known him.*

1 John iii.
16.

41. Christ is the true light, who coming into the world, enlighteneth every man. But the light that shone upon Saul blinded him: and moreover no man can even *call* Jesus Lord, and much less see him, but by the Holy Ghost. And Saul neither received his

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sight, nor the Holy Ghost, until three days after, when he received both, through Ananias a member of Christ's body.

42. But Saul himself relates his seeing a *vision*, and hearing a *voice*, saying, *Saul, Saul, why persecutest thou me?* Who then was he persecuting? Not that light that struck him blind, nor that voice that reproved him. These he respected as the glory and voice of the Lord, as much as his fathers had respected the cloud of glory which covered the mercy seat; but Christ in his real habitation he had not respected, but persecuted him in the true members of his body.

43. He had persecuted Christ in Stephen the martyr, and he had persecuted him in those men and women, whom he had hauled forth and committed to prison. And it was only in the members of Christ, that he, or any other could either love or hate him, bless or curse him, receive or reject him; according to Christ's own words: *Verily I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

Mat. xxv.
40, 45.

44. And therefore, as Christ dwelt no where for true salvation to men, but in his living witnesses, the vision could only direct him where to find Christ, and through whom he must receive his instructions, saying, *Arise and go into the city, and it shall be told thee, what thou must do.*

Acts ix. 6,
& 17-20.

45. When therefore Saul was obedient to the heavenly vision, and Ananias also followed the instructions which he had received through another vision, and actually laid his hands on Saul, in the very Spirit and power of that Jesus whom he had *seen in vision* on the way, then Saul received his sight, and was filled with the Holy Ghost: and then, and not till then, did he know Christ: and abiding certain days with the disciples, straightway he preached Christ in the synagogues, that he is the Son of God.

46. It is evident, that, by finding his union to Ananias, a member of the Church, he found his union to Christ, and became, himself, a member of Christ's body, and a joint heir to the promised inheritance. And thus; having Christ in him, he was thereby qualified to preach, among the Gentiles, the same gos-

pel of salvation and eternal life ; and to administer the same to others which he himself had received, not as of man's wisdom, but as a medium of revelation.

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47. Hence he says to the Galatians, " I certify, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Gal. i. 11,
12.

48. And in the same sense the Galatians received him, not as man, but *as an angel, even as Christ Jesus*. And to the Thessalonians he says, " When ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) *the word of God*.—For ye became followers of the churches of God, which in Judea are in Christ Jesus."

chap. iv.
14.
1 Thes. ii.
13, 14.

49. Thus the gospel of salvation, in its Spirit and power, was conveyed from the living witnesses and members of Christ's body, to those who had it not ; and among those who received faith, the younger copied the example of the elder ; and by the one undivided Spirit which they received, they became one in Christ, as Christ and God are one.

50. It was the *Word of God*, even the mystery, which had been hid from ages, and from generations, that was made manifest unto the saints—*which is Christ in you*, saith the apostle, *the hope of glory*. *The mystery of God, and of the Father, and of Christ ; in whom are hid all the treasures of wisdom and knowledge*. And this treasure was committed to earthen vessels.

Col. i. 25
—27, and
ii. 2, 3.
2 Cor. iv.
6, 7.

51. Then where else could that wisdom or knowledge be found but in that mystery ? and where could that mystery be found but in those earthen vessels to whom it was committed ? There is no salvation in any other, but *in Christ Jesus*, as it is written, " For there is no other name under heaven, given among men whereby we must be saved."

Acts iv.
12.

52. And as Christ Jesus was revealed, and made manifest for salvation, in his saints only, and unto them was committed all power to remit and retain sin, and all that pertained to eternal life and godliness ; therefore, without the boundary of the church, true salva-

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tion was never found, nor separate from it, could one soul ever find deliverance from the reigning power of sin.

53. And hence are the words of St. Peter verified ;
 2 Pet. i. 3. " According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." And hence also those of St. John : " We
 1 John v. 19. 20. know that we are of God, and that the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true ; *and we are in him that is true, even in his Son Jesus Christ.* **THIS IS THE TRUE GOD, AND ETERNAL LIFE.**

CHAPTER VII.

The Rise of Antichrist predicted.

IT is certain that neither Christ nor the apostles expected the continuance of that order and power, in which the Primitive Church stood ; but on every occasion, spake of the work in which they were engaged, as not only subject to be corrupted, but plainly foretold that it would be supplanted, by a false spirit and power, which would prevail against the truth, and overcome it for a certain limited time.

2. And in this, the spirit of prophecy which was in them, agreed with the predictions of the prophets, who had spoken of the sufferings of Christ, and of a beastly dominion that was to arise, and make war against the saints of the Most High, and overcome and triumph over them for a season, before the ultimate glory of Christ's kingdom should be fully established.

Dan. ii.
21-45.

3. The prophet Daniel gives a very plain and striking representation of this, in opening Nebuchadnezzar's vision of the image, which represented four oppressive kingdoms or earthly governments, the last of which was to be more universally destructive to the saints than any of the former.

4. The same was also shown by the vision of four great beasts, the last of which was dreadful and terrible, and prefigured an oppressive power that was to devour the whole earth, and tread it down, and break it in pieces.

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Dan. vii.

5. To Daniel also was pointed out the cutting off of the Messiah—the taking away of the daily sacrifice—the setting up of the abomination, which would make the truth desolate; and the period of time it would stand. And most of the prophets have spoken of the same things, particularly Ezekiel.

chap. ix.
and xii.See Eze.
xxxviii.
xxxix.

6. Christ in his instructions to his disciples, is very pointed, in showing them, not only that his work of that day would be supplanted, but by whom, and in what manner it would be effected.

7. He forewarns them of the coming of false christs, [i. e. anti-christs,] and false prophets, who would shew signs and wonders, and, if it were possible, deceive the very elect—that many (not a few) would come in his name, saying *I am Christ*, and would deceive many.

Mat. xxiv.
and
Mark xiii.
and
Luke xxi.

8. He also forewarns them that Jerusalem [literally and spiritually] would be compassed about with armies, and finally taken, and the abomination of desolation spoken of, set up in that very city which the saints had possessed, and from which they should flee as from the deepest sink of corruption.

9. And St. Paul, in his epistle to the Thessalonians, concerning the day of Christ's second coming, says, "That day shall not come, except there come first a falling away."—And to Timothy, the apostle wrote of the Spirit's speaking expressly, that in the latter times some would depart, [or stand off] from the faith, giving heed to seducing spirits and doctrines of devils.

2 Thes.
ii. 3.
1 Tim. iv.
1.

10. St. John also, in the latter days of his time, represents the true Church, in his book of Revelation, as already swiftly on the decline, as may be seen by his solemn warnings to the seven churches of Asia.

Rev. i. lii.

11. He likewise describes the growing power of corruption and oppression, under the figure of two wild beasts, the first as coming up out of the sea, and the second out of the earth, which exercised all the power of the first, to show the continuance of the same beastly power in another form.

Rev. xiii.

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Rev. xvii.

12. And lastly, he represents this whole compound of monstrous wickedness, under the figure of a scarlet coloured beast, whose power was universal, carrying a *Mother of Harlots*, with whom the kings of the earth committed fornication and lived deliciously.

13. It is clearly manifest from all that is recorded in Church History, that such an apostacy did take place, as entirely excluded the Spirit and power of Christ from what was called his Church, and that a false spirit and power prevailed in that church, for many ages, after the days of the apostles.

14. But it may be asked whether this church really descended from the Primitive Church of Christ, and had still a measure of the same spirit?—or whether it originated wholly from another source?—or whether God had a people in that church which he owned as the church of Christ, distinct from the main body of professors?—or whether there were a pure church preserved on the earth, vested with the apostolic power, altogether distinct from that corrupt body? These are questions which have furnished matter of great debate, and many researches; but could never be decided by all the powers of argument.

15. For the prophecies, being mostly sealed up under the figurative language of the inspired writers, were liable to any application which the ingenuity of the learned might contrive; they were therefore not intended to be understood, any faster than they were actually fulfilled, that the truth of things might be established by an appeal to matters of fact. As said the angel to the prophet Daniel, "*Go thy way Daniel; for the words are closed up and sealed till the time of the end.*"

16. Therefore, as *the time of the end* is actually come in which those predictions have had their time and accomplishment, it will be proper and necessary to discover the true source and influence of that false power called *Antichrist*, by which the nations and kingdoms of the earth were deceived for ages, and brought into bondage the most wicked and oppressive, and by which the cause of true virtue was trodden under foot, and became unknown—that now, *the thoughts of many hearts may be revealed.*

See Acts
xx. 29, 30.
2 Pet. ii.
1, 10, 14.
chap. iii.
3, 4.
1 John ii.
18 iv 3.
2 John 7.
Jude 4, 18
Dan. xii.

Luke ii.
35.

THE TESTIMONY OF
CHRIST'S SECOND APPEARING.

PART III.

THE RISE AND PROGRESS OF
ANTICHRIST'S KINGDOM.

CHAPTER I.

The Work of Antichrist, by false Teachers.

THE word ANTICHRIST, was first used by the apostles, and, doubtless, what gave occasion to it, took its rise in their day. This singular name is compounded of these two Greek words, *αυτι* and *χριστος*,* which signify *against Christ*; so that the term *Antichrist*, includes whatever is against Christ; but was originally intended to apply, more particularly, to such as under a pretence of acting in the name of Christ, acted with a spirit directly against the Spirit of Christ.

2. Therefore this term, as used by the apostles, had no reference to the superstitious Jews, nor idolatrous Pagans, who made no profession of faith in Christ; but was generally confined to such as through a pretence of faith in Christ and obedience to the gospel, claimed an interest in the affairs of the Church, and thereby took occasion to pervert and corrupt it. And as there were many of this description, who rose up in the days of the apostles, St. John expressly says, *Even now are there many Antichrists; whereby we know that it is the last time.*

3. As if he had said, There are already many in the world, who profess Christ, but do not possess him; who own him in words, but deny him in works; who talk about *the spirit*, but walk *after the flesh*,

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* *Anti*
and
Christos.

¹ John ii.
18.

CHAP.
I.1 John
iv. 3.

and confess not that Jesus Christ is come *in the flesh* : this is that spirit of *Antichrist*, whereof ye have heard that it should come, and even now already is, it in the world. Whereby we know that it is the last time Satan shall ever take the advantage of a revelation from heaven, to corrupt and supplant the work of God, as these hypocrites are doing. They went out from us, but they were not of us ; for if they had been of us, they would have continued with us.

4. From this it is evident, that Antichrist was not a particular man, but a spirit, which assumed the name and authority of Christ, and made its way into many deceitful and false-hearted men, who pretended to be the followers of Christ, while their practice was pointedly against him : and from the very nature of the work of Christ in that day, it seems that such impositions were unavoidable.

Rom. x.
12.

5. According to the commission of the apostles, the gospel was to be preached to every creature, and no distinction made between the Jew and the Greek, the learned and the unlearned ; and as it was received, at least in word, by all characters ; so none were prohibited from teaching to others, what they themselves had learned.

6. Hence many false teachers took occasion, to modify the doctrines of Christ according to their own carnal taste, or that of others, and to explain them in such a manner, as to avoid those persecutions, to which the honest and faithful were exposed. In particular, many of the Jews, whose rites and ceremonies had become honourable in the world, continued to practise those superstitious rites which had no further connexion with the faith or practice of the gospel.

Gal. vi.
12.

7. Thus, by putting, as it were, a piece of new cloth upon the old garment, they claimed their relation to the Church, and at the same time retained the friendship of the world. Hence St. Paul observes,—*As many as desire to make a fair shew in the flesh, they constrain you to be circumcised ; only lest they should suffer persecution for the cross of Christ.*

8. Many also of the profligate Pagans, who were convicted of the truth of the gospel, and constrained

to seek some measure of union to the followers of Christ, early took the same deceitful liberty of perverting the truth, and mixing it with their carnal reasonings, and even introducing, under the christian name, their licentious doctrines, and impious festivals, and committing such abominations as were not so much as named among other Gentiles.

9. Hence it is justly remarked by *Osterwald*, that, "in the days of the apostles, there were carnal men, who, under the pretext of grace, and christian liberty, introduced licentiousness, refused to suffer persecutions, and who gave themselves over to carnal lusts. These were in a spirited manner opposed by *James, Jude, Peter*, in his second epistle, and *John*, in his epistles, and *Revelation*."

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Ch. Theo
p. 331.

10. As Christ began to prepare the way for his kingdom, by *teaching* his followers to *deny ungodliness and worldly lusts*; so on the other hand, *Antichrist* began his work, by *false teachers*, and *false doctrines*. Such were the first means employed in corrupting and weakening the truth; and such have had a principal hand in establishing that kingdom, which is Christ's in name, but Antichrist's in its very nature.

11. It was not only foreseen and testified by Christ, that such deceitful workers would come; but the apostles, who were anointed from heaven as witnesses of the truth, testified that they had already appeared in their day: which may be seen from the slightest examination of their writings.

12. The words of Jesus are plain: "*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.*—Take heed that no man deceive you; for many shall come in my name, saying, I am Christ; and shall deceive many."

Matt. vii.
15, 16.

xxiv. 4, 5.

13. The same thing was predicted by *St. Peter*, saying, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.—Sporting them-

2 Pet. ii.
1-18.

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selves with their own deceivings.—Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls.—For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.”

14. These same false teachers, according to the testimony of *St. Jude*, had already made their appearance in his day. Thus says he, “It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained (*described**) to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

Jude 3, 4.

15. This plainly implies that these deceivers were neither professed Jews nor Pagans, but some among the professed followers of Christ, who in fact denied both God and Christ, by new-modelling that precious *faith and testimony of Jesus*, which had been delivered, once for all, to the apostles, not to be mended or expounded by human wisdom, but to be punctually obeyed.

Acts xx.
29, 30.

16. Again: St Paul, in his last address to the Elders at *Ephesus*, delivers this plain prediction: “I know this, that after my departing, shall grievous wolves come in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”

Rom. xvi.
17, 18, 19.

17. This same apostle warns the *Romans* against some, *who caused divisions and offences, contrary to the doctrine which they had learned*. And what had they learned, but to take up their cross and follow the apostle, as he followed Christ? To this plain doctrine these false teachers were contrary. Therefore he adds, “They that are such serve not our Lord Jesus Christ, but their own belly; and by good words

* By the expression in the original (*palai progegrammenoi*) may be understood those who were *formerly described*, or *pointed out* by the spirit of prophecy, through which the iniquities of the latter times had been foretold, together with the judgment and condemnation that would fall upon those who lived in such things.

and fair speeches deceive the hearts of the simple. For your obedience hath come abroad."

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18. Here the difference is visibly marked between those who *served* the Lord Jesus Christ, and were obedient, and those who corrupted the pure precepts of the gospel from their original meaning, that they might take the liberty of serving their own beastly bellies.

Phil. iii.
19.

19. Again: To the *Corinthians*, he speaks of *many which corrupt the word of God*—who were, *false apostles, deceitful workers, transforming themselves into the apostles of Christ*;—*ministers of Satan*,—transformed as the ministers of righteousness; whose end (says the apostle) shall be *according to their works*:

2 Cor. v.
17.
xi. 13, 15.

20. The same kind of deceivers he describes to Timothy, as, "having a *form of godliness*, but denying the *power* thereof: from such (says he) turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away by divers lusts; ever learning, and never able to come to the knowledge of the truth."

2 Tim. ii.
5, 6, 7.

21. And to *Titus*, he observes,—“There are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake.—They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every *good work* reprobate.” Can there be a plainer description of an Antichrist?

Tit. i. 10.
11, & 16.

22. It would be almost an endless work to enumerate the marks which were given to distinguish these perverters of the truth: they were justly called *Traitors, heady, highminded, lovers of pleasures, more than lovers of God*.—*Incontinent, fierce, despisers of those that are good*.—*Proud, knowing nothing*, in reality, *but doting about questions, and strifes of words*.—*perverse disputers*—*men of corrupt minds, and destitute of the truth*.

2 Tim. iii.
3—4.

1 Tim. vi.
4, 5.

23. Such were the enemies of the cross of Christ,—*the liars, the evil beasts, the slow bellies*, who were reproved sharply by the faithful; but whose progress was not stopped by all the authority even of the apostles themselves.

Tit. i. 12.

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24. John, who outlived all the other apostles, and had the greatest opportunity of seeing the increase and fruits of these *false teachers*, is also very particular in his testimony concerning them. His three epistles, which were written near the close of the first century, appear to have been written for the purpose of distinguishing between the followers of *Christ*, and *Antichrist*.

1 John iii.
6-24.

25. Hence, so much is said in the first epistle, to establish that fundamental truth, that the followers of Christ do not commit sin. "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.—He that committeth sin is of the Devil.—Whosoever is born of God doth not commit sin.—In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God.—He that keepeth his commandments, dwelleth in him, and he in him."

26. The whole of this epistle plainly shows that Christ was in his true followers, and they in him; not by imputing, or imagining it to be so, but by a vital and substantial union; which was manifest by comparing their fruits, with the first fruits of the spirit in Jesus: and consequently, that the only true God and eternal life, was *manifested in the flesh*, as visible and real in them, as formerly in Jesus the first begotten from the dead.

1 John v.
12.

27. While on the other hand, these *false teachers*, denied Christ's being in the flesh, and put him at a distance: instead of denying *self*, they denied both the Father and the Son; and therefore still continued in their former wicked works, which proved that they were yet of the Devil, and not even begotten of God, for, "He that is begotten of God keepeth [gr. *τηρει*, *strictly watcheth*] *himself* and that wicked one toucheth him not."


28. This is the testimony of St. John; and we know that his testimony is true, because he had the Spirit of truth, from both the Father and the Son, abiding in him.

29. Again : In his epistle to the elect lady and her children, he draws the same line of distinction.

“ This is love, that we walk after his commandments :” as if he had said, *God is love*—and this is God, that we walk after his commandments.

“ This is the commandment, that, as ye have heard from the beginning, ye should *walk* in it.”

30. “ Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God ; he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your [gr. *οικιαν*] family (or communion,) neither bid him [gr. *χαρπειν*] rejoice.”

31. “ For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh.” Who walk not after his commandments, but after their own lusts ; who own the doctrine of Christ to be from heaven, but transgress it, and keep it not : and whosoever he be that answers to this character, mark it well ;  *This is a deceiver and an Antichrist.*

32. In his third and last epistle, the beloved apostle makes the distinction, if possible, more plain and simple ; in which the spirit of Christ, and of Antichrist, are manifested in their respective followers, *Gaius*, and *Diotrefhes*.

33. To *Gaius* he saith, “ Beloved—I rejoiced greatly when the brethren came, and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers.”

34. Thus it is evident, that, by *walking* in the truth, and faithfully doing the commandments of Christ, *Gaius* was accepted ; and particularly, in observing that saying of Christ which was from the beginning : *Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

35. But how manifest is the contrary character ? “ I wrote unto the church : but *Diotrefhes*, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his

2 John 6.
9, 10.

2 John 7.

3 John 3,
4, 5.

Mat. xxv.
40.

3 John 9,
10, 11.

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deeds which he doeth, prating against us with malicious words; and not content therewith; neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

36. "He that doeth good is of God; but he that doeth evil hath not seen God." This is the touchstone, and by this, *Diotrephes* is proved to be an *Antichrist* in perfect shape. He loved to have the pre-eminence; not willing to be the least of all, and servant of all—to humble himself, and esteem others better than himself, according to the gospel.

37. Again: He received not those whom John had sent; of course he received not John, neither him that had sent him, nor him that was from the beginning. Thus, he at once rejected Christ, and subverted the whole order of the gospel; and having neither the Father nor the Son, what could he have but the spirit of *Antichrist*?

38. The reason why this deceiver did not receive the brethren, is particularly noticed by the apostle: ^{3 John 7.} Because that in the name of God they went forth, taking nothing of the Gentiles. Those faithful ministers of Christ, would neither take any part of the gentile superstitions, wherewith to corrupt the gospel, and accommodate it to the taste of the wicked; nor would they take any hire for their labours in the gospel; either of which was sufficient to stir up *Diotrephes* against them.

39. For *Antichrist* never could endure sound doctrine, nor bear the testimony of Jesus, as delivered in his name, without any mixture or false covering; neither could he ever support his dignity, without a revenue from his subjects. Thus we see, at so early a period, not only the distinction, but the division, between *Christ* and *Antichrist*.

40. For if *Diotrephes* cast those out of the church, that would receive John and the brethren, what kind of a church must have remained? Must it not, upon the plainest principles of the doctrine of Christ, have been a united body of *professed Christians*, who would neither receive the Father, nor the Son, nor even hold in fellowship, any one, who would receive either?

41. So far, then, did the work of *Antichrist* ad-

vance in the first century, that he had a body, in which he could live, and by which he could work, according to his own deceitful plan, for the undermining, and supplanting the true spirit and power of the gospel.

CHAP.
I.

42. And it further appears, from the revelation to John, in the isle of *Patmos*, that, in all the Gentile churches scattered abroad, *Antichrist* had more or less of his subjects, at this period, who, *Diotrephes-like*, were striving for the pre-eminence. This will reasonably appear to have been the case, from a view of the situation of the seven churches of *Asia*.

43. The angel of the church of *Ephesus*, had to contend with those that said they were apostles, and were not, but were liars; and also with the *Nicolaitans*, who held a community of wives. At *Smyrna*, were similar blasphemers, who said they were Jews, and were not; but in reality, were of the synagogue of Satan.

Rev. ii. 21
9-20.

44. In *Pergamos*, where Satan had his seat, they had those who held the doctrine of *Balaam*—who taught to eat things sacrificed to idols, and to commit fornication; and also those who held the doctrine of the *Nicolaitans*. At *Thyatira*, that lying Jezebel, who called herself a prophetess, was suffered to seduce the professed servants of Christ, to commit fornication, and adultery, and to eat things sacrificed unto idols.

45. There were but a few names in *Sardis*, which had not defiled their garments. *Philadelphia* had but a little strength; and *Laodicea* was lukewarm, neither cold nor hot, for which cause, says Christ, "I will spue thee out of my mouth." Yet amidst all the deceitful working of lying apostles, filthy, debauched and lukewarm professors, there remained still a few, who had ears to hear what the *Spirit* said unto the churches.

Chap. iii.
4,8,16.

CHAPTER II.

*The Work of Antichrist, by Egyptian Philosophers.*CHAP.
II.1 Cor. i.
26.

IN the beginning, God chose the foolish things of the world, to confound the wise, and weak things of the world to confound the mighty; and not many wise men after the flesh, not many mighty, not many noble were called.

2. But in process of time, when *false teachers* had perverted the truth from its original simplicity, and modified the doctrines of Christ to suit the taste of the wicked; then the gospel, as it was called, in this corrupted state, began to be advocated by many among the wise and prudent of the world; and in proportion as their number and influence increased, the order of things was changed, and the *wisdom of man* was introduced as the foundation of faith, instead of the *power of God*.

3. The true order of God required living witnesses, who were united to Christ, by a perfect obedience to his example, and none could stand in that order, as Jesus testified, but such as denied themselves, and took up their cross against every carnal lust, and walked even as he walked.

Ch. Theo
p. 332.

4. But *Osterwald* well observes, "Carnal men could not endure the cross, nor divest themselves of the love of wealth and pleasures, and by these means corrupted the pure doctrine of the gospel."

5. It was impossible for carnal men, who lived in wealth and pleasures, to have the Spirit of Christ, the true power of the gospel, abiding in them. And as their pride and presumption prompted them to stand at the head of affairs, they wickedly contrived means of getting a false power; which was effected by substituting the *letter* in the room of the *Spirit*, and assuming the authority of expounding the writings of the apostles by the rules of a blind philosophy, which carnal men like themselves had invented.

p. 331.

6. Hence says *Osterwald*: "From the time that the tenets and methods of philosophers were blended with the christian religion, which is very simple, all things began to degenerate."

7. As early, at least, as the second century, this change in the fundamental principles of the gospel was introduced, that, instead of receiving and treating those that were sent in the order of God, as angels of the Lord, even as Christ Jesus, the whole of the scriptures, both the old and new testament, so called, were adopted as the basis of truth, and publicly read and expounded by the wicked and wise of the world, as *the great rule of faith and manners*.

8. Those vain men gradually effaced the beautiful simplicity of the gospel, by the laborious efforts of human learning, and the dark subtleties of *imaginary science*; and the tenets of a *chimerical philosophy* were incorporated into the Christian system: for, as *Mosheim* says, "they thought it a very fine accomplishment, to be able to express the precepts of Christ, in the language of *philosophers, civilians, and rabbins*."

See *Eccles. Hist.* vol. i. p. 182.

ibid p. 180, 181.

9. From this it is easy to see what kind of a gospel was established, when the whole of the Jewish scriptures, which the scribes and Pharisees themselves could not understand, together with the writings of the apostles, were explained by carnal men, whose education and manners rendered them as widely different from the apostles, as Belial is different from Christ. Surely such a revolution could effect nothing short of a total ship-wreck of the living faith of the Son of God.

10. This change was gradually introduced; and the means by which it was effected, are particularly worthy of notice; which according to the history of those times, consisted in substituting human learning in the place of the illuminating influence of the Holy Ghost: and this was done, not by any council from the apostles, or any that stood in the order of God; but by the cunning craftiness of men, who were destitute of the truth.

11. "The first, and the most fatal of all events to the primitive religion, (says *Robinson*,) was the setting up of a christian academy at *Alexandria*, in *Egypt*. Christians had been reproached with illiteracy, and this seemed a plausible method to get rid of the scandal."

Eccles. Researches. p. 51.

CHAP.
II.

12. "This school was first kept by *Pantaenus*, whom *Clement* first assisted, and then succeeded, as *Origen* did him. Each improved upon his predecessor, and all together invented questions about the christian religion, sufficient to perplex and puzzle the whole world."—To this may be added the following account from *Mosheim*.

Ec. Hist.
vol. i. p.
164, 165.

13. "Towards the conclusion of this [second] century, a new sect of philosophers arose on a sudden, spread with amazing rapidity throughout the greatest part of the Roman empire, swallowed up almost all other sects, and was extremely detrimental to the cause of christianity."

14. "*Alexandria* in *Egypt*, which had been, for a long time, the seat of learning, and, as it were, the centre of all the liberal arts and sciences, gave birth to this new philosophy; which was embraced by such of the *Alexandrian* christians as were desirous to retain, with the profession of the gospel, the title, the dignity, and the habit of philosophers."

Rem. i.
22, 28.

15. Thus, professing themselves to be wise, they became fools, even vain in their imagination; and as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

Eccl. Re-
searches.
p. 51.

16. It is stated by *Robinson*, that, "From a wild enthusiastical philosopher of *Alexandria*, named *Ammonius Saccas*, these men imbibed a chaos of gross errors called philosophy. Vain questions about matter and spirit; the whole and the parts, human souls, demons, &c. were all applied, by these men, to the christian religion; and the inspired writers put upon the rack, and tortured to give answers and determine points, of which probably they had never heard the names, and never entertained a thought."

Ec. Hist.
vol. i. p.
165.

17. And who were these men, but the highly respected Fathers and founders of that which, for many ages, has been called the *christian system*? In the first place, this new philosophy had the particular approbation of *Athenagoras*, *Pantaenus*, *Clemens*, the *Alexandrian*, and all those who, in this century, were charged with the care of the public school, which the Christians had at *Alexandria*.

CHAP.
II.

18. "The title and dignity of philosophers delighted so much these vain men, that, though they were advanced in the church to the rank of presbyters, they would not abandon the philosopher's cloak."

Eecl. Re-
searches.
p. 52.

19. "These sages were of opinion, that true philosophy, the most salutary gift of God to mortals, was scattered in various portions through all the different [Pagan] sects; and that it was the duty of every wise man, and more especially of every christian doctor, to gather it from the several corners, where it lay dispersed, and to employ it, thus reunited, in the defence of religion." From hence they were called *Eclectics*, [i. e. *Selecters*.]

Eecl. His-
tory, vol.
i. p. 166.

20. The former *Egyptian philosophers*, from whom these Alexandrian doctors selected the materials of their system, held, "That in every sect there was a mixture of good and bad, of truth and falsehood, and accordingly they chose and adopted out of each of them, such tenets as seemed to them conformable to reason and truth, and rejected such as they thought repugnant to both."

ibid
vol. i. p.
167.

21. Here then, appears the ground-work of what has long passed in a deceived world, under the honorable name of Christianity, and upon which the Alexandrian Doctors began their building.

22. "*Ammonius Saccas*, (says *Maclaine*,) was a christian, who adopted with such dexterity the doctrines of the Pagan philosophy, as to appear a christian to the christians, and a pagan to the pagans." And says *Mosheim*; "As his genius was vast and comprehensive, so were his projects bold and singular. For he attempted a reconciliation or coalition of all sects, whether philosophical or religious, and taught a doctrine, which he looked upon as proper to unite them all, the christians not excepted, in the most perfect harmony."

ibid
Note [m]

23. He maintained, that the great principles of all philosophical and religious truth, were to be found, equally, in all sects; that they differed from each other, only in their method of expressing them, and in some opinions of little or no importance; and that by a proper interpretation of their respec-

ibid.
p. 166.

CHAP.
II.

‘tive sentiments, they might easily be united into one
‘body.’”

24. “How this vast project was effected by *Ammonius*, the writings of his disciples and followers, that yet remain, abundantly testify.—All the gentile religions, and even the christian, were to be explained by the principles of this universal philosophy; but that, in order to this, the fables of the priests were to be removed from paganism, and the comments and interpretations of the disciples of *JESUS* from christianity.”

Eccl. Researches.
p. 51.

25. How evidently does this deep laid scheme of *Antichrist* strike at the very foundation of the gospel, by excluding the disciples of *JESUS* from the liberty of interpreting their own original doctrine! And if the foundation be destroyed what shall the righteous do? “Some christians, (says *Robinson*,) foresaw the mischief that this school would produce, and remonstrated against it; but they soon sunk into neglect and contempt.”

Eccl. History, vol.
1. p. 172.

26. “The number of learned men, (says *Mosheim*,) among the christians, which was very small in the preceding century, grew considerably in this, [second century.] The most part were philosophers attached to the *Eclectic* system, though they were not all of the same sentiments concerning the utility of letters and philosophy.”

ibid
p. 173.

27. “Hence the early beginnings of that unhappy contest between *faith* and *reason*, *religion* and *philosophy*, *piety* and *genius*, which increased in the succeeding ages, and is prolonged, even to our times, with a violence that renders it extremely difficult to be brought to a conclusion.”

28. “Those who maintained that learning and philosophy were rather advantageous, than detrimental, to the cause of religion, gained, by degrees, the ascendant; and in consequence thereof, laws were enacted, which excluded the ignorant and illiterate from the office of public teachers. The opposite side of the question was not, however, without defenders; [*Heretics* ;] and the defects and vices of learned men and philosophers contributed much to increase their number.”

29. Doubtless, to remedy this inconvenience, these learned Pharisees invented many of those austere and monkish rules of discipline, which neither they nor their followers ever observed; but merely to blind the eyes of the ignorant, and carry the appearance of sanctity to the multitude, they taught the propriety of such rules of discipline, as a necessary part of their system.

30. "To this monstrous coalition of heterogeneous doctrines, (says *Mosheim*,) its fanatical author added a rule of life and manners, which carried an aspect of high sanctity, and uncommon austerity. As *Ammonius* was born and educated among the christians, he set off, and even gave an air of authority to his injunctions, by expressing them partly in terms borrowed from the sacred scriptures."

Eccel. History, vol. i. p. 170.

31. But what follows? "*He permitted the people to live according to the dictates of nature;*" Of what use then, was either this laboured philosophy, or those rules of high sanctity, but merely, through a vain show, to deceive mankind into a belief, that it was the once living revealed religion of CHRIST JESUS, that they were promoting, while their own interest, honour, and pleasure, were at the bottom.

32. Thus the gospel was evidently supplanted, both as to faith and practice; from which time the church assumed entirely a different visible form. The academy became the head of influence, the learned reasoner was respected as the oracle of truth, and the admirers of a vain philosophy, garnished with the words of scripture, constituted the body. Titles of honour were adopted, offices of dignity created, councils called, and the vote of the majority established as the test of truth.

33. This compound of clashing principles, in its very constitution and laws, excluded the disciples of JESUS from any part or interest in it: hence, as *Robinson* expresses it, "Modest plain people retired and kept at due distance."

Eccel. Researches, p. 52 & 56.

34. A general division, both in faith and practice, evidently appears. Historians say, that genuine christianity had almost disappeared, that solid piety, at this time, was scarcely to be found in the church, that little remained but a *molley spectacle of superstition*.

CHAP.
II.

35. And yet, notwithstanding the evident truth of these assertions, this same church, this numerous party, who called themselves the *catholic and orthodox church*, is distinguished as the legitimate descendant from the apostolic order; while such as followed the precepts and examples of CHRIST, in any degree of simplicity, and kept their proper distance from those subtle deceivers, are known and distinguished by the odious name of *Heretics*.

36. But who has a right to give names? And who is to be credited in this case? Admitting the principal matters of fact to have been correctly handed down in history, it is little matter what those high sounding professors called either themselves or others. Names cannot alter the nature of things, they may blind and dazzle the eyes for a season; but each party must finally be distinguished by their merits, and named and *rewarded according to their works*.

37. However, from what has been already stated, it is evident, that, in the second century, there was a vast distinction between those who stiled themselves *Catholics*, and those who, by this compound body, were treated as *Heretics*; and the most evident marks of this distinction are worthy of notice at this early period.

38. Besides that vast and extensive body that was ruled by the influence of learned bishops, arch-bishops, patriarchs, and councils, history furnishes an account of *Marcionites, Valentinians, Basilidians*, and others, who were so far from meditating a coalition with the general mass of Pagans, Jews and christian philosophers, that they stood as common objects of hatred to them all.

39. It is difficult, at this distance of time, without the writings of those *reputed heretics*, to ascertain precisely their faith and practice in every particular; the most that can be collected, is from the writings of their adversaries, who frequently contradict each other.

40. But notwithstanding all the learned labours of Catholic philosophers and historians, in support of their own orthodoxy, and in blackening the characters of those who differed from them, they nevertheless,

furnish sufficient matter to show who they were that retained the greatest degree of the gospel, according to its primitive simplicity and truth.

CHAPTER III.

The first Distinction between Catholics and Heretics.

THE title of *Catholic*, which signifies *universal*, appears to have been first adopted by those *christian fathers*, so called, who, in the second century, embraced the philosophy of the *Alexandrian school*; which distinguishing title answered well to the system of *Ammonius Saccas*, who proposed to incorporate all sects and denominations of mankind into one body, or *universal church*.

2. Hence the writings of those renowned fathers, have been considered, through all succeeding ages, as the only key to open the scriptures; as the only exposition of the words of God, and the only test of truth, by which all controversies were to be decided.

3. Consequently, those writings have been preserved by their successors, as the most precious fountain of light, without which, the scriptures must be (in their esteem) entirely useless. Then it must be from the writings of these fathers, that the real foundation of the Catholic church is to be ascertained, and the spirit from which it originated, made manifest.

4. Among the famous foundation pillars of this Catholic building, may be ranked *Justin, Irenaeus, Athenagoras, Theophilus, Pantaenus, Clement,** and *Origen*. There were also many other learned commentators of less note. *Clement* the Alexandrian, who succeeded *Pantaenus* in the care of the christian school, wrote several books which are yet extant. *Mosheim* says, they show the extent of his learning and the force of his genius, but at the same time ac-

Ecel. History, vol. i. p. 178.

* His name was *Titus Flavius Clemens*, usually called *St. Clement of Alexandria*, to distinguish him from *Clement of Rome*, mentioned in *Paul's epistle to the Philippians*. See *Phil. iv. 3.*

CHAP.
III.

knowledges, that his excessive attachment to the reigning philosophy led him into a variety of pernicious errors.

Eccl. Re-
searches.
p. 54.

5. ORIGEN succeeded him. "This rash young man, (says *Robinson*,) came quibbling into the church when he was about eighteen. Old *Clement*, and the pedants emboldened him.—He persecuted the world with an endless number of books, and wrote twenty tomes to explain the hidden mysteries of the gospel of John. At length death forced him to quit his delightful work of disputing and wrangling, in the year two hundred and fifty-four."

Eccl. His-
tory, vol.
i. p. 171.

6. To this agree the following observations of *Mosheim*. "This new species of philosophy, imprudently adopted by *Origen*, and many other christians, was extremely prejudicial to the cause of the gospel, and to the beautiful simplicity of its celestial doctrines."

7. "For hence it was, that the christian doctors began to introduce their subtle and obscure erudition into the religion of JESUS, to involve in the darkness of a vain philosophy, some of the principal truths of christianity, that had been revealed with the utmost plainness, and were indeed obvious to the meanest capacity, and to add to the divine precepts of our Lord, many of their own, which had no sort of foundation in any part of the sacred writings."

Ibid p.
182.

8. "*Pantaenus*, the head of the *Alexandrian school*, was probably the first who enriched the church with a version of the sacred writings. All were unanimous in regarding with veneration the holy scriptures, as the great rule of faith and manners." *Clement* wrote a *Commentary* upon the *canonical epistles*, or those epistles which have been selected for a *canonical* purpose by his learned master *Pantaenus*. He is also said to have explained in a compendious manner, almost all the sacred writings.

Eccl. Re-
searches.
p. 51, 52.
See also
Mosheim,
Eccl. His-
tory, vol.
i. p. 183.

9. "Every effect, (says *Robinson*,) produced by these causes, became itself the cause of another effect:" *Origen* broached a new and universal maxim in explaining the scriptures. This was, "that scripture had a *double sense*, the one *obvious* and lit-

eral, the other *hidden* and mysterious, which lay concealed, as it were, under the veil of the outward letter."

10. "The former they treated with the utmost neglect, and turned the whole force of their genius and application to unfold the latter; or in other words, they were more studious to darken the holy scriptures with their idle fictions, than to investigate their true and natural sense."

11. "Some of them also forced the expressions of sacred writ out of their obvious meaning, in order to apply them to the support of their philosophical systems; of which dangerous and pernicious attempts, *Clemens* is said to have given the first example. The Alexandrian version, commonly called the *Septuagint*, they regarded almost as of divine authority."

12. This, in conjunction with such of the apostle's writings as these *Eclectics* chose to select, formed the orthodox *canon*, or *law*. From Jews and Pagans they received, and adopted the maxim, "That it was not only lawful, but even praise-worthy, to *deceive*, and even to use the expedient of a *lie*, in order to advance the cause of *truth* and *piety*." Doubtless for this practice their double sense of scripture opened a large field. "Such (says *Robinson*,) were the benefits which the Alexandrian school, and chiefly *Origen*, conferred on the Primitive [Catholic] Church!"

Eccl. History, vol. i. p. 193.

Eccl. Researches. p. 53.

13. "*Justin Martyr* (says *Mosheim*) had frequented all the different sects of philosophy, in an ardent and impartial pursuit of truth; but finding, neither in the *Pythagorean* nor *Platonic* schools, any satisfactory account of the perfections of the Supreme Being, and the nature and destination of the human soul, he embraced christianity, on account of the light which it cast upon these interesting subjects."

Eccl. History, vol. i. p. 177.

14. He wrote in defence of the Christians, and even presented an *Apology* to the Emperor in their behalf. His *apologies* are said to be "most deservedly held in high esteem;" notwithstanding, "he shows himself an unwary disputer, and betrays a want of acquaintance with ancient history." And where is the disputer of this world?

ibid p. 157

See 1 Cor. i. 20.

CHAP.
III.

Eecl. His-
tory, vol.
i. p. 178.


15. *Irenaeus* turned his pen against those whom *Mosheim* calls, "the internal and domestic enemies of the church," to which his labours are said to have been "singularly useful;" for he wrote *five books against heresies*, and refuted the whole tribe of heretics.

16. *Athenagoras* wrote: *A Treatise upon the Resurrection*, and an *Apology for the Christians*.—"He was 'a philosopher of no mean reputation,'" says *Mosheim*, 'and deserves a place among the 'estimable writers' of 'the second century:' of course he could not be an apostle, hated of all men, and counted as the filth and off-scouring of all things.

ibid
p. 186. 187

17. But who were those *estimable writers*? and what are the merits of their works? *Mosheim* himself confesses that, "they abound with stoical and acad-
'emical dictates, vague and indeterminate notions,
'and, what is yet worse, with decisions that are ab-
'solutely false, and in evident opposition to the pre-
'cepts of Christ." Such is the heterogeneous description of qualities which truly belong to the *Fathers*, the self-styled *orthodox*, and first founders and defenders of the *Catholic faith*.

ibid vol. i.
p. 178.
Note [q.]

18. "*Theophilus*, bishop of *Antioch*, wrote three
'books in defence of Christianity—a Commentary on
'the *Proverbs*—another on the *Four Evangelists*.
'He also wrote against *Marcion* and *Hermogenes*, and
'refuting the errors of these *Heretics*, he quotes sev-
'eral passages of the *revelations*. He was the first
'who made use of the word  TRINITY to express
'the distinction of what divines [or rather demoni-
'acs] call, *Persons in the Godhead*."

ibid vol.
vi. p. 137.
Chronol.
Table.
Cent. ii.

19. "The Christian church, (says *Maclaine*) is
'very little obliged to him for his invention. The
'use of this and other unscriptural terms, to which
'men attach either no ideas, or false ones, has wound-
'ed charity and peace, without promoting truth and
'knowledge. It has produced heresies of the very
'worst kind."

Eecl. His-
tory, vol.
i. p. 149.
Note [l.]

20. "Nothing more injurious can be conceived
'than the terms of contempt, indignation, and re-
'proach, which the Heathens employed in expressing
'their hatred against the Christians, who were called

‘ by them *Atheists*, because they derided the heathen
‘ Polytheism ;* *magicians*, because they wrought mir-
‘ acles ; *self-murderers*, because they suffered cheer-
‘ fully for the truth ; *haters of the light*,” because
‘ they held religious assemblies in the night : “ with
‘ a multitude of other ignominious epithets.”

21. Then what could ever have induced such in-
dignant despisers to embrace a religion against which
they had such indignation ? The truth is, they never
did receive it ; they quarrelled about the *name*, for
the sake of honour and promotion ; but the power
and *substance* of the religion of Christ they never
knew nor received. It is unnecessary to say any thing
about the miraculous power of God, for of this the
learned doctors professed to stand in no need.

22. “ It was (says *Robinson*,) an enormous compli-
‘ ment, which these gentlemen paid themselves.”
‘ The gospel, (said they,) is evidently divine, be-
‘ cause nothing but the miraculous power of God
‘ could support it in the hands of illiterate men.” As
‘ if they and their quirks, were to all succeeding ages,
‘ to supply the place of the miraculous power of
‘ God.” Doubtless the quirk of *Theophilus* removed
much of the Pagan *indignation* and *contempt*.

Eccl. Re-
searches
p. 53.

23. The following remarks of *Mosheim*, on this
subject, are worthy of singular notice. “ The reli-
‘ gious sentiments of the first Christians were most
‘ unjustly treated, and most perfidiously misrepresent-
‘ ed to the credulous multitude, who were restrained
‘ by this only from embracing the gospel.” Here the
Doctor seems to have forgotten that the carnal
mind is enmity against *God*, and in love with gods
many ; but observe what follows.

Eccl. His-
tory, vol.
i. p. 150.

24. “ Those therefore, who, by their *apologetic*
‘ writings in favour of the Christians, destroyed the
‘ poisonous influence of detraction, rendered, no
‘ doubt, signal service to the doctrine of *Christ*, [he
‘ ought to have said, *to the doctrine of Saccas*,] by
‘ removing the chief impediment that retarded its
‘ progress.”

25. “ Nor were the writings of such as combated
‘ with success the ancient *Heretics* without their use.
‘ For the insipid and extravagant doctrines of these

‘sectaries, and the gross immoralities with which they were chargeable, were extremely prejudicial to the Christian religion, by disgusting many at whatever carried the Christian name.

26. “But when it was known, by the writings of those who defended christianity, that these *corrupt heretics* were held in aversion, instead of being patronized by the true followers of *Christ*, then the clouds that were cast over the religion of *Jesus* were dispersed, and the prejudices that had been raised against it were fully removed.”

27. How *Dr. Mosheim* could give the name of *Jesus Christ*, to the followers of that system, which he elsewhere denominates *a motley spectacle of superstition*, is a mystery; but granting, that it was the religion forged in the Alexandrian school, that the learned fathers rescued from the indignation and contempt of the Pagans against the Christian name, his statement is doubtless correct.

28. *To us*, (said the followers of Christ from the beginning) *there is but one God*. This was detraction enough; it overthrew at once the whole Pagan system. This must surely be charged to the followers of *Saccas*, if they assume the name of Christians. To remove this disgraceful charge, they apply *Origen's* two-fold sense of scripture; according to this the literal sense must be, *One God*, and the mysterious sense, *Three Persons*; and so of the rest.

29. Thus it appears that the Catholics hold that more *persons* than one may be called God and worshipped. This doctrine they establish by a council of learned Bishops, Doctors and Patriarchs, from which the illiterate must be excluded, and into which none of the comments of the disciples of Jesus on the scriptures can be admitted. Here the *Jew*, the *Pagan*, and the *Christian*, are incorporated into *one*, and why not admit that *three persons*, each true God, by a mystical union, may also, be incorporated into *one*?

30. This is according to the true *Catholic faith*, and he that disputes this doctrine must be called a *heretic*. *Heretics* are held in aversion, they are not patronized—They are charged with the most extravagant, and execrable doctrines, and the most gross immo-

ralities. This was enough to rouse the persecuting vengeance of both Pagans and Catholics to exterminate them from the earth, while the correspondent faith, and co-operating practice of their joint persecutors, declared them *both* to be the servants of *one master*.

31. Then as Christian Heretics alone are cut off from the general bond of union, and marked out for destruction, it may be proper to notice the account that historians give of them.

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IV.

CHAPTER IV.

The Subject continued.

“**H**ERESY, in Greek, (says *Lardner*, in his *History of Heretics*,) signifies *election* or *choice*, and is used for any opinion which a man chuseth as best, or most probable. The same word is also translated *sect*.†”

Lardner's Works, vol. ix. p. 223.
†See *Acts* v. 17—xv. 5.—xxiv. 5, 14.
xxviii. 22.
vol. i. p. 226.

2. “It is generally allowed, that a Heretic is one who professes to be a Christian, but is not supposed to be of the Church, having either separated himself from it, or been excluded from it by others. They believe what they profess to be true.—As they are Heretics in our esteem, so are we in theirs.”

p. 227.

3. “During the first three centuries, (says *Robinson*,) Christian congregations, all over the east, subsisted in separate independent bodies, unsupported by government, and consequently without any secular power over one another. *Opinionists*, or to use the Greek style, *Heretics*, formed churches, taught their own doctrines, and held separate assemblies every where.”

Eccles. Researches, p. 53, 55.

4. “*Marcionites*, *Valentinians*, *Basilidians*, and great numbers more who followed their own convictions, taught churches, and probably were men of more zeal than that most numerous party—who calumniated all the rest as Heretics who troubled the peace of Israel.”

CHAP.
IV.Lardner's
Works,
vol. ix. p.
235, 237.

5. "Heretics, (says *Lardner*,) have often been treated with much harshness and great severity of expression. Some seem to have reckoned that they had a right to say the worst things of Heretics which they could; and others have thought themselves obliged to believe all the evil that has been reported of them.

ibid.
p. 239.

6. "One thing laid to the charge of many of those Heretics is Magic—another thing is lewdness, and all manner of wickedness, and likewise teaching it.

p. 240.

"There is no small agreement between the charges brought against the first Christians in the beginning of the second century, and the charges against the Heretics in later authors; which may create a suspicion that these last were formed upon the model of the former, and consequently are without ground."

7. "What the crimes were, which were laid to the charge of the Primitive Christians, we know from divers writers, Greek and Latin.—From whom it appears that, besides atheism, or impiety to the established deities, they were charged with having their wives in common, with promiscuous lewdness in their assemblies, with incest, and eating human flesh, especially young children, whom they first killed and then ate, at their nocturnal meetings, where persons of each sex, and every age were present."

ibid
p. 241.

8. "*Turner* says, these calumnies seem to have begun with Christianity itself. *Tacitus*, speaking of the Christians in the time of *Nero*, says, they were generally hated for their wickedness; that is, they lay under a bad character with the people."

Eccles. Hist.
10. y, vol.
i. p. 73.

9. "The Romans, (says *Mosheim*,) concluded, that the christian sect, [i. e. *heresy*,] was not only unsupportably daring and arrogant, but, moreover, an enemy to the public tranquility, and every way proper to excite civil wars and commotions in the empire."

ibid
Note [m]

10. "*Tacitus*, reproaches them with the odious character of *haters of mankind*, and styles the religion of *JESUS a destructive superstition*. *Suetonius* speaks of the Christians, and their doctrine, in terms of the like kind." He calls christianity "*a poisonous and malignant superstition*."

11. What is here added, may sufficiently show upon what ground the charge of heresy was excited and continued against the Heretics. Thus says Paul: *I confess, that after the way which they call heresy, so worship I the God [not gods] of my fathers.* And it was predicted by Christ Jesus himself, that his followers should have their name cast out as evil, and all manner of evil spoken against them falsely.

CHAP.
IV.Acts xxiv
14.

12. From which it appears, that while the *apologists*, the honorable *Catholic Fathers*, cleared themselves of those ridiculous charges, by uniting with the *universal* faith and manners invented by *Saccas*, they rolled over the burden of reproach upon those who would not conform: Of course a *heretic* in the second or third century, according to the *universal* opinion, must be a *magician*, an *atheist*, a *lewd incestuous man-eater*.

13. According to *Lardner*, *St. Jerome* scruples not to say, "They are worse than heathens, the worst of all men; and if they are free from all reproach in their lives, yet they have only the shadow and appearance of virtue, not the truth." "This is certain, (says *Lardner*,) that as bad things were said of the Primitive Christians by Jews and heathens, as ever were said of the ancient heretics by Catholics."

Lardners
Works,
vol. ix.
P. 225.

p. 234.

14. And we might add, that as bad things were said by Jews, heathens, and Catholics, against Christ and his followers, in the three first centuries, as can be said by Antichristians, against the followers of Christ in this latter day; which may appear, not only from those general charges which have been mentioned, but from many things of the like nature, which were published to the world, with some appearance of authority; of which the following may serve as a specimen.

15. *CELSUS*, an Epicurean Philosopher of the second century, wrote a book against the Christians, entitled "THE TRUE WORD." *Lardner* thinks it was a time of persecution when he wrote, [about the year of Christ 176] because he several times speaks of the Christians as teaching their principles private-

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IV.

ly, and holding assemblies contrary to law, and hiding themselves.

See L's.
Works,
vol. viii.
p. 9, 18.

16. The following extracts of this subtle writer are copied from *Lardner's Jewish and Heathen Testimonies*.

"I could say many things, (says *Celsus*, personating " a Jew) concerning the affairs of Jesus, and those " true too, different from those written by his disci- " ples, but I purposely omit them.—It is but a few " years since he [Jesus] delivered this doctrine, who " is now reckoned by the Christians to be the Son of " God." "In another place, *Celsus* calls Jesus " the " first author of this sedition."

ibid
p. 19.

17. "After this he brings in his Jew, arguing " against Jesus in this manner. First, that he pre- " tended he was born of a virgin: then he reproaches " him with his birth in a Jewish village, and of a poor " woman of that country, who subsisted by the labour " of her hands."

18. "And he says, she was put away by her hus- " band, who was a carpenter by trade, he having found, " that she was guilty of adultery. Then he says, that " having been turned out of doors by her husband, " she wandered about in a shameful manner, till she " had brought forth Jesus, in an obscure place; and " that he being in want, served in Egypt for a liveli- " hood; and having there learned some charms, such " as the Egyptians are fond of, he returned home; " and then valuing himself upon those charms, he " set up himself for a God."

19. Again—"That the mother of Jesus, being " great with child, was put away by the carpenter, who " had espoused her, he having convicted her of adul- " tery with a soldier named *Pantheras*.—Afterwards " *Celsus* goes on: "Was the mother of Jesus hand- " some, that God should be in love with her beauty? " It is unworthy of God, to suppose him to be taken " with a corruptible body, or to be in love with a wo- " man, whether she be of royal descent or otherwise."

20. "In another place *Celsus* says: "But if God " would send forth a spirit from himself, what need " had he to breathe him into the womb of a woman? " For, since he knew how to make men, he might " have formed a body for this spirit, and not cast his " own spirit into such filth."

21. Upon what principle could this Epicurean ascribe filth to the womb of a virgin? Must it not have been from the debauched state of his own carnal mind, which could conceive nothing clean, where the unclean and brutal passions of human nature might be gratified?

22. And why does he call in question the beauty of the mother of Jesus? Is it to prove that God can have nothing to do with a woman? or is it not rather to cast contempt upon that particular woman, who was chosen for a higher purpose than to gratify the carnal desires of man? Admitting that she was not beautiful, but even ugly, in the eyes of an Epicurean; this could be no reasonable objection to the gospel, which came not to promote either the lust of the flesh, or the lust of the eye: but doubtless this was the secret cause of his enmity.

23. "Afterwards the Jew in *Celsus*, addresses Jesus, and says: "What occasion had you, when an infant, to be carried into Egypt, lest you should be killed? A God has no reason to be afraid of death. And now an angel comes from heaven to direct you and your relations to flee into Egypt, lest you should be taken up and put to death; as if the great God, who had already sent two angels, upon your account, could not have preserved you, his own Son, in safety at home."

Lartner,
vol. viii.
p. 21.

24. "In another place *Celsus* has these words: "But if he [Herod] was afraid, that when you was come of age, you should reign in his stead; why did you not reign when you was of age? But so far from that, the Son of God wanders about, cringing like a necessitous beggar, or sculking from place to place, as if he was afraid of being taken up."

ibid. p. 22.

25. Again: "*Celsus* says, "That Jesus taking to himself ten or eleven abjects, vile publicans and sailors, went about with them getting his subsistence in a base and shameful manner." "In another place the Jew in *Celsus* says, "Jesus set out with ten profligate publicans and sailors."

ibid. p. 23.

26. Again, concerning the disciples of Jesus, *Celsus* has these words: "Some of them say: *Do not examine, but believe: and, thy faith shall save thee:*

ibid. p. 16.

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“and, *the wisdom of this world is evil, and folly good.*” And again: “These are their institutions: *Let not any man of learning come hither, nor any wise man, nor any man of prudence; but if any man be unlearned, if he is ignorant, if he is silly, let him come without fear.* Thus acknowledging, that these are the men who are acceptable to their God; and thereby manifesting, that they are neither willing, nor able to gain any but the foolish, the vulgar, the stupid, slaves, women and children.”

27. In such a manner, this learned sophist runs through a great part of the New-Testament, and by such kind of reasoning as would even carry a show of sanctity, he endeavours to show to the world, that Jesus and his followers are unspeakably below them, in meanness, and all manner of low debauchery.

28. The following is also from *Lardner*: “*Cæcilius Natalis*, a heathen, arguing against the Christians, speaks to this purpose: “As for the feast, it is a well known thing: every body talks of it. They come together upon an appointed day, with all their children, their sisters and mothers; persons of each sex, and of every condition. And after feeding plentifully, when the lights are put out, they practise promiscuously, incest, and all manner of uncleanness.”

29. These and such like, were the reproaches of Christ, of which the learned Catholic fathers had to clear themselves, in order to lay the foundation of their honorable kingdom. But this they could never have effected, had they not first proved to the world, by their practice, and their writings, that they rejected that singular manner of life, which had first given occasion to such false and blasphemous reports.

30. And therefore, while they maintain the innocence of Jesus and his first followers, they unite with the same old spirit of falsehood, in rolling off these reproaches from themselves, and loading the living *heretics* of their day with the scandal; and under a deceitful mask they try to make it appear, that *they*, and not the *heretics*, stand related to the once despised Jesus, and have the only right to the distinguishing name of *Christians*.

CHAP.
IV.Lardner,
vol. ix. p.
242.

p. 241.

p. 243.

p. 244.

Eecl. Re-
searches.
p. 49.Lardner,
vol. ix. p.
244, 245.

31. "Justin says, that their accusers themselves scarcely believed the charges brought against them: and where these had in some measure been credited, it arose from the wickedness of the heathens, which disposed them to believe such things of other people as they practised themselves."

32. Moreover, "He assures us, that, in the time of his heathenism, he thought it impossible that the Christians should suffer with such constancy and resolution as they did, if they had been man-eaters, and addicted to lewdness. *Athenagoras* plainly says, that the general wickedness of the heathen people, was the ground of their charging such base practices upon the Christians, who were exemplarily virtuous."

33. "It appears from *Tertullian*, that in his time it was not known that any among Christians were guilty of such crimes as were imputed to them by their adversaries. The only ground of these charges according to him was common fame, and uncertain report, without any proof."

34. "You tax us (says he) with killing and eating children. The charge is absurd and cruel in the extreme, and we cannot conceive how you came to invent such a scandalous calumny. We defy you to prove it. Why do not the magistrates examine us on this subject? What glory would redound to any governor who could produce a Christian who had eaten an hundred infants."

35. "But you hate us, even the bare name by which we are called, and without giving yourselves any trouble to examine, you say all manner of evil of us." These words of *Tertullian* are quoted by *Robinson*. What follows is taken from *Lardner's History of Heretics*.

36. "*Trypho* the Jew, being asked by *Justin* whether he believed the common reports concerning the Christians, readily answered, *They are incredible; human nature is not capable of such things*."

37. "The same arguments will serve for the heretics, for they are charged by later writers with the same things which were before imputed to the Primitive Christians. If then they are incredible

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‘ with regard to the one, they are so likewise with regard to the other.’

Lardner,
vol. ix.
p. 246.

38. “ When all this is considered, (says *Lardner*,) I cannot help thinking that there is too much justice in *Mons. Bayle’s* satire. “ When we read these things in the fathers of the church, one can scarce forbear thinking that the case was the same with them in respect to *Heretics*, as with the heathens in respect to *Christianity*.”

39. “ The heathens imputed to Christianity an hundred extravagances and abominations that had no foundation. The first who forged these calumnies were undoubtedly guilty of the blackest malice ; but the greatest part of those who vented them abroad, after they had been so maliciously sown, were only guilty of too much credulity ; they believed common fame, and never troubled themselves to dive into the bottom of it.”

40. “ Is it not more reasonable to believe that the fathers did not, with all the patience requisite, thoroughly inform themselves of the real principles of a sect, than it is to believe that those very men, who held that Jesus Christ, by his death, was the Saviour of mankind, should, at the same time, hold that the beastliest pleasures are the ready way to paradise ?” So far *Mons. Bayle*.

41. Then according to this plain and candid statement, let every stone be gathered and united to its own foundation. Let the fathers of the church be known by the church which they fathered, and let the churches own their fathers and grandfathers whose image they bear. But to show, more particularly, the first distinction between the church of the *fathers*, and that of the *heretics*, we shall state a few of the most material points, upon which they stood divided : and if Christ is not divided, it must follow that one or the other was Antichrist.

42. The following extracts from *Lardner*, contain some of the most unfavourable things against Heretics that could be collected from the writings of their adversaries, particularly against the *Marcionites*.

43. Of all the ancient Heretics the most extraor-

CHAP.
IV.Lardner,
vol. ix. p.
361, 366.ibid. p.
363, 364.ibid.
p. 355.

dinary was MARCION.* “ He flourished about the year 130 or very soon after. *Marcion* had many followers. *Epiphanius* says that *he deceived multitudes of people*, and that his heresy still subsisted in his time at *Rome, in Italy, Egypt, Palestine, Arabia, and Syria, in Cyprus, Thebais, Persia, and other places.*” The first character given of this Heretic is that of a *deceiver*, which must imply that he *professed* to follow Christ, but did not: and to prove this, his moral character is next impeached.

44. *Epiphanius* has an account of his admitting an affection for a young woman, and of having been guilty of uncleanness with her. “ The story (says *Lardner*,) of his deceiving a young woman is held doubtful by many.—*Beausobre* has a long argument upon this point, taken from the silence of ancient writers, and consisting of many particulars.”—All of which tend to prove *Marcion's* innocence.

45. “ EUSEBIUS informs us of many authors who had written against MARCION: *Justin Martyr, Dionysius of Corinth, Theophilus of Antioch, Philip of Gortyna, Modestus, Melito, and Apollinaris.* He had read their writings. Nevertheless he makes no mention of this scandalous action of *Marcion*,—*Jerome* would not have omitted it, if he had known any thing of it: since he omits not even conjectures and the slightest reports that tend to blacken the reputation of a *heretic.*”

46. “ *Tertullian* wrote five books against *Marcion*. He did not neglect any occasion to decry his adversary; nevertheless he says nothing of this scandalous adventure. The story of *Marcion's* fall is not in *Philaster*, which shews that he never knew it—which may lead persons a little suspicious, to mistrust that *Epiphanius* himself is the author of the story.” So says *Lardner*.

47. The following is the character of the *Marcionites* given by *Lardner*. “ The manners of the *Marcionites* were virtuous, and they had many martyrs.—

* *Marcion* was a disciple of *Cerdon*, whose doctrine he embraced at Rome. The Catholic historians say that *Marcion* joined himself to the impostor *Cerdon* while he was preaching at Rome. *Cerdon* flourished between the years 125 and 150.—His doctrines are blended with those of *Marcion*. The faith and manners, therefore, of *Cerdon* and his followers, may be considered the same as those under the description of the *Marcionites*.

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‘ They are not charged by their adversaries with being vicious.—They had respect to the will of God, and were desirous of obtaining his favour as the greatest good. They did not allow themselves indulging carnal desires, though their adversaries said that their principles led directly to the gratifying them.’

Lardner,
vol. ix.
p. 386.

48. “ In short, it is evident that these people were in general strictly virtuous; that they dreaded sin as the greatest evil, and had such a real regard for Christ, as to undergo martyrdom rather than offer incense to idols. They seem indeed to have had a great number of martyrs.”

49. We come now to the principal charge of heresy which exposed them to the rage of their persecutors. “ *They contemned marriage, and highly extolled virginity.*” *Clement*, in particular, fills up almost all his third book of *Stromata*, in rehearsing and confuting the arguments of *Marcion*, and other *Encratites* [i. e. continent persons] against marriage.

ibid
p. 364.

50. “ These proud men, (says *Clement*,) boast of imitating our Saviour, who never married, and possessed nothing in this world. But they should know that God resisteth the proud, but giveth grace to the humble.” This is a comment on the scriptures truly worthy the mystic predecessor of *Origen*. Had he in truth brought out what he couched under the outward veil of the letter, it must have been, that “ God resisteth the sincere and harmless imitators of Christ, but giveth grace to the aspiring followers of *Saccas*.”

ibid
p. 165.

51. “ *St. Ephrem* lived at *Edessa*.—There were many *Marcionites* in that country; which induced him to write against them.—He says that “ *Marcion’s apostles were wolves, but they had sheep’s clothing*: and that the Devil put a cowl upon him, that he might deceive the children of light.”

52. Unhappily this Saint who covered himself with the outward veil, or cowl of the letter, left out the most important part of the sacred text: *By their fruits ye shall know them.*

ibid
p. 387.

53. “ According to *St. Jerome* the *Marcionites* seem to have considered the connubial state, not

‘merely as less perfect, but even as sinful, impure,
‘and odious in the eyes of their God; whom they
‘call a hater of marriage.’

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54. Had this canonized father of the Church adopted but one sense to the scriptures, most likely he would have represented the God of the *Marcionites* as a hater of the lust of the flesh; but with all their learned authority, and compound philosophy, it is easy to see their misrepresentations.

55. “*Clement* supposeth them to abstain from marriage, that they might not people the world of the Creator: which is a reason similar to that which he assigns for their offering themselves voluntarily to martyrdom, namely, out of *hatred to the Creator*.”

56. “Another of their institutions was fasting, especially on the Sabbath or seventh day, which had been a day of rest to the Creator, or God of the Jews, whom they despised. This day therefore, they kept as a fast, because they were inclined to do every thing contrary to what would shew the least respect for him.”

Lardner,
vol. ix.
P. 388.

57. Here then is about the heaviest charge of *atheism*, and impiety, fixed, by the Catholic fathers, upon the ancient *Heretics*; which may be more clearly understood by what follows.

58. It is said, that *Marcion* rejected the Old Testament.—He also objected to the appointment of sacrifices—and likewise said that many parts of the New Testament were writings not for Christians, but for Jews. He is also charged with altering many places to suit his own principles, and of putting a wrong sense upon others: one particular point as a specimen, is here inserted from *Lardner*.

ibid
P. 389.

59. “In the second epistle to the Corinthians, ch. iv. 4. *Marcion* understood by [Θεός τῆς αἰῶνος τῆς τῆς,] *the god of this world, the Creator*, and considered him as here opposed to the good God, or the Father of our Lord Jesus Christ, who was the God of the Christians. In opposition to this, *Irenaeus*, *Tertullian*, and others, who wrote against the *Marcionites*, were for placing a comma after Θεός, and referring αἰῶνος τῆς τῆς to ἀπίστων, and so read it “*In whom*

ibid
P. 408.

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‘ God hath blinded the eyes of the unbelievers of this world.’

60. “ To us of the present day, (says *Lardner*,) this sense appears very harsh, and is one instance, among many others, how far the heat of controversy will carry men.”—But harsh as it is, this comment of these orthodox Fathers has been retained as a Catholic doctrine down to the present day—that it is the office of God, as a righteous judge, to blind and harden the wicked.*

*See Pbn.
Confes.
Faith, Ch.
v. Sec. vi.

Lardner,
vol. iii.
p. 176.

61. And yet, after all they have said concerning the *Heretics*’ rejecting the scriptures, the whole of the charge, even according to their own account, is, that they perverted them. As an evidence of this, *Lardner* produces what was said by one of the bishops of the council of Carthage. “ I am of opinion that blasphemous and wicked Heretics, who pervert the sacred and adorable words of the scriptures, ought to be accursed.”

62. That they did not, in every point of view, reject the scriptures, is manifest from the accounts of their enemies.† The truth is, they rejected the catholic sense of them. What was said of those early Heretics, was probably the same, in substance, that was said of other Heretics after them.

Eccles. Re-
searches.
p. 90.

63. This general charge against ancient Heretics, of rejecting the scriptures, is judiciously stated by *Robinson* in the following words, which relate to Heretics of a later period. “ The fact is, they knew the Old Testament economy was dissolved and abolish-

† Among the many evidences, which *Lardner* produces, to prove that the heretics did not reject the scriptures, we notice the following. “ *Augustin* often blames the heretics for perverting the scripture in favour of their errors; not that they rejected or despised the scriptures, but that they misunderstood them, and put wrong interpretations upon them. All heretics, he says, endeavour to defend their false opinions by the authority of the divine scriptures.—In like manner *St. Jerem* says—that heretics strive to support their doctrines by quotations of scripture—that they corrupt the truth of the gospel, by wrong interpretations. *Tertullian* speaks much to the same purpose.—*Ambrosiaster*’s description of heretics is, that they are men who endeavour to support their opinions by scripture,—attempting to defend their errors by the authority of the sacred writings. *Vicentius Lirinensis* testifies the same thing, informing us that some in his days, who were called heretics, made great use of scripture, and continually answered their adversaries and calumniators by quotations from the sacred writings. He indeed says, “ It is the devil who puts these arguments into their mouths and speaks by them.” From which probably some will conclude, [and perhaps very justly too,] that many of their arguments from scripture, were such as their adversaries could not answer.—It would be endless to enter into particulars; suffice it to mention one instance: They argued against the resurrection of the body from *St. Paul*’s words: 1 Cor. xv. 50.” *Lardner*, vol. ix. p. 152, 153, 154.

‘ed, and therefore they rejected, not as history, but
 ‘as a rule of faith and practice to Christians, all the
 ‘books of the Old Testament down to Job.—They
 ‘saw that people, who did not make this distinction,
 ‘confounded christianity with Judaism.”

64. “The schools under pretence of expounding
 ‘Genesis, filled the church with vain disputes about
 ‘matter and spirit, the origin and duration of the
 ‘world. They saw the priests set up Exodus, Num-
 ‘bers, Leviticus and Deuteronomy, as the rules of an
 ‘hierarchy, never intended to take place among Chris-
 ‘tians. They heard them employ kings to kill and
 ‘slay for Jesus, on the ground of the book of Samuel,
 ‘Kings and Chronicles: and they discovered their
 ‘wisdom by renouncing all such sophisms, and the
 ‘consequences deduced from them.”

65. “They placed religion in what it really con-
 ‘sists, piety and virtue. They had neither sophistry
 ‘in their doctrine, nor tyranny in their government.
 ‘They are said to have been bad expositors of scrip-
 ‘ture, and to have abounded in allegory: but assur-
 ‘edly, the vilest of all expositors is he, who finds in
 ‘the gospel of peace a divine commission to spill the
 ‘blood of his fellow creatures.”

Ecol. Re-
 searches.
 p. 91.

66. Thus far for the first distinction between Cath-
 olics and Heretics. It now remains to pursue those
 progressive steps by which the power of Antichrist
 was finally established.

CHAPTER V.

Antichrist established by Roman Emperors.

THE design of Antichrist from the beginning,
 was to get the name, the seat, and reputed au-
 thority of Christ, and convert that light and revela-
 tion which was given through the Son of God, into
 a source of wealth and honour, to the carnally-wise
 and wicked of the world.

2. The enemy of God and man, had been always

●HAP.
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ready to pervert and corrupt whatever had been revealed from heaven, by getting it into the hands of proud and wicked priests, who could accommodate it to their own carnal ends, for the purpose of promoting still higher degrees of wickedness, until it was made manifest, that such doctrines and institutions, whatever they were at first, could not, in their corrupted state, be of God.

3. The Jewish and Pagan religions, at the time of Christ's first appearing, were quite sunk, as to any spiritual authority, and the priests were so notoriously wicked, that they had quite lost their credit with the people, as ministers of God; nor could they raise sufficient evidence, upon their corrupted forms and superstitions, to regain their influence over the people.

1 Cor. i.
29, 25.

4. Under the ministry of Jesus and his followers, the wisdom of these impostors was turned into foolishness, and their strength became weakness. Their violent opposition against those harmless characters, which their own prophets and poets had described as the people of God, made it manifest, that in all their religious zeal, they were actuated by no higher motive than a regard to their own honour and interest.

5. And therefore, when all men were likely to desert them, and withdraw from them, not only their ill-gained salaries, but that religious reverence which they had deceitfully gained by their splendid superstitions, there remained no possible way for them to regain their credit and influence, but by hypocritically embracing that religion, which was confirmed to the people by the power of God.

6. By this means they could change their ground to advantage, and rise in wealth and honor, above their former standing, in proportion as this new revelation was superior to any that was past. This was to be the last time for their aggrandizement. God had sent his Son into the world, who was exalted above all principality and power; and what could be greater, than for them to become the sons of God?

7. Honest souls set out for this prize by taking up their cross, and following Christ. They entered by the door of self-denial; but these thieves and robbers

sought means to climb up some other way. SIMON MAGUS was the first; he stood ready to embrace the gospel in the very start, and even to purchase with money, that power which would raise him, in the esteem of the people, to a level with the apostles.

8. DIOTREPHES gained the pre-eminence, and many followed his pernicious ways. The *Alexandrian* school furnished a new race of apostles, whose labours, through a great part of the second and third centuries, consisted in forming a new church, wholly different, even in its outward appearance, from the Primitive Church of Christ.

9. And this was effected by holding councils, appointing offices, and assuming titles, condemning heretics, and disputing among themselves about their self-invented doctrines. Thus, from one thing to another, they altered, expunged, and added, until their Christian religion, so called, demanded the most honourable seat in the Roman Empire, and its promoters became exalted to the utmost pitch of pride, luxury, and temporal dominion; by which the nations of the earth have been deceived, even to the present day.

10. The followers of the *Orthodox Fathers*, have generally agreed, that the establishment of the Christian religion, so called, by the Roman emperors, was an introduction to the reign of Christ upon earth. They have generally agreed, that CONSTANTINE THE GREAT, was the *man-child*, spoken of in *Revelations*, who was to rule the nations: and, that the church which brought him forth, was the true church of Christ, which, at the expiration of twelve hundred and sixty years, would appear in her latter-day-glory; when all heresies, or false doctrines, (which are to be considered as the *flood of the dragon*,) should be swallowed up, and taken out of the way of *Catholic Truth*.

11. It is well known that this is the general faith of Protestants, as well as that of their *Mother Church*, and that all parties in the great Catholic division, consider CONSTANTINE the GREAT, as the most eminent father, and founder of their religion and government. The following remarks of *President Edwards*, are

CHAP.
V.

conformable to the general opinion of protestant writers on this subject.

Hist. Re.
P. 411.

12. In his *History of Redemption*, he says, "I come now in the fourth place, to the great revolution that was in the world in the days of *Constantine*, which was, in many respects, like Christ's appearing in the clouds of heaven, to save his people, and judge the world."

13. "The people of *Rome*, being weary of the government of those tyrants to whom they had lately been subject, sent to *Constantine*, who was then in the city of *York* in *England*, to come and take the throne. And he being encouraged, as is said, by a vision of a pillar of light in the heavens, in the form of a cross, in the sight of his whole army, with this inscription, *By this conquer*; and the night following, by Christ's appearing to him in a dream with the same cross in his hand, who directed him to make a cross like that to be his royal standard, that his army might fight under that banner, and assured him that he should overcome."

14. "Accordingly he did, and overcame his enemies, took possession of the imperial throne, embraced the Christian religion, and was the first Christian emperor that ever reigned. He came to the throne about 320 years after Christ. There are several things which I would take notice of, which attended or immediately followed *Constantine's* coming to the throne."

Rev. vi.
15, 16, 17.

15. "*First.* The Christian church was thereby wholly delivered from persecution.—Christians had no persecutions now to fear. Their persecutors now were all put down, and their rulers were some of them Christians like themselves. *Second.* God now appeared to execute terrible judgments on their enemies.—So that what now came to pass, might very fitly be compared to their hiding themselves in the dens and rocks of the mountains."

16. "*Third.* Heathenism now was in a great measure abolished throughout the *Roman empire*. Images were now destroyed, and heathen temples pulled down. Images of gold and silver were melted down, and coined into money.—The heathen priests were dispersed and banished."

17. *Fourth.* “Now all heathen magistrates were put down, and only Christians were advanced to places of authority all over the empire. They had now Christian presidents, Christian governors, Christian judges and officers, instead of their old heathenish ones. *Constantine* set himself to honour the Christian bishops or ministers, and to build and adorn churches; and now large and beautiful Christian churches were erected in all parts of the world, instead of the old heathen temples.”

18. “This was the greatest revolution in the face of things that ever came to pass since the flood.—Satan tempted Christ, and promised to give him the glory of the kingdoms of the world; but now he is obliged to give it to him even against his will. This was a glorious fulfilment of that promise which God made to his Son, that we have an account of in *Isaiah*.”

Isa. lvi.
12.

19. “This was a great fulfilment of the prophecies of the Old Testament concerning the glorious time of the gospel, and particularly of the prophecies of *Daniel*. Now the kingdom of heaven is come in a glorious degree. It pleased the Lord God of heaven to set up a kingdom on the ruins of that of Satan.—And now see to what a height that glorious building is raised, which had been building ever since the fall.”

20. Many things more might be added from this author, and also from others, to show the high reputation, in which *Constantine* is held*—that he is considered as the greatest birth, that had ever been produced since the flood: and this idea is still more ingeniously stated by *Whiston*, and after him by Bishop *Newton* thus:

21. “For as the time of gestation from the conception to the birth in woman with child, is known to be forty weeks, or two hundred and eighty days; so it is well known, that from the first rise of our

Dissert.
on Proph.
vol. ii.
P. 186.

* The following comment (on Rev. xii. 5, 6, &c.) by certain learned divines, so called, may also serve as a striking proof, to show the exalted veneration in which *Constantine* and his successors are held by the defenders of his faith—viz. *A man-child caught up to God and his throne*:] “Meaning (say they) *Constantine* and his successors to the Roman empire, and made God’s deputies, sitting as it were on his throne”—*War in heaven*:] “A great battle in the Church of God.” *J. e.* in the Church of the Catholics—*Michael and his Angels*:] “*Constantine* and his soldiers, &c.” See *Assembly’s Annotations* on the place. Lon. Ed. 1651.

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‘ Saviour’s kingdom, A. D. 33. till the famous proclamation and edict, for the universal liberty and advancement of Christianity by *Constantine* and *Licinius*, A. D. 313, was exactly two hundred and eighty years. Reckoning according to the prophetic account, a day for a year.’”

22. That *Constantine* laid the foundation of a vast kingdom, a Catholic, or universal empire, is not disputed. But whether it was the kingdom of *Christ*, or of *Antichrist*, is the question. And should it be found to be the kingdom of *Antichrist*, which he set in order, then his descent must be reckoned from *Simon Magus*, who was cotemporary with the apostles, and not from *Jesus of Nazareth*.

23. If Christ Jesus was truly the Son of God, and if the Primitive Church was his real body, so long as that Church remained, and Christ Jesus reigned in it, what need could there be of another birth or bringing forth of the same? And if it is established, that another gestation commenced in the very year that *Simon the sorcerer* professed faith in Christ, and offered to purchase the power of God with money; and that birth took place in the same year that *Constantine* and *Elcinius* proclaimed universal liberty, then what could it be but the birth of *Antichrist*?

24. And especially, if it is found that both the *body* and *spirit* brought forth in this latter period, is essentially different from the former, then it must follow, beyond all contradiction, that the latter is the *body* and *spirit* of *Antichrist*, and of course, that all such as have sprung from that *body* and *spirit*, or claim any relation thereto, are properly members of *Antichrist’s kingdom*, and stand in no relation to Christ the true Son of God.

25. Is it not surprising, how any sensible men could avoid seeing the plain contrast between the spirit and works of *Constantine*, and those of the Primitive Christians? And how could any have the confidence to appropriate the name of the true God, or of Christ his Son, to a haughty, and blood-thirsty Pagan, who, through scenes of human butchery, established himself at the head of a religion, of which he knew nothing but the name?

26. Where is the least resemblance of the innocent Jesus, even according to their own account? Was it in accepting the glory of the kingdoms of this world? Surely here the contrast is perfect: and so it continues in every branch of his proceedings.

27. This is manifest from his conduct in spreading desolation and destruction through the empire; butchering or banishing his former brethren, taking their property, and coining their gold and silver into money for his own use—in honouring, and promoting the same kind of men to posts of honour and profit—in building temples, different in name, but as magnificent, and ornamented with as splendid images, as those which he destroyed. And all this they ascribe to the mighty power of God, above all that had ever appeared since the flood, Jesus and his apostles not excepted?

28. How is it possible that any man of sense could be so imposed upon, as to believe that the sacred scriptures, written by the persecuted John, was fulfilled in the frightened nonconformists' hiding themselves in the dens and in the rocks of the mountains, from LORD CONSTANTINE, who sat upon the throne of AUGUSTUS, and from the wrath of that wild and furious emperor, who first had the assurance to shed human blood, under the ensign of a cross.

29. Happily, *the tree is known by its fruit*: and therefore, we shall observe a little more particularly, the fruits of this great revolution; from which it will appear still more evident, that it was not *Christ*, but *Antichrist*, who accepted of that temporal honour, power and preferment, by which he adjusted matters in his Catholic or Universal Church, so as to prepare for his unlimited spiritual reign.

CHAPTER VI.

*The Subject continued.*CHAP.
VI.Eccel. His-
tory, vol.
i. p. 312.

ACCORDING to *Mosheim* and others, *Constantine* professed to be converted to the Christian faith, about the year 313, while on his march toward Rome, to decide by a bloody battle with *Maxentius*, which of them should be the greatest. And having defeated his antagonist, he was instated on the imperial throne; soon after which, he repealed those laws which had been enacted against the Christians.

2. But in all this, what evidence appears to prove that it was the true faith of the Son of God that he embraced? His followers say, that he saw the appearance of a *Cross* in the heavens, and that Christ appeared to him in a dream, with the same cross in his hand, with this inscription on it: (*Hac vince*) *By this conquer.*

3. But why did not Christ come to him with a sword in his hand, and tell him to conquer by that? Was it by the *cross*, or by the *sword* that he conquered? If by the *sword*, then he mistook the vision altogether.

4. But it seems he made a sign of that visionary cross, and set it up as a standard to fight under; and herein he manifested the very spirit of his Catholic christianity, by establishing an outward sign or appearance of Christ, under which he could act in direct opposition to the nature and spirit of the Lamb of God.

5. The fact is, if Christ Jesus appeared to *Constantine*, and gave him authority to draw the sword, and force his way to the throne, through scenes of blood and carnage;—if he commissioned him to repeal civil laws and statutes—to pull down temples and build them again—to banish heretics, promote proud bishops, and so on, he must first have repealed all the laws he ever gave his disciples, and contradicted all that he ever taught.

Heb. xiii.
8.
John xviii
36.

6. But if Christ is *the same yesterday, to-day, and forever*—if his kingdom is not of this world—if his servants will not fight—if they are poor in spirit,

meeke, merciful, peace-makers—and if the fruits of his spirit are love, joy, peace, and such like; then it follows, that it was neither Christ Jesus, nor any of his followers, that repealed or contradicted his doctrines, but cunning deceivers who crept in unawares.

CHAP.
VI.Matt. v.
2, 9.

7. If there was any truth in the story of *Constantine's* seeing a vision, it was not Christ that appeared to him, to encourage him to the battle; but the father of deception transformed into an angel of light.

8. It is readily granted, that *Constantine* effected a great revolution, by incorporating together the civil and ecclesiastical powers under the name of Christ; for which his followers exalt him above all that had been called God: yet they are greatly mistaken, when they suppose that his motley empire exceeded in temporal glory, the kingdom of Solomon.* The fact is, it fell unspeakably short: then with how much less propriety must it bear any comparison to the spiritual kingdom of the Prince of Peace!

*2Chron.
ch. ix.

9. Instead of being greater than Solomon, this *great head* of the *orthodox Churches* must, in fact, appear less than the least in the kingdom of heaven; that is, such a one as in no case can enter into it,† as is most strikingly evident from the following concession.

†See Mat
v. 19, 20.

10. "It must indeed be confessed, (says *Mosheim*), that the life and actions of this prince, were not such as the Christian religion demands from those who profess to believe its sublime doctrines. It is also certain, that from his conversion to the last period of his life, he continued in the state of a *catechumen*, and was not received by baptism into the number of the faithful, until a few days before his death, when that sacred rite was administered to him at *Nicomedia*, by *Eusebius*, bishop of that place."

Eecl. His-
tory, vol.
i. p. 313,
314.

11. "For it was a custom with many, in this century, to put off their baptism to the last hour, that thus immediately after receiving by this rite the remission of their sins, they might ascend pure and spotless to the mansions of life and immortality."

12. So far the principles and practices of this Catholic emperor are simply stated; the next thing then is to garnish over the whited sepulchre, and prove

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him a sincere Christian. And to effect this, his wicked life and actions are covered up in such false and unscriptural reasoning as the following.

13. "Nor are the crimes of *Constantine* any proof of the insincerity of his profession, since nothing is more evident, though it be strange and unaccountable, than that many who believe, in the firmest manner, the truth and divinity of the gospel, yet violate its laws by repeated transgressions, and live in contradiction to their own inward principles."

14. Was there ever a plainer mark of an Antichrist? Who can be more justly entitled to that character than a man, who believes the truth and divinity of the gospel, and yet lives in contradiction to his own inward principles? And because, under the doctrines of Christ, this had become common, therefore, it must be used as an apology for *Constantine's* wickedness! "Wo to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin."

15. If it were granted that christianity came to *Constantine*, through the mongrel bishops, in such a dress; and that neither he, nor his civil officers, ever heard the true gospel from a living man of God, (which was most likely the case,) this might be some excuse for his professing to be a Christian, while his practice was directly contrary to his profession.

16. But even admitting that his principles were formed, in any sense, according to the doctrine of Christ; yet if he lived in contradiction to his principles, it must have constituted him an Antichrist; that is, having Christ in *principle*, and living against him in *practice*.

17. They that have not Christ in some sense or other, cannot crucify him. But apprehending him by faith, and living a life contrary to his life, is both crucifying him afresh, and putting him to an open shame.—☞ *This is a deceiver and an Antichrist*; and this is the most prominent character of the GREAT CONSTANTINE, even as exhibited by his friends and followers.

18. It probably was the inward principles of this

great man to live in peace, but this he found impossible at the head of an avaricious, contentious, and aspiring priesthood. He found it impossible to serve two masters, and therefore, when he *set himself to honour and promote* the bishops, he must of course, at the same time, set himself to dishonour the name of Jesus, and put away the true spirit of the gospel.

19. Hence all his mighty works, which he wrought under the influence of these sanctimonious deceivers, are such as will be eternally disclaimed by every follower of the meek and lowly Saviour. Even while the corrupters of the gospel were exulting in the great advancement of their church, established under *Christian Presidents, Christian Magistrates, and Christian Officers* of every rank, there were many souls who viewed this event as a horrible prelude to the total overthrow of the pure doctrine and manners of the apostolic church.

20. Nor did those catholic betrayers of the rights of conscience long enjoy their ill-founded confidence of universal empire: for *a house divided against itself cannot stand*. It was but a little while before the chief promoters of the Catholic cause were up in arms against each other.

Matt. xii.
25.

21. "The joy, (says *Mosheim*,) with which the Christians were elated, on account of the favourable edicts of *Constantine* and *Licinius*, was soon interrupted by the war which broke out between these two princes." Here this great *man-child*, as they call him, enters the list with his own colleague, and in the year 314, by a pitched battle, they settle the point, which of them shall be the greatest.

Ec. Hist.
vol. i. p.
317.

22. Next, the character of *Constantine* must be built upon the ruins of that of *Licinius*, and even *Julian*, whom they call the apostate, is quoted to prove that *Licinius* was an infamous tyrant, a profligate, abandoned to all sorts of wickedness. It is easy to see how much honour is reflected on the Catholic cause from this character of one of its principal pillars.

ibid.
Note [b]

23. But if facts will demonstrate a character as clearly as words, then we may judge from the following whether *Licinius*, or *Constantine* was the most infamous tyrant. We find it stated by *Mosheim*, that,

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VI.Ec. Hist.
vol. i. P.
318.

“ After several battles fought between them, *Licinius* was reduced to the necessity of throwing himself at the victor’s feet, and imploring his clemency ; which, however, he did not long enjoy ; for he was strangled by the orders of *Constantine*,* in the year ‘ 325.’ ”

24. Much has been said about David’s murdering Uriah, that he might enjoy his wife ; David only had Uriah placed in the front of the battle, yet it is called murder ; then what shall be said of the conduct of *Constantine* toward his former colleague, and now humble suppliant *Licinius*, in ordering him to be strangled ? Truly it may be said that, *Cain like, he slew his brother.*

25. Was this breaking one of the least, or one of the greatest commandments ? *I came not* (says Christ,) *to destroy the law, neither to destroy men’s lives—Thou shalt not kill.* It may be said *Licinius* was an enemy. But where did Christ say thou shalt kill thine enemies, and slay them that despitefully use you ? †

† See
Mat. v. 44

26. Here then is so manifest a difference between Christ, and the Roman Emperor, that the one came to save men’s lives, and the other to destroy even the humble suppliant, who cast himself at his feet im-

* According to *Lardner*, it appears that *Licinius* (to whom *Constantine*, in the time of their friendship, had given his sister *Constantia* in marriage) was put to death at *Thessalonica*, after *Constantine* had reduced him to a private condition, and promised him his life. *Lardner* observes that, “ Many ancient writers charge *Constantine* with a breach of faith in this matter.” Nor is this the only crime of the kind alleged against *Constantine*. He had already dispatched his father in law, *Maximian*, whose son *Maxentius*, he was at war with, at the time of his pretended conversion. After this, (in 314, or 315.) he put to death *Basianus*, to whom he had married his sister *Anastasia*. In the year 326, he put to death his son *Crispus*, and his nephew *Lulinianus*, or *Licinius the younger* : the former about twenty-five years of age, and the latter about eleven. Next comes *Fausta* his wife, the daughter of *Maximian*, who was put to death not long after the two last. After giving an account of these three last, *Lardner* adds, “ These are the executions, which above all others, cast a reflection upon the reign of *Constantine* ; though there are also hints of the death of some others about the same time, with whom *Constantine* had till then lived in friendship.” See *Lardner’s Works*, Vol. IV. p. 172—176.

The causes which excited *Constantine* to put to death so many of his relations, appear to be veiled in obscurity ; and perhaps designedly so, in order to conceal from the world crimes which the friends of *Constantine* could not justify, and dare not condemn. From the hints given by various writers, *Lardner* thinks it likely that the death of *Licinius* and his son, was brought about by *Constantine* in order to secure the empire in his own family : and that the death of *Crispus* was probably occasioned by the instigations of his step-mother *Fausta* ; who, for the same reasons that *Constantine* was desirous to secure the empire in his own family, was concerned to secure it to his issue by her, in preference to *Crispus*, who was his son by a former wife. Among the causes to which *Fausta’s* death is attributed, the account given by *Zosimus* seems not unlikely : viz. “ *Helena*, the mother of *Constantine*, being extremely grieved at the death of *Crispus*, excited *Constantine* to revenge it on *Fausta*, the adviser of it.” It is asserted, by the same author, that he sent and had her suffocated in a bath.

ploring his clemency. Here was a fair opportunity of proving the spirit of *Constantine*.

27. Was he possessed of the meek and merciful spirit of *Christ*, or with the cruel and merciless spirit of a *tyrant*, when he ordered *Licinius* to be strangled? For his manifest object was to possess his dominions and reign sole lord of the empire: which he did from that period until his death.

28. Under such circumstances, it might argue some degree of candour in *Constantine*, to decline being numbered among the faithful till he was past committing such bloody crimes: but who could assure him that his blood-guiltiness could, in the end, be washed away with a little water? Surely this delusion of Antichrist belonged to the priesthood.

29. It will further appear evident, beyond dispute, that it was not the cause of *Christ* that *Constantine* espoused, if we consider the fruits of his spirit, which appeared in his successors.

30. "After the death of *Constantine*, which happened in the year 337, his three sons, *Constantine II. Constantius*, and *Constans*, were, in consequence of his appointment, put in possession of the empire, and were all saluted as emperors and *Augustii* by the Roman senate."

Eccl. History, vol. i. p. 313, 310.

31. "There were yet living two brothers of the late emperor, *viz. Constantius Dalmatius*, and *Julius Constantius*, and they had several sons. These the sons of *Constantine* ordered to be put to death, lest their ambitious views should excite troubles in the empire. And they all fell victims to this barbarous order, except *Gallus* and *Julian*, the sons of *Julius Constantius*, the latter of whom rose afterwards to the imperial dignity."

32. Here then is the first fruits of that spirit which flowed from this imperial head of the Catholic church to his successors—A cruel massacre of their nearest relations, from a sordid thirst of empire? And what was the language of this horrid and barbarous act to the subordinate members of their motley government? Surely it must be this, *Be ye followers of us, even as we are of CONSTANTINE.*

33. The bloody murderers, however, could not

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Eccel. His-
tory, vol.
2 p. 320.

long agree among themselves. "The dominions allotted to *Constantine*, were *Britain*, *Gaul* and *Spain*; but he did not possess them long, for, having made himself master, by force, of several places belonging to *Constans*, this occasioned a war between the two brothers, in the year 340, in which *Constantine* lost his life."

34. *Constans* the conqueror, now became sole master of all the western provinces, of which he remained in possession until the year 350, when he was cruelly assassinated by *Magnentius*, one of his commanders, who afterwards, in a fit of rage and despair at his ill success in a war against *Constantius*, laid violent hands upon himself: and lastly, *Constantius* gave up the ghost in the year 361, at *Mopsucrene*, as he was marching against *Julian*.

35. Such were the successors of **CONSTANTINE**, whom the *Christian world*, so called, respect as the great *pillars* of their religious establishment. And though guilty of the most horrid and barbarous crimes, yet are honoured and applauded under the beautiful mask of a Christian profession, following the example of their father, (as *Mosheim* expresses it) "in continuing to abrogate and efface the ancient superstitions of the *Romans* and other idolatrous nations; and to accelerate the progress of the Christian religion throughout the empire."

36. But observe what follows: "This flourishing progress of the Christian religion was greatly interrupted, and the church reduced to the brink of destruction, when **JULIAN**, the son of *Julius Constantius* was placed at the head of affairs."

37. What is the matter now? This prince, though he had been educated in the principles of Christianity, "yet, (says *Mosheim*,) he apostatized from that divine religion." And pray what was the cause of this apostacy? The answer is, "It was partly owing to his aversion to the **CONSTANTINE** family, who had embrued their hands in the blood of his father, brother, and kinsmen." It was therefore, not from the religion of Jesus that he apostatized, but from that of bloody murderers.

ibid.
p. 325.

38. "**JULIAN** (adds the doctor,) affected, in general,

‘ to appear moderate in religious matters, unwilling
 ‘ to trouble any on account of their faith, or to seem
 ‘ averse to any sect or party.” And because he al-
 lowed equal liberty to all, or as Robinson expresses
 it, “The just and gentle *JULIAN*, because he headed
 ‘ neither party, and put off the purple unstained with
 ‘ the blood of *Heretics*, both sides agree to execrate
 ‘ him as a diabolical apostate.”

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 VII.

Ecl. Re-
 searched
 p. 139.

39. And strange as it may seem, this mild and equitable government under *JULIAN*, is by some of the most eminent orthodox divines, included in the flood which the dragon, i. e. the devil, poured out of his mouth to destroy the woman, i. e. the church, and her son, the Roman emperor.

40. But having examined this man-child, which they have exalted, not only *to God and to his throne*, but *above all that is called God*, we shall leave him at present, and examine a little further into the spirit and conduct of her that bare him.

CHAPTER VII.

General Marks of the Catholic Religion.

WHOSOEVER examines the accounts given by historians, of the nature and genius of that religion which was established by the *Catholic Fathers*, under the name of *Christianity*, will find that it differs as widely from the work of the Holy Spirit in the Primitive Church of Christ, as did their imperial forms of government.

2. In fact, their religion was all of a kind; and therefore, instead of retaining that divine power, which, in the days of the apostles, manifested itself in every good word and work, they adopted a vain parade of external rites and ceremonies, resembling those of the Jews and Pagans.

3. These they united to their corrupt doctrines; and for the support and propagation of both, they, in process of time, raised the arm of persecution against

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all such as were so far enlightened as to differ from them, and so presumptuous, in their esteem, as to think and act for themselves.

4. From the first formation of the Catholic system, before ever *Constantine* ascended the throne, the principal account that is given of the religion of the self-styled orthodox, is, their either practising old rites and ceremonies, or inventing new ones, which put them still at a greater distance from every appearance of the humble followers of Jesus.

5. Many there were, however, who could not conform to these absurd innovations, who consequently were looked upon as persons of no religion, and against whom the most bloody persecutions were raised, as soon as the aid of civil power was attained; the cruel and lawless spirit of which has, more or less, continued to the present day.

6. From all that has been written concerning the rise and progress of this catholic religion, even by their own historians, it is plain, that the most distinguishing marks of it, are, *Superstition* and *Persecution*: of which we shall here insert a brief account from their early beginning.

7. By superstition is meant, any religious offering, act, or performance, for which there is no present order, or command from heaven; but which is either invented or practised to serve the selfish ends of some human priesthood: and hence, the vain superstitions of the catholic church, took their rise, with those *bishops* and *priests*, who substituted their own natural wit and learning, in the room of the spirit of inspiration, from which alone the mind of God could be known.

8. It, therefore, made no difference what they set up for religion; whether it was some new invention of their own, or some rite and ceremony, which might formerly have been of divine appointment; in as much as there was no express command of God, *to them*, in the case: of course, whatever they introduced, must be, *to them*, a matter of their own superstition; which will manifestly appear from what is stated concerning their reasons of first introducing superfluous rites and ceremonies into the catholic church.

9. *Mosheim* says, "In this [second] century, many unnecessary rites and ceremonies were added to the Christian [i. e. *Catholic*] worship; the introduction of which was extremely offensive to wise and good men. These changes, while they destroyed the beautiful simplicity of the gospel, were naturally pleasing to the gross multitude, who are more delighted with the pomp and splendour of external institutions, than with the native charms of rational and solid piety, and who generally give little attention to any objects but those which strike their outward senses."

CHAP.
VII.Eccel. His-
tory, vol.
i. p. 196.

10. "It is not improper to remark here, that this attachment of the vulgar to the pomp of ceremonies, is a circumstance that has always been favourable to the ambitious views of the Romish [i. e. *Catholic*] clergy, since the pomp of religion naturally casts a part of its glory and magnificence upon its ministers, and thereby gives them, imperceptibly, a vast ascendant over the minds of the people."

ibid.
Note [n.]

11. Then as an aspiring and self-interested clergy have had the modelling of this Catholic religion from the beginning, it is evident that its rites and ceremonies, throughout, are merely the fruits of human ambition, and not of any divine appointment. This is evidently implied by *Mosheim*, when he says, "That the bishops augmented the number of religious rites by way of accommodation to the infirmities and prejudices of both Jews and Heathens, in order to facilitate their conversion."

ibid.
p. 197, 198

12. "Both Jews and Heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service. And as they considered these rites as an essential part of religion, it was but natural that they should behold, with indifference, and even with contempt, the simplicity of the Christian worship, which was destitute of those idle ceremonies that rendered their service so specious and striking."

13. "To remove this prejudice against Christianity, the bishops thought it necessary to increase the number of rites and ceremonies." And by this means it seems they also designed "to remove the


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‘ opprobrious calumnies, which the Jewish and Pa-
‘ gan priests cast upon the Christians; on account of
‘ the simplicity of their worship, esteeming them lit-
‘ tle better than Atheists, because they had no *temples*,
‘ *altars*, *victims*, *priests*, nor any thing of that exter-
‘ nal pomp in which the vulgar are so prone to place
‘ the essence of religion.”

14. Can any thing be plainer, than, that this cath-
olic religion principally consisted in reviving their an-
cient superstitions under a new name? And there-
fore, as early as the second century, the followers
of SACCAS adopted the Jewish titles of *chief priests*,
priests, and *Levites*.

Eccel.His-
tory, vol.
i p. 199.

15. “ But in a little time, (says *Mosheim*,) these
‘ titles were abused by an aspiring clergy, who thought
‘ proper to claim the same rank and station, the same
‘ rights and privileges, that were conferred, with
‘ those titles, upon the ministers of religion under
‘ the Mosaic dispensation.”

16. “ Hence the rise of *tithes*, *first-fruits*, *splen-*
‘ *did garments*, and many other circumstances of
‘ external grandeur, by which ecclesiastics were em-
‘ inently distinguished.” In like manner the com-
parison of the pious gifts of Christians, with the
Jewish *victims*, *oblations* and *sacrifices*, produced a
multitude of unnecessary rites, “ and was the occa-
‘ sion, (says *Mosheim*,) of introducing  that er-
‘ roneous notion of the *Eucharist*, which represents
‘ it as a *real sacrifice*.” And under this erroneous
notion it has been continued among the Catholics to
the present day.

ibid.
p. 200.

17. “ The profound respect that was paid to the
‘ Greek and Roman *mysteries*, and the extraordinary
‘ sanctity that was attributed to them, induced the
‘ Christians [or rather the *Catholic bishops*] to give
‘ their religion a *mystic air*, in order to put it upon
‘ an equal foot in point of dignity, with that of the
‘ Pagans.” For this purpose the *Eucharist*, or as
some call it, *the Lord's supper*, and *baptism* were de-
nominated *mysteries*.

18. They used in those institutions the very terms
employed in the heathen *mysteries*; and proceeded
so far, at length, as even to adopt some of the rites

and ceremonies of which these renowned mysteries consisted. So that a great part of the service of the church, in this century, had a certain air of the *heathen mysteries*, and resembled them considerably in many particulars.

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19. As early as the second century, the Catholics celebrated anniversary festivals in commemoration of the death and resurrection of Jesus. That which was observed as the anniversary of his death, they called the *paschal day*, or passover. They fasted during the *great week*, (as they called it) in which Christ was crucified; and afterwards celebrated a feast, like the Jews, at which they distributed the paschal lamb.

Eccel. History, vol. i. p. 202, 203.

20. This was the great festival; but, unhappily, they could not agree about the time of celebrating it; which was a particular means of setting them to quarrelling among themselves, and striving who should be that *Great High Priest*, to whom all the rest must be subject.

21. *Robinson* says, "*Victor*, bishop of *Rome*, was an African, and he was the first bishop who presumed to send an order to all the churches of *Asia* to keep the passover when he did, for he kept it, forsooth, when Peter did. *Polycrates*, bishop of *Ephesus*, sent him word in the name of all the *Aarons* of *Asia*, that they would not alter their custom, for they kept the passover when John kept it."

Eccel. Researches, p. 135.

22. "*Victor*, with true African rage, got together a few neighbouring *Levites*, and held a meeting which he named a council, and excommunicated all the bishops of the East. *Cyprian* that other *Carthaginian* zealot, excommunicated *Stephen* bishop of *Rome* because, truly, he would not re-baptize *Heretics* as the African ordered him. *Stephen* returned the compliment, and in this manner they cursed and combated till the Roman bishop obtained the victory."

23. Thus, their *mysteries* and *festivals* were adopted as their main articles and terms of communion, instead of *righteousness* and *peace*, and a set of profligate gentry, no better, in reality, than Pagans, were set up, to enforce and administer these empty rites

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to a deluded multitude, as the great and only means of salvation.

Eccl. His-
tory, vol.
p. 206.

24. In the celebration of the *Eucharist*, the bread and wine was consecrated by the prayers of the bishops. The wine was mixed with water, and the bread divided into several portions. A part of the consecrated bread and wine was carried to the sick or absent members, and as it was considered essential to salvation, it was administered even to infants, during this century.

25. *Baptism* was administered publicly twice a year, at the festivals of *Easter* and *Pentecost*. "The persons that were to be baptized, (says *Mosheim*,) after they had repeated the *Creed*, confessed and renounced their sins—were immersed under water."

ibid.
p. 207.

26. After baptism they received *the sign of the cross*, were *anointed* with oil, consecrated by *prayers* and *imposition of hands*, and received *milk* and *honey*, which concluded the ceremony. ☞ *God-fathers* were, at this time, instituted to answer for adult persons, and afterwards even for infants.

27. In the third century, their superstitions still increased. Their places of public worship were embellished with images and other ornaments, and the discourses addressed to the people, were wholly of a different cast from those of the simple and sincere followers of Christ.

ibid.
p. 282.

28. "For, not to say any thing of ☞ *ORIGEN*, who introduced long sermons, and was the first who explained the scriptures in his discourses, several bishops, who had received their education in the schools of the rhetoricians, were exactly scrupulous, in adapting their public discourses to the rules of Grecian eloquence. And this method gained such credit, as to be soon, almost universally followed."

ibid.
p. 283.

29. Those who were in a *penitential state*, and those who had not received the sacrament of *baptism* were, at this time, debarred from their sanctimonious supper; "and it is not difficult (says *Mosheim*,) to perceive, that these exclusions were an imitation of what was practised in the heathen mysteries." This pompous rite, was, at this period, administered

in golden and silver vessels : and by all, it was considered as essential to salvation.

30. A long course of trial and preparation was now deemed necessary in order to *baptism*, and the remission of sins was thought to be its immediate and happy fruit. It was administered only in the presence of those who had been initiated into the *mystery* of the supper.—“ And we have only to add, (says *Mosheim*), that none were admitted to this solemn ordinance, until, by the menacing and formidable shouts and declamation of the *exorcist*, they had been delivered from the dominion of the prince of darkness.”

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Eccel. History, vol. i. p. 284.

31. “ The origin of this superstitious ceremony may be easily traced, when we consider the prevailing opinions of the times”—which according to the Egyptian philosophy, attributed all the corrupt propensities and evil actions of men to the influence and impulse of a certain *spirit* or *evil being* within them, “ who was perpetually compelling them to sin.”

32. “ The driving out of this *demon* was now considered as an essential preparation for *baptism*, after the administration of which, the candidates returned home, adorned with *crowns*, and arrayed in *white garments—emblems* of their purity, and victory over sin and the world.” A consistent writer would rather have stiled them *masks of hypocrisy*, whereby they might cover their inward corruption and guilt, while they lived in sin, and perfect union with the world.

Ibid. p. 285.

33. Great sanctity was now attributed to the practice of *fasting* ; and “ *the sign of the cross* was supposed to administer a victorious power over all sorts of trials and calamities, and was more especially considered as the surest defence against the snares and stratagems of malignant spirits.”

Ibid. p. 286.

34. Had the Church of Christ degenerated into this dark and senseless superstition, Satan might have triumphed indeed ; but all he had to boast, was merely of leading the subjects of his own dark kingdom into grosser darkness ; and even, turning into darkness, those reflections of light, which they had received from the saints. It was the work only of *evil men* and *seducers*, who waxed worse and worse, *deceiving* and *being deceived*.

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Eccle. His-
tory, vol.
i. p. 385.

ibid.
p. 382.

35. In the fourth century, their vain superstitions surpass description. *Mosheim* says, "It would be almost endless to enter into a minute detail of all the different parts of public worship." The rites and institutions of the *Greeks* and *Romans* were adopted by the Catholic bishops with some slight alterations.

36. They imagined that the nations would embrace their doctrines and come under their government with more facility, when they saw the *rites* and *ceremonies* to which they were accustomed, adopted by their church, and the same worship paid to *Jesus* and his *martyrs*, which they offered to their fictitious *gods* and *heroes*.

37. Could they possibly have taken a readier way to disgrace the name of *Christ*? Was it not in effect placing him on the same list with those beastly characters whom the Heathens worshipped as *gods*, and whose worse than brutal actions they commemorated in their festivals and acts of worship? or was it not in reality setting up the same spirit of beastly wickedness, and worshipping the *beast* and his followers under the perverted names of *Christ* and his faithful *martyrs*?

38. Thus, while they called themselves *Orthodox Christians*, they practised *Paganism*, and to the wicked, became more wicked, that they might subject the wicked to their ungodly dominion. "Hence it happened, (says *Mosheim*,) that, in these times, the religion of the *Greeks* and *Romans* differed very little, in its external appearance, from that of the *Christians*." [He ought to have said, from that of these *hypocrites*, from what follows.]


39. "They had both a most pompous and splendid ritual. *Gorgeous robes, mitres, tiaras, wax-tapers, crosiers, processions, lustrations, images, gold and silver vases*, and many such circumstances of pageantry, were equally to be seen in the heathen temples, and the Christian [i. e. Catholic] churches."

ibid.
p. 383.

40. "No sooner had CONSTANTINE the GREAT abolished the superstitions of his ancestors, than magnificent churches were every where erected for the Christians, which were richly adorned with pictures and images, and bore a striking resem-

‘blance of the Pagan temples, both in their outward and inward form.’”

41. “Some of these churches were built over the tombs of martyrs, and were frequented only at stated times; while others were set apart for ordinary assemblies.—Both of them were consecrated with great pomp, and with certain rites borrowed, mostly, from the ancient laws of the Roman pontiffs,” or *Pagan Priests*.

42. “In consequence of a peculiar law enacted by  CONSTANTINE, the first day of the week was observed with more solemnity than it had formerly been.* The psalms of *David* were now received among the public hymns that were sung as a part of divine service.—Their prayers degenerated into a vain and swelling bombast.”

Eccle. History, vol. i. p. 385, 386.

43. “The sermons addressed to the people—were rather adapted to excite the stupid admiration of the populace, who delight in vain embellishments, than to enlighten the understanding, or to reform the heart.” Five yearly festivals were at this time established, none of which were kept with so much superstition as the fourteen days appointed for the commemoration of Christ’s resurrection.

44. “But the unlucky success, (says *Mosheim*), which some had in discovering the carcasses of certain holy men, multiplied the *festivals* and *commemorations of the martyrs* in the most extravagant manner.—Nor was this all: certain tombs were falsely given out for the sepulchres of saints and confessors; the list of the saints was augmented with fictitious names, and even robbers were converted into martyrs.”

ibid. p. 387.

45. Nor were these festivals employed in any manner that either Christ or any of his followers could approve, but “were squandered away in indolence,

ibid. p. 357.

* It appears that, in the second century, there were various opinions concerning the day of the week proper to be kept as a day of worship. Some observed the *sixth* day, in remembrance of the crucifixion; others the *fourth*, the day on which Christ was betrayed: some observed the *first*, in memory of the resurrection; and others retained the Jewish sabbath. But what must we think of *Constantine’s* law enjoining *more solemnity* to the first day of the week? Was it really intended that the people should be more solemnly engaged in the worship of God on that day? or was it not rather intended to make the celebration of the day equal, in pomp and splendour, to the magnificence of his Churches, which were so richly adorned with *pictures* and *images*?

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tory, vol.
i. p. 388,
389.

voluptuousness, and criminal pursuits, and in the indulgence of sinful passions"—as it is to this day.

46. We might add, their establishing set *fasts*, at this period, by express laws, of which the *lent fast* was held more sacred than all the rest—erecting *baptismal* fonts in the porch of each church—casting *salt* into the mouth of the baptized person, as an emblem of something which they had not in possession—Using a *double anointing*—celebrating their mystical supper, at the tombs of the martyrs, and holding up the bread and wine to the ignorant multitude as objects of adoration—performing masses in honour of the saints, and for the benefit of the dead: and many such vain superstitions which their own historians consider too numerous and contemptible to be related.

47. It is therefore an undeniable fact, justly stated by *Mosheim*, that (in the fourth century,) “the progress and the baleful influence of superstition, was now become universal!” And yet this is the *Church* which, for many ages, has pretended to be the light of the world, and this the kind of religion that has been artfully substituted in the place of that true holiness of heart and life, which distinguished the Primitive Church.

48. But whoever will take the pains to examine the spirit of their religion, will find that this vain parade of Jewish and Pagan superstition, had no relation to the spirit and work of Christ, and that the church in which it was established, stood in perfect contrast to the real church of Christ, and was a perpetual disgrace to the name which they assumed.

CHAPTER VIII.

The Subject continued.

PERSECUTION is the next general mark of the Catholic religion. This was founded upon the supposed orthodoxy, and sacred authority of the catholic priesthood: and this authority they received in

a proper line of succession from their Pagan ancestors, by whose diabolical influence, the blood of those same martyrs was shed, whom their Catholic successors deceitfully pretended to worship.

2. It is proper to observe against whom this spirit of persecution was directed, and in what manner it operated at different periods. It was not before the fourth century, that the Catholic bishops personally engaged in the unnatural and beastly work of destroying *heretics* for their religion, but it is certain, that they had all along contributed much to the flame of persecution by their tongues and pens.

3. According to the kind and degree of power they possessed, so at different periods, they manifested, by their works, that it was not for the promotion of truth and virtue, but for its destruction, that their orthodoxy was established; and as far as *orthodoxy* was considered the chief and most honourable virtue, so far *heresy* was made the principal and only crime.

4. Amidst the dark and senseless superstitions that prevailed in the Catholic Church during the second and third centuries, there were many under different names, who maintained the practice of true virtue, according to the precepts and example of Christ. These are all distinguished, in history, under the one general name of *Heretics*.

5. In the third century, *Mosheim* says, "The *Montanists* [i. e. those who assembled for religious worship, among the mountains, to avoid their persecutors] *Valentinians*, *Marcionites* and other *heretics* continued still to draw out their forces."

6. *Adelphius* and *Aquilinus*, were at this time the greatest disturbers of the catholic peace. *Mosheim* says, "They were, however, opposed not only by the [pretended] Christians, but also by *Plotinus*, the greatest Platonic philosopher of the age, who, followed by a numerous train of disciples, opposed them, and others of the same kind, with as much vigour and success as the most enlightened [Catholic] Christians could have done."

Eccel. History, vol. i. p. 286.

7. It seems that the opinions of these *heretics*, differed widely from the doctrines of *Plato*, and on this account, "The disciples of *JESUS*, and the followers

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‘ of *PLOTINUS*, joined together their efforts against ‘ them,’ and by their united force soon destroyed their credit and authority, and rendered them contemptible in the estimation of the multitude.

8. But this circumstance, if there was no other, is altogether sufficient to show that it was not the disciples of *Jesus*, but of *Saccas*, who joined forces with *Plotinus* and his numerous train, and if the name of *Jesus* had any just application in the case, it must have belonged to those of the contrary side, who were hated and persecuted by both Pagans and Catholics.

9. However, unhappily for the united forces of the Catholic and Platonic doctors, when they seemed just ‘ upon the point of obtaining a complete and decisive ‘ victory, a new enemy, (says *Mosheim*,) more vehement and odious than the rest, started up suddenly, ‘ and engaged in the contest.”

Ecel.His-
tory, vol.
I. p. 388.

10. This was *Mani*, by birth a *Persian*. His character follows in the old orthodox form. “ Many were ‘ deceived by the eloquence of this enthusiast, by the ‘ gravity of his countenance, and the innocence and ‘ simplicity of his manners: so that, in a short time, ‘ he formed a sect not utterly inconsiderable in point ‘ of number.”

11. To whom then, could gravity, innocence, and simplicity of manners be an odious and vehement enemy? Surely not to *Christ*, but to *Antichrist*, and his idolatrous superstitions; and therefore, these unapproachable qualities of this reputed heretic, could not defend him against the united hatred of the pretended Christians, Philosophers, Jews and Pagans.

12. According to the Greek writers, he was for some time, protected in a strong castle, which the Persian monarch had erected between *Bagdat* and *Suza*, to serve him as a refuge against those who persecuted him on account of his doctrine; yet he was afterwards delivered up, and fell a victim to the rage of his persecutors.

Ibid.
p. 394.

13. His adversaries complain that, “ The rule of ‘ life and manners which he prescribed to his disci- ‘ ples, was most extravagantly rigorous and austere.” If the rule which he prescribed to perfect Christians, was, as they say, an entire abstinence from wine and

wedlock, from all intoxicating drink, and all amorous gratifications, it need not be thought strange, that such a debauched and superstitious age should revile him, not only as a *heretic*, but as the most dangerous fanatic or madman.

14. And in fact, the principal respect that is paid to this class of *heretics*, by those false judges of true virtue, is, that the weaker sort of this sect, or those who were denominated *hearers*, were allowed to possess houses, lands, and wealth, and to enter into the conjugal bonds: "But (say they) this liberty was given them with many limitations, and under the strictest conditions of moderation and temperance."

15. Doubtless there was nothing but liberty in the case, and all were allowed to act according to their own choice; and though the adversaries of *Mani* would seem to insinuate that he used some kind of compulsion; yet it is very evident that it was not he, but his persecutors, that lorded it over the conscience; and that the only means which constrained this people to a life of mortification and abstinence, was the exemplary *innocence* of their leaders.

16. "The celebrated *Hierax*, from whom came the *Hieracites*, was a native of *Egypt*, and a Christian (says *Robinson*,) of the true primitive cast. He was a man of eminent abilities, both natural and acquired—and what is more to his honour, his bitterest enemies applaud his distinguished piety and virtue."

Ecel. Re-
searches,
p. 185.

17. "This *poisonous reptile*, as *Saint Epiphanius* is pleased to call him, had the misfortune to hold two or three errors, for which he was anathematized with all his followers, and, if the last judgment be directed on the principles of Greek councils, they will all suffer the vengeance of eternal fire."

18. "In brief he was a *Manichean*. *Mosheim* says, he differed considerably from *Mani*; but *Beausobre* more accurately observes that *Mani* and *Hierax*, from whom came the Spanish Heretics, differed only as two drops of water differ from each other. It was a difference of quantity, not of nature."

19. "In the fourth century the *Hieracites* were very numerous in *Egypt*. One of them named *Mark*,

ibid.
p. 186.

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of the city of *Memphis*, went into *Spain*, where he was entertained by a lady named *Agape*—and *Helpidius*, a rhetorician: but the most famous of all his converts was *Priscillian*.”

20. “In the religious assemblies of all the *Manicheans*, adoration of God was the whole of the worship. This was performed in the natural way of prayer, and singing hymns—the scriptures were read, and some discoursed on the nature and obligations of virtue to inform the rest.”

Ecel. Re-
searches,
p. 188.

21. “*Priscillian* did so, and many of noble families, and common people, and crouds, especially of women, attended and imbibed the doctrine. In a short time it spread all over *Spain*: and some bishops embraced it, who, laying aside the vices of the world, and the superstitions of the [Catholic] clergy, applied themselves wholly to the practice of piety, and a course of virtue.”

22. Thus far has *Robinson* stated the occasion of the first Catholic persecution, which began about the year 380, at the instigation of *Idacius* and *Ithacius*, two cruel and persecuting ecclesiastics.

23. Their first step was, to call a council, for the purpose of suppressing the heresy of *Priscillian*. With twelve bishops they pass a decree, that no man should assume the rank of a teacher without leave first had and obtained from them. *Priscillian* in the mean time continued to teach. Enraged at this contempt of their assumed authority, their next recourse was to the civil magistrate for aid.

Ecel. His-
tory, vol.
i. p. 414.


24. And after a process of several years, the bloody *Ithacius* obtained an order from the Catholic emperor *Maximus*, for the execution of *Priscillian* and his associates. In consequence of which, in the year 384, *Priscillian* and many more were put to death. Some, says *Robinson*, were put on the rack, others had all their property confiscated, and others were banished.

25. And who were *Ithacius* and *Maximus*, that they should agree, for the honor of religion, to destroy the inoffensive *Priscillian*, and those who adopted his harmless manner of life? *Maximus* came to the throne by means of procuring the murder of the

emperor *Gratian*; and even the party to which *Ithacius* belonged gave him the following character.

26. "He was a man abandoned to the most corrupt indolence, and without the least tincture of true piety. He was audacious, talkative, impudent, luxurious, and a slave to his belly. He accused as *Heretics*, and as protectors of *Priscillian*, all those whose lives were consecrated to the pursuit of piety and knowledge, or distinguished by acts of mortification and abstinence."

27. However, in all this he only proved himself to be a true son of the Catholic Church; and his introducing persecution into his mother's house, was nothing more than improving the liberty which she had granted her sons, by the *Theodosian* creed, formed about the same period in one of her general councils at Constantinople, in the year 381.

28. "An hundred and fifty bishops, (says *Mosheim*,) who were present at this council, gave the finishing touch to what the council of *Nice* had left imperfect, and fixed, in a full and determinate manner, the doctrine of  three PERSONS in one GOD, which is as yet received among the generality of Christians:" [i. e. professed Christians or Catholics.

ibid.
p. 414, 415

29. This venomous council did not stop here;— They branded, with infamy, all the errors, and set a mark of execration upon all the heresies, that were hitherto known."

30. Thus, *superstition* became the established religion, and *persecution* the principal means of supporting it, which furnished the most distinguishing and evident marks of a corrupt hierarchy, founded upon the unnatural and pernicious coalition of the civil and ecclesiastical powers, under the name of a *Christian government*.

CHAPTER IX.

*The established Order of the Catholic Church.*CHAP.
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THE continuation of a thing in its own place, nature and properties, is very different from a succession of things rising up and filling the place of another; yet it is rather according to the latter idea that the religion of Christ has been supposed to continue in the world to the present day.

2. But to every reasonable mind the distinction must be self-evident: and if so, then it may, doubtless, with propriety be said, that certain men have, in every age through the Christian æra, appeared either as Christ, or in his place, and that either the real church of Christ, or one in its place, has continued to exist upon earth.

3. And if any man and any church did actually rise up in the room of Christ and his church, then it must be evident that neither Christ nor his church remained upon earth: for admitting that the church of Christ existed upon earth, it must have been in its own place: of course another could not stand in its place, at one and the same time.

4. When Solomon, king of Israel, died, the kingdom was divided between Rehoboam, and Jereboam, but neither of them reigned fully in his stead. Nor was there any kingdom or empire established upon earth in the room of Solomon's, until the last remains of that was rooted out and the seat of government established at Babylon by Nebuchadnezzar.

5. Then it might be said that there was a kingdom established in the room of Solomon's and a king reigned in his stead, but this was not a continuance either of Solomon or his kingdom, but something in their place, that in some respects resembled them, but was essentially different and distinct.

6. This may serve as a comparison between *Constantine the Great*, and *Jesus Christ*. For, as the wild and frantic *Nebuchadnezzar* was born to the wise men of *Babylon*, and grew up and established a kingdom

or empire, according to their council, in the place of Solomon's; so in the same sense was *Constantine* born to the Catholic Church, and grew up and acted in the place of Jesus Christ.

7. And although the empire or church which *Constantine* founded, stood as perfectly in the place of the Church of Christ, as the Babylonian empire stood in the place of the kingdom of Solomon; yet it will appear beyond dispute, upon the slightest comparison, that the church which was founded and established by *Constantine the Great*, was not a continuation of the church of Christ, but the very reverse.

8. And if it be granted that the heads and fathers of the Catholic church stood in the place of Christ Jesus and his apostles, and did not in reality fill the *very character* of those whom they pretended to represent, then the conclusion must be evident, that neither Christ nor his apostles, in *reality*, were manifest on earth, but certain pretenders in their place.

9. Of course, that church of which they were the heads and fathers, must have been as distinct from the Primitive Church of Christ, as they themselves were distinct, in point of character, from those whom they are said to represent. If any evidence is wanting to confirm these plain principles, it will appear from the following account of the establishment of the Catholic church, under *Constantine* and his successors.

10. "*Constantine the Great*, in order to prevent civil commotions, and to fix his authority upon solid and stable foundations, made several changes, not only in the laws of the empire, but also in the form of the Roman government. And as there were many important reasons, which induced him to suit the administration of the church to these changes in the civil constitution, this necessarily introduced, among the bishops, new degrees of eminence and rank." So says *Dr. Mosheim*,

Eccle. History, vol. i. p. 339.

11. And further: "Though *Constantine* permitted the church to remain a body politic, distinct from that of the state, as it had formerly been, yet he assumed to himself the supreme power over this sacred body, and the right of modelling and govern-

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Ecclesiastical
History, vol.
ii p. 338.

ing it in such a manner, as should be most conducive to the public good. This right he enjoyed without any opposition, as none of the bishops presumed to call his authority in question."

12. Here we see that the first step was to incorporate the church and the world into one body, to be governed by one head: so that notwithstanding the church, for certain purposes, was kept a distinct body politic, yet it was as closely united to the civil government, and as much one with the empire, as the harlot is one flesh with him that is joined to her; and from this union proceeded that high degree of eminence and rank to which the bishops arose.

Dan. xi.
32.

Eze. xvi.
30-38.

13. How strong a temptation this must have been for the wickedest men to seek the highest rank in so honorable a church! Here we may justly apply that saying of the prophet Daniel: *Such as do wickedly against the covenant, shall he corrupt by flatteries.*

By the prophet Ezekiel such a union is compared to the work of an imperious whorish woman. Or, as a wife that committeth adultery, taketh strangers instead of her husband: But with this difference: *They give gifts unto all whores; but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. And I will judge thee, as women that break wedlock, and shed blood, are judged.*

14. In thus uniting and incorporating the church with the civil government, the Emperor met with no opposition; it was on all sides a spontaneous confederacy, entered into with the universal consent of the bishops, as representatives of the church, and the Roman senate, as the great fathers of the people; all agree in joint compact, that a man-slayer, a proud ambitious Emperor, who had neither seen Christ nor known him, should be the common head of influence to the whole body.

15. In consequence of this unnatural union, the government of the church, in all her parts, assumed the form and likeness of the civil government. Four bishops, viz. of *Rome, Antioch, Alexandria, and Constantinople* enjoyed a certain degree of pre-eminence over the rest of the episcopal order. "These four

‘ prelates, (says *Mosheim*,) answered to the four
‘ *praetorian prefects* created by *Constantine*; and it
‘ is possible that, in this very century, [iv.] they
‘ were distinguished by the Jewish title of *patri-*
‘ *archs*.”

16. “ After these, followed the *exarchs*, who had
‘ the inspection over several provinces, and answered
‘ to the appointment of certain civil officers who bore
‘ the same title. In a lower class, were the *Metro-*
‘ *politans*, who had only the government of one pro-
‘ vince, under whom were the *archbishops*, whose
‘ inspection was confined to certain districts.” In
the next grade below, were the *bishops*, and so down
to the *chorchiscopei*, or superintendants of the country
churches. These dignified orders were doubtless
created to fill the place of *evangelists*, *apostles*, *elders*,
&c. but that they were men of like spirit their histo-
rians dare not say.

17. Thus we see the form of the church, fitly
joined together and compacted with a wicked world,
and holding for its head a wicked man, whose crimes
deterred him from using even the most distant sha-
dow of purity. But we shall proceed to observe
something concerning the manner of the government
of this pretended church.

18. *Mosheim* says, “ The administration of the
‘ church was divided, by *Constantine* himself, into
‘ an *external* and an *internal* inspection. The latter,
‘ which was committed to bishops and councils, rela-
‘ ted to *religious controversies*; the *forms of divine*
‘ *worship*; the *offices of the priests*; the *vices of the*
‘ *ecclesiastical orders*, &c. The *external* administra-
‘ tion of the church the emperor assumed to him-
‘ self.”

19. “ This comprehended all those things that re-
‘ late to the *outward state and discipline* of the church;
‘ it likewise extended to all *contests* and *debates* that
‘ should arise between the ministers of the church,
‘ superior as well as inferior, concerning their *pos-*
‘ *sessions*, their *reputation*, their *rights* and *privileges*,
‘ their offences against the laws, and things of a like
‘ nature.

20. “ In consequence of this artful division, Con-

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‘ *stantine* and his successors called councils, presided
‘ in them, appointed judges of religious controver-
‘ sies, terminated the differences which arose be-
‘ tween the bishops and the people, fixed the limits
‘ of the ecclesiastical provinces, took cognizance of
‘ the civil causes that subsisted between the ministers
‘ of the church, and punished the crimes committed
‘ against the laws, by the ordinary judges appointed
‘ for that purpose.”

21. In all this, the Emperor still appears the *su-
preme head*, and no other impulse of government is
so much as hinted at, in all the account, but the
sovereign will and authority of this unbaptized usur-
per. Let such a government be said to arise in the
room of the apostolic power; but let no one imagine
that it was one and the same, or had any relation to
that divine order in which nothing was passed but
what *seemed good to the Holy Ghost*, and those who
had been therewith baptized.


22. Although the bishops were intrusted with the
principal management of their church affairs, and
were appointed by the emperor, as judges in points
of religious controversy; yet, in every punctilio, they
were subject to his controul: so that at best, these
pretended fathers could only be tools to form and
modify such a religious doctrine and worship as would
best suit the purposes of civil government, and please
the taste of a debauched and corrupt empire.

23. Could this be that sin-condemning gospel
which Jesus sent by his apostles *to all the world as a
testimony against them*? Who cannot see the infinite
difference? Behold a set of lordly ecclesiastics, bred
in the schools of religious contention, living in idle-
ness, luxury and lust, employed, supported, and en-
riched by civil government, for the purpose of ren-
dering the religion of *Constantine* universally accep-
table to all his subjects! Is not such a religion a libel
upon the name of *Christianity*?

24. Before ever *Constantine* assumed the reins of
church government, the contending fathers had dis-
putes and controversies prepared, which all his im-
perial wisdom and power could never settle. Be-
sides reputed heretics, a numerous party had separa-

ted from the Catholic body, called *Donatists*. They disputed with the main body about the sanctity of bishops, and the gifts of the Holy Ghost. They avoided communion with all other churches: of course their principles were pronounced seditious. *Novatus* and his followers also much troubled their Catholic peace.

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IX.Ecel. His-
tory, vol.
i. p. 398.

25. And this was not all: deplorable divisions were kindled (says *Mosheim*,) throughout the *Christian world*, on the subject of  *Three persons in the Godhead*. The dispute on this subject took its rise at *Alexandria*, that seat of vain philosophy, and was differently modified and prolonged by *Alexander* and *Arius*. The doctors themselves could not decide the point. The emperor admonishes them by letter to end their dispute, but without effect. And seeing the flames of controversy daily spreading through the empire, he at length assembled a general council, in the year 325, at *Nice*, in *Bithynia*.

ibid.
p. 399.ibid.
p. 402.

26. A *general council* is supposed to consist of commissioners from all the churches in the *Christian world*, which represents the *church universal*. These were established by the authority of the emperor; though it is probable his judgment was directed by that of the bishops. The general council is assembled at *Nice*. Here the whole *Christian world*, so called, is represented with the Emperor at their head, to dispute concerning the *persons in the Godhead*; to decide the manner of Christ's union with the Father; to compose *schisms*, heal *divisions*, suppress *heresies*, and establish the *orthodox faith*.

ibid.
p. 338.

27. This they call *Church Government*. And what did this universal council effect? Doubtless that *glorious building* called the Catholic church, had here arisen to the greatest height which it attained during the reign of *Constantine*: for a *house divided against itself cannot stand*.

28. By this council the *Arian* party were condemned, the consubstantial doctrine established—*Arius* banished—a creed formed, and his followers compelled to give their assent to it. Five years after, the emperor changes sides, recalls *Arius* from banishment, espouses his doctrine, and uses all his influence to promote it.

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29. By a council held at *Tyre*, in the year 335, he deposed and condemned *Athanasius* his greatest antagonist, and afterwards had him banished into *Gaul*: soon after which, this GREAT head of the church finished his race, having received a baptism of water from *Eusebius* of *Nicomedia*, the principal supporter of the *Arian* cause.

30. The order of the Catholic church (if order it might be called) had long been preparing, but by the council of *Nice* it was established. Here the first *Catholic Confession of Faith* was confirmed by the united authority of bishops and civil rulers, the church and the world in one. Here it was first decreed, by the same authority, that the *Son* was *consubstantial* with the *Father*. But their doctrine could not be completed without a *third person*; and as the rulers of the church and civil officers were *consubstantial* with the emperor; so the odd number of THREE was soon after established in the Deity, and the *second* and *third* proved by a majority of votes to be *consubstantial* with the *first*.

31. *Two* could never agree in the kingdom of Antichrist, therefore *three* became necessary to form a council, in order to a casting vote. Here the *patriarch*, the *papa*, that is *pope* or *father* must have all power in his hand, and sway the sceptre uncontrouled; and whether his vote is in favour of truth or error, virtue or vice, his counsel must stand, and he will do all his pleasure.

32. By this fatal error, which was founded on their own carnal reasoning, and the motley compound of civil and ecclesiastical power, the council of *Nice*, instead of uniting in harmony the contending parties, laid a lasting foundation for errors of every kind. In consequence of which, council was formed against council, and shameful and scandalous debates promoted, until they increased to severe scourging, banishment, and even bloodshed; while the jarring opinions and contradictory decrees of this only Catholic church, seemed to claim a divine authority to drive the world into the utmost confusion.

CHAPTER X.

The Subject continued.

THE Emperor, at the time of the first universal council, was acknowledged as the head of the Church; but as he afterwards changed sides, and espoused the doctrine against which the orthodox universe had passed its decrees at *Nice*, it gave occasion to call in question his right to the headship, and excited the Catholic bishops to contend for the pre-eminence; that the decision in all matters, both temporal and spiritual, might be infallibly sanctioned, as coming from the representatives of the holy apostles, and of Christ, whose authority was only spiritual and divine.

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2. This point, the cunning priesthood finally gained, whereby they duped the emperor out of his throne, supplanted the whole civil authority, and engrossed the administration into their own hands. This, however, was not effected in an instant, but required more than a hundred years labour of the ingenious doctors, who were continually commenting and improving upon the canons, decrees, and established doctrines of the *Nicene* council. This leads us to make a few remarks on the character and doctrines of some of the most eminent fathers, who succeeded this first universal council.

3. ST. ATHENASIUS says, "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith. Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly." This may serve as an introduction: it then remains to find out in whom such a Catholic faith is deposited; whether in the *Nicene* or *Arian* party, in the *Donatists*, the *Nestorians*, the *Palagians*, or in the *Manichean* and *Marcionite* heretics.

Grounds
of Cath.
Doct. p. 2.

4. The Catholics, however, have a right to claim what they call the *Catholic faith*, that is, such a faith as they are able to impose upon mankind by the allurements of eloquence, or the power of the secular arm. Let us enquire then what this faith was in

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its first stages of authority, and who they were that formed it, and gave it the awful sanction.

Eccel. His-
tory, vol.
i. p. 350,
351, 352.

5. *Ephraim the Syrian*, acquired an immortal name by the multitude of his writings, in which he combated the sectaries. *Hilary*, bishop of *Poictiers*, is immortalized by his *twelve books concerning the TRINITY*, which he wrote against the *Arians*.

6. *Rufinus*, presbyter of *Aquileia*, was famous for his commentaries on several passages of the holy scriptures, and his bitter contest with *St. Jerome*. "He would (says *Mosheim*,) have obtained a very honourable place among the Latin writers of this century, had it not been his misfortune to have the powerful and foul-mouthed *Jerome* for his adversary."

7. But the glory of these, and almost all the other writers of this age, was eclipsed by *St. Augustin*, (*Mosheim* says,) "The fame of *Augustin*, bishop of *Hippo*, in *Africa*, filled the whole Christian world." He gained much honour by his contest with *Pelagius*, suppressing the *Pelagian* heresy almost in its very beginning, and establishing the Catholic doctrines of

ibid.
vol. ii. p.
87, 89.

The imputation of original sin—Election and reprobation, and of *salvation by mere grace*, without any foresight of faith, or regard to good works, which have darkened the earth even to the present day.

8. The African bishops, with *Augustin* at their head, maintained the Catholic faith, even against the Bishop of *Rome*, who esteemed *Pelagius* sound in the faith, and by their exhortations, letters and writings, gained over the Roman pontiff to their side. *Pelagius* and his doctrines are condemned with the utmost severity at *Rome*. Likewise in the famous council at *Ephesus*, A. D. 431. "In short, (says *Mosheim*,) 'the *Gauls*, *Britons*, and *Africans* by their councils, and the emperors by their edicts and penal laws, demolished this sect in its infancy."

ibid.
p. 86.

Eccel. Re-
searches.
p. 101.

9. But this was not all: *Robinson* says, "While *Genseric* was defending the [*Arian*] faith at the head of eighty thousand men, *Augustin* who had now no command over the sword, was inflaming his hearers with violent passions, by urging them to hate one another for their speculations."

10. In a part of one of his sermons the following

is worthy of notice. The discourse is about the *strait gate*; and this according to the Catholic faith, cannot be good works, or obedience to the law of Christ; but the *wounded side of Jesus*. "By this *strait gate* of the side of Christ, (says *St. Augustin*,) the converted thief entered, the penitent Jew, every converted Pagan, but the wicked heretic Arian turns his back on him and goes out. He is one of those of whom *St. John* says, they went out from us— "O you Arian heretic!"

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11. "Several Catholic historians, (says *Robinson*,) observe, for the glory of God, for the honour of his providence, and for the benefit of the church, that the very day on which *Pelagius* was born in *Britain* to shed darkness over the empire, *Saint Monico* lay in with *St. Augustin* in *Africa*, to dispel the darkness, and throw light and sunshine and midday splendor over the minds of all mankind."

Eccle. Re-
searches,
p. 102.

12. "Just so, say they, when *heretics* appeared in the western world, did God by his spirit excite pope *Innocent* to erect the *most holy* office of the *Inquisition*. From [*Augustin*] this bitter and bloody fanatic of *Africa*, proceeded two hundred and thirty-two pamphlets.—He understood the ten commandments in a spiritual sense, and, *Thou shalt not kill*, signified, thou shalt not kill an orthodox believer. The command did not protect the life of a *heretic*."

ibid.
p. 103.

13. "This *Saint Augustin* had as fine a scent for this sort of game as ever saint had.—He reckoned up no less than eighty-eight sorts of these poor beings, whom he and other such holy men doomed to utter destruction." He had a little parish in his own diocese infested with heresy, which is briefly described in his own words, as follows.

14. "There is a certain rustic heresy in our district, of *Hippo*—in one small village, we may call them *Abelites*.—They are not mixed with wives, yet, according to the decree of the sect, it is not allowed them to live separate from wives. Therefore males and females dwelling together, under a profession of continence, they adopted to themselves a boy and a girl, as their future heirs in the covenant of the same conjunction: each and every

ibid.
Note [2.]

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“one going before by death, others are sought out to fill their place.”

15. “Moreover, provided that either parent being dead, one remaining, the children served until their departure also, after whose death, they (the successors) adopted boy and girl in like manner: nor was there ever any lack from whence they might adopt, their neighbours generating on all sides, and freely giving up their needy children upon the hope of heirship to the property of strangers.”

16. “This (says *Robinson*,) afflicted the chaste bishop so greatly, that he corrected them till they became Catholics.” Most likely this *great saint* cleared his diocese of such kind of heretics; however, he could neither expel them from the earth, nor reduce them to a conformity to his hypocritical life and manners. But as long as *orthodoxy* was the established *virtue* of the Catholics, *heresy*, which must of course be the established *vice*, remained as the principal object of their hatred and persecution.

17. The very constitution of the Catholic Church, from the period of the *Nicene* council, inspired the priesthood with a growing ambition to clear the empire of every object that would expose their hypocrisy, or weaken their lordly influence over a benighted world. *Heretics* stood principally in their way; therefore the greatest champion in detecting and rooting out heretics, however contrary to the precepts of the gospel the means he used, stood highest on the list of Catholic heroes, or canonized saints.

18. It is easy to see that there could be no room, either for truth or virtue, where the continual strife was, who should be the greatest. And the source of revenue, which flowed from the head of influence to these ministers of darkness, prompted them to still higher degrees of ambition, by which the *rustics*, as they are called, or common people, were trampled under foot, or at best considered as necessary tools for promoting their opulence and grandeur, and supporting them in luxury and idleness.

19. To show that this was the true genius of this imperious hierarchy, the following particulars may suffice. “Many of the privileges, (says *Mosheim*,) which had formerly belonged to the presbyters and

‘ people, were [under *Constantine*] usurped by the
 ‘ bishops.—Their first step was an entire exclusion
 ‘ of the people from all part in the administration of
 ‘ ecclesiastical affairs.”

20. “ In the episcopal order, the bishop of *Rome* Ecel. His-
 tory, vol.
 i. p. 342.
 ‘ was the first in rank, and was distinguished by a
 ‘ sort of pre-eminence over all other prelates. Pre-
 ‘ judices, arising from a great variety of causes, con-
 ‘ tributed to establish this superiority ; but it was
 ‘ chiefly owing to certain circumstances of grandeur
 ‘ and opulence, by which mortals, for the most part,
 ‘ form their ideas of pre-eminence and dignity.”

21. “ The Bishop of *Rome* surpassed all his breth-
 ‘ ren in the magnificence and splendor of the church
 ‘ over which he presided ; in the riches of his reve-
 ‘ nues and possessions ; in the number and variety of
 ‘ his ministers ; in his credit with the people ; and
 ‘ in his sumptuous and splendid manner of living.
 ‘ These dazzling marks of human power had such a
 ‘ mighty influence upon the minds of the multitude,
 ‘ that the see of *Rome* became a most seducing ob-
 ‘ ject of sacerdotal ambition.”

22. “ Hence it happened, that when a new pontiff
 ‘ was to be elected by the suffrages of the people, the
 ‘ city of *Rome* was generally agitated with dissensions,
 ‘ tumults, and cabals, whose consequences were of-
 ‘ ten deplorable and fatal.” The intrigues and dis-
 ‘ turbances that prevailed in that city in the year 366,
 ‘ when, upon the death of *Liberius*, another pontiff
 ‘ was to be chosen in his place, are a sufficient proof
 ‘ of what we have now advanced.”

23. “ Upon this occasion, one faction elected *Da-
 masus* to that high dignity, while the opposite party
 ‘ chose *Ursicinus*, a deacon of the vacant church, to
 ‘ succeed *Liberius*. This double election gave rise
 ‘ to a dangerous schism, and to a sort of civil war
 ‘ within the city of *Rome*, which was carried on with
 ‘ the utmost barbarity and fury, and produced the
 ‘ most cruel massacres and desolations. This inhu-
 ‘ man contest ended in the victory of *Damasus*.”

ibid.
P. 233.

24. Such was the degree of lawless power, which
 those degenerate plants of the *vine of Sodom* had al-
 ready attained, and which evidently proceeded from
 the Antichristian authority which had been reposed

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in the emperor, that head of the false church, as will appear from what follows.

Eccel. His-
tory, vol.
i. p. 346.

25. "The additions made by the emperors and others to the wealth, honours and advantages of the clergy, were followed with a proportionable augmentation of vices and luxury, particularly, among those of that sacred order, [or rather according to their fruits, that *satanic* order,] who lived in great and opulent cities; and that many such additions were made to that order after the time of *Constantine*, is a matter that admits of no dispute." So says *Mosheim*.

Ibid.
p. 347.

26. Here then was the source of all their ambition: *A sordid thirst for temporal glory!* And hence the historian observes,—“The *bishops*, on the one hand, contended with each other, in the most scandalous manner, concerning the extent of their respective jurisdictions; while on the other, they trampled upon the rights of the people, violated the privileges of the inferior ministers, and imitated, in their conduct and in their manner of living, the arrogance, voluptuousness, and luxury of magistrates and princes.”

Ibid.
p. 339.

27. “This pernicious example was soon followed by the several ecclesiastical orders.—The *bishops* by degrees, divested the *presbyters* of their ancient privileges, and their primitive authority, that they might have no importunate protesters to control their ambition, or oppose their proceedings; and principally, that they might either engross to themselves, or distribute, as they thought proper, the possessions and revenues of the church.”

28. “Hence it came to pass, that, at the conclusion of this [iv.] century, there remained no more than a mere shadow of the ancient government of the church.” Admitting that there did remain a mere shadow, there must be an essential difference between that and the substance.

29. But it must appear evident that there did not remain the most distant resemblance of the Primitive Church, if we compare the *arrogance, voluptuousness and luxury* of the clergy, and the *barbarity, fury, inhuman contests and cabals* of their subjects with what Jesus taught his true disciples.

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30. *But Jesus called them, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their GREAT ONES exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your [gr. διακονος] deacon:* and whosoever will be the chiefest shall be servant of all.*

Mark x.
42, 43.* or Ser-
vant.

31. How diametrically opposite appears the whole course of the Catholic order!—The bishops lording it over the presbyters,—the presbyters over inferior officers—and the lower class of rulers setting themselves up as *great ones* over the common people; and priests and people tyranizing with relentless cruelty over reputed *heretics*, whose lives of virtue exposed them alone, as a common prey to the avaricious and beastly power of Antichrist.

32. This is the Church which has been represented as the *blessed mother* of saints, and of GREAT SAINTS, and even of CONSTANTINE THE GREAT, under whose reign that great building, which had been erecting ever since the fall, arose to so great a height! This is that *great hierarchy*, and these the effects of that Catholic gospel, for which even President Edwards could affirm, that no other cause could be devised but the power of God. Doubtless that proverb is true. *There is a way that seemeth right unto a man; but the end thereof are the ways of death.*

See His-
tory of
Redemp.
p. 417.
Prov. xiv.
12.

33. Under the influence of a false education, and a deep rooted prejudice in favour of the chain of orthodoxy, the most sensible modern writers have laboured to prove *that* to be the work of God, which was evidently the work of wicked and aspiring men.

34. And lest the soundness of modern christianity should be called in question, the *Protestant priesthood* have universally laboured to establish the credit and authority of the Catholic church, in every age. But they have manifested the greatest degree of partiality, in charging the whole guilt of apostacy upon the Bishop of Rome, while they themselves claim a relation to that very sink of corruption, out of which he arose to the papal dignity.

35. Although these modern doctors would seem to content themselves with a less degree of power than the bishop of Rome attained, and support their

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union only with such of the fathers as preceded him ; yet, in claiming and supporting this relation, they show that if they had the same opportunity, they would not stop short of universal supremacy, any more than their fathers did.

36. Hence that very way, which was invented by the *Alexandrian priesthood*, and established by *Constantine*; seemeth even to this day, to be right ; and kindred bishops and doctors love to have it so, and by false arguments and bold assertions, try to prove it to be so.

37. Each improving upon his predecessor, furnishes new arguments for those that follow. So this ancient way of mixing religion and politics, still seemeth to be right, although after so long a proof, even according to their own accounts, it has evidently branched out into many ways of confusion, persecution and death.

38. Under all their pomp and vain glory, their compound of civil and ecclesiastical tyranny, their confused and contradictory jargon, which they called *orthodoxy*, it is plain that a subtle priesthood were aspiring to the entire headship over both church and state.

Eccl. His-
tory, vol.
i. p. 28.

39. In the fifth century, *Mosheim* says, “ The vices of the clergy were carried to the most enormous lengths. The writers of this century are unanimous in their accounts of the luxury, arrogance, avarice, and voluptuousness of the sacerdotal orders.” And further observes that, “ These opprobrious stains, in the characters of the clergy, would never have been endured, had not the greatest part of mankind been sunk in superstition and ignorance.”

40. What was there, then, to prevent these basest of all deceivers from setting up a false god, a false christ, false teachers, false saints, and the like ? The superstitious and ignorant multitude were at their controul ; the civil authority was on their side ; the heretics were rooted out from among them, and were either banished, or voluntarily retreated to mountains or deserts, where they might enjoy the free exercise of piety and uninterrupted peace, remote from this Babylonish mixture of confusion.

41. Nothing in fact remained to prevent this synagogue of satan from establishing any religion or government which they could agree upon among them-

selves. The only difficulty they had to surmount, was, to determine which of them should be the greatest.

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42. *Mosheim* says, that even, "the office of a presbyter was looked upon of such a high and eminent nature; that *Martin*, bishop of *Tours*, was so audacious as to maintain, at a public entertainment, that the Emperor was inferior, in dignity, to one of that order." How then must the bishops have appeared?

Ecel. History, vol. ii. p. 29.

43. Nor were the bishops themselves, at this time the highest order of ecclesiastics. Five were distinguished from the rest, under the name of *Patriarchs*, namely, the bishop of *Rome*, *Constantinople*, *Alexandria*, *Antioch* and *Jerusalem*; whose office it was to consecrate inferior bishops, assemble yearly councils in their respective districts, and regulate the affairs of the church universal.

44. But Antichrist must needs have a supreme head; and as this had hitherto been vested in the emperors, and the ecclesiastics were now aspiring after the supremacy, it became necessary that one of that order should have power to rule the rest. Hence ambitious quarrels, and bitter animosities arose among the patriarchs themselves, which produced the most bloody wars, and the most detestable and horrid crimes.

ibid.
P. 29.

45. It would be endless to trace the artful measures which these ungodly tyrants pursued, from time to time, to supplant one another, in order to attain the last and highest degree of pre-eminence. However, "None of the contending bishops, (says *Mosheim*,) found the occurrences of the times so favourable to his ambition as the Roman pontiff."

ibid.
P. 29.

46. And—"Among all the prelates who ruled the church of *Rome* during this century, there was none who asserted, with such vigour and success, the authority and pretensions of the *Roman* pontiff, as *LEO*,* commonly surnamed the *GREAT*;" whose supreme authority was particularly owned by the general council assembled at *Chalcedon*, A. D. 451.

* i. e.
the Lion.

47. About this time a new controversy arose, occasioned by certain doctrines advanced by *Eutyches*, a monk at *Constantinople*. *Eutyches* maintained, that in *Christ*, there was but one nature, viz. that of the incarnate word: for which he was accused of heresy,

Ecel. History, vol. ii. p. 73.


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in a council assembled at *Constantinople*, A. D. 448, by *Flavianus*, the *Patriarch* of that city.

48. By a decree of this council, *Eutyches* was ordered to renounce the above mentioned opinion. He obstinately refused; for which he was excommunicated and deposed. He appealed to a general council, which was, accordingly, by order of the emperor THEODOSIUS, assembled at *Ephesus*, A. D. 449, in which *Dioscorus*, the *Patriarch* of *Alexandria*, presided, who was of the same opinion with *Eutyches*.

Eccles. His-
tory, vol.
ii. p. 74.

49. By the order of this council, *Eutyches* was acquitted of the charge of error; and the patriarch *Flavianus*, publicly scourged in the most barbarous manner, and banished to *Epifias*, a city of *Lydia*, where he soon after died of his wounds. But previous to his death he appealed to LEO the GREAT, who took up the cause, and demanded of THEODOSIUS, another general council, which this Emperor could not be prevailed upon to grant.

50. Upon his death, however, his successor MARCIANUS consented to LEO's demand, and called, in the year 451, the council of *Chalcedon*. In this council the legate, or representative of LEO presided; the decrees of the council of *Ephesus* were annulled; an epistle, which LEO had written to *Flavianus* on the subject of debate, was received as a rule of faith; *Eutyches* was condemned; and the following doctrine, "which (says *Moshiem*,) is at this time almost generally received, was inculcated upon Christians [i. e. *Catholics*] as an object of faith, viz.  "That in Christ two distinct natures were united in one person, and that without any change, mixture or confusion."

ibid.
p. 75.

51. "A great number of Oriental and Egyptian doctors, united in opposing, with the utmost vehemence, the council of *Chalcedon*, and the epistle of LEO, which it had adopted as a rule of faith.—Hence arose deplorable discords, and civil wars, whose fury and barbarity were carried to the most excessive and incredible lengths."

ibid.
p. 27.

52. "But the Roman pontiff, far superior to them all, in wealth and power—daily added new degrees of influence and authority to the *Roman* see, rendered it every where respected, and thus imperceptibly established its supremacy."

THE TESTIMONY OF
CHRIST'S SECOND APPEARING.

PART IV.

THE REIGN AND DOMINION OF
ANTICHRIST.

CHAPTER I.

The Beginning of the Reign of Antichrist.

THE precise period in which *Antichrist* began his reign, has been a matter of great search; and there are but few subjects on which the learned are more divided. What has rendered this point so extremely difficult to ascertain, was the great length of time that was taken up in laying the foundations of his kingdom, and the gradual manner in which his dominion arose to its greatest height.

CHAP.
I.

2. Although the intimate connexion and resemblance between the preparatory work, and actual reign of Antichrist, has rendered the precise beginning of his reign a matter of such various conjecture; it has notwithstanding been agreed to by all, that there was such a period, and that the beginning of his dominion would finally be ascertained by the end, and confirmed by corroborating circumstances.

3. It is further agreed, that the reign of Antichrist began with the *Papal hierarchy*, or supremacy of the bishop of *Rome*; but it is evident, that they must be greatly mistaken, who fix the date of this hierarchy at the period when the bishop of *Rome* had gained the entire ascendancy, and exercised all the power of a temporal monarch, on the supposed grant of *Saint Peter* and *Constantine the Great*.

CHAP.
I.

4. If he must needs reign, for the purpose of bringing every enemy into subjection, his reign must have begun long before this period; therefore the main question is, when did he begin to exercise that power by which he was exalted to so great a height? In order to open this matter in its proper light, the following facts are particularly worthy of notice, as relating to what has already been stated concerning the ambitious views of *LEO* the *GREAT*.

Newton.
Dissert.
on Proph.
vol. i. p.
170.

5. According to *Mede* and others, in the year 456, the Roman empire was overrun by the Barbarians, and the city of *Rome* sacked by *Genseric* king of the *Vandals*: and the year following the empire was divided into ten kingdoms.

Eecl. His-
tory, vol.
i. p. 27,
28.

6. *Mosheim* says, "The incursions and triumphs of the Barbarians were so far from being prejudicial to the rising dominion of the Roman pontiff, that they rather contributed to its advancement. For the kings, who penetrated into the empire, were only solicitous about the methods of giving a sufficient degree of stability to their respective governments. And when they perceived the subjection of the multitude to the bishops, and the dependence of the bishops upon the Roman pontiff, they immediately resolved to reconcile this ghostly ruler to their interests, by loading him with benefits and honours of various kinds."

7. Likewise the wars and contentions that had long existed among the *patriarchs*, and their appealing for redress to the bishop of *Rome*, had most certainly given him an entire superiority over all the episcopal orders. The authority of general councils was, moreover, almost universally acknowledged; and what greater mark of superiority could be shown to the Roman pontiff than to adopt his letter to *Flavianus* as a rule of faith?

8. *Mosheim* also observes that, "The declining power and supine indolence of the emperors, left his authority almost without controul." Then add to all this, that in the year 457, the emperor *Marcianus* died; the same emperor who had yielded to the lordly demand of *LEO*. It must then appear very evident, that another emperor could not succeed him,

who could possibly rise in the public esteem to an equal degree of dignity and power with the artful bishop of *Rome*.

CHAP.
I.

9. Upon the authority of these facts, it is doubtless, with the greatest propriety, that some have referred to this period, the rise of the ten horns of Daniel's *fourth beast*, and also of the first beast mentioned by John, which came up out of the sea.

Dan. vii.
7.
Rev. xiii.
1.

10. This beast, as it appeared to Daniel, *dreadful and terrible*, was a figure of the *Roman empire*, in its tyrannical and persecuting power, under the Pagan emperors. To John, the same tyrannical power appeared as a beast coming up out of the sea, which was evidently fulfilled in that motley change of the empire, which took place under *Constantine the Great*.

11. Here the monster, still more *dreadful and terrible*, and more unlike any thing that had ever been before it, rose up out of the sea of troubles, commotions and conflicts among different kindreds, tongues and people. Notwithstanding, through the whole reign of *Constantine* and his immediate successors, this beast exhibited a plurality of heads, and these heads inspired to the most beastly conduct.

Rev. xvii.
15.

12. Yet the monster was not complete in all his parts; and it was not till the period of which we are speaking, that his ten horns appeared, which the angel expressly interpreted to be ten kings: and it was not till these ten horns appeared, that the *little horn* could rise up among them.

13. Now observe, this last horn, which *had eyes like the eyes of a man, and a mouth speaking great things*, was *little* at first; and the same horn, which in another vision of the same thing, is said to represent the last king, appeared at first a *little horn*, which *waxed exceeding great—even to* (or according to the original *against*) *the host of heaven*.

Dan. vii.
8.

viii. 9, 10.

14. Then as this last horn, which was a figure of the *Papal hierarchy*, was *little* in its rise, and afterwards *waxed great*, it answered well to the Roman pontiff, who in his rise, was scarcely visible among the ten ruling powers, who at first loaded him with benefits and honours, and over whom he afterwards exercised unlimited authority.

CHAP.
I.

15. But however imperceptible in the beginning, he was certainly known and distinguished among the ten kings, and possessed a degree of power, in his very rising up, by which he might, with as great propriety be said to reign, as any of the other kings.

16. When a prince or governor can pursue his own measures, without any real obstruction, he may properly be said to reign. What then remained, after the death of *Marcianus*, that was any obstruction to the growing influence and dignity of *Leo the Great*?

17. Before this period, the bishops were continually rivalling each other; different systems and parties clashing, and emperors and ecclesiastics standing in each others way, rendered it doubtful which or who should be raised to the highest degree of promotion. But after the rise of *LEO*, all the strife and contention that abounded, only contributed the more to augment his power, and raise to higher degrees of respect, his growing authority.

18. The fact is, that no object or pursuit was, at this time, of so public and influential a nature as that in which the priesthood were engaged; and no revolution, either in civil or ecclesiastical affairs, was considered of any great importance, further than as it related to the affairs of that church, in which the bishop of *Rome* filled the highest seat. And this is doubtless sufficient to establish his supremacy, at this period; how much soever inferior incidents may be magnified by the ingenuity of designing men, and urged as arguments to the contrary.

19. We shall now consider the nature of this dominion of Antichrist, in its first beginning; and if every thing begets its own likeness, it can present nothing to view essentially different from the spirit and works of *Constantine*.

20. The doctrine of *Three persons in one God*, "which, (says *Mosheim*,) in the three preceding centuries, had happily escaped the vain curiosity of human researches," was introduced as the fundamental faith and gospel of the Catholic church under *CONSTANTINE the GREAT*. And something as mysterious remained to be introduced as the Catholic gospel, by *LEO the GREAT*, namely, *Two distinct natures in*

one Christ. And this catholic doctrine, (as observed in the preceding chapter,) was established in the council of *Chalcedon*, assembled by the emperor *MARCIANUS*, upon *LEO's* demand.

21. And when this great fundamental doctrine was established, could there be any thing too mysterious to make a test of orthodoxy, or too contradictory to reconcile? Well might the *Lion* and the *Lamb* be united, *Pagan* and *Christian*, *saint* and *sinner*, yea, *heaven* and *hell* be blended together *without change, mixture or confusion*.

22. Therefore it was well said of the *little horn*, or last king, of *fierce countenance*, that he should understand *dark sentences*, and *practise* and *prosper*, and destroy *the mighty and the holy people*.* So far his power could extend, as to abuse and pervert what had been published abroad by the apostles, and thus tread the sanctuary or holy place under foot.

Dan. vii.
24.

* or, the
people of
the holy
ones. See
Mar. Bib.

23. It is further observable, that although this king was mighty, yet it was *not by his own power*; but through the supine indolence of the emperors, the transgressions of the patriarchs and people which had come to the full, and the favour of the Barbarian kings, that he was exalted.

24. And by such means, without any hostile exertions of his own power, *he waxed great, even against the host of heaven; and cast down some of the host and of the stars to the ground*; [such as had the brightest reflections of the true light,] *and magnified himself against the prince of the host*.

Dan. viii.
10, 11.

25. He even magnified himself in the character and stead of Christ, *and from him the daily sacrifice was taken away, and the place of his sanctuary was cast down*. Every occasion, either of sacrificing sin, or sacrificing for sin, was removed, as soon as the *two distinct natures* could be united without any change; and the very place of the sanctuary, or order of distinction between the holy and profane, was cast down, to be trodden under foot of the Gentiles forty-two months.

26. *Therefore an host* [or time] *was given him against the daily sacrifice*, by reason of the proneness of the people to transgress; every rank of church

CHAP.
I.

officers, and civil rulers, reposed their power and confidence in him, that by his ghostly authority, they might be furnished with power to crush and debase their inferiors to the lowest degree of wretchedness. And thus, *by making peace* with the great, and receiving them under his Catholic authority, he encouraged them to *destroy many*.

Rev. xiii.
2.

27. The *Roman empire*, the *bloody dragon*, now grown old in wickedness, bloodshed and cruelty, and under a mortal declension, overrun with Barbarians, and no further life to be derived from supine and indolent emperors, gave up the antient seat of Pagan power to the ghostly bishop of that city, together with as *great authority* as emperors had ever possessed.

Eecl. His-
tory, vol.
ii. p. 53.

28. And under his sanctimonious influence, the same beastly superstitions were pushed on, under the name of religion, with numberless additions, and with increasing authority. *Mosheim* says, "To enumerate the rites and institutions that were added, in this century,—would require a volume of a considerable size."

ibid.
p. 55.

29. Among the most noted of which, was a change in the manner of confessing sins, introduced by a *permission from LEO the Great*. "By this change, (says the historian,) one of the greatest restraints upon licentiousness, and the only remaining barrier of chastity, was entirely removed."

30. Then if the reign of Antichrist began with a gospel and government, under which licentiousness had no restraint, and chastity no barrier of protection, how disagreeable must be the task to pursue such a beastly dominion through all its progress? And what historian could unfold all the branches of wickedness, perpetrated therein, through a reign of one thousand two hundred and sixty years?

31. From the variety of matter which historians have selected out of the infinite mass, we shall only present a few of the outlines of this growing hierarchy; that by its most manifest fruit, it may be distinguished from the righteous and peaceful dominion of the Lamb.

CHAPTER II.

The Catholic Gospel propagated under the Reign of Antichrist.

MUCH has been said, by modern writers, about *the benign religion of Jesus*, and about *the salutary rays of the gospel's* enlightening the barbarous nations, even through the doleful ages of the Papal hierarchy; as if the reason of man must be forever insulted with the influence of names and sounds.

CHAP.
II.

2. When we hear of the *religion of Jesus*, the *Christian doctrine*, the *light of the gospel*, the *lamp of celestial truth*, and of thousands being *converted*, and embracing the *gospel of Christ*; what ideas are we to affix to such words? Must we take it for granted that they are always used in their original sense?

3. Or, shall we not rather examine the naked objects, to which these dignified names are given, and denominate them according to what, in reality, they are? And what is this *victorious gospel*, this *celestial light*, and *benign religion*, but at best a *vain philosophy*, and a *motley spectacle of superstition*?

4. Long have the mere inventions of carnal and wicked men been imposed upon the ignorant for the light of truth—Long have mankind been deceived with their senseless jargon about *God*, and *Christ*; the *origin of the world*; the *destiny of human souls*; the *resurrection of the body*;—about *death*, and *demons*, and *divine decrees*, and *grace*, and *purgatory*, and *penance*;—about the virtue of *priestly prayers*, and *pilgrimages*, and *oil* from the lamps which burned over the tombs of the martyrs—of a *wooden cross*, of *cream* and *spittle*, and *salt* and *holy water*, of *vows*, and *relics*, and *monastic rules*; and whatever else might excite the blind reverence, and stupid awe of their deluded followers.

5. These inventions have served no higher purpose than to furnish a wicked priesthood with sufficient authority to tyrannize over the common people, and live in luxury, lust and idleness, upon their property. This, in reality, was their *benign gospel*, which will

CHAP. II. appear from the manner in which it was propagated.

6. A gospel can never be established or propagated among mankind, unless it brings with it sufficient authority to render it acceptable. The true gospel of Christ Jesus was intended to save mankind from their sins, by leading them into the practice of piety and virtue.

7. Therefore, when Christ and his followers set the example, the native excellence of their piety and virtue had the greatest authority that ever the gospel claimed over mankind, and was the principal and most salutary means by which it was propagated.

8. But far different was the case of Antichrist. Instead of a virtuous, upright and pious example, the *civil sword* was the *salutary means* which he employed to recommend his *celestial light*, and which tended only to increase unto more ungodliness, those barbarous works, which Christ Jesus came to destroy.

9. Great numbers of the *Vandals*, *Sueves*, *Goths*, and *Burgundians*, are said to have embraced christianity, of their own accord, in the fifth century. But from what follows, it is not difficult to judge what it was that they embraced.

Eecl. His-
tory, vol.
II. p. 5.

10. *Mosheim* says, "All these fierce and warlike nations judged a religion excellent, in proportion to the success which crowned the arms of those that professed it, and esteemed, consequently, that doctrine the best, whose professors had gained the greatest number of victories. When therefore, they saw the *Romans* possessed of an empire much more extensive than that of any other people, they concluded that Christ, [or rather *Antichrist*] their God, was of all others the most worthy of religious homage."

11. *CLOVIS*, king of the *Franks*, was at this period, the most famous trophy of their Catholic grace. "His conversion to the Christian religion, is dated from the battle he fought with the *Alemans*, in the year 496—in which, when the *Franks* began to give ground, and their affairs seemed desperate, he implored the assistance of Christ, and solemnly engaged himself, by a vow, to worship him as his God, if he rendered him victorious over his enemies."

Ibid. p. 6.

12. Victory ensued.—CLOVIS was, the same year, baptized at *Rheims*, with three thousand of his subjects, who followed his example. It is said that *Remigius*, bishop of *Rheims*, having preached to CLOVIS, and those who had been baptized with him, a sermon on the sufferings and death of Jesus; the king in hearing him, cried out “If I had been there with my *Franks*, that should not have happened.”

13. This may serve as a specimen to show the spirit that animated these bloody converts, as well as their ignorance of Christ and his harmless religion. But this is not all: wonderful miracles are said to have been wrought at the baptism of this first Christian king of *France*: which lying tales, *Mosheim* observes, “are utterly unworthy of credit.” He further adds, that, “Pious frauds were very commonly practised in *Gaul* and *Spain* at this time, in order to captivate the minds of a rude and barbarous people, who were scarcely susceptible of a rational conviction.”

Eccle. History, vol. II. p. 7, 8.

14. “The impudence of impostors, in contriving false miracles, was artfully proportioned to the credulity of the vulgar; while the sagacious and the wise, who perceived these cheats, were obliged to silence by the dangers that threatened their lives and fortunes, if they detected the artifice.—The prudent are *silent*, the multitude *believe*, and impostors *triumph*.”

ibid. p. 10.

15. In the sixth century, the conversion of several barbarous nations is dated. Among whom were the *Abasgi*, the *Heruli*, the *Alans*, the *Lazi* and *Zani*. *Mosheim* says, “These conversions, indeed, however pompously they may sound, were extremely superficial.”

ibid.
p. 91, 92.

16. “All that was required of these darkened nations, amounted to an oral profession of their faith in Christ, to their abstaining from sacrificing to the gods, and their committing to memory certain forms of doctrine.—So that, even after their conversion to christianity, they retained their primitive ferocity and savage manners, and continued to distinguish themselves by the most horrid acts of cruelty and rapine, and the practice of all sorts of wickedness.”

CHAP.
II.

17. Surely, when such religion as this is called christianity; and such ferocious, savage, horrid, cruel, and rapacious wretches are called Christians; it should seem that the meek, mild and harmless followers of Jesus ought to have some other name: rather call them *heretics, fanatics, wild enthusiasts*, or persons *disordered in their brains*. And must not the whole succeeding history of *christianizing, converting, illuminating, and churching* the nations, appear as great a romance in the eyes of sensible men, as the Arabian Nights, or Fairy Tales?

18. In this (sixth) century also, a vast multitude of Jews were converted to Christianity, and added to the church. "Many (says *Mosheim*,) were brought over 'to the truth, by the persuasion and influence of the 'emperor *Justinian*." That these pretended Christians were converted to the darkest scheme of hypocrisy, and brought over into error worse than the first, let *Mosheim* himself testify.

19. "It must however be acknowledged, (says he) 'that of these conversions, the greatest part were 'owing to the liberality of Christian princes, or to 'the fear of punishment, rather than to the force of 'argument or to the love of truth. In *Gaul*, the 'Jews were compelled by *Childeric* to receive the ordinance of baptism; and the same despotic method 'of converting was practised in *Spain*."

20. About the same time, this Catholic gospel was propagated in *Britain*, among the *Anglo-Saxons*, the *Picts* and *Scots*; and also in *Germany*, among the *Bohemians*, *Thuringians*, and *Boii*. But it must be confessed, even by *Mosheim*, "That the converted 'nations, now mentioned, retained a great part of 'their former impiety, superstition and licentiousness; and that, attached to *Christ* by a mere outward and nominal profession, they, in effect, renounced the purity of his doctrine, and the authority of his gospel, by their flagitious lives, and the 'superstitious and idolatrous rites and institutions 'which they continued to observe."

21. Here then, we have a fair statement of the nature of these great conversions. These barbarous nations, through the despotic power of their more

Eccel. History, vol. II. p. 94.

ibid. p. 92, 93, 94.

barbarous conquerors, are compelled to make a mere outward and nominal profession of Christianity, without mending their lives or quitting their former idolatries ! What can such christianizing be but the beastly work of *Antichrist*, at the head of which stood the bishop of *Rome* ?

22. GREGORY THE GREAT sent into *Britain*, A. D. 596, forty Benedictine monks with *Augustin** at their head. "After his arrival in *England* (says *Mac-laine*,) he converted the heathen temples into places of Christian worship." And GREGORY THE GREAT, in his epistle to the *Anglo-Saxon* converts, permits them to sacrifice to the saints, on their respective holidays, the victims which they had formerly offered to the gods.

23. The same account of the *celestial light* and the *divine gospel* runs through the seventh century ; and *St. Gal*, *St. Kilian*, and other *Great Saints* are said to convert *Franks*, *Frieslanders* and other nations to the religion of *Jesus*.

Eccel. His-
tory, vol.
ii. p. 150.

24. But again *Mosheim* confesses of these *gospelizers*, that, "Many of them discovered, in the course of their ministry, the most *turbulent passions*,—*arrogance* and *ambition*,—*avarice* and *cruelty*. And instead of gaining souls to *Christ*, they usurped a despotic dominion over their obsequious proselytes ; and exercised a princely authority over the countries where their ministry had been successful."

ibid.
p. 151.

25. "The conversion of the *Jews* seemed at a stand in this century.—Though in many places, they were barbarously compelled by the *Christians*, [or rather *Antichristians*,] to make an outward and feigned profession of their faith in *Christ*."

ibid.
p. 152.

26. "The emperor *HERACLIUS*, incensed against that miserable people, by the insinuations, as it is said, of the *Christian doctors*, persecuted them in a cruel manner, and ordered multitudes of them to be inhumanly dragged into the *Christian churches*, in order to be baptized by violence and compulsion. The same odious method of converting was practised in *Spain* and *Gaul*."

* This monk *Augustin*, on account of his labours in propagating the catholic gospel in *Britain*, is stiled the *British Apostle*, and was the first Archbishop of *Canterbury*.

CHAP.
II.

Eccle. His-
tory, vol.
II. p. 201.

27. In the eighth century, "*Boniface*, on account of his ministerial labours and holy exploits, was distinguished by the honourable title of the *Apostle of the Germans*."—But notwithstanding the "eminent services" he is said to have rendered to christianity, *Mosheim* confesses, that he "often employed violence and terror, and sometimes artifice and fraud, in order to multiply the number of Christians."

ibid.
p. 202.

28. It would be endless to pursue these *Catholic gospelizers* through all their tyrannical movements. *Charlemagne*, in the same century, commenced hostilities in behalf of the church, against those *Saxons* who inhabited *Germany*: "That valiant people, (says *Mosheim*,) whose love of liberty was excessive, and whose aversion to the restraints of sacerdotal authority was inexpressible."

ibid.
p. 203, &
Note [1]

29. Yet this valiant people, who had hitherto stood their ground against the fraud and violence of monks and bishops; at last overcome by the terror of punishment, and the imperious language of victory, they suffered themselves to be baptized, though with the greatest reluctance. For according to the iniquitous law which these bloody gospelizers had enacted, "every Saxon, who contemptuously refused to receive the sacrament of baptism, was to be punished with death."

ibid.
p. 204.

30. Such were the exploits of *Charlemagne* in the service of Christianity, for which, "succeeding generations (says *Mosheim*,) canonized his memory, and turned this bloody warrior into an eminent saint." If *Dr. Mosheim* truly saw the absurdity of such an impious turn, how was it possible that he could canonize millions of such beastly characters, in his history, under the name of Christians, and turn their *absurd and ridiculous doctrines*, with their *pernicious effects*, into the *gospel of Christ*, and the *benign religion of Jesus*?

CHAPTER III.

The Subject continued.

NEAR the beginning of the eleventh century, BOLESLAUS, king of *Poland*, entered into a bloody war with the *Prussians*, and “obtained by the force of penal laws and of a victorious army, what *Adalbert*, bishop of *Prague*, could not effect by exhortation and argument. He dragooned this savage people into the church.”

CHAP.
III.EccL. His-
tory, vol.
ii. p. 425.

2. “WALDEMAR I. king of *Denmark*, unsheathed his sword, (in the twelfth century) for the propagation and advancement of christianity; and wherever his arms were successful, there he pulled down the temples and images of the gods, destroyed their altars, laid waste their sacred groves, and substituted in their place, the Christian worship, which deserved to be propagated by better means than the sword.”

ibid. vol.
iii. p. 2,3,4

3. These are the words of *Mosheim*, and he might with more propriety have said that, their beastly and bloody religion deserved to be called by some other name than that of christianity. But he continues his narrative in the same catholic strain. “The island of *Rugen* submitted to the victorious arms of *Waldemar*, A. D. 1168; and its fierce and savage inhabitants, who were, in reality, no more than a band of robbers and pirates, were obliged, by that prince, to hear the instructions of the pious and learned doctors that followed his army, and to receive the Christian worship.”

4. “The *Finlanders* received the gospel in the same manner—they were also a fierce and savage people.—After many bloody battles, they were totally defeated by *ERIC IX.* and were commanded to embrace the religion of the conqueror, which the greatest part of them did, though with the utmost reluctance. The founder and ruler of this new church [of fierce, savage robbers and pirates,] was *Henry*, archbishop of *Upsal*, who accompanied the victorious monarch in that bloody campaign.”

CHAP.
III.

5. But *Henry*, for his severe treatment of his young converts, was by them assassinated; and thus procured the honours of *sainthood* and *martyrdom*, from pope *Adrian IV.* Can the heathen mythology furnish greater monsters than doctor *Mosheim's* bloody christianity, his pious, learned, tyrannical doctors, his fierce and savage Christians, and his lordly archbishop-saints and martyrs?

6. But let us pursue the track of this wild beast a little further, and see what gospel or good news he spread among the *Livonians.* *Mosheim*, in his usual style, says, "The propagation of the gospel among the *Livonians* was attended with much difficulty, and also with horrible scenes of cruelty and bloodshed."

7. "*Mainard*, a regular canon of *St. Augustin*, [having attempted the conversion of that savage nation without success,] addressed himself to the Roman pontiff *URBAN III.* who consecrated him bishop of the *Livonians*, and, at the same time, declared a holy war against that obstinate people."

Feel His-
tory, vol.
20. p. 5.

8. "This war, which was at first carried on against the province of *Esthonia*, was continued with still greater vigour, and rendered more universal by *Berthold*, abbot of *Lucca*, who left his monastery to share the labours and laurels of *Mainard*, whom he, accordingly, succeeded in the see of *Livonia.*"

9. "The new bishop marched into that province at the head of a powerful army which he had raised in *Saxony*, preached the gospel sword in hand, and proved its truth by blows instead of arguments." Beyond all dispute, he proved, by his unmerciful blows, that his religion and his gospel were a brutal imposition on the reason and rights of man.

10. *Albert*, canon of *Bremen*, became the third bishop of *Livonia*, and followed, with a barbarous enthusiasm, the same military methods of conversion.—He entered *Livonia*, A. D. 1198, with a fresh body of troops, drawn out of *Saxony*; and encamping at *Riga*, instituted there, by the direction of the Roman pontiff, *INNOCENT III.* the military order of the knights sword-bearers, who were commissioned to dragoon the *Livonians* into the profession of

‘ christianity, and to oblige them, by force of arms,
‘ to receive the benefits of baptism.”

CHAP.
III.

11. “ New legions were sent from *Germany* to second the efforts, and add efficacy to the mission of these booted apostles ; and they, together with the knights sword-bearers, so cruelly oppressed, slaughtered, and tormented this wretched people, that exhausted, at length, and unable to stand any longer firm against the arm of persecution, they abandoned the statues of their Pagan deities, and substituted in their place the images of the saints.”

Eccle. History, vol. iii. P. 6.

12. *Mosheim* at length closes his account of this wonderful progress of the Catholic gospel among the *Liponians*, in his usual murky manner. “ But while they received the blessings of the gospel, they were, at the same time, deprived of all earthly comforts ; for their lands and possessions were taken from them with the most odious circumstances of cruelty and violence, and the *knights* and *bishops* divided the spoil.”

13. Such curses of Antichrist’s dominion, retailed out by Catholic doctors and divines, under the name of *gospel-blessings*, have driven many men of honest principles to discard the name of christianity, and all its votaries, with the utmost abhorrence ; and justly they might discard a religion that claimed the most distant relation to such a bloody, oppressive, and beastly hierarchy.

14. But the votaries of such a religion have nothing to do either with Jesus Christ or any of his followers. The true and genuine gospel of Christ never was preached with sword in hand ; but with the inward power and energy of the Holy Ghost, which is a Spirit of peace, long-suffering, meekness, and mercy.

15. And when the gospel was preached by the true messengers of Christ, every creature had full liberty of choice ; and if any embraced the truth, it was upon their own inward conviction, and their estimation of its value, without any compulsion from any other quarter.

16. Neither did Christ Jesus, nor any of his followers, ever enact laws to bind those who did not be-

CHAP.
III.

lieve; nor did they ever persecute or practise war and bloodshed to promote their cause, or increase their number; nor compel any one to receive their testimony, by any force, violence or cruelty whatever. These things are true and cannot be denied.

17. But what shall be said, when such *booted apostles*, and *bishops*, with their *sword-bearers*, drunk with ambition and zeal for dominion, are pushing on, in every direction, to extend the limits of their lawless empire, and spreading calamity and distress where ever they go?

18. Can any real friend of either God or man look on with indifference, or try to amuse a distressed world with flowery tales about a *divine gospel*—a *benign religion*—and a *celestial light*? Or must not reason and conscience speak out, and testify that all such gospelizing is the cursed deception of antichristian tyrants? Such awful scenes of merciless tyranny, under the mask of a Christian profession, are the most noted achievements of Catholic emperors, popes, bishops, and monks, through the whole reign of Antichrist.

19. Many volumes could not contain a full account of all the arts of deception, the pious frauds, the bloody wars and horrid massacres, the secret wickedness and open crimes, which have been practised in this beastly kingdom under the sacred names of God and Christ, and under a cloak of pious motives and holy ends; but happily, such monsters of iniquity are to be clearly known by their fruits, their own historians being witnesses.

20. To say no more, their holy war with the infidel *Saracens*, as they called them, was sufficient to demonstrate to all ages, that it was not the gospel, nor the spirit of Christ that they possessed, but a spirit and gospel directly contrary.

21. By the influence of *pope*, and *emperor*, of *bishops*, *dukes*, *monks* and all the ecclesiastical powers, an army was raised in the eleventh century to force their gospel into *Palestine*. Eight hundred thousand men, each with a consecrated cross on his right shoulder, set out for *Constantinople* in the year 1096. “This army (says *Mosheim*,) was the greatest,

‘ and in outward appearance the most formidable, ‘ that had been known in the memory of man.” This was but the beginning of this Catholic army, which is characterized as follows.

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22. “ This army was a motley assemblage of monks, ‘ prostitutes, artists, labourers, lazy tradesmen, mer- ‘ chants, boys, girls, slaves, malefactors, and profligate debauchees—who were animated solely by the ‘ prospect of spoil and plunder, and hoped to make ‘ their fortunes by this holy campaign.”

23. *Dr. Maclaine*, from the best authority, states that, “ the first divisions of this prodigious army ‘ committed the most abominable enormities in the ‘ countries through which they passed, and that there ‘ was no kind of insolence, injustice, impurity, barbarity, and violence, of which they were not guilty.”

EccL.His.
tory, vol.
ii p. 431.
Note [s.]

24. “ Nothing perhaps in the annals of history can ‘ equal the flagitious deeds of this infernal rabble.” So says *Maclaine*. And truly, if this rabble was infernal, it was but a part of the infernal kingdom of Antichrist, which was governed by an infernal priesthood; and what could such infernals ever communicate to their successors, even to the latest ages, but the same infernal spirit of deception and fraud, under the name of a gospel?

25. “ We pass in silence, (says *Mosheim*,) the various enormities that were occasioned by these crusades, the murders, rapes, and robberies of the ‘ most infernal nature, that were every where committed with impunity, by these *holy soldiers of God ‘ and of Christ*, as they were impiously called.”

ibid.
p. 430.

26. And in this infernal manner, did this last horn of the monstrous beast wax exceeding great; so that at the sight of his army and horsemen, which were like the sand upon the sea shore for multitude, it might justly have been said, *Who is like unto the beast? Who is able to make war with him?*

Rev. xiii.
4.

27. The habitable and most populous parts of the globe were the principal objects of his ravaging power; and all whose habitation was upon the earth, or who contended for its honours, pleasures and preferences, were obliged to worship him, whose iniqui-

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tous names and characteristics never were written in the book of the innocent life of the Lamb.

See *Ecclesiastical History*, vol. ii. p. 339, 460.
Historical Remarks, p. 432.
Note [k.]

28. They worshipped this beast, not only by enriching him with their substance, but by conferring upon him such names and titles of blasphemy as, *Our Lord God the Pope—another God upon earth—King of kings and Lord of lords—The same is the dominion of God and the Pope—Lord of the universe, arbiter of the fate of kingdoms and empires, and supreme ruler over the kings and princes of the earth.*

Dissertation on Prophecy, vol. ii. p. 71, 72.

29. Agreeable to these blasphemous titles, his votaries maintain that, “*The power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial and infernal:*” that he is not only bishop of *Rome*, but of the whole world, and is constituted judge in the place of God, which he fills as the vicegerent of the most high; that he “doeth whatsoever he listeth, even things unlawful! and is more than God.”

30. “Such blasphemies are not only allowed, but are even approved, encouraged, rewarded in the writers of the church of Rome; and they are not only the extravagances of private writers, but are the language even of public decretals and acts of councils.” So says *Newton*.

Ecclesiastical History, vol. ii. p. 398, 481. vol. iii. p. 161, 304.

31. Thus, he was not only blasphemously worshipped, but he magnified himself against the prince of princes, saying, that neither princes, nor bishops, civil governors nor ecclesiastical rulers, have any lawful power in church or state, but what they derive from him: that both *the kingdoms and souls of kings were under his dominion, and that he had power to bind them, both in heaven and upon earth.*

32. Such was that combination of mutual blasphemy and wickedness that centred in the head of this last beastly kingdom; and such was that power that was given him, not of God, but of all the ranks and orders of men that existed upon the face of the whole earth. They gave their power to the beast, to establish the dignity, honour, power, greatness and glory of fallen man, both in a temporal and spiritual view; in all which they expected to have a share.

33. It is no marvel then that such a hypocritical,

bloody and cruel hierarchy should be represented, by the spirit of prophecy, under the figure of a scarlet coloured beast, full of names of blasphemy, on which was seated a woman arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication: And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

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Rev. xviii.

CHAPTER IV.

The Abominations of the Mother of Harlots.

THE kingdom of Antichrist was first founded and established under the authority of *names*, and always abounded with names of blasphemy, as the principal means of deception. To spoil this corrupt *Babylon* of her names, would in fact be taking away her whole artillery, and divesting her of every weapon of defence.

2. According to St. John, when only *the tenth part of the city fell*, there were slain [gr. *ὀνόματα*] names of men seven thousand; but how many thousands of names, titles, and words have been corrupted in the whole extent of this corrupt church, and unjustly exposed to be hated and destroyed from any further use among mankind!

Rev. xii.
13.

3. By such means, with deep artifice, and diabolical fraud, did Antichrist *practise* and *prosper* in deceiving the nations into a belief in *the holy Catholic church, her holy bishops, holy monks, and holy virgins*—her *holy institutions, holy ordinances*, and above all, her *holy wars, her holy inquisitions, and persecutions*.

4. But who is the Pope? and what is the Catholic Church? that they should be ornamented with vain titles, under pretence of their conveying to later ages

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a religion of which they were in every respect destitute!

5. And what are we to think of those modern writers, who, to preserve their dying authority, and maintain their unjust titles, and offices of dignity and profit, have imposed upon the ignorant by their smooth words, to make them believe that the *Church of Rome*, that sink of corruption, and den of vipers, could spread the light of the *glorious gospel of Christ* among the nations?

6. Are we to believe that she was able to purge the Catholic Church from *errors* and *heresies*; exclude from the kingdom of heaven *dangerous fanatics*, *schismatics*, and *enthusiasts*; and transmit the *undefiled truth* to her latest posterity? Is the superstitious authority of names and titles, popish decretals and catholic dogmas sufficient to bind reason and conscience, and every principle of humanity and justice, and hold them forever upon the rack?

7. If the Catholic Church contained such enormities as are stated, which none of her children pretend to deny, then where can either she or her offspring find the least shadow of pretence for calling their religion by the name of JESUS CHRIST? Surely, of all their abominations, this must be the greatest, and most provoking in the eyes of a just and righteous God.

8. But seeing her pretensions to sanctity have been so high, and her resemblance to the true church of Christ so strenuously insisted upon, we shall notice some of the most essential points in which this supposed resemblance consisted, and see how far the pretensions will hold good.

9. It is said that the chief bishop in the Catholic church was the representative of Jesus; and that inferior bishops represented the apostles, who renounced the bands and fetters of a carnal nature, did not marry nor live after the flesh, but devoted themselves wholly to the service of God, to labour for the salvation of souls. Wherein then consisted the resemblance?

10. Bishop NEWTON observes that, "As long ago as the year 386, *Siricius* held a council of eighty bishops at *Rome*, and forbade the clergy to cohabit

Grounds
of Cath.
Doc. p.
23, 48.

Diss. on
Proph.
vol. ii.
p. 99.

‘with their wives. This decree was confirmed by *Innocent* at the beginning of the fifth century; and the celibacy of the clergy was fully decreed by *Gregory VII.* in the eleventh century; and this hath been the universal law and practice ever since.”

11. SIRICIUS was not, however, the first who perceived the absurdity of the professed ministers of Christ living in the works of natural generation; for the council of *Nice* had almost come to a resolution of imposing upon the clergy the yoke of perpetual celibacy, when *Paphnutius* (an old cripple with one eye,) put a stop to their proceedings.

Eccl. His.
tory, vol.
i. p. 405.

12. CONSTANTINE, though he exercised no authority in the case, manifested sufficiently which side he favoured, saying, “Ego plane, si moechantem episcopum viderem, scelus obtegerem paludamento.” i. e. Surely if I should see a bishop committing adultery, I should cover the dirty action with my robe. This was great indulgence on the side of the emperor, which from every evidence, was by the bishops infinitely improved.

Eccl. Re-
searches.
p. 65.
Note [2.]

13. The *Nicene* creed was introduced into *Spain* in the fifth century, professedly for the sake of condemning the *Priscillianists*, in which there is a canon to allow every Catholic to keep at his choice a wife, a woman, or a concubine. *St. Augustin* expounded it, and distinguished the concubine of a Catholic from other concubines.

ibid.
p. 196.

14. Where then was the great effect produced on the side of purity by their boasted councils and decrees? Could they render an adulterous bishop a fit representative of Jesus Christ, or of his holy apostles by covering his filthy actions with the most spotless robe? or by allowing him to keep a woman, or a concubine in place of a wife?

15. If not, let Catholics forever cease to disgrace the sacred name of *Christ* or *apostle*, with their sainted bishops, and monks, and their Catholic concubines. Nor can their cause appear in any better light under the permanent law of celibacy imposed by *Pope Gregory*, if we consider the circumstances under which that law was established, and the effects which flowed from it.

CHAP.
IV.Eccle. His-
tory, vol.
E. p. 400,
401.

16. The licentious and scandalous conduct of the monks and clergy was enormous, with respect to concubinage in particular. *Mosheim* says, "It was practised too openly to admit of any doubt. The *priests*, and what is still more surprising, even the sanctimonious *monks*, fell victims to the triumphant charms of the sex, and to the imperious dominion of their carnal lusts; and, entering into the bonds of wedlock or concubinage, squandered away in a most luxurious manner, with their wives and mistresses, the revenues of the church."

Ibid.
p. 487.
Note [p.]

17. "There was a prodigious number of ecclesiastics throughout all *Europe*, not only of priests and canons, but also of monks, who kept, under the title of wives, mistresses which they dismissed at pleasure to enjoy a licentious variety, and who not only spent, in the most profuse and scandalous manner, the revenues and treasures of the churches and convents to which they belonged, but even distributed a great part of them among their bastards."

18. Such were the circumstances under which *Gregory*, in the year 1074, assembled a council at *Rome*, in which it was decreed, "That the sacerdotal orders should abstain from marriage; and that such of them as had already wives, or concubines, should immediately dismiss them, or quit the priestly office."

Ibid. p.
489, 490.

19. But no sooner was the law concerning the *celibacy of the clergy* published, than those deceitful hypocrites, who were covering over their foul actions with the robes of indulgence, and living in their lusts with *mistresses* under the title of *wives*, and hired *concubines*, raised the loud complaint against their *Lord God the Pope*; charged him with too great severity, "and excited the most dreadful tumults in the greatest part of the *European* provinces."

Ibid.
p. 491.

20. *GREGORY* and his adherents were branded with the odious name of *Manicheans*; and many chose rather to abandon their priestly honour, their religion, and their God, than their sensual pleasures; and to quit their benefices that they might live in the full gratification of their lusts.

21. Some contended for the right of matrimony at

least, and urged the authority of *St. Ambrose*, but in vain; GREGORY continued obstinate; and the fact was, that without such a revolution, his Catholic priesthood must have sunk into eternal infamy, and forfeited forever, all pretensions of being the followers of the apostles: such were the monstrous degrees of wantonness and debauchery into which that beastly order had run.

22. Yet severe as the law was, which obliged the sacerdotal orders to "abstain from marriage," and dismiss their wives and concubines, or quit the priestly office, it only turned the abominations of the *Mother of Harlots* into a more extensive channel, and opened the door for indulgences of a more secret and general kind.

23. Let it be granted, that the head bishops of *Rome* did not marry; and did they resemble Jesus Christ or his apostles any the more for that? The most beastly drunkard might abstain from drinking liquor in his own house, or liquor which he had purchased and made his own; but could he argue from this that he resembled a perfectly sober man who never tasted spirituous liquor at all?

24. But it seems the catholic fathers and their councils were under the necessity of enacting laws of celibacy and continency, and of using arbitrary measures to enforce obedience. Hence it is evident, that their laws and decrees, and all their transactions to support the outward appearance of sanctity, were plain and demonstrative *proofs*, that their pretended *holy orders* and *holy institutions* were spurious and rotten at the very core.

25. Christ Jesus and his apostles had no necessity for any such laws, nor for any secular power to enforce obedience; for they had that spirit of purity dwelling in them, which gave them an overcoming power over every unclean and hateful lust.

26. But as the very institutions of this *Mother of Harlots* were false; so her catholic counsellors were totally destitute of that spirit which regulated the conduct of the apostles of Christ; and therefore they had recourse to those arbitrary laws which could neither check the ambition of deceivers from push-

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Eccl. His-
tory, vol.
ii. p. 491.
Note [s.]

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ing into office, nor curb their lawless passions when in office : of course, their pretended institution of celibacy was, in every sense, contrary both to the convincing law of Moses, and the redeeming power of the genuine gospel.

27. Hence their mock institutions were, eventually, productive of millions of lazy, useless beings, who for ages were a common pest to civil society. True these monastics and conventuals professed continence, and chastity, and virginity, and under this profession claimed a sumptuous living from more virtuous citizens.

28. But how abundantly was their hypocrisy detected, and their horrid licentiousness exposed ! So much indeed, that a convent or nunnery is a very proverb of contempt to this day ! And not only they, but every rank of the priesthood, even to the pope himself, bore the same general character, and gave the most unlawful reins to secret debauchery, which has rendered the very name of *continence* and *chastity* odious to the sense of a long deceived world.

29. If the Catholic Church had been truly convinced of the abominations of a carnal nature, and had possessed the power of salvation, there would never have been occasion for those indulgences, which the bold blasphemers dared to dispense through the pretended virtue of Christ's blood.

30. But such was the degree of presumption and wickedness in this *Mother of Harlots*, that she could fix her fees of absolution, license, and indulgence for the perpetration of the most horrid crimes ; and publish, so much for defiling a virgin—for lying with mother or sister—for a priest who keeps a concubine—for lying with a woman in the church—for perjury—forgery—robbery, and even for murder ; and this presumptuous merchandize she carried on under the pretended seal of the court of heaven.

31. Could then, any crime be too enormous to be committed, when money could discharge the guilt ? And could money be wanting while orthodoxy marked out the more frugal, industrious and virtuous part of mankind as objects of destruction, of prey and spoil, to those booted apostles, and their infernal monkish rabble ?

32. Had this sink of corruption let the rest of mankind alone, her abominations would have been more tolerable ; but how deeply tinged are the crimes of this *scarlet coloured whore*, when her thirst for blood is as insatiable as her love of pleasure !

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33. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.* Blood was always a principal part of the Catholic feast. And so fond were these ravenous beasts of this kind of drink, that they fancied they could even turn wine into blood, and drink it in memory of the bloody actions of their forefathers, who had slain the true witnesses of God.

Rev. xvii.
6.

34. Jesus never taught his disciples either to shed blood or to drink it, or any superstitious emblem of it. He gave them a cup to drink, but it was to be no more of the fruit of the vine : and the New-Testament, or testimony which they received, was, that instead of superstitious rites and ceremonies, they were to *eat* their bread and *drink* their cup, in singleness of heart, and in a life of innocence and virtue, after his example.

35. But the *Mother of Harlots* had another kind of cup, which contained, *first*, the filthiness of every abominable action ; *next*, a superstitious commemoration of the blood of *saints* and *martyrs*, from which she grew raving mad with orthodoxy ; and *lastly*, her cup of filth must needs be mingled with fresh blood from the veins of those who retained the least appearance of the real life and virtuous manners of the ancient saints.

36. *Paul of Samosata*, in the third century, had been condemned and deposed by a council of *Catholic fathers*, for his wrong notions about God and Christ : nevertheless he left behind him, a numerous train of followers, called *Paulicians*, who greatly troubled the church. *Constans*, *Justinian II.* and *Leo the Isaurian*, exerted their zeal, in the seventh and eighth centuries, against the *Paulicians* with a peculiar degree of bitterness and fury.

Eccle. History, vol.
i. p. 298.

Ibid.
vol. ii. p.
354.

37. The cruel rage of persecution, which had been for some years suspended, broke forth with redoubled violence in the ninth century, under the reigns of *Curopolates*, and *Leo the Armenian*, who caused the strict-

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est search to be made after those *heretics* in all the Grecian provinces ; and death was the certain doom of all such as refused to conform to the abominable superstition of the times.

Ecel.His-
tory, vol.
ii. p. 355.

38. But the cruelty of these bloody *heresy-hunters* surpassed all bounds, under the furious zeal of the empress THEODORA. In one campaign into *Armenia*, these relentless persecutors, after confiscating the goods of above a hundred thousand *Paulicians*, put their possessors to death in the most barbarous manner, and made them expire slowly in a variety of the most exquisite tortures.

39. Such as escaped were driven to madness, and finally into the most desperate measures of defence, after escaping to the more humane *Saracens*, by whom they were protected against the rage of their Catholic persecutors.

ibid.
vol. i.
p. 390.

Ecel. Re-
searches,
p. 186.

40. The *Manicheans*, in the fourth century, are said to have increased above the other denominations of *Heretics* in their influence and progress. During the time of their existence, "The civil and canon laws of those times (says *Robinson*,) mention seventy or eighty sorts of *Heretics*,"—of whom the penal statutes say, "The *Donatists* and *Manicheans* were the worst."

41. *St. Augustin*, that Catholic oracle of *Africa*, had once himself been a professed *Manichean*, and had he remained a *heretic*, he might have continued a stranger to the diabolical work of persecuting others for their sentiments, and been exempted from the just and highly merited charge of insulting the reason and abusing the rights of mankind.

Ecel.His-
tory, vol.
ii. p. 390.

42. But when he "returned from his *errors*," (as *Mosheim* is pleased to express it,) and became a true *orthodox Catholic*, then indeed, the whole force of his much admired genius and flowing eloquence, was employed to stir up persecution against the *heretics*, and he, and other such godly men, endeavoured to inflame the passions of those in power, to extirpate the root of this "horrible disease" which so much troubled their catholic peace.

ibid.
Note [c.]

43. Through the influence of such bloody and boot-ed *saints*, as *Augustin*, severe laws were enacted by

the emperors against the *Manicheans*. Their assemblies were prohibited—heavy penalties were imposed on their teachers—they were branded with infamy, and deprived of all the rights and privileges of citizens: besides many edicts more dreadful, which are said to be recorded in the ancient histories of those times.

44. The *Donatists* also suffered immense cruelties—numbers were sent into banishment, and many of them were persecuted with brutal barbarity, until they enjoyed some peace under the reign of the *Pagan* emperor *Julian*, who permitted the exiles to return to their country, and restored them to the enjoyment of their former liberty.

45. But no sooner did the self-styled *orthodox* ecclesiastics recover the dominion, than the scene changed; and who more fit to heighten the crimson dye of the scarlet beast in causing the blood of *heretics* to be shed than *St. Augustin*? “He (says *Mosheim*,) animated against them, not only the province of *Africa*, but also the whole christian world, and the imperial court.”

46. The *Mother of Harlots* could not, at that age of apostacy, have conceived and brought forth a more genuine offspring, to help fill up the *cup of her abominations*, than that “learned and ingenious prelate” *St. Augustin*—a divine oracle to her adulterous seed; but the most contemptible tool in the eyes of the virtuous. He sent a *Spanish* presbyter into *Palestine* to accuse *Pelagius*, who was favored by the bishop of *Jerusalem*.—And he it was, who, at the head of the *African* bishops, inflamed the *Gauls*, *Britons*, and *Africans*, by their councils, and the emperors, by their edicts and penal laws, to demolish the *Pelagians*.

47. The *Donatists* had expressly remonstrated against appeals to the civil power in cases of religion. “The implacable *Austin* (says *Robinson*,) had spent almost half a century in banishing, butchering and driving all dissenters into corners, and there he stood, crowing to hail the return of day.” But the *Donatist's* recovered their former liberty and tranquility by the protection they received from the *Vandals*; who invaded *Africa*; but as the *Vandal* king-

CHAP,
IV.

Eccl. Hist.
tory, vol.
i. p. 398.
and vol.
ii. p. 557.

ibid. p. 86.

Eccl. Re-
searches,
p. 104.

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Eecl. Re-
searches,
P. 110, 111

ibid.

P. 112.

ibid.

P. 165.

ibid.

P. 113.

Eecl. His-
tory, vol.
i. p. 157.

dom was brought to a period in the year 534 ; hence, “ Orthodoxy and persecution once more overwhelm- ed that ill-fated country *Africa*. Councils, canons, edicts and all imaginable instruments of oppression came rolling in like a tide.”

48. “ One name given to the *Donatists* was *Mon- tenses*, because in the caves of the mountains, in times of oppression, they held their religious assem- blies. About the beginning of the seventh century, pope *Gregory* wrote to two *African* bishops to exert themselves to suppress them. Marked out thus for vengeance they disappeared—and the presumption is (says *Robinson*,) that they went among the *Pagans* for a liberty which the pretended followers of *Jesus* refused to grant them.”

49. *Robinson* says of *Gregory*, who sent *Augustin* the monk to preach his catholic gospel in *Britain*, “ In spite of his title, ST. GREGORY THE GREAT, the blood of more than two thousand *British* Chris- tians, whom he a foreigner, had the impudence to condemn, and the brutality to cause to be butcher- ed, cries to heaven against him, and his accom- plice *Augustin* the monk.” It appears that *St. Gregory* had studied the great *African* oracle—*Thou shalt not revile the gods*, that is, says *Gregory*, the priests.

50. “ *Arabs*, and others called infidels, never per- secuted till the *orthodox* taught them. It is allow- ed by all, that the infernal cruelties of pretendedly orthodox, both in the eastern and western empires, had rendered the name of Christianity hateful.”

51. “ The *Saracens* persecuted nobody. *Jews* and *Christians* of all parties lived happy among them.” Of course, those *infernal cruelties*, together with “ the bitter dissensions and cruel animosities that reigned among the Christian sects”—dissensions that filled a great part of the east with carnage and assassinations, may be ranked among the causes that contributed to the rapid progress of the more mild and rational reli- gion of *Mahomet*.

CHAPTER V.

The Subject continued.

IN the eleventh century, *Europe* was greatly infested with *heretics*. They spread through many provinces. They were reputed *Manicheans*: In Italy they were called *Paterini* or *Cathari*, that is, *the pure*: In *France* they were called *Albigenses*, *Bulgarians*, and other names, sometimes according to the names of the country in which they resided.

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V.

2. Their dangerous doctrine was first discovered by a certain priest named *Heribert*, and a *Norman nobleman*, upon which **ROBERT**, king of *France*, assembled a council at *Orleans*, to devise methods for reclaiming those harmless people, not, truly, from the error, but, from the *innocence* of their ways; but they remaining obstinate, were at length condemned to be burnt alive.

Eccle. History, vol. ii. p. 565.

3. Their enemies acknowledge the sincerity of their piety; and say, they were blackened by accusations which were evidently false. But they were deemed unsound in their speculations concerning *God*, the *Trinity*, and the *human soul*. Such also were the heretics of the succeeding centuries called, *Brethren and Sisters of the free spirit*, that is, *free from the law of sin and death*; the *Massalians* and *Euchites*, i. e. a people who pray; the *Bogomilans*, i. e. such as call for mercy. In some countries the same class of heretics were called *Beghards*.

ibid.
p. 565.

4. Catholic writers have tried to enumerate the errors of these heretics, but they were considered too numerous; the fact is, their faith and practice were contrary to the Catholic establishment in every thing; of course it would be endless to calculate their supposed errors concerning *baptism*, the *eucharist*, the sanctity of *churches*, *altars*, *incense*, *consecrated oil*, *bells*, *beads*, *bishops*, *funeral rites*, *marriages*, *indulgences*, and the *wood of the cross*.

5. *Basilus* was a reputed *Manichean*, and founder of the sect called *Bogomilans*. This aged and venerable man, being treacherously induced to unfold

ibid.
vol. iii.
p. 106.
See Rot.
175672.

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his doctrine to the bloody emperor ALEXIAS, was condemned as a heretic, and barbarously burnt at *Constantinople*, which was but the beginning of sorrows to his harmless followers.

Eccle. His-
tory, vol.
iii. p. 112.

6. *Peter de Bruys* was another who, in the twelfth century, troubled the Catholic peace, and supplied the *heresy-hunters* with fresh blood. They say "he attempted to remove the superstitions that disfigured the beautiful simplicity of the gospel." He would baptize only such as were come to the full use of their reason.

7. He rejected the notion of the *real body and blood* of Christ in the *eucharist*, the virtue of the *wooden cross*, and other instruments of superstition. He was followed by great numbers, and after a laborious ministry of twenty years, was burnt at *St. Giles's* in the year 1130, by an enraged populace set on by the clergy.

ibid.
p. 113.

8. The next public disturbance arose from *Henry*, from whom came the *Henricians*. He travelled from place to place declaiming, it is said, with the greatest vehemence and fervour against the vices of the clergy; at length, being seized by a certain bishop, and condemned before pope *Eugenius*, he was committed to a close prison in the year 1148, where he soon after ended his days; leaving a train of heretics behind him in *France*, to supply the ravenous priesthood with blood and carnage.

ibid.
p. 114.

9. In *Brabant* similar commotions were excited by the illiterate *Tanquelmus*, "who drew after him a numerous sect." Some of his enemies speak the worst things of him, others say, these infamous charges are "absolutely incredible—that these blasphemies were falsely charged upon him by a vindictive priesthood." They say he treated with contempt the external worship of God, and the sacraments, held clandestine meetings, and, like other heretics, inveighed against the clergy; for which "he was assassinated by an ecclesiastic in a cruel manner."

ibid.
p. 115.

10. *Arnold* a man of extensive learning, and remarkable austerity, excited new troubles in *Italy*. By his instigations, it is said, the people even insult-

ed the persons of the clergy in a disorderly manner. He was, however, seized in the year 1155, publicly crucified, and afterwards burnt to ashes; leaving behind him a great number of disciples, to perplex the priesthood about their *overgrown opulence, papal revenues, and ungodly authority.*

11. *Spain* had long been teeming with *heresy*; even from the time that *Mark* the disciple of *Hierax* went into that kingdom. Sometimes these *heretics* were called *Gnostics*, sometimes *Manicheans*, sometimes *Priscillianists*; and they flourished here, under the last name, during a period of more than eight hundred years.

12. *Robinson* says, "This body of people knew no crime of heresy, (among themselves;) they supposed very justly, that persecution was oppression, that killing for the faith was murder.—If ecclesiastics had never created a virtue called *orthodoxy*, the world would never have heard of a crime called *heresy*." *Councils* never could suppress *heresy* in *Spain*, but the *inquisition* did. Innumerable *heretics* resided in *Spain*, till they were rooted out by that iniquitous institution.

Ecc. Res.
searches,
p. 239.

13. After this the vallies among the *Pyrenean* mountains, between *France* and *Spain*, became the sequestered habitation of *heretics*. To these retreats they fled from the destructive arm of persecution, and as they were persecuted and driven from thence, they spread through *France*, *Germany*, and other provinces of *Europe*, formed societies and were called by different names, such as *Paterini Cathari*, *Beghards*, *Beguines*; but were more generally called *Albigenses* and *Waldenses*.

14. The *Manicheans*, *Priscillianists*, and all who sprung from the same original stock, agreed in one article, and that was baptism. They all held that the Catholic corporation was not a church of Christ, and they therefore re-baptized such as had been baptized in that community, before they admitted them into their societies; for this reason their most common name of distinction was *Anabaptists*.

15. But by whatever names they might be called in different countries, all such as renounced the papal

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superstition, and placed religion in the practice of virtue, were the common objects of persecution, to the *Mother of Harlots*.

16. It is truly astonishing how some ecclesiastical historians, under the darkest period of their Church history, have continued to stile this the *Christian Church*, with all her train of vices and cruelties; and on the contrary, have defamed and blackened the characters of those who bore a practical testimony against this motley spectacle of vice and superstition as *Schismatics, Heretics, and troublers of the Church*. Instances of this kind are not uncommon with *Mosheim*.

17. *Mosheim*, and after him *Robinson*, has given a fair description of what the state of this Church was at the early period of the third century. "The most respectable writers of that age, have put it out of the power of an historian to spread a veil over the enormities of ecclesiastical rulers. By a train of vices they were sunk into luxury and voluptuousness, puffed up with vanity, arrogance and ambition, possessed with a spirit of contention and discord, and addicted to many other vices.—The effects of a corrupt ambition were spread through every rank of the sacred order."

18. This is the Church which the *Manicheans, Novatians* and other *heretics* so much troubled in the third century, and continued to trouble in the succeeding centuries. And if such was her corrupt state at the early period of the third century, what must she have been in the tenth?

19. *Mosheim* says, "The clergy were, for the most part, a worthless set of men,—equally enslaved to sensuality and superstition, and capable of the most abominable and flagitious deeds.—The pretended chiefs and rulers of the universal church, indulged themselves in the commission of the most odious crimes, and abandoned themselves to the lawless impulse of the most licentious passions without reluctance or remorse,—and whose spiritual empire was such a diversified scene of iniquity and violence, as never was exhibited under any of those temporal tyrants, who have been the scourges of mankind."

Eccl. Researches,
p. 125.

Eccl. History, vol.
ii. p. 389.

20. *Robinson*, speaking of the supreme rulers of this universal church, the bishops of *Rome* in particular, says, "Of the sinners it may truly be affirmed, that they were sinners of size; for it would be difficult to mention a crime which they did not commit." *Mosheim* says, "The history of the *Roman* pontiffs that lived in this [tenth] century, is a history of so many monsters, and not of men, and exhibits a horrible series of the most flagitious, tremendous, and complicated crimes, as all writers unanimously confess."

CHAP.
V.Eecl. Re-
searches,
p. 160.Eecl. His-
tory, vol.
ii. p. 390.

21. This is the description and character of that *spiritual empire*, that *Christian Church*, most impiously so called. It is the character of the GREAT WHORE who sat upon *many waters* ruling the nations, —with whom the kings of the earth committed fornication, and with whose wine of fornication the inhabitants of the earth were made drunk. Her *gilded cup*, her specious and alluring profession, was full of *abominations and filthiness of her fornication*. She was the MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. She was drunk with the blood of the saints, and with the blood of the martyrs of *Jesus*.

Rev. xvii.

22. Yet those *Nonconformists*, who would not be intoxicated with the wine of the *filthiness of her fornication*, must needs be called *Heretics*, the only fit objects of revenge and destruction. In the progress of this beastly power, "all places of worship were taken from *heretics*, and they punished for holding *Conventicles*, though they held them in forests, and dens, and caves of the earth."

Eecl. Re-
searches,
p. 144.

23. But in this *spiritual empire of iniquity*, the ruling party from the beginning, "declared themselves the *only christians*, for they believed the *Trinity*, and all the rest were *heretics*, bound over to present and eternal perdition." Notwithstanding, "thousands (says *Robinson*,) set all penalties at defiance, and lived and died, as their own understandings and consciences commanded them, in the practice of *heresy and schism*."

24. "In the year 1210, these *Nonconformists* had become so numerous, and so odious, that *Uga* or

Eecl. Re-
searches,
p. 412.

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Hugh, the old bishop of *Ferrara*, obtained an edict of the emperor *OTHO IV.* for the suppression of them. Five years after, pope *INNOCENT III.* held a council at the *Lateran*, and denounced anathemas against *heretics* of all descriptions, and against the lords and their bailiffs, who suffered them to reside on their estates."

Eccel. His-
tory, vol.
iii. p.261.
Note [e.]

25. Men of continual employment were now in quest of *heretics*; bound by an oath, to seek for them in towns, houses, cellars, woods, caves and fields, and to purge the provinces from these enemies of the catholic faith. Besides, in every city, a *council of inquisitors* was erected, consisting of one priest and three lay-men.

26. As early as the year 1233, that bloody court called the *Inquisition*, had a permanent establishment in *Spain* and *France*, which in its progress heightened, to the utmost degree, the crimson colour of that bloody *beast*, who instituted it, and the *infernal rabble* by whom it was executed, who made it the sole business of life to steal, to kill, and to destroy.

Eccel. Re-
searches,
p. 248.

27. "In the kingdom of *Castile* and *Aragon*, there were eighteen inquisitorial courts; having each of them its counsellors, termed *apostolical inquisitors*; its secretaries, serjeants, and other officers. And besides these, there were twenty thousand *familiars* dispersed throughout the kingdom, who acted as spies and informers, and were employed to apprehend all suspected persons, and to commit them for trial to the prisons which belonged to the *Inquisition*."

28. "By these *familiars*, persons were seized on bare suspicion; and in contradiction to the common rules of law, they were put to the torture, tried and condemned by the *inquisitors*, without being confronted by their accusers, or with the witnesses on whose evidence they were condemned."

29. "The punishments were more or less dreadful, according to the caprice and humour of the judges. The unhappy victims were either strangled, or committed to the flames, or loaded with chains and shut up in dungeons during life. Their effects were confiscated, and their families stigmatized with infamy."

30. " Authors of undoubted credit affirm, and without the least exaggeration, that millions of persons have been ruined by this horrible court. *Moors* were banished a million at a time ; six or eight hundred thousand *Jews* were driven away at once, and their immense riches seized by their accusers, and dissipated among their persecutors."

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Eccel. Re-
searches,
p. 249.

31. " Heretics of all ranks and of various denominations were imprisoned and burnt, or fled into other countries.—This horrible court (says *Robinson*,) is stiled by a monstrous abuse of words, "*The HOLY and APOSTOLIC court of Inquisition.*" *Newton* says, " It is enough to make the blood run cold, to read of the horrid murders and devastations of this time ; how many of these poor innocent Christians [i. e. *Heretics*] were sacrificed to the blind fury and malice of their enemies ! It is computed by *Mede*, from good authorities, that in *France* alone were slain a million."

Diss. on
Prop.
vol. ii.
p. 174 &
175.

32. " Against the *Waldenses*, (says *Thuanus*, a popish historian,) when exquisite punishments availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their number increased daily, at length complete armies were raised ; and a war, of no less weight than what our people had before waged against the *Saracens*, was decreed against them. The event of which was, that they were rather slain, put to flight, spoiled every where of their goods and dignities, and dispersed here and there, than that convinced of their error they repented."

33. " The *Waldenses* and *Albigenses* being persecuted in their own country, fled for refuge into foreign nations, some into *Germany*, and some into *Britain*. In *Germany* they grew and multiplied so fast, notwithstanding the rage and violence of *croisaders* and *inquisitors*, that at the beginning of this [fourteenth] century it is computed, that there were eighty thousand of them in *Bohemia*, *Austria*, and the neighbouring territories." Yet, comparatively, but few escaped the rage and fury of the bloody *inquisitors*.

34. " From the first institution of the *Jesuits* to

ibid.
p. 196.

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' the year 1580, that is, in little more than thirty
' years, *nine hundred thousand* [reputed heretics] were
' slain. In the *Netherlands* alone, the duke of *Alva*
' boasted, that within a few years, he had dispatched
' to the amount of *thirty-six thousand* souls, and those
' all by the hand of the common executioner."

35. " In the space of scarce thirty years, the *Inqui-*
' *sition* destroyed, by various kinds of tortures, an
' *hundred and fifty thousand* Christians." [i. e. he-
' *retics*, such as Catholics generally call *fanatics*, or
' *persons disordered in their brains.*] Then how many
millions may we suppose it destroyed, in the course
of 200 years, and more, from the period of its first
institution.

Diss. on
Proph.
vol. ii.
p. 223.

36. It is therefore a just remark of *Newton*, that,
" If *Rome Pagan* hath slain her thousands of inno-
' cent Christians, [i. e. *heretics*] *Rome Christian*
' [*Rome Antichristian*] hath slain her ten thousands.
' For not to mention other outrageous slaughters and
' barbarities, the *croisades* against the *Waldenses*
' and *Albigenses*, the murders committed by the duke
' of *Alva* in the *Netherlands*, the massacres in *France*
' and *Ireland*, will probably amount to above ten
' times the number of all the Christians slain in all
' the ten persecutions of the Roman emperors put
' together."

37. Thus we see that this *universal bishop*, this *in-*
fallible judge of all controversies, this *sovereign of*
kings and *disposer of kingdoms*, this *vice-gerent of*
Christ and *God upon earth*, has plainly manifested his
diabolical nature by his furious and infernal works.
And thus this *Mother* of all abominations, has evi-
dently exposed her scarlet colour, by the millions
whom she *hath persecuted unto death* by every mode
of torture. Is it not then astonishing beyond all
measure, that any should yet be so blind as to ima-
gine, that the pure gospel and spirit of Christ could
be conveyed to future ages through such a medium?

Eecl. Re-
searches,
p. 203.

38. " That kind of religion (says *Robinson*,) which
' the Catholics always propagated, ought to be con-
' sidered as it really is, not merely a religion, but as
' a species of government, including in it a set of ty-
' ranical maxims injurious to the lives, liberties and

‘ properties of citizens in a free state, and all tending
‘ to render the state dependent on a faction called the
‘ Church, governed from age to age by a succession
‘ of priests.”

39. And such, we may say, was that kind of priest-
hood by which the Catholic church was organized and
ruled, from the beginning, according to their degree
of power and influence. *Simon* the sorcerer bewitch-
ed the people, giving out that *himself* was some
Great One, when therefore, under his lucrative mo-
tives, he professed to be a *Christian*, he was *Anti-
christ* in the seed.

Acts vii.
9.

40. *Diotrefhes* was a *Catholic priest*—*Antichrist* in
the blade—he loved to have the pre-eminence; he
could not really persecute, but he prated with ma-
licious words against the *heretic John* and his brethren,
and cast them out of the church. Councils are but a
larger growth from the same diabolical root, they are
rulers without dominion, *inquisitors* without an *inqui-
sition*, and may be justly called *Antichrist* in the ear.

See
3 John 9,
10.

41. “ *Synods* of three or four bishops, framing
‘ creeds or canons for conscience, and attaching to a
‘ breach of them ideas of guilt, differ from the *In-
‘ quisition* only as a spark of fire differs from a city in
‘ a blaze.” Thus from prating they proceed to sol-
emn anathemas, which happily, cannot yet effect the
ruin of the dissenter. GREAT ONES, however, go
on to adopt GREAT WORDS, and as their numbers
and authority increase, they grasp the effectual pow-
er by faith, and form an *Inquisition* in their dire de-
crees.

Eccel. Re-
searches,
p. 250.

42. “ Their language used to be, when they could
‘ do no better, “ *If any person, king, nobleman, pre-
‘ late, priest, monk, or any of inferior rank, native
‘ or foreigner, shall at any time deny this creed, or
‘ disobey these canons, may he be numbered with Judas,
‘ Dathan and Abiram; may all his limbs be broken;
‘ may his eyes be plucked out; may his entrails be torn
‘ out of him; may he be smitten with the leprosy, and
‘ other diseases from the crown of his head to the sole
‘ of his foot; and may he suffer the pain of eternal
‘ damnation with the Devil and his angels.”*

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V.Eecl. Re-
searches,
p. 251.

43. "When the *inquisitors* burnt thirty, sixty, ninety heretics at a time;—stained the walls of their torture rooms with human blood;—while they clothed the wretched sufferers with habits and caps, on which were represented *devils* and *flames*, what did they more than finish and colour a picture of which the most ancient and sanctimonious Synods had given them a sketch; a picture when finished so dreadful, that even the artists shuddered at the sight of their own work! An *inquisitor* calls it, *Horrendum et tremendum spectaculum!* *A horrid and tremendous spectacle!* but liberal men (says *Robinson*,) have hardly words to express their abhorrence of it."

44. Here this great fabric, which the enemy of God and man had been labouring to establish ever since the fall, seems to have attained its greatest height; and here it would seem that the councils, decrees and prayers of the whole Catholic priesthood had their most desirable accomplishment.

45. And what more, in reality, could their *Lord God the Pope*, and his subordinate legions have done, in answer to their impious wishes, than to personate the Devil and his angels, in tormenting those inoffensive *heretics*, with all manner of torture, as long as they had it in their power?

46. But high as this *Babel* of confusion had arisen, under the reign of emperors and popes, by the labours of *false teachers*, *vain philosophers*, *lordly bishops*, *monks*, *friars*, and the whole *infernal rabble*; yet its builders were far from being satisfied. Even in their greatest victory over heresy, and the most absolute uniformity that they could possibly attain, the lordly prelates looked upon their established hierarchy to be quite imperfect, and groaned for an opportunity of wresting the reins of government out of the hands of their *Lord God*, in order to reform and complete the work.

47. The fact was, their mock institutions of celibacy, and their numerous orders of monkery, had opened such an ocean of depravity and corruption, and the earth was so overrun with sanctimonious *debauchees*, and hypocritical *prostitutes*, whose rage for

orthodoxy had become so excessive, and went so effectually to extirpate every honest citizen from the earth, that it became absolutely necessary for civil rulers to interpose for the preservation of mankind, and rescue the world from speedy and final ruin.

48. But without some religious pretext, the devotees of Papal power would have remained forever deaf to the voice of reason; hence the most discerning among the priesthood, who perceived the necessity of a revolution, were ready, as soon as opportunity offered, to furnish the rulers of the earth with a new scheme of religion, as the mainspring of their reforming enterprize.

49. Schisms were common in the Catholic church. Many, at different periods, had grown weary of the superstitious, and bloody religion of the priests, had protested against it, and adopted sentiments and manners better suited to honest citizens of the earth. Such had laid a sufficient foundation for an appeal to patriarchal authority in favour of a revolution.

50. Sufficient matter was also furnished for an enterprizing priesthood to form a new system of orthodoxy, more rational and consistent in the eyes of a long deceived multitude, than barefaced *popery*, obscene *monkery*, and the barbarous *inquisition*; and thus to revive and continue, under a new dispensation of civil and religious government, *the dark and deplorable reign of Antichrist.*

THE TREATY OF
THE SECOND APPEALING

PART V.

OF THE DISCIPLINE IN THE KINGDOM
OF HOLLAND, UNDER THE
REFORMATION

CHAPTER I.

The Council and the States of Holland, West-Friesland, Zeeland, and North-Holland, in the year 1572.

REFORMATION of the churches, worship, discipline, and government of the church, and a certain order or regulation of studies, and a certain order of that order, which God by his holy word has promised to accomplish in the latter days of the very illustrious church.

It has been made manifest that the faith, order, and power, together with the whole truth and discipline of the true and genuine church of Christ, is totally abolished and broken under foot by the false and corrupt church; and no promise either of reformation or restitution of the same was ever given; but a full restitution of the same was promised, though not to take place until Christ should make his second appearance.

Therefore, which has generally passed under the name of the Reformation, implies no other effect in the church that then existed, than a more or less of form; and a reformation, or turning a new way, may either be in the letter or in the spirit.

The Reformation of a church, which is so denoted in this in the Reformation, is so denoted.

THE TESTIMONY OF
CHRIST'S SECOND APPEARING.

PART V.

THE GRAND DIVISION IN THE KINGDOM
OF ANTICHRIST, CALLED THE
REFORMATION.

CHAPTER I.

The Cause and first Means of Reforming the Catholic Church.

A REFORMATION of the doctrines, worship, discipline, and government of the corrupt body, church or kingdom of Antichrist, and a *restitution* of all that order and glory, which God by his holy prophets, promised to accomplish in the latter-day, are two very different things.

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2. It has been made manifest, that the faith, order, and power, together with the whole truth and simplicity of the true and genuine church of Christ, was totally supplanted and trodden under foot by this false and corrupt church; and no promise either of a reformation or restitution of the *false* was ever given; but a full restitution of the *true* was promised, though not to take place until Christ should make his second appearance.

3. Therefore, what has generally passed under the name of the *Reformation*, implies no other alteration in the church that then existed, than a mere change of form; and a reformation, or forming a thing over again, may either be for the better or for the worse.

4. *The Protestant Reformed Church*, which took its rise early in the sixteenth century, is so denomi-

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nated from its first founders' *protesting* against the authority and form of government practised by the pope; while they proceeded to build up the same people, in the same faith, upon another plan of government.

5. And from the fruitful invention of these reformers and their successors, innumerable forms of government have been contrived, sects, parties, and churches formed, all differing from, and protesting against their *Mother Church*, and against each other; yet all pretending to be the one church of Christ.

6. The *protest* was by no means entered against the catholic church, nor was her orthodoxy ever called in question, until the division was completed, and the reforming party had gained sufficient strength to claim a right to the same power and authority with which the church universal had been vested.

7. Nor even then, was it ever maintained, by the promoters of the Protestant cause, that the catholic church was not the true orthodox church previous to this revolution: as may appear from what is stated by *Dr. Mosheim*, concerning LUTHER, namely: that, "he separated himself only from the church of *Rome*, which considers the pope as infallible, and not from the church, considered in a more extensive sense; for he submitted to the decision of the universal [or catholic] church, when that decision should be given in a general council lawfully assembled."

Ecl. His-
tory, vol.
iv. p. 52.

Hist. of
Charles V
vol. ii. p.
192.

8. Now this general council, *Luther* affirmed to be the representative of the *Catholic Church*; and therefore must have considered it, as representing the orthodox church, as much as the council of *Nice* had done; so that the *protest* in no wise respected the church, but her head; and hence it necessarily followed, that the only point to be decided between the reforming party and the pope, was, *Who should be the head*; or in other words, *Which of them should be the greatest*.

9. The kingdom of Antichrist was full of animosities and divisions from the beginning; and by those divisions, and a thirst for temporal glory and dominion, the church that was established for the domi-

neering party, by emperors and general councils, has been sufficiently proved to be not only false, but totally corrupt in every part.

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10. The first founders of the Reformation taught no new doctrine different from what had been established in the general councils of this corrupt church. Nor had they any divine authority for their conduct; but were actuated by the suggestions of their own natural sagacity and carnal wisdom, as the school philosophers, emperors and popes had been before them. From whence then, could any reformation arise for the better, to a church manifestly false, and wholly corrupt, both in its head and members? *An evil tree cannot bring forth good fruit.*

11. Hence we see among the first fruits of the Reformation, that, instead of putting an end to those scandalous debates and animosities, which had continued in the church for many ages, divisions and sectaries increased and multiplied from day to day. This may be seen in *Dr. Mosheim's* introduction to his history on the times of the Reformation, which he very properly calls, *times of discord*. Yet this is denominated the *Blessed Reformation*.

Eccl. History, vol. iv. p. 3, 4, 5.

12. It is not even pretended that the first reformers had any divine authority for their conduct. This is evident from the plain declarations of their most able defenders, who pointedly discard the very idea of their being actuated by any extraordinary illuminations of the Spirit of God, or claiming any other light or power than that which had all along been preserved in the church.

13. *Dr. Mosheim* says, "They were conducted only by the suggestions of their natural sagacity.—The Lutherans were greatly assisted, both in correcting and illustrating the articles of their faith, partly by the controversies they were obliged to carry on with the Roman Catholic doctors, and the disciples of *Zwingle* and *Calvin*, and partly by the intestine divisions that reigned among themselves." If contentions and divisions are the effects of the true gospel, then a fountain may, at the same place, send forth both salt water and fresh.

ibid. p. 294, 295.

14. *Dr. Maclaine*, speaking of the *first reformers*,

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Eccl. His-
tory, vol.
iv. p. 143.
Appen-
dix.

says, "Those who especially merit that title, were 'Luther, Calvin, Zuingle, Melancthon, Bucer, Mar-tyr, Bullinger, Beza, Oecolampadius and others.'" And he very justly observes, "They pretended not to be called to the work they undertook by visions, or internal illuminations and impulses;—they never attempted to work miracles, nor pleaded a divine commission;—they taught no new religion, nor laid claim to any extraordinary vocation."

15. Then what other fruits could be expected, but such as a corrupt and aspiring hierarchy had always produced, seeing they maintained their former standing, and derived their authority from the same corrupt source with other lordly bishops?

16. "They had recourse to reason and argument, (says the above writer,) to the rules of sound criticism, and to the authority and light of history.—They translated the scriptures into the popular languages of different countries, and appealed to them as the only test of religious truth."

17. But who authorized them to set up their reason, their argument, and rules of criticism above their fellows? or to assert that *their translation* of the scriptures is the only test of religious truth? For it is plainly acknowledged that they were never sent of God. Therefore, according to their own concessions, they rank themselves with the false prophets whom God spake of by the prophet Jeremiah.

Jer. xiv.
14.

18. *The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake I unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their own heart. Again: In the latter days ye shall consider it perfectly. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. And again: The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.*

ch. xxv.
20—28.

19. But these first reformers, according to the writings of their ablest defenders, had not even so much as the chaff, not even so much as a dream or a vision, or any internal illumination of the Spirit; nothing

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but the *suggestions* of their own *natural sagacity*, which in the sight of God is nothing less than a false vision and divination, the deceit of their own heart ; and how much less then had they that eternal word which is as a fire ?

20. But “ these *first reformers*, were *all men of learning*—they translated the scriptures into the ‘ popular languages.’” But what then ? where is the scribe ? where is the disputer of this world ? hath not God made foolish the wisdom of this world ? hath he not determined that the wisdom of their wise men shall perish ?

1 Cor. i.
20.
Isai. xxix.
14.

21. “ They maintained (says *Maclaine*,) that the ‘ faith of Christians was to be determined by the ‘ word of God alone.’” And what was this *word of God alone*, but the scriptures which they translated ? And who authorized them to determine the *faith* of Christians, even by the words of the inspired writers, without having themselves any inspiration or divine commission ? The fact is, they had stolen the words from their neighbour *Catholics*, and they had stolen them from the apostles and true followers of Christ.

22. Therefore, well said the Lord by Jeremiah : *Behold, I am against the prophets, that steal my words every one from his neighbour. Behold I am against the prophets, saith the Lord, that use their tongues, and say, He saith.—Yet I sent them not, nor commanded them.*

Jer. xliii.
30, 31, 32.

23. That such were the first reformers, is a fact that cannot be disputed, while it is strongly urged, by their ablest defenders, that they were conducted *only by the suggestions of their natural sagacity*, and had *no divine commission*. As no true gospel revolution ever was, or ever can be effected without divine authority, and as it is acknowledged that the first reformers had no such authority ; therefore we must look for a very different cause from which all those mighty effects of the Reformation flowed.

24. For many centuries, the enormous power of the pope, and the horrid crimes and corruptions of every rank and order of the catholic church, had been increasing until it became replete with tyranny and all manner of wickedness ; while every attempt to

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Ecel. History, vol. iv. p. 28.

25. "While the Roman pontiff slumbered in security at the head of the church, (says *Mosheim*,) and saw nothing throughout the vast extent of his dominion but tranquility and submission;—an obscure and inconsiderable person arose, on a sudden, in the year 1517, and laid the foundation of this long-expected change, by opposing, with undaunted resolution, his single force to the torrent of Papal ambition and despotism."

26. "This extraordinary man was MARTIN LUTHER,* a monk of the *Augustinian Eremites*." Who also saith of himself, in the preface to his works, "At first I was all alone;" or as *Collier* hath it in his *Historical Dictionary*, under *Martin Luther*, where he praises his magnanimity, in having, "opposed himself alone to the whole earth."

27. The beginning of the Reformation arose from the private contentions of two monks, concerning the traffic of *indulgences*, and the pope's power in regard to the remission of sin. This contention was carried on with *usual animosity*, between MARTIN LUTHER, and JOHN TETZEL; the latter a *Dominican monk*, who by public authority preached those famous *indulgences* of pope LEO X.

28. From this private quarrel, proceeded that memorable revolution, called the *Blessed Reformation*. The causes, and first means of its promotion are briefly stated, by that noted Protestant writer *Dr. Robertson*, in the following words:

Hist. of Charles V vol. ii p. 105, 107, 108.

29. "It was from causes seemingly fortuitous, and from a source very inconsiderable, that all the mighty effects of the Reformation flowed.—The princes and nobles were irritated at seeing their vassals drained of so much wealth, in order to replenish the treasury of a profuse pontiff.—Even the most unthinking were shocked at the scandalous behaviour of *Tetzel* and his associates, who often squandered in drunkenness, gaming, and low debauchery, those sums which were piously bestowed."

30. Such then was the favorable state of affairs,

* The place of his birth was *Aisleben*, in *Saxony*, *Germany*.

when *Luther* first inveighed against the traffic of indulgences. The princes and nobles, being irritated at seeing their vassals, the common people, whom they themselves kept as slaves, drained of so much wealth, were ready to protect *Luther's* cause in order to support their own tyranny.

CHAP.
I.

31. *Luther* published ninety-five theses or propositions against indulgences; "to the whole (says *Robertson*,) he subjoined solemn protestations of his high respect for the apostolic [i. e. the papal] see, and of his implicit submission to its authority."

Hist. of
Charles V
vol. ii. p.
112.

32. The friars of *St. Augustin*, *Luther's* own order, though addicted to the papal see with no less ready obedience than the other monastic fraternities, gave no check to this publication. *Luther* had acquired extraordinary authority among his brethren; for he, as well as they, professed the highest regard for the authority of the pope.

33. "And as a secret enmity, excited by interest or emulation, subsists among all the monastic orders in the Romish church, the *Augustinians* were highly pleased with his invectives against the *Dominicans*, and hoped to see them exposed to the hatred and scorn of the people."

34. "Nor was his sovereign the elector of *Saxony*, dissatisfied with this obstruction which *Luther* threw in the way of the publication of indulgences. He secretly encouraged the attempt, and flattered himself that this dispute among the Ecclesiastics themselves, might give some check to the exactions of the court of Rome, which the secular princes had long, though without success, been endeavouring to oppose."

ibid.
p. 113.

35. It was therefore not from religious considerations that *Luther* was countenanced by the elector; his protection flowed entirely from political motives.

ibid.
p. 120.

36. "LEO regarded with the utmost indifference the operations of an obscure friar, who, in the heart of Germany, carried on a scholastic disputation in a barbarous style. Little did he apprehend, or *Luther* himself dream, that the effects of this quarrel would be so fatal to the papal see. LEO imputed the whole to monastic enmity and emulation, [and

ibid. p.
115, 116.

CHAP.
I.

‘ such it really was,] and seemed inclined not to inter-
‘ pose in the contest, but to allow the *Augustinians*
‘ and *Dominicans* to wrangle about the matter with
‘ their usual animosity.” So says *Robertson*.

37. Here then was the first cause from which the mighty effects of the Reformation flowed; from *quarrelling, wrangling, and animosity*, after the usual manner of the monkish orders. The princes supported the cause from political motives, first secretly, and then openly, and at last by force of arms.

Hist. of
Charles V
vol. ii. p.
116, 117.

38. These contentions, being of a growing nature, became at length a matter of serious concern to the pope, who in July, 1518, summoned *Luther* to appear at *Rome* within sixty days, and at the same time wrote to the elector of *Saxony*, not to protect him.

39. The professors in the university of *Wittemberg*, after employing several pretexts to excuse *Luther* from appearing at *Rome*, intreated the pope that his doctrines might be examined by some persons of learning and authority in *Germany*. The elector requested the same thing of cardinal *Cajetan*, the pope’s legate or representative, at the diet of *Augsburg*.

40. And after all this quarrelling, and wrangling about indulgences, “*Luther* himself who, at that time, was so far from having any intention to disclaim the papal authority, that he did not even entertain the smallest suspicion concerning its divine original, had written to *LEO* a most submissive letter, promising an unreserved compliance with his will.”

41. A striking evidence this, that *Luther* had no divine commission; but that he had altogether been influenced by his own *natural sagacity*, and his usual spirit of *animosity*, as the promoters of his cause have testified.

Ibid. p.
119, 120.

42. The contention was now carried on between *Luther* and *Cajetan* who was a *Dominican*. But as a secret enmity prevailed between the orders of *St. Augustin* and *St. Dominic*, the dispute remained undecided, and *Luther* secretly retreated and published an appeal from the pope to a general council; but still continued to express no less reverence than formerly for the papal see.

43. Upon this retreat of *Luther*, *Cajetan* wrote to

the elector of *Saxony*, to send that seditious monk a prisoner to *Rome*, or to banish him out of his territories. But the elector, who had secretly protected *Luther*, from political motives, now with less reserve, but under various pretexts, and with many professions of esteem for the cardinal, as well as reverence for the pope, not only declined complying with either of his requests, but openly discovered great concern for *Luther's* safety.

44. A new legate was now appointed by the court of *Rome*. This was *Miltitz*, who held three conferences with *Luther*, two in the year 1519, and one in 1520. In these conferences, *Luther* manifestly discovered the gross darkness and superstition under which he still lay, and that his conduct was influenced by a spirit of animosity and resentment against the *Dominicans* with whom he had the quarrel.

45. "For he not only offered to observe a profound silence for the future, with respect to indulgences, provided the same conditions were imposed on his adversaries, but he went still farther; he proposed writing an humble and submissive letter to the pope, [which he accordingly did,] acknowledging that he had carried his zeal and animosity too far."

46. "He even consented to publish a circular letter, exhorting all his disciples and followers to reverence and obey the dictates of the *holy Roman church*. He declared, that his only intention, in the writings he had composed, was to brand with infamy those emissaries who abused its authority, and employed its protection as a mask to cover their abominable and impious frauds."

47. "Had the court of *Rome* been prudent enough to have accepted of the submission made by *Luther*, they would have almost nipped in the bud the cause of the Reformation, or would, at least, have considerably retarded its growth and progress."

48. "But the flaming and excessive zeal [or animosity] of some inconsiderate bigots, renewed the divisions, which were so near being healed, and, by animating both *Luther* and his followers—promoted the principles, and augmented the spirit,

CHAP.
I.

Hist. of
Charles V
vol. ii. p.
121.

Ecel. His-
tory, vol.
iv. p. 38.

ibid.
p. 41.

ibid.
p. 42.

CHAP.
II.

‘ which produced, at length, the blessed Reforma-
‘ tion.’ Such is the testimony of our historian.

49. But the fact was, that the *flaming and excessive zeal* or animosity, of those inconsiderate bigots who animated *Luther* and his followers, promoted the principles, and augmented the spirit, which produced, at length, an innumerable spawn of heresies, seditions, tumults, blood and carnage, and every evil work.

50. Thus the first means of reforming the church went on, and was promoted from one degree of animosity and contention to another, until the Reformation was completed by a grand division between papists and protestants.

CHAPTER II.

The Subject continued.

ONE of the circumstances that contributed, principally, to render the conferences of *Miltitz* with *Luther* ineffectual, was a famous controversy carried on at *Leipsic*, several weeks successively, in the year 1519, between a Catholic doctor named *Eckius*, and *Luther* and *Carlostadt* his colleague and companion.

Ecl. His-
tory, vol.
iv. p. 43.

2. “ The military genius, of our ancestors (says *Mosheim*,) had so far infected the schools of learning, that differences in point of religion or literature, when they grew to a certain degree of warmth and animosity, were decided, like the quarrels of valiant knights, by a single combat. Some famous university was pitched upon as the field of battle, while the rector and professors beheld the contest, and proclaimed the victory.”

3. *Eckius*, therefore, in compliance with the spirit of this *fighting age*, challenged *Carlostadt* and *Luther* to try the force of his theological arms. The challenge was accepted, the day appointed, and the three champions appeared in the field.

4. *Carlostadt* disputed with *Eckius* concerning the

powers and freedom of the human will. *Luther* disputed concerning the church of *Rome*; that in earlier ages it was not superior to other churches, and combated his antagonist from the authority of the fathers, and from the decrees of the *Nicene* council.

5. These disputes were carried on from the 25th of June, to the 15th of July following. *Luther's* cause was left undecided, both were confirmed in their own opinions, and both parties boasted of having obtained the victory.

6. In the mean time, the dissensions increased, instead of diminishing. For while *Miltitz* was treating with *Luther* in *Saxony*, and the fairest prospect of accommodation was offered, as has been observed, *Eckius* hastened to *Rome*, and entered into a league with the Dominicans, who were in high credit at the papal court, and entreated *LEO* to excommunicate *Luther* from the communion of the church.

7. The Dominicans, desirous of revenging the affront which their order had received by *Luther's* treatment of *Tetzel*, used their utmost endeavours to have the request of *Eckius* granted.

8. The request was granted; and the Roman pontiff issued out a bull against *LUTHER*, dated the 15th of June, 1520, in which all persons are forbidden to read his writings, and he is again summoned to confess and retract his errors within the space of sixty days; and if he did not, is pronounced an obstinate heretic; is excommunicated, and delivered unto satan for the destruction of his flesh.

9. In some cities, the people violently obstructed the promulgation of the bull; in others, the persons who attempted to publish it were insulted, and the bull itself was torn in pieces, and trodden under foot.

10. *LUTHER*, who, but a little while before, had declared that his only intention in the writings he had composed, was to brand with infamy those emissaries, who abused the authority of the *holy Roman church*, now boldly declared the pope to be that man of sin, or Antichrist, whose appearance was foretold in the New-Testament. He declaimed against his tyranny and usurpations with greater violence than ever, and exhorted the princes to shake off that ignominious yoke.

CHAP.
II.Eecl.His-
tory, vol.
iv. p. 44.
Note [e.]ibid.
p. 43.
Note [b.]
Hist. of
Charles V
vol. ii. p.
125.Eecl.His-
tory, vol.
iv. p. 49.ibid.
p. 50.Hist. of
Charles V
vol. ii. p.
127.ibid.
p. 128.

CHAP.
II.Hist. of
Charles V
vol. ii. p.
228.

11. LEO having, in execution of the bull, appointed *Luther's* books to be burnt at *Rome*, he, by way of retaliation, (being evidently actuated by the same spirit of fury and resentment which influenced his adversaries,) assembled all the professors and students of the university of *Wittemberg*, on the 10th of December 1520, without the walls of the city, and with *great pomp*, in presence of a vast multitude of spectators, cast the volumes of the canon law, together with the *bull* of excommunication into the flames; and his example was imitated in several cities in *Germany*.

Eecl. His-
tory, vol.
v. p. 52.

12. On the 6th of January, 1521, a second *bull* was issued out against *Luther*, by which he was expelled from the communion of the church. Thus *Luther* furiously opposed the power of the pope, and as furiously did the pope expel him from the communion of the church.

ibid.
p. 51.

13. "It is not improbable, (says *Mosheim*,) that *Luther* was directed, in this critical measure, by persons skilled, [not in the gospel, but] in the law, who are generally dextrous in furnishing a perplexed client with nice distinctions and plausible evasions. Be that as it may, (continues the doctor) he separated himself only from the Church of *Rome*, which considers the pope as infallible, and not from the church, considered in a more extensive sense; for he submitted to the decision of the universal [or catholic] church."

14. Therefore he still belonged, and professed to belong, to that corrupt church established by *Constantine*, from which the *Papists* originated, and to which the Protestants have uniformly with them, claimed an equal relation.

15. Here then was at length effected, that grand division in the catholic or universal church, first between LUTHER and LEO, and consequently between the parties who espoused the cause of each.

16. It now remained to be decided who should have the pre-eminence; for each had his claim, the first under a pretence of *reforming* the corruptions of the church, and reclaiming its members from a preposterous hierarchy; and the second under pre-

tence of holding, by a lawful succession, the keys of *St. Peter*, as *Christ's vicar upon earth*.

CHAP.
II.

17. The true and genuine gospel of Jesus Christ was never preached with *quarrelling*, and *wrangling*, and *animosity*, nor protected in shedding blood with the sword; but with *the Holy Ghost sent down from heaven*, and the fruits of that Spirit are *love, joy, peace, long-suffering, gentleness, meekness, goodness*, and such like; to the whole of which, every proceeding of the Reformation, stood in direct opposition from the beginning.

18. Nay more, the first reformers, had sufficient reason for not pretending to be influenced by that Spirit of goodness, for otherwise their conduct would immediately have discovered to the eyes of every beholder, the falsity of their pretensions.*

19. But *Luther* being now expelled from the *good old mother church*, (as *Mosheim* calls her) instead of being intimidated by the laws which she enacted against him, "they led him to form the project of founding a church upon principles entirely opposite to those of *Rome*." And this is not all, they led him to establish in it, a system of doctrines and ecclesiastical discipline, agreeable to the suggestions of his own *natural sagacity*.

Ecclesiastical History, vol. iv. p. 26, 41 & 53, 53.

20. For to urge that the first reformers had no *divine commission*, and were conducted *only by the suggestions* of their *natural sagacity*, as Protestant writers have done, and at the same time to pretend that they conducted agreeable to the *spirit and precepts of the gospel of truth*, is a palpable contradiction, and only acting the hypocrite under the sacred names of God and Christ.

* Every wise and candid person will feel it a matter of the first importance to examine, with the utmost care and attention, that foundation on which he is called to build his hope of happiness hereafter. Let such view the effects of that system produced by the first reformers; let him carefully examine that foundation upon which all the protestant sectaries throughout the world have built their jarring edifices, from which they have drawn their clashing creeds, and let him judge the work by its effects. On a fair examination of their proceedings there appears scarcely room for a plea of sincerity in their favour; but granting that they were even sincere, the best apology that can be made in their behalf is, that the dark power of Antichrist had covered the earth, and gross darkness had blinded the eyes of the most sincere among them. While they were united to that kingdom whose works were contention and strife, they must have been grossly deceived to imagine that they were the subjects of the Prince of Peace. As the fruit is the best evidence of the nature of the tree which produced it; so the ungodly practices of the divided and contentious protestant sectaries are the true witnesses of the source from whence they sprung.

CHAP.
II.

21. The true Primitive Christians professed to have, and in truth, had the Spirit of Christ, by which they were led ; and love was the bond of their union. Whatever they suffered by cruel persecutions, and the most ignominious deaths, they sought for no civil powers to defend their cause, at the expence of the blood of their fellow creatures.

22. But after the *Alexandrian priesthood* had corrupted the truth and simplicity of the gospel, and these dregs of Jewish and Pagan superstition were converted into the pretended oracles of God, and set up as a religious test of orthodoxy, then it became highly necessary that civil rulers should assume the supremacy in this ecclesiastical hierarchy, in order, by the power of the sword, to defend its test and preserve it from losing ground.

23. The cause of *Luther* stood in evident need of such help to prevent it from falling ; and the project which he formed of founding a church, upon principles opposite to those of *Rome*, was nothing less than to secure the aid of secular princes : particularly of *JOHN*, elector of *Saxony*, and successor to *FREDERICK*, the elector before mentioned.

Ecel.His-
tory, vol.
ii. p. 66.

24. The elector *JOHN*, " convinced of the truth of *Luther's* doctrine, and persuaded that it must lose ground and be soon suppressed if the despotic authority of the Roman pontiff remained undisputed and entire, without hesitation or delay, assumed to himself that supremacy in ecclesiastical matters, that is the natural right of every lawful sovereign." So says *Mosheim*.

25. That this sovereign had as good a right to be the supreme head of the catholic church as *Constantine* or the *pope*, is not disputed, but a supremacy over the church of Christ, or any part of it, was never given him. Like the kings of the Gentiles, he might exercise lordship, create churches and priesthoods, or reform part of the old church over again, and defend it by the sword, and when he had done all, he could only prove by so doing that Christ had never given him either precepts or example for his conduct.

ibid.
p. 67.

26. The Elector *JOHN* ordered a body of laws, relating to the form of ecclesiastical government,

the method of public worship, the rank, offices, and revenues of the priesthood, to be drawn up by *Luther* and *Melancthon*, and promulgated by heralds throughout his dominions in the year 1527.

27. The example of this elector was followed by all the princes and states of *Germany*, who renounced the *papal supremacy*. Now they had a *supremacy* of their own, a secular prince to perform the functions of spiritual supremacy in the church.

28. And who now could tell the difference between setting up a religious test of supremacy at *Constantinople*, at *Rome*, or in *Saxony*? If there was any difference it was in quantity only, and not in nature, for all blended the spirit of violence and the sword, with the pretended gospel of Jesus. Likewise this *reformed* supremacy and coalition of civil and ecclesiastical powers, like the decrees of *Constantine*, very soon discovered the fruits of that spirit by which *Luther* formed his projects.

29. *Mosheim* says, "From that time, the religious differences between the German princes, which had been hitherto kept within the bounds of moderation, broke out into a violent and lasting flame."

Eccle. History, vol. iv. p. 67.

30. Well, therefore, said the prophet *Isaiah*, *Wickedness burneth as the fire*: and *James*; *Behold how great a matter a little fire kindleth!—and setteth on fire the course of nature; and is set on fire of hell*. Such was the *fire of discord*, which heated the spirits of the reforming party, and produced, at length, what they call the *Blessed Reformation*!

Isai. ix. 18.
James i. 5, 6.

31. So *Dr. Mosheim* goes on, "The timorousness, of *FREDERICK the Wise*, who avoided every resolute measure that might be adapted to kindle the fire of discord, had preserved a sort of external union and concord among these princes. But as soon as his successor made it glaringly evident, that he designed to withdraw the churches in his dominions from the jurisdiction of *Rome*, and to reform the doctrine, discipline, and worship that had been hitherto established, then indeed the scene changed."

Eccle. History, vol. iv. p. 67, 68, 69.

32. Their specious union was dissolved of a sudden, the spirits heated and divided, and an open rupture formed between the princes, of whom one party

CHAP.
II.

Eccl. His-
tory, vol.
iv. p. 60,
61.

Eccl. Re-
searches,
p. 133.

Ibid.
p. 139.

Eccl. His-
tory, vol.
iv. p. 69.

adhered to the superstitions of their *forefathers*, and the other embraced the project of reforming their *mother*. But the fruits of this Reformation continued to be such as to reduce the state of things to violence and trouble, the natural consequence of civil and ecclesiastical combinations.

33. "Thousands of volumes, (says *Robinson*,) ancient and modern, have been written to assort and conciliate this kind of government: but it never can be exonerated of the charge of inconvenience to two parties, and injustice to a third, whose interests are unnaturally separated from those of the other two."

34. "There is not an evil that can blast society, which is not contained in this fatal coalition. Out of these two absolute powers in one kingdom, rise new crimes, new claims, new disputes, a new order of men to investigate them, new canons of law, new officers, new courts, new taxes, new punishments, a new world all in arms, animated with a fury that never slept, and never cooled till one party subdued the other into silence. There was no peace in any kingdom where this system was adopted till either the prince disarmed the priest, or the priest dethroned the prince."

35. Such were the blessings to mankind for which the *Alexandrian priesthood* had paved the way when *Constantine* assumed the supremacy in the church; and the diabolical farce would seem to have been completed when the popes assumed the reins of civil and ecclesiastical government, had not *Luther* appeared to act the same tragedy over again by his projects with the princes.

36. By a diet or assembly of princes, held at *Spire*, in 1526, under the emperor CHARLES V. who was a Roman Catholic, after long debates the reforming party gained the majority for a general council to settle their controversies. It was unanimously agreed to present a solemn address to the emperor, beseeching him to assemble, without delay, this general council; and it was also agreed, that, in the mean time, the princes and states of the empire should, in their respective dominions, be at liberty to manage eccle-

siastical matters as they should think proper ; yet so as to be able to give to God and to the emperor an account of their administration.

CHAP.
II.

37. But in another diet held at *Spire*, in 1529, the liberty of the reforming party was interrupted ; for by a majority of votes the former agreement was revoked, and every change declared unlawful, that should be introduced into the established religion, until the determination of a general council was known.

Eccle. History, vol. iv. p. 71, 72.

38. The elector of *Saxony*, who had assumed the supremacy in the church, considered this decree as iniquitous and intolerable ; as did also the landgrave of *Hesse*, and the other members of the diet, who were persuaded of the necessity of a reformation in the church. Therefore they entered a *protest* against this decree, and still appealed to the emperor and to a general council. Hence arose the denomination of *Protestants*. Therefore, from this period, *the church* must be considered as divided between the *Papists* and *Protestants*.

39. In the year 1530, a diet was held at *Augsburg*, and a confession of faith drawn up by *Luther* and *Melancthon*, called the *Augsburg Confession*, was read and presented to the emperor.

40. "The creatures of the Roman pontiff, (says *Mosheim*,) who were present at this diet, employed *John Faber*, *Eckius*, and another doctor named *Cochleus*, to draw up a refutation of this famous confession.—The emperor demanded of the Protestant members that they would acquiesce in it, and put an end to their religious debates."

ibid.
p. 91.

41. The Protestants, or creatures of *Luther*, declared, on the contrary, that they were by no means satisfied with the reply of their adversaries, and desired a copy of it to demonstrate its weakness. "This reasonable request (says *Mosheim*,) was refused by the emperor."

42. Yet this was the emperor to whom they had appealed ; and all their appeals to princes and councils were of a like kind, and produced the like fruits of more violent contentions and discord : as opposite to the nature and effects of the true gospel, as midnight darkness is opposite to the meridian sun.

CHAPTER III.

*The Subject continued.*CHAP.
III.Eccel. His-
tory, vol.
iv. p. 95,
96.

ACCORDING to *Mosheim*, the votaries of *Rome*, had recourse to measures suited to the iniquity of the times, though they were equally disavowed by the dictates of reason and the precepts of the gospel. These measures were, the force of the secular arm, and the authority of imperial edicts.

2. The Protestants, to show that they were evidently actuated by the self-same spirit of iniquity, left no means unemployed, however contrary to the precepts of the gospel, that might corroborate to form a league for the purpose of repelling force by force.

3. An alliance with Papists against other Papists, nay, with the wickedest of popish princes, was not deemed too base, provided it was likely to answer their purposes. And instead of imperial edicts, *Luther* supplied this place, by exhorting the princes, not to abandon those truths which they had lately asserted with such boldness.

Hist. of
Charles V
vol. iii. p.
61.

4. After the diet of *Augsburg* in 1530, the Protestant princes assembled at *Smalcald*. "There they concluded a league against all aggressors, by which they formed the Protestant states of the empire into one regular body, and beginning already to consider themselves as such, they resolved to apply to the kings of *France* and *England*, and to implore them to patronize and assist their new confederacy." So says *Robertson*.

Eccel. His-
tory, vol.
iv. p. 86,
87, 101.

5. The king of *England* was HENRY VIII. the most licentious and wretched character of that age. And the king of *France* was FRANCIS I. a professed Papist, a blood-thirsty and cruel tyrant, who, as his own private and personal views required, in order to foment sedition and rebellion, could enter into a league with the Protestants, and at other times, when he had no more occasion for their services, could commit them daily to the flames.* The protestant his-

* He was indeed, the most inhuman, implacable and cruel tyrant, who could declare, "that if he thought the blood in his arm was tainted with the Lutheran heresy, he would have it cut off; and that he would not spare even his own children, if they entertained sentiments contrary to those of the Catholic Church." *Mosheim's Eccel. Hist. Vol. IV. p. 87. Note [z.]*

torians have themselves given these two princes this character.

CHAP.
III.

6. This confirms what has been just now stated, that a confederacy would be entered into by Protestants with any, however base or wicked, provided by it, they had a prospect of answering their own purposes against their former brethren.

7. And what still more eminently discovered an antichristian spirit of division, of enmity, and a sordid thirst for pre-eminence, in the reforming party, was *Luther's* refusing to comprehend in this league, the followers of *Zuingle*, and those who had adopted the sentiments and confession of *Bucer*, although they were his brethren, in the present necessary work of reforming the church.

Eccl. His-
tory, vol.
iv. p. 96.
Note [h.]

8. Time and contentions roll on, and more violent and iniquitous measures ensue. The emperor, confederate with the pope, raised an army of thirty-six thousand men in order to reduce the Protestants to obedience. The Protestants far superior in number, amounting to eighty-five thousand, pushed forward their armies, and cannonaded the camp of the emperor at *Ingolstadt*, but their long fomented divisions, jealousies, and spirit of contention among themselves, prevented their success.

Hist. of
Charles V
vol. iii. p.
336, and
343-347,
& Eccl.
Hist vol.
iv. p. 109.

9. Had the Reformation been carried on under the name of a political revolution, on the side of freedom, things might have been kept in their proper order; but when divisions, perfidy, war and bloodshed, make up the greatest part of their transactions, and all carried on under the name of the *Prince of Peace*, and the pretext of maintaining his religion, the truth was distorted into falsehood, the precepts of the gospel trodden under foot, and the reason of mankind insulted.

10. Whatever credit may be due to the princes in the defence of their natural and civil rights, the peaceable religion of Jesus is manifestly put out of the question by their conduct: and whatever deception there be in the case under religious pretexts, the honour of this deception is due to *Luther* and the rest of the Protestant priesthood.

11. From the year 1517, in which the Reformation

CHAP.
III.

commenced, until the year 1546, in which *Luther* died, nothing but the fruits of corrupt ambition are manifest from the whole face of history, during that period of more than twenty-eight years. Endless controversies, debates about diets and councils, violence and wars, are the distinguishing marks of those *times of discord*. And even the means by which the Reformation was finally established, were as opposite to the precepts of the gospel, as bloodshed and robbery are opposite to peace and good will.

Hist. of
Charles V
vol. iii. p.
353, 354.

12. While the Papists and Protestants, and their armies, were concerting plans to subdue each other by the sword, MAURICE, duke of *Saxony*, a professed Protestant, and a perfect master in the art of dissimulation, perfidiously makes a league with the emperor, and engages to take up arms against his father-in-law, and to strip his nearest relation of his honours and dominions. JOHN FREDERICK, elector of *Saxony*, was his uncle, and his father-in-law was PHILIP, landgrave of *Hesse*.

ibid.
p. 358.

13. Accordingly, MAURICE having assembled about twelve thousand men, defeated the troops which the elector had left to guard his country, and took possession of his dominions. The news of these conquests soon reached the camps, and filled the Papists with joy, and the Protestants with terror.

ibid.
p. 343.

14. The maxims of the princes, with regard to the conduct of the war, differed as widely as those by which they were influenced in preparing for it. Perpetual contrariety, jealousy, and a spirit of contention prevailed. These multiplied dissensions flowing from the inconsistency of their natural tempers, rendered them more violent.

ibid.
p. 339.

15. It was but a little while before *Maurice* took possession of his uncle's dominions, that the confederated Protestants, "declared their own resolution 'to risk every thing in maintenance of their *religious rights*.'" But a spirit of discord and anxiety for their temporal interest and safety, manifestly prevailed to put religion out of the question.

ibid.
p. 364.

16. The elector returned with an army towards *Saxony*, and the greater part returned with their respective leaders into their own countries, and dispers-

ed there. All the princes in person, and the cities by their deputies, were compelled to implore mercy of the emperor in the humble posture of supplicants. City after city, even those who had been the most highly distinguished for their zeal in their way of reformation, now submitted to such conditions as the emperor was pleased to give them.

17. For no sooner was the example set of deserting the common cause, than the rest of the members became impatient to follow it, "and seemed afraid, (says *Robertson*,) lest others, by getting the start of them in returning to their duty, should, on that account, obtain more favourable terms.—Thus a confederacy, lately so powerful as to shake the imperial throne, fell to pieces, and was dissolved in the space of a few weeks."

18. After these things the emperor passes on to *Saxony*, and the elector and landgrave, the two most powerful protectors of the Protestant cause, are made prisoners, with the most humiliating and aggravating terms of submission; and the perfidious MAURICE becomes elector of *Saxony*.

19. Finally, the emperor entered *Augsburg*, and with great pomp, re-established the rites of the Romish worship. . And a creed was drawn up containing the essential doctrines of the Romish church.

20. "The greatest part of those (says *Mosheim*,) who had the resolution to dispute the authority of this Imperial Creed, were obliged to submit to it by the force of arms, and hence arose deplorable scenes of violence and bloodshed, which involved the empire in the greatest calamities." Thus the protestant power was reduced to its lowest extremity, while the papal power seemed to recover its usual strength.

21. The landgrave of *Hesse*, through the council of his treacherous son-in-law *Maurice*, and under the promise of liberty, had submitted to the unjust demands of the emperor; but contrary to the most solemn treaty, he was perfidiously imprisoned, and kept for several years in a close and severe confinement; and many entreaties were made for his liberty from time to time, by many European princes, particularly by *Maurice*, but without effect.

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III.

Hist. of
Charles V
vol. iii. p.
365.

ibid. p.
363, 364.

ibid.
p. 405,
416—421.

ibid.
p. 413, 447

ibid.
p. 431.

Eccel. His-
tory, vol.
iv. p. 113.

ibid.
p. 109, 110
and
Note [A]

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22. MAURICE, perceiving at length that he was duped by the emperor, entered secretly into a league with the king of *France*, and several *German* princes, for the maintenance of their rights and liberties; and by secret intrigue, marched a powerful army against the emperor, and surprised him unawares at *Inspruk*, where he lay with a handful of troops, and without the least apprehension of danger.

Eccel. His-
tory, vol.
iv. p. 116.

Ibid. vol.
iv. p. 117,
118 & 274.

23. By this sudden and unforeseen event, was that powerful emperor brought to conclude a treaty of peace with the Protestants, which was done at *Pas-sau* in the year 1552. This they call the *Bul-wark of peace and liberty!* And thus, by the sword of a traitor and a base usurper, did the beastly power of papal hierarchy receive a deadly wound.

Hist. of
Charles V
vol. iii.
p. 353.

24. It was well said, by *Dr. Robertson*, concerning *Maurice* and his perfidious treaty with the emperor, that "History hardly records any treaty that can be considered as a more manifest violation of the most powerful principles which ought to influence human actions."

Ibid.
p. 358.

25. Yet that same artful dissembler, the treacherous *Maurice*, who entered into a league with the Papists against the Protestants,—who perfidiously and inhumanly stripped his nearest relation of his honour and dominions and usurped his place,—whom the Protestants branded as an apostate from religion, a betrayer of liberty,—a contemner of the most sacred and natural ties;—that same perfidious monster, according to the projects of *Luther*, must, of necessity, be the supreme head of the church!

26. *Maurice*, however, did not live to see the effects of all his inglorious and treacherous conduct, for he died the following year, of a wound received, while he was fighting against *ALBERT* of *Brandenburg*. Such were the means used in *Germany* by *Luther* and his followers, in reforming a corrupt church, and in establishing what they call *religious peace*.

Eccel. His-
tory, vol.
iv. p. 353.
and
Grounds
of C. Doc.
p. 53.

27. In *Switzerland* the Reformation was also carried on by means diametrically opposite to the precepts of the gospel. *Zuingle* (who was cotemporary with *Luther*) fell in a battle, in the year 1530, while he

was defending his reformed gospel, sword in hand, against the Papists.

28. The Reformation in England, took its rise from a rupture between the pope and king HENRY VIII. concerning a divorce which the pope refused to grant this licentious monarch. "A prince (says *Mosheim*) 'who in vices and abilities was surpassed by none 'who swayed the sceptre in this age."

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III.

Eecl. His-
tory, vol.
iv. p. 101.

29. "The English nation was delivered from the 'tyranny of *Rome*, by HENRY'S renouncing the juris- 'diction and supremacy of its imperious pontiff." And what next? "Soon after this, HENRY was de- 'clared by the parliament and people *supreme head*, 'on earth, of the church of England, the monasteries 'were suppressed, and their revenues applied to other 'purposes."

ibid.,
p. 103.

30. But this is not all, he extended his *supremacy* as far as his power permitted. In the year 1555, *George Brown*, a monk of the order of *St. Augustin*, he created archbishop of *Dublin*, who caused the king's *supremacy* to be acknowledged in that nation. "HENRY shewed soon after, that this supremacy was 'not a vain title; for he banished the monks out of 'that kingdom, confiscated their revenues, and de- 'stroyed their convents."

ibid.
p. 104.

31. Thus the same means that had been used by the bloody *Constantine* and his successors, in abolishing Paganism, and in promoting their pretended gospel, were also used by the *Reformers*, under pretence of abolishing superstition, and restoring pure religion. *As their fathers did, so did they.*

32. From *Diotrephes* to *Constantine*, and from *Constantine* to *Leo*, and from *Leo* to *Luther*, and so along down through the Reformation, one and the same spirit of antichristian tyranny is manifest from the whole tenor of orthodox history; a sordid thirst for dominion and supremacy, accompanied with a cool barbarity towards all who differ from the ruling party.

33. To the above words of *Dr. Mosheim* may be added the following from bishop *Challoner*, "The 'foundations of the Reformation of *England* were 'laid by manifold sacrileges, in pulling down monas- 'teries, and other houses dedicated to God, [upon

Grounds
of C. Doc.
p. 55.

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III.

' the principles of their own acknowledged ancestors] rifling and pillaging churches, alienating church lands, &c. as may be seen in the history of the Reformation by *Dr. Heylin*."

34. "Wheresoever the reformed gospel was preached, it brought forth seditions, tumults, rebellions, &c. as appears from all the histories of those times.—Insomuch that in *France* alone, the reformed gospellers, besides innumerable other outrages, are said to have destroyed no less than twenty thousand churches.* How little does such a Reformation resemble the first establishment of the church of Christ?"

* Jeru. & Babel, p. 168. Grounds of C. Doe. p. 56.

35. The Protestants of *France* were *Calvinists*, the disciples and followers of JOHN CALVIN, whose principles were to defend his reformed religion by the sword, and put heretics to death. In the year 1560, the riotous Calvinists were called *Huguenots*; [i. e. confederates] and it was but natural for the disciples to be as their lord. *Mosheim* observes concerning their commotions in that country, that, "both the contending parties committed such deeds as are yet, and always will be remembered with horror."

36. These outrages, however, were calmed by HENRY IV. king of *France*, who renounced protestantism and made a public profession of popery. Notwithstanding by an edict drawn up in the year 1598, called the *edict of Nantes*, he gave the Protestants liberty of conscience, and "a full security (says *Mosheim*,) for the enjoyment of their civil rights and privileges, without persecution or molestation from any quarter."

Eecl. History, vol. iv. p. 373.

Ed. p. 373.

37. The honour, therefore, of this religious liberty, is due to the Papists, and not to the Protestants. But it must be observed, that this liberty proceeded from political and sinister motives: as the religious peace, of *Passau*, flowed from *Maurice's* treacheries.

38. Such then, as have been stated, were the first means which the Protestants used, in reforming a base and superstitious church; and reform it they did, into as many different shapes and forms, as have been sufficient to keep the whole world in perplexity, and which would require the labour of a life to expose to full view.

39. But if such means, as those by which the Reformation commenced, and was promoted, and finally established, under the name of Christ, were contrary to the precepts and example of Christ, it still remained an incontestible truth, that the whole work, from beginning to end, was the work of *Antichrist*.

40. Seeing that 'such false and deceitful terms as the *Blessed Reformation, a religious peace, a glorious cause, &c.* are applied to *quarrelling, wrangling, animosity, endless dissensions, perfidy, fraud, usurpations, fightings, wars and bloodshed*, with all of which the Reformation was replete; and seeing that the promoters of such a cause called themselves the *ministers of Christ*; then with the strictest justice and propriety, may also the following titles be applied to such.

41. *For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.* 2 Cor. xi. 13, 14, 15.

CHAPTER IV.

Reformed Churches established by the Works of Antichrist.

THE reformed churches sprang immediately out of the papal hierarchy: and being separated, founded, and established, and their doctrines, discipline and government, reformed by works contrary to, and without the example, precepts or commandments of Christ, are properly called the works of *Antichrist*.

2. Christ and Antichrist could never sit together on one throne, nor rule in one kingdom; therefore, while Antichrist had the dominion, Christ had it not. Antichrist, in the time of his dominion, could exer-

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cise his authority over the subjects of his own dark kingdom, but such as never claimed any relation to his orthodoxy, but rather suffered death under his tyranny, were never his subjects.

3. Catholic despotism, under the name of orthodoxy, was invented by the *Alexandrian priesthood*, and from thence, like the torrent of one mighty river, it came rolling along down to the Reformation, through emperors and popes; and this despotic hierarchy, through all its progress, by Protestant as well as Popish writers, is called the *CHURCH*.

4. At the Reformation this one great church is divided, and soon after subdivided; and so it continued to divide and subdivide, until innumerable churches were formed and *re-formed*, full of clashing principles, sectary against sectary, each claiming the greatest evidence of orthodoxy.

5. And what is still more remarkable, all those divided churches still continue to make up the one great body of Christians, the one great Catholic or Universal Church, very properly called the *Church Militant*, that is, the *Fighting Church*.

6. The *papal hierarchy* naturally arose out of that huge mass of corruption and *motley spectacle of superstition*, established by CONSTANTINE, and called the *CHURCH*; which from the setting up of the school at *Alexandria*, until the time of LEO the GREAT, is by all her conduct, most manifestly proved to be the *Church of Antichrist*. Over this self-styled *Catholic church*, the bishops of Rome took the supremacy.

Hist. of
Redemp.
p. 431.
Note [h.]

Diss. on
Proph.
vol. ii. p.
208, 219.

7. From about the year 756, the Protestants have, generally, dated the beginning of the reign of Antichrist, and have taken great pains to prove, that the Papal power was Antichrist—that the church of Rome was the *Mother of Harlots*, by whom the kings and inhabitants of the earth were made drunk with the wine of her fornication—and that the Papal hierarchy, church or kingdom, over which the popes had the supremacy, was the *wicked Antichristian kingdom*.

8. Yet from this complicated source, this self-styled holy and ever orthodox church, this kingdom of An-

tichrist and *Mother of Harlots*, the reformed churches immediately proceeded, and took with them, the same doctrines, sacraments, manner of worship, discipline and government, together with a vast increase of ill nature against each other, and an unmerciful spirit of persecution, as will yet more fully appear.

9. The first reformers, at the commencement of the Reformation, particularly *Martin Luther*, had no intention of separating from what they called *the holy Roman church*, as hath been observed; his only intention was to brand with infamy those emissaries who abused its authority. A reformation of the same corrupt church of Antichrist, was the highest that was even pretended.

10. But when *Luther* and his associates were expelled from the communion of the church, projects were formed with the princes, who thereupon withdrew the churches in their dominions from under the papal hierarchy. These churches in all parts, were the same which had, for many ages, professedly belonged to the jurisdiction of the popes of Rome.

11. And as it is strongly urged, by modern Protestant writers, that the *first reformers*, LUTHER, CALVIN, and the rest who merited that title, pleaded no divine commission;—that they taught no new religion, nor laid claim to any extraordinary vocation; it therefore, consequently and inevitably follows, that these churches were, and continued to remain the churches of *Antichrist*; and that they still retained the same religion, doctrines, discipline and government, which they had been taught by their *mother*, the MOTHER OF HARLOTS.

12. The church of Antichrist, in truth, never had the doctrine, discipline and government of Christ in possession; but had stolen the words and institutions of the saints, and clothed herself with their profession. Her doctrine was a monstrous abuse of sacred words; her discipline was written with the blood of the innocent; and her government was the grossest insult upon the rights and consciences of mankind. As was the *mother*, so were her *daughters*: they were open prostitutes, who could show no true descent, but from the same *Mother of Harlots*.

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IV.Christian
Theolo-
gy, p. 333.

13. A late Protestant writer, speaking on the various state of the church, very justly says of the Reformation, "It remained imperfect, which is mostly discernable, in the discipline and government of the church, as likewise in morals. For with the reformed, the true government of the church was changed, apostolic discipline laid aside, and the whole authority engrossed by politicians; so that at present the most grievous abuses are flagrant with respect to the vocation of ministers, the exercise of discipline, the use of sacraments, &c."

14. Then surely, where churches were established without a divine commission, and without any extraordinary vocation; where apostolic discipline was laid aside; and where the whole authority was engrossed by earthly politicians, it is no marvel that the most grievous abuses should become flagrant.

15. The Church of Rome never was uniform in her doctrines; the monastic orders held sentiments directly contrary to each other, about which they were perpetually quarrelling and wrangling; yet all were held in a kind of subordinate union, so long as they professed their subjection to one infallible head.

16. But when the reformers cast off the pope's supremacy, and still retained the same contentious doctrines, and the same sordid thirst for pre-eminence, they had nothing to prevent them from showing out their divisions to their utmost extent.

17. The *scriptures*, which they adopted as *the Word of God, and only test of religious truth*, suffered them not only to retain their former respective and contradictory doctrines, but to wrangle and dispute about them in the most shameful and scandalous manner, and to give the most positive judgment against each other, followed by banishments, imprisonments, and even death. If such is the only test of truth, it is indeed a strange mystery, and mankind might forever content themselves to remain in darkness.

18. Through the whole progress of the Reformation, the same doctrines and disputes were kept up, which for many ages had existed in the Romish church, concerning *The Eucharist—The Trinity—The Decrees of God—The Vicarious Atonement—Imputed Righteousness, &c. &c. &c.*

19. So that in all their divisions and controversies, the contending parties could appeal to the same fathers and general councils with the Papists, and alternately boast of having on their side, the decrees of the council of *Nice*, of *Chalcedon*, or *Constantinople*; or the ancient writings of *Origen*, *St. Ambrose*, or *St. Augustin*.*

20. And while each made their appeal to their blind and dumb *test of truth* for the orthodoxy of their sentiments, and laboured hard to determine what the faith of another should be, an impartial spectator, might appeal to the judgment of common sense, to prove that their systems and practices were all a perfect labyrinth of senseless jargon.

21. The Antichristian contentions and bitter animosities, that were carried on, first by the Papists, and then by the Protestants, *concerning the manner in which the body and blood of Christ were present in the eucharist*, make up a great part of the history of the Reformation.

22. These contentions, *concerning the body and blood of Christ*, were carried on by the Protestants for many years, which finally terminated in a grand division between the reforming parties, one of which claimed MARTIN LUTHER, as the established founder of their church, and the other JOHN CALVIN; and with all the natural sagacity of their divines, and all the force of their earthly princes and civil magistrates, they have never been able to heal the division from that day to this.

23. It is well known by all who are acquainted with the conduct of the first reformers, that about this one particular doctrine, (concerning *Christ's body and blood*,) there have been more contentions, bitter animosities and bloodshed, than about any other.

24. In order that these superstitious debates about their *eucharist*, may appear in their true colours, it will not be improper to take some notice of their rise and progress, which may serve as a further evidence that the first reformers taught no new religion, but

* By the writings of this "*bitter and bloody fanatic of Africa*" (from whom proceeded 232 pamphlets) did Luther, Oecolampadius, and other reformers expound scripture. See *Ecl. Researches*, p. 102.

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the same that was taught by the corrupt church of Rome.

Ecl. His-
tory, vol.
II. p. 330.

25. The controversy concerning the manner in which the body and blood of Christ were present in the eucharist, was first set on foot by one *Radbert*, a monk. He in a treatise maintained, "that, after the consecration of the bread and wine in the Lord's Supper, nothing remained of these symbols but the outward figure, under which the body and blood of Christ were really and locally present; and that the body of Christ thus present—was the same body that was born of the virgin, that suffered upon the cross, and was raised from the dead."

26. This treatise was composed in the year 831, at a time when universal history declares the church of Rome to have been the most abominable sink of corruption, and her rites and ceremonies a motley spectacle of superstition, when the papal power is proved to be *Antichrist*, and the church the mother of abominations.

ibid.
p. 331.

27. Until about the middle of the eleventh century, those jarring opinions were proposed on both sides, unrestrained by the despotic voice of authority. The emperor CHARLES the BALD ordered *Ratramn* and *Scotus* to draw up a clear explication of that important doctrine which *Radbert* seemed to have so egregiously corrupted.

ibid.
p. 332.

28. "It is remarkable (says *Mosheim*,) that in this controversy each of the contending parties were almost as much divided among themselves as they were at variance with their adversaries."—*Scotus*, from his philosophical genius, declared plainly that the bread and wine were the signs and symbols of the absent body and blood of Christ. The disputants mutually charged each other in their turns with the most odious doctrines: and so it went on.

ibid.
p. 333.

ibid. p.
343, 344.

29. *Berenger*, a scholastic disputer, and afterwards archbishop of *Angers*, and a subtle genius, maintained publicly the doctrine of *Scotus*, in the year 1045, and opposed the doctrine of *Radbert*. No sooner was the doctrine of *Scotus* published by *Berenger*, than it was opposed by certain doctors in *France* and *Germany*; and pope *LEO IX.* attacked it with vehe-

mence and fury in the year 1050; and in two councils had the doctrine of *Berenger* condemned, and the book of *Scotus*, from which it was drawn, committed to the flames.

30. This example was followed by the council of *Paris*, and one party, for a while, reduced the other to silence, by threatnings and deprivations of revenues, and fines, and synodical decrees. But after the death of *LEO IX.* the flame of their religious discord rekindled, and the popes strove in vain to put an end to their antichristian debates.

Eccle. History, vol. ii. p. 545.

31. Pope *INNOCENT III.* in the year 1215, had the honour of introducing the term *transubstantiation*. That is, in the eucharist there is a conversion (or change) of the whole substance of the bread and wine; so that it is truly, really, and substantially, the very body and blood, soul and divinity of *Jesus Christ*.

vol. iii. p. 236.

Grounds of C. Doe. p. 24.

32. The grand dispute, however, continued. For although the pope had placed *transubstantiation* among the avowed doctrines of the church, yet the authority of this decree was called in question by many. Some adopting the doctrine of *Berenger*, considered the bread and wine as signs or symbols of the absent body and blood of *Christ*. Others thought it sufficient to acknowledge, what was termed a *real presence*, and explained the manner of this presence quite otherwise than the pope had defined it. Among these was one *Pungens Asinus*, a subtle doctor of the university of *Paris*, who, towards the close of the thirteenth century, had the honour of substituting *consubstantiation* in the place of *transubstantiation*.

Eccle. History, vol. iii. p. 251.

ibid. p. 251.

33. Thus we see where, and when, and in whom, that superstitious rite and pernicious error took its rise, invented by subtle philosophers, and scholastic disputants, and brought forth from the prolific womb of the *Mother of Harlots*, the sink of every abomination and all sorts of wickedness.

34. *Luther* and his followers, it is said, rejected the monstrous doctrine of the church of *Rome* with respect to the *transubstantiation*, but were nevertheless of opinion, that the partakers of the Lord's Supper received, along with the bread and wine, the real body and blood of *Christ*. "This, (says *Mosheim*),

vol. iv. p. 62 and p. 351.

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IV.

‘ in their judgment, was a mystery, which they did
‘ not pretend to explain.”

Eecl His-
tory. vol.
iv. p. 62.
Note [z.]

35. But *Maclaine* says, “ *Luther* was not so mo-
dest as *Dr. Mosheim* here represents him. He
pretended to explain his doctrine of the *real pre-*
sence, absurd and contradictory as it was, and utter-
ed much senseless jargon on this subject. As in
red-hot iron, *said he*, two distinct substances, *viz.*
iron and *fire*, are united, so is the body of Christ
joined with the bread in the eucharist.” This *Mac-*
laine very properly calls the “ nonsensical doctrine of
‘ *consubstantiation*,” which was first invented by that
subtle popish doctor *Purgens Asinus*.

ibid.
p. 306.
Note [h.]

36. Wherein then lay the difference? It can be
found only in a slight variation of high sounding
words, calculated to impose upon the credulity of a
blinded multitude, and to add the greatest number to
the party who could use the most cunning deception,
in explaining the most pompous sounds of nonsense.

ibid.
p. 62.

37. *Carlostadt*, who was *Luther's* colleague and
companion, and whose doctrine was afterwards con-
firmed by *Zuingle*, maintained, “ That the body and
‘ blood of Christ were not *really* present in the eucha-
‘ rist; and that the bread and wine were no more
‘ than external *signs*, or *symbols*.” This was the
doctrine of *Scotus* just mentioned, who had invented
it by the special order of the emperor, who was then
under the dominion of *Antichrist*: for so the Protes-
tants call the pope.

ibid.
p. 63.

38. This opinion of *Zuingle* was received by all
the friends of the Reformation in *Switzerland*, and
by a number of its votaries in *Germany*. But *Mos-*
heim says, “ *Luther* maintained his doctrine, in rela-
‘ tion to this point, with the utmost obstinacy; and
‘ hence arose, in the year 1524, a tedious and vehe-
‘ ment controversy, which terminated, at length, in
‘ a *fatal division*.”

1 Cor. x.
15, 17.

39. Was Christ ever divided? He was the bread
of life that came down from heaven, and the church,
his true followers, by their fellowship, union and
communion, became that one bread, and were parta-
kers of that one body, and one blood; which Anti-
christ, with all his learning and philosophy, could
never yet discern.

CHAPTER V.

The Subject continued.

THOSE vehement controversies among the first reformers, which finally terminated in a fatal division between them, were the effects that naturally flowed from a corrupt ambition. *Diotrefhes-like*, a sordid thirst for pre-eminence, and works directly contrary to the precepts of the gospel, were distinguishing characteristics in those great ones upon whose jarring systems the reformed churches were finally established.

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2. *Carlostadt*, in the year 1522, carried on the Reformation by taking down some images, while LUTHER concealed himself from the rage of the pope, in the castle of *Wartenberg*. But no sooner did he hear of it, than he flew from his retreat, and had *Carlostadt* banished.

Eccel. History, vol. iv. p. 58, and 306.

3. "It is evident (says *Maclaine*,) from several passages in the writings of *Luther*, that he was by no means averse to the use of images.—But perhaps the true reason of LUTHER's displeasure at the proceedings of *Carlostadt*, was, that he could not bear to see another crowned with the glory of executing a plan which he had laid, and that he was ambitious of appearing the principal, if not the only conductor of this great work. This is not a mere conjecture. *Luther* himself has not taken the least pains to conceal this instance of his ambition."

ibid. p. 58. Note [t.]

4. But the violent rupture between these two first reformers, who had been expelled from the communion of the church together, first arose from a more important point. *Carlostadt* could not believe as *Luther* did, that *the body of Christ was in the bread of the eucharist as fire was in red-hot iron*.

ibid. p. 306. Note [h.]

5. Such were the divisions and animosities among the reformers, concerning the eucharist, that to terminate this controversy, PHILIP, landgrave of *Hesse*, invited, in the year 1529, to a conference at *Marburg*, *Luther* and *Zuingle*; together with some of the more eminent doctors, who adhered to the respective par-

ibid. p. 73, 74.

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tics of these *contending chiefs*. Here they disputed during four days, and their dissension still remained; "nor could either of the contending parties (says *Mosheim*,) be persuaded to abandon, or even to modify, their opinion of that matter."

6. Pitiful *reformers* these, who needed earthly princes to exhort them to peace, and who would neither reform themselves, nor suffer others to reform them! Well said the apostle, *evil men and seducers shall wax worse and worse, deceiving and being deceived*.

Ecclesiastical History, vol. iv. p. 355.

7. "In the year 1544, *Luther* published his *Confession of Faith* in relation to the sacrament of the Lord's supper, which was directly opposite to the doctrine of *Zuingli* and his followers.—The doctors of *Zurich* pleaded their cause publicly against the *Saxon* reformer." And so it went on.

ibid. p. 356, & Note [g.]

8. JOHN CALVIN,* professor of divinity at *Geneva*, proposed an explication of the point in debate, and made use of all his credit and authority among the *Swiss* in order to obtain their assent to it. He denied the doctrine of Christ's bodily presence in the eucharist, and at the same time expressed it in almost the same terms which the *Lutherans* employed in inculcating their doctrine of Christ's *real* presence, and "talked of *really* eating by *faith* the body, and drinking the blood of Christ."

9. Wherein then is the difference between the doctrine of the pope, and that of *Luther* and *Calvin*? The pope says, that the bread and wine are changed into the very substance of that same body, flesh and blood of Christ that was born of a virgin, and crucified of the Jews, so that it is no more bread.

10. *Luther* says, that the body of Christ is *in*, and *with*, and *under* the bread, as fire is in a red-hot iron; so that both the substance of the bread, and of the body, flesh and blood of Christ, are there present.

11. *Calvin* says, that the body of Christ is not *really*, or corporally there, and yet, that *by faith*, the body of Christ is *really* eaten! If therefore the first be *monstrous*, and the second *nonsensical*, what is the third? And how by faith or any other way, could they *really* eat that which was not *really* there?

* *Calvin* was a native of *Noyon*, in *France*.

12. Thus it appears that *Calvin* put the cap-stone upon the fabrick of supersuition, when he persisted in denying Christ's *real* presence, and yet would have it that his body was *really* eaten, although it was *really* absent from the eater.

13. The truth is, they were blind guides, who knew nothing about the body of Christ; and how could they describe it to others? But how to wrangle about the stolen words of the saints, mixed up and confused with their own inventions, and how to hate one another, they understood and practised in a very extraordinary manner, as their works abundantly testify.

14. The *real* presence of the body of Christ was not to be discerned by their *natural sagacity*, it was far beyond their *human* comprehension. This they confess, and well they might, for their systems have fixed him a local body, and a local heaven, far beyond the starry regions.

15. *Mosheim* says, "*Luther* maintained, that the *body and blood* of Christ were *really* present in the *eucharist*, and were exhibited together with the *bread and wine*, though in a manner far beyond human comprehension."

Ecclesiastical History, vol. iv. p. 354.

16. *Robert Barclay* remarks, that *Calvin*, "after he hath much laboured in overturning and refuting the two former opinions, plainly confesseth, that he knows not what to affirm instead of them. For after he hath spoken much, and at last concluded, *That the body of Christ is there, and that the saints must needs partake thereof*; at last he lands in these words: "*But if it be asked me, how it is? I shall not be ashamed to confess, that it is a secret too high for me to comprehend in my spirit, or explain in words.*"

Barclay's Apology, p. 455. Inst. lib. 4. cap. 7. Sec. 32.

17. "A little before, in the same chapter,* he accuseth the *schoolmen* among the *Papists*, *In that they neither understand, nor explain to others, how Christ is in the eucharist*: which shortly after he confesseth himself he cannot do." How justly do those sayings apply to such. *But why dost thou judge thy brother? Or why dost thou set at nought thy brother? Thou which teachest another, teachest thou not*

* Sec. 15.

Rom. xiv. 10. ii. 21. Matt. vii. 5.

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thyself? Thou hypocrite! first cast out the beam out of thine own eye; and then shalt thou see clearly to pull out the mote out of thy brother's eye.

1 Tim. i.
6, 7.

18. Yet these reformers, who neither understood what they said, nor comprehended the things whereof they affirmed, must needs kindle the flames of discord, foment divisions, seditions and tumults among the multitude, and breathe the most virulent spirit of persecution against all who would not receive their contradictory systems of senseless jargon, which they themselves could not understand.

Eccel. His-
tory, vol.
iv. p. 357.

19. Calvin, however, effected his purposes so far, that an *act of uniformity* took place, by which the churches of *Geneva* and *Zurich*, declared their *agreement concerning the doctrine of the eucharist*.

ibid. p.
363, 364,
370 and
375.

20. By the industry of Calvin, the schools and churches of *England* also, became the oracles of *Calvinism*, and *Geneva* was acknowledged as a sister church; and the system there established by Calvin, was rendered the public rule of faith in *England*, without any change in the form of their episcopal government. Thus JOHN CALVIN became the principal and established founder of the *Calvinistic* reformed churches, in opposition to those of LUTHER.

21. The flames of discord, however, between the *Lutherans* and *Calvinists*, were perpetuated with greater violence and fury than ever. They laboured hard to bring about peace and establish a union; but the difficulty was, it could not be effected upon the sordid and antichristian principles of *Diotrefhes*, who loved to have the pre-eminence, and therefore peace was not for them.

ibid.
p. 357, &
Note [h.]

22. In the year 1552, *Westphal*, pastor at *Hamburg*, renewed with greater vehemence than ever, this deplorable controversy; he was an obstinate defender of the opinions of *Luther*. He published a book against the forementioned *act of uniformity*, which, says *Maclaine*, "breathes the most virulent spirit of 'persecution.'"

ibid.
p. 358, &
Note [k.]

23. "This (says *Mosheim*,) engaged Calvin to enter the lists with *Westphal*, whom he treated with as little lenity and forbearance, as the rigid *Lutheran* had shewed towards the *Helvetic* churches.—Calvin

‘ and *Westphal* had each their zealous defenders and patrons ; hence the breach widened, the spirits were heated, and the flame of controversy was kindled anew with violence and fury.” These disputes were augmented, and tumults excited by the controversy concerning the *Decrees of God*, set on foot by *Calvin*.

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24. Is it possible, that such violent, furious and aspiring men could have any relation to the peaceable, meek and humble followers of Jesus Christ? Is it possible, that such ambitious priests as were perpetually blowing the flames of discord, and stirring up strifes and contentions among each other, could reform any thing for the better? It could not be. From their own confession, princes, earthly politicians, and civil rulers were perpetually under the necessity of trying to put a stop to their enormities.

25. AUGUSTUS, elector of *Saxony*, and JOHN WILLIAM, duke of *Saxe-Weimar*, summoned the most eminent doctors of both the contending parties to meet at *Altenburg*, in the year 1568, that it might be seen how far a reconciliation was possible. But such were the furious and antichristian spirits of those reforming parties, as blasted the fruits that were expected from this conference.

Eecl. His-
tory, vol.
iv. p. 329.

26. The princes now undertook another method, and ordered a *Form* of doctrine to be composed, in order to terminate the controversies which divided the *Lutheran church*, and to preserve that church against the opinions of the *Calvinists*. This *Form* was begun as early as the year 1569, and was completed by six doctors, about seven or eight years after.

ibid. p.
330, 334
—336.

27. In the mean time *Peucer*, the son-in-law of *Melancthon*, and other secret *Calvinists* in *Saxony*, were aiming to abolish the doctrine of *Luther*, concerning the *eucharist*, and the *person of Christ*, with a design to substitute the doctrine of *Calvin* in its place, and published their opinions in the year 1571, which produced more commotions and debates.

ibid. p.
330, 331.

28. AUGUSTUS, elector of *Saxony*, first favoured those secret *Calvinists*, who were the disciples of *Melancthon*; next he changed sides, and committed some of them to prison, sent others into banishment,

ibid.
p. 330.
Note [r.]
fp. 332.
Note [u.]
and 333.

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and engaged others, by the force of the secular arm, to change their sentiments. *Peucer*, on account of denying the *corporeal presence* of Christ in the eucharist, was cast into prison, where he lay in confinement ten years, accompanied with all possible circumstances of severity.

29. In this manner the princes shook off the ignominious yoke of tyranny, according to the former exhortations and projects of *Luther*. It would be endless, and indeed unnecessary, to enumerate all the cruelties which the Protestants practised against each other. Severe laws and punishments, violent tumults and seditions, imprisonments, banishments, and death, were the fruits of that spirit by which both the contending parties of the Reformation were actuated. Such works were carried on in *Germany*, and *Switzerland*, where the Reformation first began, and also in *England*, and *France*, as will appear more fully hereafter.

Eccle. Hist.
tory, vol.
iv. p. 341,
342.

ibid.
p. 336 &
339.

30. The *Form* of doctrine just mentioned, which was intended to promote peace, when finished was called the *Form of Concord*; yet, like all the rest of Antichrist's specious and deceitful glosses, the title was found to be false, for it proved to be a *Form of Discord*, and a source of new tumults, and furnished matter for the most violent dissensions and contests, even among those who instituted it.

ibid.
p. 360.

31. This *form of concord*, which condemned the sentiments of the *Calvinists*, was received by the greatest part of the *Lutherans*, as one of the articles of their religion; and "hence (says *Mosheim*,) arises an insuperable obstacle to all schemes of reconciliation and concord."

32. Here then was effected that *fatal division*, upon which the reformed churches of *Luther* and *Calvin* were established in opposition to each other, after many years of furious contests and Antichristian works of violence, and this division still subsists between these two protestant parties, and each still claims relation to its first founder.

ibid.
p. 335.
Note [c.]

33. The *form of concord*, falsely so called, consists of *two parts*. "In the *first* (says *Maclaine*,) is contained a system of doctrine drawn up according

‘ to the fancy of the *six doctors*,” who had received their orders from, and were under the protection of the princes ; for those earthly princes were clothed with the dignity of *ecclesiastical*, as well as *civil supremacy*, according to the established principles of the Reformation.

34. “ In the *second* is exhibited one of the strongest instances of that persecuting and tyrannical spirit, which the Protestants complained of in the church of *Rome*, even a formal *condemnation* of all those who differed from these *six doctors*.”

35. “ This *condemnation* branded with the denomination of heretics, and excluded from the communion of the church, all Christians, of all nations, who refused to subscribe these doctrines. More particularly, in *Germany*, the terrors of the sword were solicited against these pretended heretics, as may be seen in the famous Testament of *Brentius*.”

36. A modern Protestant Divine, speaking concerning the American French war, and referring to the war of the beast against the Lamb, spoken of in the book of Revelation, says, “ Now who can tell, but the present war is the commencement of this grand decisive conflict between the *Lamb* and the *beast*, that is, between the *Protestant* and *Papish* powers ?”

37. The same divine, in a succeeding sermon to the militia, makes the following remarkable profession of the Protestant religion : “ *Follow peace with all men*, is one of the principal precepts of our holy religion. And the great Prince of Peace has solemnly pronounced, *Blessed are the peace-makers*.” But what follows next ? The sound of “ wars and fightings.” Plausible reasonings. “ The God of peace proclaims “ To arms !” Blessed is the brave soldier !—*Cursed is he that keepeth back his sword from blood !*”

38. This may serve as a specimen of the whole Protestant religion from beginning to end. Alluring names and titles, *Confessions of Faith*, and *forms of Concord* manifestly false. Specious professions of the religion of the *Prince of Peace*, the *holy religion* of the peaceable *Lamb* ; all contradicted by practice, maintained by violence, and mingled with blood.

CHAP.
V.See p. 278
and
Note [f.]Davies
Sermons,
vol. iii. p.
403. Ser.
62.

CHAP.
V.Davies
Sermons,
vol. iii. p.
414. Ser.
86.ibid.
p. 415.Doddr.
in Loc.
Newton
on Proph
Diss. xiv.
Hist. of
Redemp.
p. 431.

39. Children naturally follow the example of their parents in faith and practice. It is truly painful to a feeling mind to see the contradictory professions of protestant divines, so called. While on one page of their works you see their plausible professions of the pure, the peaceable, the holy, the meek and merciful gospel of the *Lamb of God*, with a solemn declaration that bloodshed is not the pattern for imitation under the gospel; on the next you may see the "important duty of shedding human blood, upon penalty of falling under the tremendous curse of God." Such is the deceitfulness and contradiction of a false religion.

40. The Protestants have stated, and that very justly, that the *Papal power*, in being supported by a regular clergy and secular princes, was, according to prophetic language, *a beast*. Names and titles without matters of fact to support them, are shadows without substance.

41. It was the *bestly* and tyrannical conduct of *Constantine* and his successors which supported the Catholic power, arising out of the commotions of the peoples, and multitudes, and nations, and tongues, that constituted the *beast* that came up out of the sea: and it was the cruelty and insatiable thirst for blood, that constituted the same *a scarlet coloured beast* under the *Papal power*.

42. But there was another *beast*, which came up out of the earth. Then, as the *Papal power* constituted *a beast*, in being supported by the unnatural combination of the regular clergy and secular princes; so the *Protestant power* as evidently constituted *a beast*, in being supported by the like unnatural combination of secular princes and a regular clergy.

43. The Reformation was divided into two principal and contending powers, each professing the pure and peaceable gospel of the *Lamb of God*, and supported their cause by shedding blood: and while they practised imprisonments, banishments, and putting men to death for their sentiments, and presented the terrors of the sword against those who differed from them, wherein did they differ from the Papists?

44. And what then was the *Protestant power*, by

which they established their divided and contentious churches, but a fulfilment of that prophecy, *And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon?* And he exercised all the power of the first beast.

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Rev. xiii.
11. 12.

CHAPTER VI.

Particular Changes effected by the Reformation.

THE first change of importance which the Protestant Reformers established, was that which went to supply the office of the pope; without which the Reformation must have appeared essentially deficient.

2. Universal experience and observation had confirmed the necessity of a common head of influence. A body without a head is a monster in nature, and no less so in civil or religious society. The titles, offices, and power of the *pope*, or *universal father*, were never called in question; but it was professedly for the perversion of the sacred office, the abuse of power, and the false application of titles, that the reformers protested against, and separated from the church of Rome.

3. Doubtless all parties agreed that the church ought to have a *Lord God*, a *God on earth*, a *judge of all controversies*, &c. but the Protestants denied that this dignity belonged to the bishop of Rome; it therefore remained for them to point out, to whom it did belong.

4. It must be a matter of the utmost importance, for a nation to change their *God*. The high pretensions of the Roman pontiff, as the *vice-gerent of Christ on earth*, were not to be supplanted by trifles. He had too long bewitched the people, giving out that himself was some *great one*, and had gained too deep an interest in the faith of the multitude, to be rivalled, at once, by a *monk* or a *friar*.

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5. The powerful and superstitious empire had, for ages, been accustomed to receive the word of God, as they supposed, from their *primo bishop*, their *apostolic vicar*, by whom kings reigned, and princes decreed judgment; of course, when his authority was disannulled by men of an inferior rank, it behoved them to furnish the people with the *true judge of all controversies*, the true *God on earth*, who should deliver the *true word* instead of the old *false one*.

6. And what could the *natural sagacity* of man devise, so suitable for the purpose as those *sacred and adorable words*, which the most ancient catholic churches received from the pens of the learned *Fathers*, and which *Augustin* and other *great saints* denominated the *Canon of Scripture* ?*

Ecel. Researches,
p. 538.

7. When the Reformation commenced, it is said, "the ignorance of the priests was extreme. Numbers could not read,—and the very best seldom saw the bible. Many doctors of the *Sarbonne* declared, and confirmed it by an oath, that though they were above fifty years of age, yet they had never known what a New-Testament was."

8. "*Luther* never saw a bible till after he was twenty-one years of age, and had taken a degree in arts. *Carlostadt* had been a doctor of divinity eight years before he read the scriptures." Now when these very learned and sagacious doctors had found those inestimable records of truth, it is not easy to imagine how great a field of reformation they would naturally present to view, in their conflicting circumstances.

9. And what could there be within the comprehension of human reason, that might so justly fill the papal chair, as that which both Papists and Protes-

* The catholic *Fathers* were the first who had the misguided confidence to change, and corrupt, and curtail the Scriptures, in order to satisfy their sordid thirst for honour and dominion. They made use of such of the sacred writings as were likely to support them in their carnal reasonings and vain philosophy, and rejected the rest, which have perished under their usurped dominion. The *Fathers* themselves declare, *That they wrote not what they found, but what they understood*—and some they blotted out, *fearing lest Heretics should have abused it*.—"Our *Fathers* also declare, (says *Barclay*.) *That whole verses were taken out of Mark, because of the Manicheans*." But *Luther* far surpassed the zeal and confidence of his *fathers*, in changing and corrupting every thing sacred. In order to maintain his inconsistent and pernicious *solifidian* system of *Imputed Righteousness*, he rejected the whole epistle of *James*, and called it "an epistle of straw." See the beginning of *Luther's Works*. *Barclay's Ap.* p. 89, 81. *Armi. Mag. Vol. II. p. 283.*

tants called the *word of God*. This most plausible rival of the Roman pontiff did not long elude the notice of the reformers; therefore their appealing to a general council, was but a mere evasion to serve their purpose, for a time; their grand appeal is, more emphatically, said to have been, to the *word of God*.

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10. And as the *word of the pope* had been heretofore respected as *the infallible word of God*, and he from whom this word came, was called *another God on earth*; in order therefore to stand upon equal ground with the Papists, the Protestants must receive the *canon of scripture* as *another God upon earth*, seeing that from it they receive the *infallible word of God*, and must ascribe to their *Bible*, every office and title which the Papists ascribe to their prime bishop.

11. The scriptures had all along been preserved in the catholic church, according to the edition formed in the Alexandrian school, and never, as yet, had claimed any authority, but as they were expounded and applied by those who were called church guides: but in the hands of the reformers, they were destined to a place and a name above every name in heaven or upon earth, for the purpose of exalting the Protestant priesthood above all that had gone before them, the pope himself not excepted.

12. So important an office could never have been assigned to a book, which had for hundreds of years been in use, and at the discretion of men, without its being very much reformed; hence the scriptures had to undergo a new translation, which *Luther* commenced in the year 1521, and being afterwards assisted by *Aurogallus*, a profane author, it was but a little while before all the Protestant states were furnished with this new *vicar of St. Peter*, this *infallible judge of all controversies*.

Eccel. History, vol. vi. p. 193.

13. But whether a translation of the scriptures, by an apostate monk, and a profane writer, could claim any greater authority than the former head of the catholic church, any person of sense may judge from the following assertions of bishop *Challoner*.

14. He affirms that, "the first Protestants corrupted the scripture, in all their translations, to make it

Grounds of Cath. Doc.

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‘chime with their errors,’—that “they are forced to appeal to a tribunal, at which it is not possible that any sectary should ever be condemned.—Such a tribunal is the scripture, interpreted, not by church guides, but by every one’s own private judgment; for this is in effect making every one’s private judgment the *supreme judge*, both of the scriptures, and all controversies in religion, and authorizing him to prefer his own whimsies before the judgment of ‘the whole church.’”

15. Here then, stands the controversy between the Papists and Protestants; the latter, upon the authority of the *word of God*, as they say, anathematize the whole popish hierarchy, and their *God the pope*, as *Antichrist*, and *the mother of harlots*, and every thing abominable and reprobate; while on the other hand, the living *God of the Papists*, with his old *Rhemish* and *Doway translations* of the scripture in his hand, rejects the reformers, and their translation, and condemns them and their whole posterity, as an endless spawn of heretics. And who is to be the infallible judge between them?

Eccl. History, vol. ii. p. 90. Note [k.] p. 111 & p. 475.

16. The Protestants sneer at the infallibility of the pope, when they find two of these *earthly Gods* consecrated at once, by two jarring factions, or when papal decrees stand in direct opposition to each other. And with no less propriety do the Papists sneer at the pretended infallibility of the Protestant translation of the scriptures, when they see this *infallible judge* formed and *re-formed* into a thousand shapes, with as many supplies, mistranslations, notes, references, comments, paraphrases, and other appendages, as the doctors, with their natural sagacity, think proper to put into it.

17. But more especially is their mirth excited to see the Protestants divided into a thousand parties, no two of them perfectly agreed, ever at war; and yet each goes into the combat with his *infallible judge*, his *eternal word of God*, in his hand, or in his pocket.

18. It will be proper here to notice some of the first exploits of this *infallible judge*, or what they are pleased to call, “The voice of our only God,”*—and see how he arose to so high a degree of credit among the kings and priests of the reforming party.

* Scotch Confes. Art. xx.

19. King HENRY VIII. had taken to wife, CATHARINE of *Arragon*, his brother's widow, the mother of Mary, afterwards queen; but growing weary of so aged a consort, he applied to the pope for a divorce, which the reverend father refused to grant. HENRY was much perplexed, and hearing of the great wisdom of bishop *Cranmer*, he sent for him to help him out of the difficulty.

20. *Cranmer* had luckily become acquainted with *Luther's word of God*, and by its power, in the hands of the dextrous bishop, HENRY was released from CATHARINE, and launched into a sea of licentious pleasure; *Cranmer* had him also created supreme head of the church of *England*, and himself lord-bishop of *Canterbury*. *Cranmer*, after his second marriage, had the honour of martyrdom conferred on him by the Protestants, having been put to death in the reign of queen MARY, by the Papists, for what they accounted the most impious acts of wickedness.

21. *Cranmer*, on his trial, being accused of perjury, retorted the same charge upon his judge, the bishop of *Gloucester*. "And you, for your part, my Lord, are perjured, for you sit judge for the pope, and yet you did receive your bishopric from the king, you have taken an oath to be adversary to the realm." To which his lord and his judge replied: "You are the cause that I did forsake the pope, and did swear that he ought not to be supreme head, and gave to king HENRY VIII. that he ought to be, and this you made me do."

22. *Cranmer* retorted: "You report me ill, and say not the truth, and I will prove it here before you all. The truth is, that my predecessor, arch-bishop *Warham* gave the supremacy to king HENRY the eighth, and said that he ought to have it before the bishop of Rome, and that God's word would agree therewith. And upon the same was there sent to both the universities of *Oxford* and *Cambridge*, to know what the word of God would do touching the supremacy, and it was reasoned upon, and argued at length. So at the last both the universities agreed, and set to their seals, and sent to king HEN-

Wright's
Martyrology, vol.
ii. p. 192.

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RY the eighth, to the court, that he ought to be supreme head, and not the pope."

23. Thus the protestant *word of God* introduced the Reformation into *England*. But could there have been a more presumptuous abuse of the name of God and of his Word, than to be used by such licentious and deceitful workers, as a pretext for carrying on their political intrigues? How glaringly do they expose their deceitful and false foundation, when they acknowledge that they had to send to their universities, to know what the word of God would do!

24. And after they had "reasoned upon it, and argued at length," and found which side of the argument had the most votes, then they could impiously set to their seal what the word of God would do! This is an exact picture of the whole Protestant government, from first to last, and upon this plan their reformations have come down, with an uninterrupted career, to the present day: their *word of God* still allowing them to do just what they please.

25. Whoever had natural sagacity enough to propose a subject, and influence enough to engage the attention of the priests, after their ungodly *reasoning upon it, and arguing at length*, could presumptuously say, they had found what the *word of God* would do in that matter! Hence every thing sacred has been distorted into the last degree of confusion, by their reforming power. A few of the most material points, however, will be sufficient to show the absolute deception of all the rest.

CHAPTER VII.

The Subject continued.

NOTHING could furnish the Protestant doctors with a more popular objection against the pope, than his universal law concerning the celibacy of the clergy, and the corruption of manners which flowed from that papal establishment.

2. Though this law recognized the holy example of Christ Jesus and his apostles, and was thereby intended to check the licentiousness of the priesthood, and to serve as an example of pious restraint to the extravagant corruptions of the multitude; yet, for want of the real spirit of Christ, it became an intolerable yoke of bondage; and therefore, to get clear of the inconsistency of professing to follow Christ, and not doing it, the reformers renounced every institution that had the least appearance of that evangelical purity.

3. And after reasoning upon it, and arguing the matter at length, in their carnal libertine sense, they set to their seal that it was more consistent to follow the carnal *Corinthians* openly, than to pretend to be followers of St. Paul, while living in the gratification of their lusts—In short, that it was *better for them to marry than to burn*; and this has been their universal law and practice ever since, in opposition to the decree of *Gregory* and their *mother church*.*

* See the
39 arti-
cles.
Art. 32.

4. In this debate, the Protestant priesthood charge their ancestors, the popish clergy, with the vilest hypocrisy, and maintain that they are the very ones who departed from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats: that they are the false Christs and false prophets, the wolves in sheep's clothing, the dogs and sorcerers, and whoremongers, and hypocritical liars, and all the base characters spoken of in the New-Testament: In fine, that the Papal hierarchy is the "*horrible harlot, the kirk malignant*."

Scot. prot
Confes.
Art. xviii.

5. On the other hand, the popish doctors, who, from a pretended apostolic succession, antiquity and universal authority, claim the pre-eminence, after very plausibly denying that they forbid to marry, and showing that marriage is held in the highest respect by the church of Rome, as one of her seven sacraments, "a conjunction made and sanctified by God himself," retort back upon the Reformers, the same charge of *apostacy*, with all its base and licentious fruits.

6. And indeed, unless the Protestants can prove that dogs and wolves can beget harmless sheep, and the true Christ spring out of a false one, and chaste daughters from a mother of harlots, they have no reason to refuse taking to themselves every base and abominable character which they have given the popish doctors, by whom they were consecrated.

7. Therefore it must be with the utmost propriety, even upon their own principles, that they are charged, by the Papists, with producing an endless spawn of heresies. Bishop *Taylor* himself acknowledges in favour of the church of Rome, "the piety and the austerity of their religious orders of men and women—The single-life of their priests and bishops. All which (says *Challoner*,) the good natured Reformation has laid aside."

8. How far the first reformers renounced both law and gospel, and every obligation professedly held sacred by their *mother church*, in relation to chastity, and how wide a door they opened for licentiousness, is sufficiently manifest from their own histories.

9. When *Dr. Carlostadt* broke his solemn oath of perpetual continence which he had made to God, what kind of a reforming spirit did *Luther* manifest? In his letter to *Amsdorff* he very plainly shows what his hypocritical soul was most intent on promoting, as appears from the following words: "*The nuptials of Carlostadt please me wonderfully: I have known the girl: The Lord strengthen him in the good example of restraining and lessening popish lust.*"*

10. Here this excommunicated monk, let loose from his monastic restraint, expresses his wonderful pleasure at the good example of his companion. And what was it? Surely not the good example of Jesus Christ, nor any of his apostles, for they knew neither girl nor woman after the flesh. But the religious pretext was, that his marriage had a tendency to restrain or lessen his popish lust; yet how grossly did he err even in this.

* The original extract of this letter, in *Luther's* own words, runs thus: "*Carlostadii nuptiæ mire placent: novi puellam: comfortet eum Dominus in bonum exemplum inhihendæ et minuendæ papisticæ libidinis.*" Shameful as it may appear, *Luther's* expression "inhihendæ, &c." seems plainly to imply that his satisfaction arose from the consideration that his friend had obtained a decent depository for his popish lust, by which means he could dispose of it with more convenience and less remorse of conscience than formerly.

11. Lust is lust, and under whatever ceremony or pretext it is gratified, its nature is not altered, restrained nor diminished thereby; nor is there any difference between the Papist and the Protestant, the monk and the married bishop, as to their motive, or first moving cause; neither have they but one example to follow, and that is the example of their first father ADAM.

12. But as *Carlostadt* put off his veil of popish hypocrisy, and made a regular and bold provision for the works of the flesh, it was counted a good example, and *Luther* himself soon after followed it. He married a nun whose name was *Catharine a Bora*, whereby both of them broke their solemn vows of continency which they had made before God.

13. Well said the Lord by the prophet Malachi: *I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers.* Thus Antichrist began his work by *Simon* and other sorcerers, continued it by an endless train of adulterers, and it remained to be completed by perjured persons or false swearers.

14. Bishop *Challoner*, after stating *Luther's* general character; very properly adds: "But what was the most scandalous in a pretended restorer of the purity of religion, was his marrying a nun, after the most solemn vows; by which both he and she had consecrated themselves to God, in the state of perpetual continency. In which he was imitated by a great part of the first reformed ministers."

15. "Even his most devoted followers (says *Dr. Robertson*), thought this step indecent, at a time when his country was involved in so many calamities; while his enemies never mentioned it with any softer appellation than that of incestuous or profane."

16. Some might try to excuse *Luther*, by pleading his former ignorance, while under the reign of superstition; however, that can furnish but a mean excuse, while they represent him as a man of such uncommon parts. Had he been forced to take such a vow, it might have materially altered the case, but

Mal. i. 16.

Grounds
of Cath.
Doc. p. 54.Hist. of
Charles V
vol. ii. p.
340.

CHAP.
VII.

he had done it deliberately, from his own free choice, and that from the most solemn considerations.

Hist. of
Charles V
vol. ii. p.
269.

17. "The death of a companion killed by lightning at his side in a violent thunder-storm, made such an impression on his mind, as co-operated with his natural temper, in inducing him to retire into a convent of Augustinian friars, where, without suffering the entreaties of his parents to divert him from what he thought his duty to God, he assumed the habit of that order." So says *Dr. Robertson*.

18. And is a popish vow or solemn oath so far inferior to the oath of a Protestant, that, for the gratification of Protestant lust, it can be broken with impunity? Where is that court of justice on earth that would make such a distinction, and would not deem it perjury in one as much as another, to violate what they had solemnly confirmed by an oath? or that would not, forever after, reject the testimony of such a false swearer?

19. Yet this same perjured *Luther* was not only believed as a translator of the sacred scriptures, but in the most momentous points of doctrine, his creeds were adopted as rules of faith; and he was also practically followed in his example of rejecting continency and true gospel purity as the doctrine of devils, and of reforming the old works of the flesh under the false pretext of an ordinance of God, and that without regarding even so much as the restrictions which the law of Moses had laid on the corrupt and beastly passions of man.

Eccel. History, vol.
iv. p. 87,
Note [a.]

Lev. xxi.
13, 14.

20. "JOHN CALVIN was originally designed for the church, and had actually obtained a benefice;" of course he must have come under the common oath of continency; yet it seems that he was not subject to the law which saith concerning *the high priest among his brethren*, that *a widow shall he not take, but he shall take a virgin of his own people to wife*.

Eccel. Re-
searches,
p. 541.

21. Nor was he subject to the example of Jesus Christ, nor to his own solemn oath; for "he married the widow of an *anabaptist* at *Strasburg*." And thus, according to the law, he profaned his seed in the highest degree, by mixing with a people who were condemned, both by Papists and Protestants, as

heretics, and counted by LUTHER himself, no better than *mad dogs*.

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22. *Theodoré Beza*, *Calvin's* companion and successor, contributed not a little to this part of the Reformation, both by his practice, and his writings. *Robinson* says that, thirteen years after his conversion, "he published a collection of Latin poems, the most lascivious that can be imagined. There is one epigram which, in licentiousness, surpasses any thing that the most unguarded debauchees have ever ventured to offer to the public eye.*

Eccl. Re-
searches,
p. 344.

23. From such reforming priests we may descend to the princes, and see how far their popish lusts were restrained or lessened by their reformed gospel. It has been observed that, *Henry the eighth* obtained a divorce from *Catharine*, his brother's old widow, whereupon he married *Anne Boleyn*, a woman of respectable family and connexions.

24. Her he afterwards beheaded under pretence of adultery, though there appears no proof of her guilt.† Next he married *Jane Seymour*, who died in child bed. Again, he married *Anne of Cleves*, whom he also divorced, and married *Katharine Heward*—She was beheaded. And his sixth and last wife was *Katharine Parr*.

Hume's
History
of Eng.

25. Such were the fruits of that *good example* which the first reformers set their followers, and which was sanctioned by their universities, who set to their seal that this same HENRY should be the *supreme head of the Church*, instead of the *Pope*; and such was the example of lawless lust and butchery which this Protestant *supreme head* openly manifested, which perhaps was never equalled by any who supported that title before him.

* *Beza's Candida* was not his wife, for his wife was never with child, and there are some verses on the pregnancy of *Candida* in the poems.—*Robinson's Eccl. Researches*, p. 344.

† *Henry* had been for some time enamoured with *Jane Seymour*, and his marrying her the next day after the execution of his queen, is considered as a presumptive evidence, not only of the queen's innocence, but of the cause which led to her execution.

CHAPTER VIII.

*The Subject continued.*CHAP.
VIII.

IN tracing the effects of the Reformation in *England*, we find bishop *Cranmer* making a conspicuous appearance. This ambitious primate, instead of promoting purity and truth, began his reforming career by paving the way for a flood of licentiousness, injustice and corruption. When his crimes are considered, we need not wonder that the Papists accused him with treason and perjury, in giving the supremacy to such a profane and wicked prince as HENRY VIII. and for his hypocritical and treacherous conduct in other respects.

2. This great reformer, on his trial, was charged by *Martin*, a popish doctor, that, "being yet free, and before he entered into holy orders, he married one *Joan Black* or *Brown*, of *Cambridge*. That he married there one *Joan*, that he granted.—That after the death of the aforesaid wife, he entered into holy orders, and after that was made archbishop by the pope."

3. "That he, being in holy orders, married another woman as his second wife, named *Anne*, and so was twice married.—That in the time of king HENRY VIII. he kept the said wife secretly, and had children by her.* Hereto he also granted, affirming that it was better for him to have his own, than to do like other priests, holding and keeping other men's wives."

4. MARTIN. "Did you swear obedience to the see of Rome?" *Cranmer*. "Indeed I did once swear unto the same. *Martin*. "Yea, that you did twice, as appeareth from records and writings here ready to be shewed. At your consecration you took two solemn oaths for your due obedience to be given to the see of Rome, to become a true preacher or pastor of his flock; yet, contrary to

* The criminality of this charge is founded on the violation of his oath of continency, which he had taken as an ecclesiastic: but this reforming archbishop manifested on this as well as on other occasions, that the violation of a solemn oath was but a small matter with him.

‘ your oath and allegiance, for unity, you have sowed
 ‘ discord ; for chastity, marriage and adultery ; for
 ‘ obedience, contention ; and for faith, you have been
 ‘ the author of all mischief.”

5. What doctrine taught you when you condemned
 ‘ *Lambert*, the sacramentary, in the king’s presence
 ‘ at *Whitehall* ?” *Cranmer*. “ I maintained then the
 ‘ Papist doctrine.” *Martin*. “ Then from a Luth-
 ‘ eran you became a Zuinglian—and for the same he-
 ‘ resy, you will help to burn *Lambert*, the sacramen-
 ‘ tary, which you now call the Catholic faith and God’s
 ‘ word.”

6. From these short hints it is easy to perceive,
 who bore the highest marks of Antichrist, and most
 evidently filled the character of those *entire* apos-
 tates from the faith and practice of Christ, spoken
 of in the scriptures. Therefore, *Martin*, with the high-
 est Catholic authority, addresses *Cranmer* as follows.

7. “ Christ foretold there should come against his
 ‘ church, ravening wolves, and false apostles. But
 ‘ how shall we know them ? Why, Christ teacheth
 ‘ us saying, *By their fruits ye shall know them*. What
 ‘ are their fruits ? St. Paul declareth, after the flesh
 ‘ they walk in concupiscence, and uncleanness, they
 ‘ contemn power.”

8. “ Again : in the latter days there shall be peril-
 ‘ ous times. Then shall there be men loving them-
 ‘ selves, covetous, proud, disobedient to parents,
 ‘ treason-workers. Whether these be not the fruits
 ‘ of your gospel, I refer to this audience ; whether
 ‘ the said gospel began not with perjury, proceeded
 ‘ with adultery, and ended in conspiracy.”

9. So much then have the Protestants gained, by
 endeavouring to prove that the Papists forbid to mar-
 ry, in order that they might be released from every
 obligation to chastity, and take full liberty in their in-
 cestuous and beastly works : so that, in every respect,
 they evidently reformed from bad to worse.

10. Likewise their charging the pope with forbid-
 ding to marry in order to excuse themselves, will
 be but weakly supported, if we consider that their
 translation of 1 Tim. iv. 1, 2, 3. is, according to their
 own critics, much to be disputed.*

* See
 Dod. in
 Loc.

CHAP.
VIII.

* See
Rom. vii.
4. and
2 Cor. xi.
2.

11. But admitting their translation to be never so correct, it is a question whether the Papists, from a comparison of their doctrines with those of the Protestants on that subject, have not the greatest right to charge the latter with forbidding to marry according to the apostle's use of the term.*

12. It is most certain that the people of God always did consider marriage to be something very different from what the lost and corrupt nations of the earth conceived it to be; then, from such a plain distinction, the question would naturally arise, whether those apostates in the latter times would forbid what was called marriage by the people of God, or that which went under that name among the nations of the earth; and no one need to doubt that the apostle meant they would forbid marriage in the true spiritual sense, and not in the sense of the world: for *the world loveth its own*, and apostates love the same.

13. Although it is evident enough that the papal hierarchy did, by law, oblige their clergy to *abstain from marriage*, according to the sense in which the Gentiles consider marriage, which is a plain evidence that their institution of celibacy was a spurious institution; yet there is not the smallest proof that they forbade marriage, as it was instituted in the innocent state of man, nor (according to their creeds) did they forbid it as it was considered by the followers of Christ, relative to their spiritual union in the Lord; and with one another. This is manifest from the *Grounds of the Catholic Doctrine*, as follows.

14. "Q. When was matrimony instituted? Ans.

Grounds
of C. Doc.
p. 23.

It was first instituted by God Almighty in Paradise, between our first parents; and this institution was confirmed by Christ in the new law, Matt. xix. 4. 5, 6. where he concludes, What God hath joined together, let not man put asunder."

15. "Q. How do you prove that matrimony is a sacrament? Ans. Because it is a conjunction made and sanctified by God himself, and not to be dissolved by any power of man, as being a sacred sign, or mysterious representation of the indissoluble union of Christ and his church. Eph. v. 31, 32. For

‘ this cause shall a man leave his father and mother,
‘ and shall be joined to his wife, and they two shall be
‘ one flesh. This is a great mystery : (*μυστήριον* a sa-
‘ *crament,*”) &c.

16. Now in the Protestant articles of faith it is expressly asserted to the contrary. “ Matrimony, &c.
‘ are not to be counted for sacraments—for that they
‘ have not any visible sign or ceremony ordained of
‘ God.” With this the Protestant confessions uni-
versally agree. They scoff at the popish sacrament
of *marriage*, and call it “ a bastard sacrament,” and
affirm that marriage is no sacrament or sacred rite at
all, but equally pertains to all sorts of people who are
able with judgment to give their consent.

xxxix Ar-
ticles.Nation-
al Cove-
nant.
Conf. of
Faith.

17. The Jews bible or book was very different from
a book that was common among all sorts of people,
and as different was their law of marriage, from mar-
riage so called among the profane Gentiles. The
same distinction will hold good between that marriage
which the followers of Christ called *a mystery*, and
that civil contract which was common among all sorts.

18. Then if the *Protestants* did, in any sense, im-
pede, hinder, prohibit or forbid such marriage as
God instituted in Paradise, or prescribed by the min-
istry of angels to the Jews, or that innocent, pure,
and chaste union in Christ, which implies a state of
continency, and is spiritually called a marriage, or
being married in the Lord, then it evidently follows,
that they are the ones who forbid to marry, in a more
important sense than the *Papists*.

19. As far as both the *Papists* and *Protestants* were
unanimous in persecuting those who bore a practical
testimony concerning the faith of Christ, and the
spiritual union of the saints, so far they jointly fill
up the character of those apostates of the latter times
spoken of by the apostle.

20. It is evident from the scriptures of truth that
this spiritual union in Christ, and in the church,
is the last marriage that was sanctioned of God; and
under that name it was held as the most sacred in-
stitution, in support of which thousands in the Prim-
itive Church were willing to be tortured to death;
and as it was the last order or kind of marriage which

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was sanctioned by Almighty God, it was this that was in a peculiar manner, forbidden by the apostates of later times.

Geneva
Conf. p.
21, 22.

21. The *Geneva* and *Scotch* confession of faith pointedly maintains, that "A politic magistrate belongs to the church;—to whom (say they) it appertaineth to root out all doctrine of devils and men, (among which are ranked) free-will *vows of single life*, &c.—The punishment whereof, although God oftentimes deferreth in this life, yet, after the general resurrection, when our souls and bodies rise again to immortality, they shall be damned to unquenchable fire."

1st Book
of Dis.
Doc. 1st.

22. Among other things which they say are to be utterly suppressed, and abolished, are, *vows of chastity, and difference of meats for conscience sake*, and affirm that "All maintainers of such abominations, should be punished with the civil sword."

* Church-
es.

Confes.
Sec. iv.

23. This was the faith established at *Geneva*, and received and approved by the church of *Scotland*, in the beginning of the Reformation. Could there possibly be a more pointed forbidding of the sacred mystery of being joined to the Lord in one spirit? And further, what they forbade, they were able to execute by their politic magistrate, so that their kirks* and kingdoms should be wholly purged, as they express it—"from all idolaters and heretics, as Papists, Anabaptists, and such like limbs of Antichrist," as would not receive their reformed doctrine of matrimony, which was common to all sorts.

Common
Prayer
ult.

24. To this Protestant confession of faith may be added their public form of prayer. "Almighty God, from whom all power is derived, we humbly beseech thee to bless thy servant the *Lord-Lieutenant* of this kingdom, and grant that he may use the sword, which our *Sovereign* (or *dread sovereign*) *Lord*, the *King* hath committed into his hand for the protection of the true religion established amongst us."

25. This true religion, as it is called, most positively forbids every obligation to chastity, and all distinction between clean and unclean beasts, under the terrors of the sword, and all pains, civil and ecclesi-

astical, as will hereafter more fully appear. And what these reformers established under the name of marriage, in the place of all that had been called sacred, is manifest from their own confessions.

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26. In that part of their creed which respects marriage, the name of God is not even mentioned, (except in the negative,) and it is only when they speak of *divorce*, that the stolen words of scripture, or the name of God are used; which is a plain evidence that they consider marriage as a thing common, and not as a sacred institution. This is manifest in their latest creeds,* which shows that their faith has been uniform, on that subject, from the beginning.

*See Ann.
Conf. of
F. of Pa.
Ch. xxiv.

27. "Marriage (say they) is to be between one man and one woman." No account here of *that* being dead wherein we were held, or of becoming dead to the law by the body of Christ; that we might be *married to another*, even to him that was raised from the dead, that we might bring forth fruit unto God.

Rom. vi.
4.

28. Again they say, "Marriage was ordained for the mutual help of husband and wife; for the increase of mankind with a legitimate issue, and of the church with an holy seed; and for preventing of uncleanness. It is lawful for all sorts of people to marry, &c."—"Bishops, priests and deacons are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them to marry at their own discretion."

xxxix Ar-
ticles.

29. If by marriage, they mean that outward sign or ceremony, which they say was never ordained of God, but which they invented to ratify the contract of man and wife, then marriage, in their account, is but a civil rite, with which the true followers of Christ never had any thing to do.


30. And this will appear most evidently to be the fact, if we advert to the form of marriage, "ratified, rehearsed, allowed, approved, and executed within the realm, by the assent and consent of [their] SOVEREIGN LADY ELIZABETH, by the grace of God, of England, France and Ireland, Queen, defender of the faith, &c."

31. In this lascivious ceremony, after the parties

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have repeated much senseless jargon after the priest, the man shall put a ring upon the fourth finger of the woman's left hand, and holding it there, and taught by the priest, shall say, "With this ring I ' thee wed, with my body I thee worship, and with ' all my worldly goods I thee endow : 'In the name of ' the Father, and of the Son, and of the Holy Ghost. ' Amen."

Ch. xiv.

32. The late American Presbyterian Confession says, "Such as profess the true reformed religion ' should not marry with infidels, Papists, or other ' idolaters." An idolater is one who worships an idol, a false god, or a plurality of gods. And are the reformed Protestants no idolaters? Do they worship one God? Yea truly, and the above form of matrimony, without either veil or fig-leaf, shows who it is.— Woman—*with my body I thee worship!*

33. "The godly (they say) should not be unequal-ly yoked with such as maintain damnable heresies." Then, according to their creed, it behoves the worshipper, forsooth, to worship the Lord his God with all his heart, soul, strength and might; and to this kind of worship all kinds of people enjoy an equal right.

34. They talk of *solemnizing holy marriage*; but so solemn a profanation of words, and so glaring a prostitution of common sense, never was presented to the human ear, through all the superstition and idolatry of Pagan and popish priests; and therefore this finishing work of Antichrist not only forbade the pure spiritual marriage of the saints, but remitted and disannulled every restraint that had ever been laid on the carnal lust of man, and thereby corrupted the sacred institution to its very source.

35. The very idea of *solemnizing* the matrimonial contract, implies that the protestants considered it in itself, void of any sacred or spiritual sanction; which is plain from their own words. "We judge it expedient (say they) that marriage be solemnized by a ' lawful minister of the word,—that he may pray ' for a blessing upon them,—entreat the Lord to own ' and accept them in Christ [*] who are to be joined ' in the honourable estate of marriage, the covenant

Westm.
Direct.
Ch. ix.* See
Gal. iii.
28.

‘of their God.—That the Lord would be pleased to accompany his own ordinance with his blessing, particularly with the comforts and fruits of marriage.’”

36. Hence they pretend that their motive in marrying is, “to increase the church with an holy seed.” But their confession, in the postscript of their creed, is, that they “beget children and keep families, merely for the world and the flesh:” and the same confession says, that their *masters of families*, moreover, “educate their children for the world and the flesh—“betraying the souls of their children to the Devil.”

37. Lastly, the end of their holy marriage, they say, is “for preventing of uncleanness: and may be performed at any time except on a day of public humiliation. And we advise that it be not on the Lord’s day.” Which is a further evidence that they conceive nothing either sacred or solemn in it. Then it only remains to enquire, what uncleanness it is instituted to prevent?

Westm.
Conf. &
Amer.
Edit.

38. The reformers have not left in the dark, what they mean by uncleanness in general; it is the same that *Luther* called popish lust, or those lawless gratifications of the flesh which have no kind of respect to a posterity. And does the Protestant marriage prevent all such uncleanness?

39. Does that solemn ordinance (as they call it) bind them to such times and seasons as nature prescribes for conceiving seed? If it does not, have they sufficient authority to count that *cleanness*, which both law and gospel call *uncleanness*? Are the decrees of their *most dread sovereign*, or of their *sovereign Lady*, and all their church guides sufficient to forbid and disannul that sacred light of heaven, which excludes from the kingdom of Christ, every lustful and lawless propensity? Is there no uncleanness committed between the Protestant man and wife?

40. The fact is, the Reformation opened the very last and most effectual door for the unrestrained and full gratification of every unclean, and worse than brutal lust, both in man and woman, under the name of a holy ordinance, by making the woman a proper object of worship, or setting her up, openly and avowedly, above all that is truly called God.

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VIII.

41. Therefore, according to the Protestant faith and practice, every sacred rule of chastity, every degree of light, tending to continency, or gospel purity, has been anathematized out of countenance, and driven from their kirks and realms with the most furious zeal.

42. They have enjoined it upon all, as a solemn duty to marry, in their way, and have established marriage in a way which indulges the licentious prospect of living in the full gratification of their lusts, with full liberty to defile and abuse each other in the most scandalous, incestuous and debauching manner, without any respect to times or seasons: not even regarding the dictates of modesty and prudence, and much less those interposing commands of heaven, which, under the law of Moses, exempted the woman from every such lawless abuse, while in a state of pregnancy, and throughout the days of her separation.

2 Tim. ii.
27.

43. Then what have the Protestants to charge upon the Papists? Was it not they themselves that increased unto more ungodliness, and whose words have eaten out the very marrow of the gospel, as doth a canker; among whom is *Hymenius* or *Hymen*, i. e. *the defender of nuptials*, and *Philetus*, *the carnal lover*?

44. And who can be so justly charged with departing or standing off from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, &c. as those very false swearers, those perjured apostates, who not only renounced the profession of chastity and continence, but publicly declaimed against that innocent manner of life?

45. In the heat of their reformed lust, they went on pulling down and destroying those buildings, which both they, and their respected forefathers, and *good old mother church* had deemed most sacred, and which had been professedly erected, and, in their way, solemnly dedicated for the accommodation of such as chose to adopt the profession of continency. And lastly, to fill up the measure of their character, they have forbidden holy marriage in truth, and out of manifest contempt to every thing sacred, have con-

temned continency, and given the title of *holy marriage* to their lascivious and vain ceremony.

46. These charges cannot apply to any civil government, in itself considered; for the members of such never were, nor ever can be forbidden to marry in their way, by the followers of Christ; nor have such ever prohibited the marriage and spiritual union of the saints. It is, therefore, that apostate priesthood who corrupted civil government with their hypocritical and obscene forms of religion, to whom the charge of *forbidding marriage* properly belongs.

47. Nor is every individual, who has been called by the name of *Protestant*, to be ranked with those hypocritical liars, who set out to sap the very foundation of truth. Amidst the darkness of established systems, there have been men of candour and discernment, who were willing to give the scriptures their due weight on the side of gospel holiness. To instance this, a few sentences from their writings may be sufficient.

48. "*Mortify the flesh with its affections and lusts,* is (says *Wilberforce*,) the Christian precept; a soft luxurious course of habitual indulgence, is the practice of the bulk of modern Christians; and that constant moderation, that wholesome discipline of restraint and self denial, *which* are requisite to prevent the unperceived encroachments of the inferior appetites, seem altogether disused as the exploded auterities of monkish superstition."

Wilber-
force on
Religion,
p. 112.

49. Again, says John Wesley, "*There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake*—Happy they! who have abstained from marriage (though without condemning or despising it) that they might walk more closely with God! *He that is able to receive it, let him receive it*—This gracious command [for such it is unquestionably, since to say, such a man *may* live single, is saying nothing. Who ever doubted this?] is not designed for all men; but only for those few who are able to receive it. O let these receive it joyfully!"

Wesley's
Notes on
Mat. xix.
20.

CHAPTER IX.

*The Subject continued.*CHAP.
IX.

FASTING is another article of the Reformation. The Protestants charge the Papists with commanding to abstain from meats, although they themselves have been as positive in their commands of that kind as the Papists; but the word *commanding* in 1 Tim. iv. 3—is put into the text by the translators.

Dodr. in
Egg.

2. *Blackwell*, and after him *Doddridge*, observes, that “the original words contain one of the boldest ‘ellipses in the whole New-Testament, where a word is to be understood, contrary to that which is before expressed.” But admitting the propriety of such a bold ellipsis, they can make nothing out of it to condemn the Papists that will not apply to themselves. “To observe days of fasting (say they) we ‘judge both scriptural and rational,” and “a religious fast requires total abstinence from food.”

Pbn. Di-
rectory,
Ch. xiv.

3. Then if a temporary abstinence from meat or common food is meant, the charge falls upon them equally with the Papists. If they make it signify a perpetual abstinence, either from meat, or other common food, they will find no people on earth to whom it will apply; then it must follow that the abstinence respected something else: and what should it more likely be than that from which the followers of Christ univerrally abstained?

Acts xv.
20—29.

4. Upon this principle, that text of scripture would read with propriety, and in harmony with others, without the bold ellipsis. “But that we write unto ‘them, that they *abstain* from pollutions of idols, and ‘fornication, and things strangled, and blood.—For it ‘seemed good to the Holy Ghost, and to us—That ‘ye *abstain* from meats offered to idols, &c. For this ‘is the will of God, even your sanctification, that ye ‘should *abstain* from fornication.”

1 Thes.
iv. 5.1 Pet. ii.
11.

5. “Dearly beloved, I beseech you as strangers and pilgrims, *abstain* from fleshly lusts.—Forbidding to marry, to *abstain* from meats, &c.” Here the forbidding of these hypocrites is directly contrasted

with what Christ Jesus and his apostles commanded, or enjoined. CHAP. IX.

6. The doctrine and practice of the saints, was to marry only in the Lord, or in the spirit,—to abstain from fleshly lusts—from fornication, and from meats offered to idols: these were inseparably connected; and both were inseparably forbidden by the menacing tone of the Protestant perjured reformers, and their politic magistrates.

7. No life of continency was tolerated; no *abstinence* from fleshly lusts permitted, nor any suffered in the realm, that would not offer their meats,* yea all their worldly goods to that insatiable idol, which they set up as an object of bodily worship. Here was the forbidding to abstain from meats which, they say, God created to be received with thanksgiving of them that believe and know the truth: but they neither knew nor believed the truth nor used the creature of God according to its original end when it was very good.

8. The meat which Christ Jesus spake of eating, was that of abstaining from his own will, and doing the will of God. “I came not to do mine own will,” are his words—“*I have meat to eat that ye know not of—My meat is to do the will of him that sent me.*” And the same that was his meat, became also the meat of his followers. Their meat was to take up their cross, and *abstain from fleshly lusts*, and do the will of Christ Jesus, as he did the will of his Father. This was the true meat, which God had appointed to be received with thanksgiving by them that believed and knew the truth.

9. But on the contrary, the meats which satisfied the licentious appetites of the Gentiles, were the gratification of their *fleshly lusts*. Hence said the apostle to the carnal Corinthians, “*Meats for the belly, and the belly for meats: but God shall destroy both it and them.* [Or more properly, *Fleshly lusts for their pleasure, and their pleasure for fleshly lusts: * but God shall destroy all these things.*] For the body

* Whoever compares this sense with what follows to the end of the chapter, may easily perceive that it is the true sense of the apostle: besides it is inconsistent with the nature of God to destroy that which is good—Destruction is denounced only against that which in its very nature is evil.

* See
1 Cor. vi.
18.

John iv.
32, 34.
vi. 35.

1 Cor. vi.
13.

CHAP. IX. *is not for fornication, but for the Lord, and the Lord for the body."*

10. Therefore the Protestants, in refusing nothing that tended to gratify their fleshly lusts, rejected the cross of Christ altogether, and pretended to sanctify by *their word of God* and *their prayers* that which in its very core was evil and corrupt; which was only an addition to their hypocrisy, and gave the creature of God the utmost occasion to groan under bondage, and in the utmost extremity to travail for redemption from this deepest sink of corruption.

11. Nor have the Protestants any reason to reflect on the Papists, about their high and superstitious titles conferred on the bishop of Rome; for the reformers left nothing behind on that score. Besides the common titles that appear in their creeds and confessions, such as *Lord—Sovereign Lord—Dread Sovereign Lord*, they need but look into their bibles, to find a title as presumptuous as ever the pope sustained. *To the Most High and Mighty Prince James, &c.* Higher than the *Most High* cannot be.

12. "The queen's majesty hath the chief power 'in this realm of *England*, and other her dominions, 'unto whom the chief government of all estates of 'the realm, whether they be ecclesiastical or civil 'doth appertain." This is a part of their reformed creed, which included *England, France* and *Ireland*; and had the bishop of Rome ever greater authority in his dominions?

13. The Protestants glory over the Papists, in being able to bring their dark abominations to light; but surely they ought to be ashamed to exhibit those very same, and greater abominations, in the open light, by their own practice.

14. When the protestant supremacy was established, and the law respecting marriage reformed, there remained but one point more to reform, that was of any great consequence to the priesthood; and that was, as their *first book of discipline* expresses it, that "the whole rents of the Kirk, abused in papistry, 'shall be referred again to the Kirk—That tithes, the 'uppermost cloth, the clerk mail, the pasch-offerings, 'tithe-ale; all friaries, nunneries, chantries, chaplain-

'ries, annual rents, &c. be reduced to the help of the
'Kirk—the deacons disposing them to the minist-
'ry—And moreover that, merchants and craftsmen
'in Burg, should contribute to the support of the
'Kirk."

15. Thus they turned the whole current of revenue, which, as they say, had been lavished upon a profuse pontiff, and the various monastic orders, into a regular channel of salary to support the luxury of the new kirk-guides.

16. As to the great change which the reformed priesthood boast of, in respect to supplying the common people with bibles, this great exploit loses much of its importance when we consider that it was only that sense or meaning which they fixed for the scriptures, and established by civil authority, that the people were allowed to adopt.

17. Into this Catholic sense of the scriptures, they were either drawn by eloquence, driven by civil authority, or frightened by the hideous din of eternal destruction against *free-thinkers, free-willers*, and all such reprobate *heretics* as would dare to think differently from the established system.

18. Their charging the Papists, with idolatry, such as the worship of images, relicks, &c. was but a further mark of their hypocrisy, while they only reformed the practice of idolatry into another shape. They say, "The true God may not be worshipped according to the imaginations or devices of men—under any *visible representation*," yet they will use consecrated water, wine and bread in their worship, and affirm that Christ, (who is true God,) is thereby *represented*, sealed and applied to believers.

Amer.
Conf. Ch.
xxi.
Shorter
Cat. q. 92

19. And what have they but the imaginations and devices of men, for their songs, their long sermons, and pharisaical prayers? They acknowledge that *Origen* was the first who introduced the practice of sermonizing upon the scriptures; that the oldest psalmody they have, was introduced into the church, in the reign of *Constantine*; and their own scriptures prove, that their standing and praying, to be seen of men, is the undeniable mark of a hypocrite; and yet such are the principle parts of their reformed worship.

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20. And what are their steeple houses but Pagan temples reformed, and ornamented with pictures, pulpits, bells, and instruments of musick? And can any thing manifest greater blindness than to call this work, built by their own hands, *the Church*, and *Christ's Church*, or *St. Paul's Church*, and *St. Peter's Church*? Can Christ or St. Paul and St. Peter have any fellowship or union with such churches?

21. Protestants pretend to abhor relics, and images; but what mean their costly marbles, and epitaphs that ornament their burying grounds, and the images of their *great ones*, with which their coin, their furniture, and their houses have been replete?

22. They abhor popish titles: but after forming and re-forming, from the most mighty, down the long list of *Lords*, *Knights*, *Barons*, *Counts* and *Earls*, with their corresponding priestly titles, it remains, even to this day, that the most humble grade of the clergy, must be distinguished by the title of *Reverend*, or *Reverend Sir*, and the very lowest class of their church members, must be all *gentlemen and ladies*; each a *Sir*, a *Mr.* a *Madam*, or a *Miss*.

23. And if the more enterprising among the reformers, occasionally introduce the use of common names, or scriptural-titles, and teach the same to others, the lesson is soon forgotten, and their natural love of worldly honour insensibly leads them back to the vain ceremony of pompous titles and flattering compliments: so that whatever the world is, the same in substance is the Protestant Reformed Church, with only the superior advantages of a false religion, and the most refined arts of deception.

24. Virtue never needed the varnish of superstitious ceremonies, and atoning rites. It was always vice and corruption that required long prayers, and sermons, and sacraments, and outward shows of sanctity, to change their native appearance, and ward off deserved condemnation. Therefore the great work of *reforming* these outward things, was a strong evidence of the increasing depravity of the *reformers*.

25. It is written, *The testimony of two men is true*. The *reformed church* beareth witness of herself, and her mother also beareth witness of her, and they both

agree in one—That with all her outward changes, and reformations, she only promoted a greater increase of wickedness: and now, in the mouth of two or three witnesses, shall this fact be established.

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26. In the *Grounds of the Catholic Doctrine*,* it is testified, that “The fruits of the Reformation were such as could not spring from a good tree. 1. An innumerable spawn of heresies. 2. Endless dissensions. 3. A perpetual itch of changing, and inconsistency in their doctrine.—In fine, a visible change of manners for the worse, as many of their own writers freely acknowledge. And old ERASMUS long ago objected to them, *Ep. ad vultur.* where he defies them to shew him one who had been reclaimed from vice by going over to their religion; and he declares he never yet met with one who did not seem changed for the worse.” * p. 56.

27. With regard to the Lutherans, *Dr. Mosheim*, a member of that branch of the Protestant church, states, that, “the terror of excommunication lost its force; and ecclesiastical discipline was reduced to such a shadow, that, in most places, there are scarcely any remains, any traces of it to be seen at this day.” Eccle. History, vol. iv. p. 282, 283.

28. “This change may be attributed partly to the corrupt propensities of mankind, who are naturally desirous of destroying the influence of every institution that is designed to curb their licentious passions.—This relaxation of ecclesiastical discipline (adds the writer) removed one of the most powerful restraints upon iniquity.”

29. “When this is duly considered, it will not appear surprising that the manners of the Lutherans are so remarkably depraved, and that in a church that is deprived almost of all authority and discipline, multitudes affront the public by their audacious irregularities, and transgress with a frontless impudence, through the prospect of impunity.” So far concerning the reformed church of *Luther*.

30. What respects the Calvinistic church may be seen at large in the Westminster Confession of Faith, under the title of, *A solemn confession of public sins*, from which the following is but a small extract.

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31. "We [i. e. *Reformed Calvinists or Presbyterians*] noblemen, barons, gentlemen, burgesses, ministers of the gospel, and commons of all sorts—do humbly and sincerely, as in his sight, who is the searcher of hearts, acknowledge the many sins and great transgressions of the land. We have done wickedly, our kings, our princes, our nobles, our judges, our officers, our teachers and our people ; —And have broken all the articles of that *Solemn League and Covenant* which we swore before God, angels and men."

32. "We have been so far from endeavouring the extirpation of profaneness, and what is contrary to the power of godliness, that profanity hath been much winked at, and profane persons much countenanced, and many times employed, until iniquity and ungodliness hath gone over the face of the land as a flood."

33. "Nay, even those that had been looked upon as incendiaries, and upon whom the Lord had set marks of desperate malignancy, falsehood and deceit, were brought in, as fit to manage public affairs.—Nay many of the nobility, gentry, and burrows, who should have been examples of godliness and sober walking unto others, have been ring-leaders of excess and rioting."

34. "Albeit we be the Lord's people, yet to this day we have not made it our study that judicatories should consist of, and places of power and trust be filled with men of a blameless and christian conversation : by which it hath come to pass, that judicatories have been the seats of injustice and iniquity."

35. "It were impossible to reckon up all the abominations that are in the land ; but the blaspheming of the name of God, swearing by the creatures, profaning of the Lord's day, uncleanness, drunkenness, excess and rioting, vanity of apparel, lying and deceit, railing and cursing, arbitrary and untrouled oppression, and grinding the faces of the poor by landlords, and others in place and power, are become ordinary and common sins :—There be many who heretofore have dealt deceitfully with the Lord in swearing falsely by his name."

36. Then, *out of thine own mouth will I judge thee,*

thou wicked church! Where is that mark of false-hearted and rotten apostates, in all the New-Testament, that is not comprehended in the foregoing catalogue of crimes, publicly confessed by these pretended reformers?

37. Their universal crime is perjury, the mark of the beast in the right hand lifted up in confirmation of a false oath; and what remained but for them to fill up the measure of their cup with *desperate malignity, falsehood and deceit*, uncleanness, drunkenness, excess and rioting, and such abominations as it were impossible to reckon up?

38. Thus, in the fatal schism between the civil and ecclesiastical powers, the beast, who was bred in that corrupt and earthly mass, congested together by priests and politicians under the name of a Christian hierarchy, comes up to open view, and cannot be hid. He declares his own progeny, for *he speaks like a Dragon*, and leaves no mark of *Rome Pagan*, which he does not describe in himself.

39. Whence proceeded such a flood of ungodliness? was it not from those *judicatories* that were *seats of injustice and iniquity*? And whence proceeded such universal uncleanness? was it not from their prohibiting chastity, and destroying every trace of continence and true virtue? And whence their *excess and riot*? was it not from their destroying every distinction of meats which, for *conscience sake*, had been made? and have they not thus encouraged all ranks, rulers and ruled, priests and people, to serve their own bellies, instead of the Lord Jesus Christ?

40. From all which, it is the most manifest judgment of truth, that the *reformers* and the *reformed* did, in the fullest perfection, fill up those abominable characters of Antichrist, described by Christ and his apostles; who profess to know God, but in works deny him, *being abominable, and disobedient, and unto every good work reprobate*.

Titus i.
16.

41. And it is equally manifest that these same Calvinists, who were counted the *most perfect reformers*, who called themselves God's elect, and reprobated as vessels of wrath to eternal damnation, Anabaptists and all others, who were not of the same Catholic kirk,

CHAP. X. are, upon their own pointed confession, unto every good work reprobate.

2 Tim. iii.

42. By professing to be the followers of Jesus Christ, and observers of the word of God, they most evidently *speak lies in hypocrisy*, when in reality they are, *lovers of their own selves, covetous, boasters, proud, blasphemers, truce-breakers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof*. Thus the second beast, under his lamb-like form, exercised all the power of the first beast before him.

CHAPTER X.

The Persecuting Spirit of the Protestant Reformers.

HOWEVER abominable the doctrine of compulsion, and however corrupt the source from whence this principle flowed; yet the Protestant reformers retained it in its fullest extent. This is manifest in their delivering over people of different sentiments to be oppressed and punished by the civil powers.

2. The persecutions of the Priscillianists, by the ecclesiastics of *Spain*, in the fourth century, were at that time, regarded with abhorance by the bishops of *Gaul* and *Italy*, “for Christians [i. e. Catholics] had not yet learned, (says *Mosheim*,) that giving over heretics to be punished by the magistrates, was either an act of piety or justice.”

Eccl. History, vol. i. p. 416.

3. “No: (says his translator,) this abominable doctrine was reserved for those times, when religion was to become an instrument of despotism, or a pretext for the exercise of malevolence, vengeance, and pride.”

4. And it is evident from all the histories of those reforming times, as well as from their own avowed creeds, that the protestant Reformers not only retain-

ed this doctrine in principle, but confirmed it by their practice; being actuated by the same persecuting spirit of vengeance which had influenced the ungodly ecclesiastics, who were raving mad with orthodoxy under the Papal power.

5. The Papal hierarchy being in a great measure broken in pieces by means of the Reformation, and the reforming parties being themselves broken in pieces by their own divisions and perpetual dissensions, it was not possible for the latter to extend the limits of their tyranny so far as the former, except when they all united.

6. But the persecuting spirit of the Protestants was uniformly one and the same with that which had produced the Spanish *Court of Inquisition*, and fell short of its cruelties only in extent. The same spirit of Antichrist which actuated the Papists, actuated also the Protestants.

7. *Robinson* saith very justly, "Dominion over conscience is Antichrist any where. At Rome Antichrist is of age, a sovereign, and wears a crown: at the meanest meeting house, if the same kind of tyranny be, Antichrist is a beggar's baby at the breast: but as conscience every where is a throne of God, so an usurper of his throne is Antichrist any where."

*Eccel. Re-
searches,
p. 173.*

8. "Whatever deranges the equality of Christians, is the spirit of Antichrist, all the rest is nothing but the carcase." Call it *truth*, or *piety*, or *virtue*, or the *gospel*, or whatever you please, the whole stands in direct opposition to the true Christ, so long as that persecuting spirit of tyranny remains connected with it.

*ibid.
p. 181.*

9. It was but a little while after the Reformation commenced, that this beastly work of persecution was set on foot, in order to crush the rising sects in their infancy, to bow down every effort on the side of freedom, and to extirpate every reputed heretic who dared to oppose the reformed plans of corrupt ambition, and more refined cruelties. And who more fit to set the example than the first reformer, MARTIN LUTHER? In him the spirit of Antichrist found an able advocate.

10. His most favourable historian, *Dr. Mosheim*,

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speaking of the *bitterness* and *animosity* of the first reformers, says, "Luther himself appears at the head of this sanguine tribe, whom he far surpassed in *invectives and abuse*, treating his adversaries with the most *brutal asperity*, and sparing neither rank nor condition." Dr. Maclaine speaks of his "*obstinate, stubborn and violent temper*, rendering him unfit for healing divisions."

Eccel. History, vol. iv. p. 302.

ibid. p. 93.
Note [r.]

Hist. of Charles V. Vol. iii. p. 311.

11. Dr. Robertson says, "His confidence that his own opinions were well founded, approached to *arrogance*; his courage in asserting them, to *rashness*; his firmness in adhering to them, to *obstinacy*; and his zeal in confuting his adversaries, to *rage* and *scurrility*." He considered every thing as subordinate to his own opinions under the name of *truth*, and "poured forth against such as disappointed him in this particular, a torrent of *invective* mingled with *contempt*."

Grounds of Cath. Doc. p. 54

12. All of which agrees with the following character given him by bishop Challoner. "All his works declare him to have been a man of an *implacable nature, rigidly self-willed, impatient of contradiction*, and *rough and violent* in his declamations against those, of what quality soever, who dissented in the least from him."

13. Such was the head of influence to the Reformation: and as every effect must resemble its cause; so persecution must as naturally flow from such a source, as goodness and mercy proceeded from the meek, the merciful, and self-denying Jesus.

14. From *rage and scurrility, brutal asperity*, and an *implacable nature*, might reasonably be expected *bloodshed and cruelty*. Hence this famous reformer began to exercise his beastly power by banishment, and so proceeded.

Eccel. Researches, p. 541 & 543.

15. He fell out with *Carlostadt*, and had him banished, not only from *Wittemberg*, but followed him from place to place, and had him expelled by order of the duke. He disliked *Calvin*, he found great fault with *Zuingle*, who were all supported by great patrons; and he was angry beyond measure with the Baptists who had none.

16. Luther himself had taught the doctrine of dip-

ping, "but the article of reforming without him he could not bear. This exasperated him to the last degree, and he became their enemy; and notwithstanding all he had said in favour of dipping, he persecuted them under the name of *re-dippers*, and *re-baptizers*, or *Anabaptists*."

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IV.

Eccel. Re-
searches,
p. 542.

17. "There was a *Thomas Muncer*, who had been a minister at several places, having been persecuted by *Luther*, and driven to seek refuge where he could. There was *Nicholas Stork*, *Mark Stubner*, *Martin Cellarius*, and others. Against all of them *Luther* set himself. When he heard of their settling any where, he officiously played the part of an universal bishop, and wrote to princes and senates to expel such dangerous men."

ibid.
p. 543.

18. "It is (says *Robinson*,) very truly said by cardinal *Hosius*, that *Luther* did not intend to make all mankind as free as himself; he had not foreseen that other men would apply the same reasoning to his tyranny over conscience, that he had so successfully applied to that of the pope, and therefore he dethroned him that he might set up himself. His colleague *Carlostadt* found this to his sorrow."

19. "On *Luther's* plan there was no probability of freedom flowing to the people. It was only intended to free the priests from obedience to the pope, and to enable them to tyrannize over the people in the name of the civil magistrate. *Muncer* saw this fallacy, and remonstrated against it, and this is the crime which *Luther* punished with an unparadonable rigour, and which the followers of *Luther* have never forgiven to this day."

ibid.
p. 546.

20. "*Muncer*, say they, was a man well skilled in the knowledge of the scripture, before the devil inspired him: but then he had the arrogance not only to preach against the pope, but against *Master Doctor Martin Luther* himself: as if *Martin* of *Saxony*, had any better patent for infallibility than *Leo of Rome*!"

21. But the principal occasion which *Luther* took to vent out his persecuting spirit, was from the insurrections of the peasants, called the *rustic war*. The celebrated *Voltaire*, says, "*Luther*, had been suc-

ibid.
p. 551.

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‘cessful in stirring up the princes, nobles and magistrates against the pope and the bishops. *Muncer* stirred up the peasants against them. - He and his companions went about addressing themselves to the inhabitants of the country villages. *They laid open that dangerous truth, which is implanted in every breast, that all men are born equal*; saying, that if the pope had treated the princes like their subjects, the princes had treated the common people like beasts.”

22. It was enough then, to draw upon *Muncer* and his followers, the united vengeance of both Papists and Protestants, that they would neither acknowledge the Papal hierarchy, nor the reformed plans of *Luther's* more refined despotism.

Eecl. Researches,
p. 537.
Eecl. History, vol.
iv. p. 64—
65.
Notes b.d
Hist. of
Charles V
vol. ii. p.
332.

23. However contrary to the spirit and precepts of the gospel, the conduct of the peasants, in taking up arms against their cruel and unmerciful oppressors, it is granted, nay, affirmed by the most authentic historians, that the peasants, the common people, groaned under intolerable grievances, which they were no longer able to bear; that the excessive and unsupported tyranny of the nobility and gentry, was such, as sometimes drove the unhappy people to despair and distraction.

Eecl. Researches,
p. 537.

24. “When these depressed hearts sighed for freedom; divines of all orders agreed to reproach them for their depravity, and to scandalize the first of all human blessings with the odious name of *carnal liberty*.” O false divinity! O cruel divinity! At the head of this unjust and cruel tribe appears *Luther*.

Ibid.
p. 548.

25. *Muncer* drew up for the peasants a memorial or manifesto, which sets forth their grievances, and which they presented to their lords, and dispersed all over *Germany*. It is a just piece. *Voltaire* says, “*A Lycurgus* would have signed it*.”

Ibid.
p. 552.

26. “*Luther* wrote four pieces on the subject. The first was an answer to the manifesto, in which though he told them that the princes were cruel oppressors, who had no excuse for their injustice, and deserved to be dethroned by God, yet it was seditious in the oppressed to resist them. His advice was, that they should not resist evil, but when they

* An equitable law-giver among the Pagans

‘ were smitten on the one cheek, turn the other also,’ and so on. “ This was the doctrine of Christ, and such doctors as taught otherwise were worse than *Turks*, and inspired by the devil.”

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27. This same *Luther*, who under the hypocritical mask of a minister of Christ, exhorted the oppressed peasants *not to resist evil*, wrote again to the princes, and endeavoured to convince them that it was their duty to *kill and exterminate* those same peasants as they would *mad dogs*.

Eccl. Re-
searches,
p. 553.

28. The princes set about the work, agreeable to the instructions of this double-faced reformer, and thousands fell victims to the most cruel and more than savage massacres, in which both Papists and Protestants became united, and in which the peasants without distinction were involved in one common fate of fire and sword, and suffered with the most undistinguishing barbarity.

29. “ It was in *Saxony*, (says *Mosheim*,) and also in the year 1525, that penal laws were first enacted against this fanatical tribe. These laws were renewed frequently in the years 1527, 1528, and 1534.” CHARLES V. also issued out against them severe edicts in the years 1527, and 1529. The magistrates of *Zurich* also denounced capital punishments against them in the year 1525.

Eccl. His-
tory, vol.
iv. p. 435.
Note [n.]

30. Thus the united vengeance of both Papists and Protestants, was let loose to destroy a people who groaned under intolerable oppressions, which they were no longer able to bear; and as if this were not sufficient, Protestant historians must also agree to hand down their characters in one common mass, as the most detestable and seditious fanatics, and under all the odious names that the spirit of malice and rage for persecution could invent.

31. But all the art of Protestants, in painting the outrages of the first rustic insurrections, and blending the conduct of those furious abettors of human freedom with the doctrines and sentiments of harmless heretics, in order to palliate their own crimes, can never clear their church of the deepest stains of blood-guiltiness, which arose from their unmerciful butchery of the innocent.

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32. The particular circumstances relating to these insurrections, are very foreign from this work. Whoever wishes to see that matter fairly investigated, may find it at large, in the judicious and well authenticated *Researches of Robert Robinson*. However, that *Luther's* persecuting rage was mainly directed against those whom he condemned in his writings under the name of *Anabaptists*, and who unjustly suffered without resistance, appears from what follows.

Eecl. His-
tory, vol.
iv. p. 430.

33. "It is to be observed (says *Mosheim*,) that as the leaders of this sect had fallen into that erroneous and chimerical notion, *that the new kingdom of Christ, which they expected, was to be exempt from every kind of vice, and from the smallest degree of corruption, they were not satisfied with the plan of reformation proposed by Luther.*"

Eecl. Re-
searches,
p. 547.

34. This was enough to kindle the flames of resentment in the breast of the implacable *Luther*, "who by taking the church as the pope left it, included whole parishes and kingdoms, with all the inhabitants of every description in the church."

Edil.
p. 551.

35. That the most cruel resentment was kindled in the breast of *Luther* against these people, is evident from his famous *Augsburg Confession*; each article of which begins with *Docent*; i. e. *they teach*; and ends with *damnant*, and many of them with *damnant Anabaptistas*; i. e. *they damn the Anabaptists*.

36. But what business had he, or any other who had no divine authority, to teach what the faith of another should be? or to call in question the sentiments of others, and presumptuously *damn* those who differed from him? As if *MARTIN LUTHER* had all power in heaven and upon earth!

37. It was a horrid crime in *Luther's* eye, for any to expect a *pure and unspotted* church, and for that reason to be dissatisfied with his plans of reformation. If a corrupt and tyrannical church had been the object of pursuit with these reputed heretics, both they and their ancestors found one to their sorrow, long enough before *Luther* rose up to establish his by the sword of earthly princes.

38. The fact is, that reputed heretics had, in every age, witnessed a good confession, by cheerfully lay-

ing down their lives in support of their faith concerning a pure church, in opposition to a corrupt catholic hierarchy, and the same undaunted spirit continued to witness against the Protestant reformers, and gave them a fair opportunity to prove that they exercised all the power of the *first beast*.

39. "In almost all the countries of *Europe*, (says *Mosheim*,) an unspeakable number of these *unhappy wretches* preferred death, in its worst forms, to a retraction of their *errors*. Neither the view of the flames that were kindled to consume them, nor the ignominy of the gibbet, nor the terrors of the sword, could shake their *invincible, but ill-placed constancy*, or make them abandon tenets, that appeared dearer to them than life and all its enjoyments."

Eccel. History, vol. iv. p. 435.

40. But *Mosheim* soon after adds, "It is true, indeed, that many *Anabaptists* suffered death,—merely because they were judged to be *incurable heretics*; for in this century, the *error* of limiting the administration of baptism to adult persons only, and the practice of re-baptizing such as had received that sacrament in a state of infancy, were looked upon as most flagitious and intolerable heresies."

ibid. p. 436.

41. And what greater cruelties did ever the church of Rome practice, than to cast into the flames such as they judged to be *incurable heretics*, when no other blemish could be found? But *Mosheim* is pleased to call their faith concerning a *pure church*, an *erroneous and chimerical notion*,* and their sentiments, *errors*, and their constancy with which they faced death in its worst forms, *ill-placed*.

* See Eph. v. 27. and Rev. xxi. 27.

42. Just so the popish historian *Thuanus* speaks of the *Waldenses*, "that they were rather slain, put to flight, spoiled every where of their goods and dignities, and dispersed here and there, than that convicted of their *error* they repented."

Newton on Prophe. vol. ii. p. 175.

43. It is acknowledged by their enemies, that many of these *Anabaptists* were men of the most upright intentions and sincere piety, and that the innocent with those who were counted guilty, suffered with undistinguishing cruelty.

Eccel. History, vol. iv. p. 434, 435, 436.

44. But it is remarkable that all those undistinguishing cruelties, carried on under the cloak of sup-

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* See
Eecl. His-
tory, vol.
i. p. 73. &
Note [m]

pressing sedition or heresy, were practised in the same persecuting spirit, and with the same misrepresentations and slanderous accusations that were used by the ancient Pagans against the Primitive Christians.*

val. iv. p.
65, 305.

45. How inconsistent it must appear to every feeling mind, to hear the title of *glorious Reformation*, applied to that abominable work which was wrought by *Martin Luther* and his followers, when by *gibbet*, and *fire*, and *sword*, they could exterminate their fellow creatures from the earth, as they would *mad dogs*! Poisoned with a venom cruel as the grave, they applaud the *zeal* and *fortitude* of *Luther*, in addressing the princes to take up arms, and destroy these *odious* and *detestable fanatics*!

Hist. of
Charles V
vol. iii. p.
313.

46. And besides those undistinguishing cruelties, exercised by the instigation of *Luther*, what fruits did his reformed gospel produce in his own heart or life? After he had proved it twenty years, it did not even save him from his out-breaking sins, but directly to the contrary. "He grew daily more *peevish*, 'more *irascible*, [more easily provoked to anger,] and 'more *impatient of contradiction*." So says *Robertson*.

bid.
p. 314.

47. His whole life of ambition and cruelty, well comports with the character he gives of himself in his *last will*; and whether any temporal monarch, or pope, ever discovered the feelings of his own ambition more than *Luther*, may be seen from what follows.

48. *I am known, (says he,) in heaven, in earth, and hell, and possess consequence sufficient for this demand, that my single testimony be believed, seeing that God of his fatherly compassion hath intrusted to me, though a damnable man and a miserable sinner, the gospel of his Son, and hath granted that I should be so true and faithful in it, that many in the world have received it by me as a doctor of the truth, while they contemn with detestation, the bans of the pope, of Caesar, of kings, of princes and of priests, yea, of all devils. Why then, may it not suffice, for this disposal of a small estate, if the testimony of my hand be affixed, and it can be said,*

DR. MARTIN LUTHER, *God's Notary, and witness of his gospel, wrote these things.** CHAP. XI.

49. And such a character as that of *A damnable man, and a miserable sinner*, will every such imperious and persecuting tyrant as *Martin Luther* have to subscribe, when, *Cain-like*, he is convicted that his own works are evil, and his brother's righteous. *Out of thine own mouth will I judge thee, thou wicked servant!*

Matt. xii.
34.
Luke xix
22.

50. Out of the abundance of the heart the mouth speaketh. And he that saith that God hath intrusted to him the gospel of his Son, while his whole life and conduct, and his final testimony, signed with his own hand, declares himself *A damnable man and a miserable sinner,** the same is certainly a liar, and the truth is not in him.

* See
1 John ii.
4. & iii. 8.

CHAPTER XI.

The Subject continued.

THE same persecuting spirit that influenced *Martin Luther*, influenced also *John Calvin*. At *Geneva* he acted the part of a universal bishop, presided in the assembly of the clergy, and in the *Consistory*, and punished *heretics* of all kinds with unremitting fury, who had the confidence to object against his ecclesiastical and inconsistent systems of tyranny.

Ecel. History, vol. iv. p. 363. Note [o] & p. 366.

2. Here were *Beghards*, and *Spirituals*, and *Libertines*, and *Heretics*, and *odious* ones enough to give *Calvin* a fair opportunity of proving that he possessed the same persecuting spirit with which he was brought up, in his mother's house.

ibid.
p. 417.

* The original of this specimen of *Luther's* presumptuous vanity and self-applause, as quoted by *Robertson*, runs thus: "Notus sum in celo, in terra, & inferno, & auctoritatem ad hoc sufficientem habeo, ut mihi soli credatur, cum Deus mihi, homini licet damnabili, et miserabili peccatori, ex paterna misericordia Evangelium filii sui crediderit, dederitque ut in eo verax & fidelis fuerim, ita ut multi in mundo illud per me acceperint, & me pro Doctore veritatis agnoverint, spreto banno Papæ, Cæsaris, Regum, Principum & sacerdotum, imo omnium dæmonum odio. Quidni, igitur, ad dispositionem hanc, in re exigua, sufficiat, si adsit manus meæ testimonium, & dici possit. hæc scripsit D. Martinus Luther, Notarius Dei, & testis Evangelii ejus." *Seck. lib. iii. p. 651.* See *Hist. of Charles V. vol. iii. p. 314.*

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tory, vol.
iv. p. 418.

3. There was one *Gruet*, whatever was his character, he was charged with denying "the divinity of the Christian religion [i. e. the religion at *Geneva*] and the immortality of the soul." He also called CALVIN *the new hope*, and other impieties of the like nature, for which he was brought before the civil tribunals, in the year 1550, and was condemned to death.

4. There were others who could not receive his doctrine of *eternal and absolute decrees*. "These adversaries (says *Moshcim*,) felt, by a disagreeable experience, the warmth and violence of his haughty temper, and that impatience of contradiction that arose from an over-jealous concern for his honour, or rather for his unrivalled supremacy."

5. "He would not suffer them to remain at *Geneva*; nay, in the heat of the controversy, being carried away by the impetuosity of his passions, he accused them of crimes, from which they have been fully absolved by the impartial judgment of unprejudiced posterity."

ibid.
p. 419.

6. "Among these victims of *Calvin's* unlimited power and excessive zeal, we may reckon *Castalio*, master of the public school at *Geneva*." He was deposed from office in the year 1544, and banished. A like fate happened to *Bolsec*, professor of physick, whose favorable opinion of the Protestant religion first brought him to *Geneva*; but finding himself mistaken, he had the assurance, in the year 1551, to lift up his voice, in the full congregation, against *absolute decrees*; for which he was cast into prison, and soon after, sent into banishment.

ibid.
p. 473.

7. But none gave *Calvin* more trouble than *Michael Servetus*, a Spanish physician, who appeared in the year 1530, and by his abilities, both natural and acquired, had obtained the protection of many persons of weight in *France*, *Germany* and *Italy*. Notwithstanding these advantages, *Calvin* had him imprisoned, and an accusation of blasphemy brought against him by the council.

Eccel. Re-
searches,
p. 527.

8. *Servetus* was a man of a free and liberal turn of mind, "he was an original genius, (says *Robinson*,) of a manly spirit, bold in his enquiries after truth, and generous as the day in communicating his opinions, not doubting that he had as much right to investi-

‘gate the doctrine of the *Trinity*, as others had that of *Transubstantiation*.”

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9. In the year 1531 and 1532, he published two books, both intended to disprove the doctrine of the *Trinity*; and as they denied the popular notion of *persons* in God, and affirmed that Jesus was a man, they procured him a great number of enemies, and also many friends. He had freely communicated his sentiments to *Oecolampadius* and *Bucer*.

Ecl. Re-
searches,
p. 328.

10. Both these divines had the character of mildness; but *Oecolampadius* thought anger just in this case, and *Bucer* declared from the pulpit, that “*Servetus* deserved to be cut in pieces, and his bowels torn out of him.” All the artillery of the orthodox was now directed against this *haughty Spanish blasphemous heretic*; for so they, whom the greater part of *Europe* called *heretics*, had the inconsistency to call *Servetus*.

ibid.
p. 329.

11. *Calvin* having published his favourite production entitled *Christian Institutes*: *Servetus* read this book; finding in it a great number of mistakes and errors, he took the liberty to inform the author of them. This so irritated *Calvin*, that he never forgave him, and instead of profiting by the advice, he wrote to his friends *Viret* and *Farel*, “that if ever this heretic should fall into his hands, he would order it so, that it should cost him his life.” And so it fell out.

12. *Calvin* had an admirer at *Geneva* whose name was *Trie*, this *Trie* had a relation at *Lyons*, a Papist, whose name was *Arney*, who incessantly exhorted his cousin *Trie* to return to the bosom of the church. *Calvin* dictated letters in the name of *Wm. Trie*, who directed them to *Arney*, and *Arney* carried them to *Ory* the *Inquisitor*.* By which means, in the year 1553,

ibid.
p. 336.

* It was an iniquitous example which *John Calvin* set by encouraging the Papists to continue their sport in shedding innocent blood, when in his letter under the name of *Trie*, he says, “I thank God, that vices are better corrected here than among all your officials—with you they support a heretic, who deserves to be burnt wherever he is found.—When I mention to you a heretic, I mention one who shall be condemned by the Papists as well as by us, at least he deserves to be so: for although we differ in opinion about many things, we are still agreed, that there are three persons in one essence of God.—You cruelly burn us: but behold him, who shall call Jesus Christ an idol, who shall destroy all the foundations of faith, who gather together all the dreams of ancient heretics, who shall even condemn the baptism of little children, calling it a diabolical invention; and he shall have the vogue amongst you, and be supported as if he had committed no fault. Where, pray, is the zeal you pretend to? And where is the wisdom of this fine hierarchy you magnify so much?” *Robinson's Eccl. Researches*, p. 336.

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Servetus was seized and cast into prison; but four days after made his escape, and could not be found.

Eccl. Pe-
searches,
p. 337.

13. The prosecution was carried on in his absence, and he was condemned to be burnt alive, in a slow fire. And seeing his person could not be found, the sentence was executed in effigy. "The effigy of *Servetus* was set in a dung cart, with five bales of his books, and all were burnt together for the glory of God, and the safety of the church."

ibid.
p. 338.

14. Four months after, *Servetus* was discovered, while waiting for a boat to cross the lake, in his way to *Zurich*. *Calvin* got intelligence, and prevailed upon the chief magistrate to arrest and imprison him, although it was on the first day of the week or sabbath, when by the laws of *Geneva*, no person could be arrested, except for a capital crime: but *Calvin* pretended that *Servetus* was a heretic, and heresy was a capital crime. To prison he was committed, and the same day he was tried in court.

15. As it was necessary for some one to prosecute *Servetus*, *Calvin* employed one of his own family, a *Nicholas de la Fontaine*. Some say he had been a cook, others a valet or servant: but, whatever he had been, he was now a preacher. Short as the notice had been, *La Fontaine* was ready prepared, and a humble request was presented to the judges, in which *Servetus* was accused of uttering blasphemies against God, infecting the world with heresies, and condemning the doctrine preached at *Geneva*.

16. *Calvin* did not blush to say, "I ordered it so that a party should be found to accuse him, not denying that the action was drawn up by my advice." And he expressly affirms, "*La Fontaine* demanded justice against him by my advice."—On a future day *Calvin* appeared in court, and disputed with *Servetus*, on the words, *person* and *hypostasis*: and yet he knew if he succeeded in convicting the prisoner of heresy, the crime was capital, and he was doomed by the law to die.

17. *Servetus* presented a petition to the magistrates and council. The petition was rejected. The attorney-general observed, that the court ought not to grant the petitioner an advocate, because he himself

was thoroughly skilled in the art of telling lies. What chance had *Servetus* for his life ?

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18. This was his deplorable situation : " Far from his own country, fallen into the hands of cruel strangers, all under the influence of *Calvin*, his avowed enemy, who bore him a mortal hatred ; stript of all his property ; confined in a damp prison, and neglected till he was almost eaten up with vermin, denied an advocate, and loaded with every indignity that barbarity could invent."

Eecl. Re-
searches,
p. 340.

19. " The last act of this tragedy was performed at *Geneva*, on the 27th of October, 1553. *Calvin* had drawn up the process against *Servetus* ;—the magistrates and council had denounced sentence against him that he should be burnt alive : and on this day, with many brutal circumstances, the sentence was executed to the encouragement of catholic cruelty, to the scandal of the pretended reformation, to the offence of all just men, and to the everlasting disgrace of those ecclesiastical tyrants, who were the chief instruments of such a wild and barbarous deed."

ibid.
p. 341.

20. " Many (says *Robinson*,) have pretended to apologize for *Calvin* : but who is *John Calvin*, and what are his nostrums, which end in tyranny and murder, that the great voice of nature should be drowned in the din of a vain babbling about him ?"

21. " *Servetus* was not a subject of the Republic of *Geneva* ; he had committed no offence against the laws of the state ; he was passing peaceably on the road which lay through the city ; he was not a member of any reformed church : he was an useful and honourable member of society ; he was a man of unimpeached morality ; he was then the admiration of numbers of good judges, who afterwards pleaded his cause."

22. *Calvin's* hard heart never relented at the recollection of this bloody action. On the contrary, he justified it by publishing, after the execution, a book entitled, " *A faithful account of the errors of MICHAEL SERVETUS,—in which it is proved that heretics ought to be restrained with the sword.*"

ibid.
p. 342.

23. *Castellio* or *Socinus* confuted this book. *Beza* answered, and justified the doctrine of putting here-

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tics to death.—Several endeavoured to sanctify the crime by scripture texts, and godly words ; and many have attempted, after these examples, to do the same. They go so far, some of them, as to attribute the destruction of *Servetus* to a special providence of God.—Can the nicest critic tell wherein this differs from the spirit and style of the Papal Inquisition ?

Eccles. Re-
searches,
p. 343,
344.

24. “The execution of this man (says *Robinson*,) occasioned a great many excellent and unanswerable treatises against persecution.—*Beza* was offended because the authors said he had published a book to justify the murder of heretics ; whereas he had only wrote one to prove that they ought to be put to death.—They called him a bloody man for exhorting magistrates to put men to death for religion ; and he retorted, he had wished, and he continued to wish, the magistrates would serve them so.”

ibid.
p. 346.

25. The apologists for *Calvin* urge the example of *Melancthon* in proof of the justice of putting *Servetus* to death. “*Melancthon* himself, (say they,) the most moderate and mildest of all reformers, approves what has been done at Geneva.” Then if such was the spirit of the mildest of all the reformers, what kind of men were those whom the Protestants acknowledge to be men of *violent, haughty, and brutal* tempers ?

Eccles. His-
tory, vol.
v. p. 482.

26. *Mosheim* says, The *Anabaptists*, and those who denied the divinity of Christ, [i. e. those who denied that Jesus was God,] and a *trinity* of persons in the Godhead, were objects of common aversion, against whom the zeal, vigilance, and severity of *Catholics, Lutherans, and Calvinists* were united, and, in opposing whose settlement and progress, these three communions, forgetting their dissensions, joined their most vigorous councils and endeavours.

27. *He that is joined to an harlot is one body*, saith the scriptures. The *Lutherans* and *Calvinists* were joined to the *Papists* in shedding innocent blood ; therefore, their Protestant persecuting churches were indisputably one in spirit, nature and disposition with the *old scarlet whore* their mother church of *Rome*, as much as the daughters of a harlot are one in spirit, nature and disposition, with their mother.

28. The Protestant reformers could encourage persecution, and could set the example, both by their principles and practice, and unite with the Papists, in continuing to shed innocent blood: As if the purple and crimson dye of their mother's attire had not been stained deep enough.

29. *Voltaire*, who deploras the death of *Servetus*, Eccle. Researches, p. 348. Anc. and Mod. Hist. Ch. exii. says, "The finishing stroke to this picture of *Calvin*, 'may be found in a letter written with his own hand, 'which is still preserved in the castle of *Bastie Ro-* 'land, near *Montelimar*. It is directed to the *Mar-* 'ques de *Poet*, high chamberlain to the king of *Na-* 'varre, and dated September 30th, 1561."

30. "Honour, glory, and riches shall be the re- 'ward of your pains: but above all do not fail to rid 'the country of those zealous scoundrels who stir up 'the people to revolt against us. Such monsters 'should be exterminated, as I have exterminated 'Michael *Servetus*, the Spaniard." *Bloody Cain!* *Where is Abel thy brother? The voice of thy brother's blood crieth unto me from the ground.*

31. The persecuting spirit of *Calvin* was not confined to *Geneva*. *Robinson* says, he and other foreign divines had many tools in *Poland*, particularly *Pras-nicius*, a violent orthodox clergyman. With this man, and through him with the nobility, gentry, and clergy, *Calvin* and *Beza* corresponded: and many divines of *Germany* and *Switzerland*, and even the synod of *Geneva* sent letters and tracts into *Poland*—all justifying the murder of *Genilis* and *Servetus*, and the necessity of employing the secular power to rid the world of such monsters as denied the *Trinity* and *infant baptism*. Eccle. Researches, p. 584.

32. "The advice given by the *Consistory* of *Gene-* 'va to prince *Radzivil*, is a most ignorant and impi- 'ous attack on the liberties and lives of innocent men. 'They beg his highness, as the first in piety and dig- 'nity, to use his influence with the nobility of *Poland*, 'to engage them to treat the *antitrinitarians* as they 'would *Tartars* and *Muscovites*." ibid. p. 585.

33. It was here also, in *Poland*, that the "*Catho-* 'lics, *Lutherans*, and *Calvinists*" were united in one spirit of cruelty, to crush those who, for the sake of Eccle. History, vol. iv. p. 482, 483.

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peace, had fled there, from their iron arm of persecution in other places. It would be very disagreeable, unnecessary, and indeed endless to enumerate all the particular cruelties and unjust measures practised by the first reformers, and through their influence.*

34. If matters of fact can establish any certainty, then it is certain, that the two principal pillars of the reformation, *Martin Luther* and *John Calvin*, and their confederate reformers, were influenced by the self-same spirit of cruelty and injustice, which had influenced the ecclesiastical tyrants of every age, from *Diotrephes* and the *Alexandrian priesthood* down to the same *Luther* and *Calvin*. It will be necessary

* We here present the reader with two extracts of letters written by *Andrew Dudich*, of *Poland*, who had been excommunicated from the Church of Rome for heresy. His sentiments favoured the *Unitarian Baptists*, a species of popular heretics who had fled into *Poland* for the enjoyment of that religious liberty which was denied them in other places. *Dudich* corresponded with many of the most noted reformers; and these extracts clearly discover the spirit by which they were actuated, and may serve to show the light in which that discerning man viewed the conduct of these persecuting Protestants.

"Tell me, (says he to *Wolff*.) my learned friend, now that the *Calvinists* have burnt *Serretus*, and beheaded *Gentilis*, and murdered many others, having banished *Bernard Ochin* with his wife and children from your city in the depth of a sharp winter; now that the *Lutherans* have expelled *Lasco*, with the congregation of foreigners that came out of *England* with him, in an extremely rigorous season of the year: having done a great many such exploits, all contrary to the genius of Christianity, how, I ask, how shall we meet the *Papists*? With what face can we tax them with cruelty? How dare we say, *Our weapons are not carnal*? How can we any longer urge, *Let both grow together till the harvest*? Let us cease to boast, that faith cannot be compelled, and that conscience ought to be free."

"You contend, (says he to *Beza*.) that scripture is a perfect rule of faith and practice. But you are all divided about the sense of scripture, and you have not settled who shall be judge. You say one thing, *Stancarus* another. You quote scripture, he quotes scripture. You reason, he reasons. You require me to believe you. I respect you: but why should I trust you rather than *Stancarus*? You say, he is a heretic: but the *papists* say, you are both heretics. Shall I believe them? They quote historians and fathers: so do you. To whom do you address yourselves? Where is the judge? You say, the spirits of the prophets are subject to the prophets: but you say I am no prophet, and I say, you are not one. Who is to be judge? I love liberty as well as you. You have broken off your yoke, allow me to break mine. Having freed yourselves from the tyranny of popish prelates, why do you turn ecclesiastical tyrants yourselves, and treat others with barbarity and cruelty for only doing what you set them an example to do? you contend, that your lay-hearers, the magistrates, and not you are to be blamed, for it is they who banish and burn for heresy. I know you make this excuse: but tell me, have not you instilled such principles into their ears? Have they done any thing more than put in practice the doctrine that you taught them? Have you not told them how glorious it was to defend the faith? Have you not been the constant panegyrists of such princes as have depopulated whole districts for heresy? Do you not daily teach, that they who appeal from your confessions to scripture ought to be punished by the secular power? It is impossible for you to deny this. Does not all the world know that you are a set of demagogues, or (to speak more mildly) a sort of tribunes, and that the magistrates do nothing but exhibit in public what you teach them in private? You try to justify the banishment of *Ochin*, and the execution of others, and you seem to wish *Poland* would follow your example. God forbid! When you talk of your *Augsburg Confession*, and your *Helvetic Creed*, and your *unity*, *ministry*, and your *fundamental truths*, I keep thinking of the sixth commandment, *Thou shalt not kill*."—*Ecclesiastical Researches*, p. 592. 593.

now, to take some notice of the same persecuting spirit in *England* and *America*.

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35. The whole life of HENRY VIII. one of the first reformers and the principal supporter of the reformation in *England*, was one continued scene of ambition and cruelty. "The flattery of courtiers (says *Hume*,) had so inflamed his tyrannical arrogance, that he thought himself entitled to regulate, by his own particular standard, the religious faith of the whole nation."

Hume's
Mist. of
England,
H. VIII.
Ch. 33.

36. There was one *Lambert*, a schoolmaster in *London*, who was committed to the flames, because he had dared to differ from the king in his religious opinions, and openly to propagate his doctrines.* "He was burned at a slow fire; his legs and thighs were consumed to the stumps; and when there appeared no end of his torments, some of the guards more merciful than the rest, lifted him on their halberts, and threw him into the flames, where he was consumed."

37. "Some few days before this execution, four Dutch *Anabaptists*, three men and a woman, had faggots tied to their backs at Paul's cross, and were burned in that manner. A man and a woman of the same sect and country, were burned at *Smithfield*."

38. Under EDWARD VI. the son and successor of HENRY, heresy was still a capital crime by the common law, and subjected to the penalty of burning. "Though the Protestant divines (says *Hume*,) had ventured to renounce opinions deemed certain during many ages, they regarded, in their turn, the new system as so certain, that they would suffer no contradiction with regard to it; and they were ready to burn in the same flames, from which they themselves had so narrowly escaped, every one that had the assurance to differ from them."

ibid.
Ch. 34.

39. "A commission by act of council was granted to the primate, [archbishop,] and some others, to examine and search after all *Anabaptists*, heretics,

* *Lambert* denied the real presence of Christ in the eucharist, which was a doctrine so strenuously maintained by *Henry* that he would suffer no contradiction with respect to it. *Dr. Barnes* a Lutheran was the instigator of this prosecution, who had *Lambert* summoned before *Cranmer* and *Laitner*. *Lambert* appealed to the king, who, after disputing with him upon his favorite doctrine, ordered him to be committed to the flames.

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or contemners of the book of common prayer." A woman called *Joan Bocher*, or *Joan of Kent*, accused of heresy, was committed to the flames.* Afterwards, a Dutchman, called *Van Paris*, accused of the heresy called *Arianism*, was condemned to the same punishment."

* By Bp.
Granmer

† Short
view of
Ec. Hist.
p. 273.

Hume's
Hist. of
England,
Ch. 41. &
Eccl. His-
tory, vol.
iv. p. 382.
Note [P.]

40. Under Queen ELIZABETH, whom the Protestants call *That bright occidental star*; but "the most wicked (says a late writer) that ever was known in any reign."† "It was decreed that whosoever, in any way, reconciled any one to the church of Rome, or was himself reconciled, was declared to be guilty of treason.—To say mass was subjected to the penalty of a year's imprisonment, and a fine of two hundred marks.—The being present at mass was punishable by a year's imprisonment, and a fine of one hundred marks.—A fine of twenty pounds for being absent from church a month.—A severe law was also enacted against jesuits and popish priests.—Some, even of those who defend the queen's measures, allow that in ten years fifty priests were executed, and fifty-five banished."

41. But the most powerful instrument of persecution, as well as the most perfect substitute of Papal cruelty, during this reign, was, the *Ecclesiastical Court of High Commission*, established by *John Whitgift*, the queen's primate, in the year 1584. *Whitgift* was archbishop of *Canterbury*.

42. HUME says, "He appointed forty-four *commissioners*, twelve of whom were *ecclesiastics*—To visit and reform all errors, heresies, schisms, &c.—to regulate all opinions—to punish all breach of uniformity in the exercise of public worship—to make enquiry, not only by legal methods of juries and witnesses, but by any other means which they could devise—by rack—by torture—by inquisition—by imprisonment, &c."

43. "When they found reason to suspect any person, they might administer to him an oath called *ex officio*, by which he was bound to answer all questions, and might thereby be obliged to accuse himself or his most intimate friend.—The fines which they levied were discretionary, and often occasioned

the total ruin of the offender, contrary to the established laws of the kingdom."

44. "The imprisonments to which they condemned any delinquent, was limited by no rule but their own pleasure.—These *Ecclesiastical Commissioners* were liable to no controul.—In a word, this court was a real *Inquisition*, attended with all the iniquities as well as cruelties inseparable from that tribunal."

45. The spirit of this bloody inquisition continued through the reign of king JAMES VI. who is canonized, as the *Most High*, in that translation of the bible which he established. "Under this reign, (says *Hume*;) no toleration for the different sects.—Two Arians, under the title of heretics, were punished by fire; and no one reign since the Reformation had been free from like barbarities." And so they proceed.

Hume's
Hist. of
England,
Appendix to JAMES VI.

46. A specimen of the barbarous decrees and tyrannical laws, established in those times, down to the reign of king CHARLES II. may be seen in the *Westminster Confession of Faith*, and *National Covenant*. "The sixty-ninth article, Parl. 6. of king JAMES VI. declares, that there is no other face of kirk, nor other face of religion, than was presently at that time established within this realm: *Which therefore is ever stiled God's true religion—and a perfect religion*; which by manifold acts of parliament, all within this realm are bound to profess, to subscribe the articles thereof, the confession of faith, to recant all doctrine and errors repugnant to any of the said articles."

47. "And all magistrates, &c. on the one part, are ordained to search, apprehend, and punish all contraveners. That all kings and princes, at their coronation, shall make their solemn oath in the presence of the eternal God,—that they shall be careful to root out of their empire all heretics, &c."*

Could the decrees of that horrible court of the

* In the *National Covenant*, which was subscribed by king Charles II. in the year 1650, and 1651, and which all within the realm were bound by an ordinance of council to subscribe, it is written. "We promise and swear by the *Great name of the Lord our God*, to continue in the profession of the aforesaid religion—and resist all contrary errors—all the days of our life. And in like manner we promise and swear, that we shall to the utmost of our power, with our means and lives, stand to the defence of our dread sovereign, the king's majesty, his person and authority, in the defence and preservation of the aforesaid true religion."

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Papal *Inquisition* be more manifestly contrary to the spirit and precepts of the gospel?

48. Such were the dire decrees and bloody resolutions by which they rooted out every appearance of true light, and in their rage for orthodoxy, went on butchering one another, until the testimony of *George Fox* furnished a common object of persecuting cruelty.

CHAPTER XII.

The Subject continued.

THE same year in which the *National Covenant* of persecuting venom was subscribed by CHARLES, and the defenders of his sovereignty, *George Fox*, and those who embraced his testimony, received the name of *Quakers*, from *GERVAS BENNET*, a persecuting magistrate, on account of *George Fox's* bidding him and those about him, *tremble at the word of the Lord*.

*Sewel's
History,
p. 25.*

*Eccel. His-
tory, vol.
v. p. 451.*

2. *Mosheim* says, "It is not at all surprising that the secular arm was at length raised against these pernicious fanatics, for they would never give to magistrates those titles of honour and pre-eminence that are designed to mark the respect due to their authority; they also refused obstinately to take the oath of allegiance to their sovereign, and to pay tithes to the clergy; hence they were looked upon as rebellious subjects, and, on that account, were frequently punished [persecuted] with great severity."

3. The unreasonable fines, imprisonments, banishments, and other acts of cruelty which they suffered, under the united rage of Protestant priests and politicians, may be seen at large in *Sewel's History of the people called Quakers*; a few particulars of which we shall notice.

4. After relating many scenes of cruelty, which terminated in the death of the sufferers, the historian

says, "Severe persecution raged not only in *London*, but all over the kingdom [in 1662] of which a relation was printed of more than four thousand two hundred of those called *Quakers*, both men and women, that were imprisoned either for frequenting meetings or for refusing to swear. Many of these were grievously beaten, or their clothes torn, or taken away from them; and some were put into such stinking dungeons, that some great men said, they would not have put their hunting dogs there."

5. "Some prisons were crowded full of both men and women, so that there was not sufficient room for all to sit down at once; and in *Cheshire*, sixty-eight persons were in this manner locked up in a small room. By such ill treatment many grew sick, and not a few died in such jails; for no age or sex was regarded, but even ancient people, of sixty, seventy, and more years of age, were not spared."

6. "This year [1676] died in prison *John Sage*, being about eighty years of age, after having been in prison at *Iwelchester*, in *Somersetshire*, almost ten years, for not paying tithes. And it appeared, that since the restoration of king *CHARLES*, above two hundred of the people called *Quakers*, died in prisons in *England*, where they had been confined because of their religion."

ibid.
p. 514.

7. The first of those called *Quakers*, who really suffered banishment, were *Edward Brush* and *James Harding*, who were carried to *Jamaica*. And it is stated as a remarkable fact, that the plague which soon after raged with such violence in *London*, first broke out in a house next door to where *Edward* had lived.

8. In the forepart of the year 1665, many of the *Quakers* were sentenced to be transported; and as the sentences of transportation were multiplied in the course of the following summer; so (as is remarked) the number of those that died of the pestilence much more increased.

ibid.
p. 439.

9. In consequence of those cruel sentences, fifty-five *Quakers*, eighteen of whom were women, were put on board one ship; but before they were able to proceed on their voyage, the plague so increased that many died on board the ship; and according to the

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XII.

bills of mortality, in the beginning of August, while the ship was yet in port, upwards of three thousand died in one week in the city of London.

10. Notwithstanding the number of deaths still increased, and the pestilence raged to that degree, in the latter end of September that upwards of eight thousand people died in London in one week, and the grass grew in the most populous streets of the city; yet the Quakers meetings were still disturbed, and sentences of transportation still continued.

Sewel's
History,
p. 403.

11. According to the laws of the realm, the penalty for attending any conventicle or religious meeting, separate from the established worship, was three months imprisonment or five pounds for the first offence, and ten pounds or six months imprisonment for the second, and banishment beyond the seas, for seven years, for the third offence, or one hundred pounds for a discharge, and the additional sum of one hundred pounds more for every new offence committed.

12. And in case that any one, being condemned to banishment, should escape or return within the time prescribed, he should suffer death, and forfeit all his goods and chattels forever. Under this worse than savage system many were fleeced of their whole estates, while the malicious priests exercised their utmost vigilance to detect the innocent, and inflame the civil powers, with whom they shared the spoil.

13. It would be endless to enumerate the sums unjustly and cruelly extorted from the *harmless Quakers*, by those *greedy dogs*. "Among others (says *Sewel*,) one *Henry Marshall*, having several benefices—yet how great soever his revenues were, kept poor people of that persuasion in prison for not paying tithes to him: and once he said, from the pulpit, that not one Quaker should be left alive in England." And the bishop of *Peterborough* said publicly—"When 'the parliament sits again, a stronger law will be 'made, not only to take away their lands and goods, 'but also to sell them for bond slaves."

Ibid.
p. 436.

14. Thus the churchmen blew the fire of persecution, and kindled so high a flame in the breasts of unmerciful statesmen, that, *Justice PENNISTON* WHA-

LET, who had fined many of those called Quakers for attending their religious meetings, encouraged the people at the sessions to persecute the Quakers without pity, saying, "*Harden your hearts against them, for the act of the thirty-fifth of Q. ELIZABETH, is not made against the Papists; since the church of Rome is a true church, as well as any other church; but the Quakers are erroneous and seditious persons.*"

15. And again, at the trial of William Penn, the recorder of the court ventured to say, "Till now I never understood the reason of the policy and prudence of the Spaniards in suffering the *Inquisition* among them. And certainly it will never be well with us, till something like the Spanish inquisition, be in England." The fact is, they never had been without something like it, during the whole progress of the Reformation, as their own histories, creeds and confessions abundantly declare.

16. The same histories, creeds and confessions, with the impartial records of other writers, make it also most pointedly manifest, that there is no essential difference between the spirit and conduct of the Protestant reformers, and those infernal and beastly cruelties practised in the darkest ages of popery, and that they, as well as their Catholic ancestors, gloried in nothing greater than in building up their Zion with blood.

17. We shall now leave *Europe*, and trace the conduct of those famous Protestants who called themselves *Puritans*, who fled from the iron arm of persecution at home, and crossed the Atlantic, to find liberty of conscience in the destined land of *American freedom*.

18. The persecution of the *Quakers* in *New-England*, under the established hierarchy of Governor *John Endicot*, Priests *Norton*, *Wilson*, and others, differed from these before mentioned, only as a small stream differs from a great flood. The same spirit prevailed, and the same cruelties were exercised: such as imprisoning, fining, confiscation of goods, banishing, unmerciful scourging, burning with hot irons, cutting off ears, and destroying their innocent lives by the ignominious gallows.

19. These detestable scenes of more than savage

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barbarity, began in the month called July, 1656. *Mary Fisher* and *Ann Austin* having arrived in the road before *Boston*, the deputy governor *Bellingham*, had them brought on shore, and committed to prison, as *Quakers*. They were stript naked under pretence of knowing whether they were witches, "and in this search, (says *Sewel*,) they were so barbarously misused that modesty forbids to mention it."—After about five weeks imprisonment, they were sent back to *Old England*, their beds and bibles being taken by the jailor for his fees.

20. Scarce a month after, eight others of those called *Quakers* came; they were locked up in the same manner as the former; and after about eleven weeks stay, were sent back. *John Endicot* bid them "Take heed that ye break not our ecclesiastical laws, for then ye are sure to stretch by the halter."

21. Then a law was made to prohibit all masters of ships from bringing any *Quakers* into that jurisdiction. *Nicholas Upsal*, a member of the church, and a man of unblamable character, for speaking against such proceedings, was fined twenty-three pounds, and imprisoned also for not coming to church; next they banished him out of their jurisdiction; and though a weakly old man, yet he was forced to depart in the winter. *Nicholas* afterwards met with an Indian prince, who, having understood how he had been used, offered to make him a warm house; and further said, "What a God have the English, who deal so with one another about their God!"

Sewel's
Hist. p.
168, 169.

22. The following year, 1657, *Anne Burden* and *Mary Dyer* were imprisoned at *Boston*; and *Mary Clark*, for warning these persecutors to desist from their iniquity, was unmercifully rewarded with twenty stripes of a three corded whip on her naked back, and detained in prison about three months in the winter season. [*] The cords of these whips were commonly as thick as a man's little finger, having each some knots at the end.

* See
Rev. ii.
16.

23. *Christopher Holder* and *John Copeland* were whipt at *Boston* the same year, each thirty stripes with a knotted whip of three cords, the hangman measuring his ground and fetching the strokes with all the force he could, which so cruelly cut their flesh that a

woman seeing it, fell down for dead. Then they were locked up in prison and kept three days without food, or so much as a drink of water, and detained in prison nine weeks in the cold winter season, without fire, bed, or straw.

24. *Lawrence* and *Cassandra Southick*, and their son *Josiah*, being carried to *Boston*, were all of them, notwithstanding the old age of the two, sent to the house of correction, and whipt with cords as those before, in the coldest season of the year, and had taken from them to the value of four pounds ten shillings, for not coming to church.

25. In the year 1658, a law was made, which, besides imposing heavy penalties and imprisonments, extended to working in the house of correction, severe whipping, cutting off ears, and boring through their tongues with a red hot iron, whether male or female, and such like inhuman barbarities.

26. The same year *William Brend* and *William Leddra*, came to *Newbury*; thence they were carried to *Boston*, to the house of correction, to work there; but they, unwilling to submit thereto, were kept five days without any food, and then beaten twenty strokes with a three-corded whip.

Sewel's
History,
p. 191.

27. Next they were put into irons, neck and heels so close together, that there was no more room left between, than for the lock that fastened them, and kept in that situation sixteen hours, and then brought to the mill to work, but *Brend* refusing, was beaten by the inhuman jailor, with a pitched rope, more than a hundred strokes, till his flesh was bruised into a jelly, his body turned cold, and for some time he had neither seeing, feeling nor hearing.

ibid. p.
191, 192.

28. The high priest, *John Norton*, was heard to say, " *William Brend* endeavoured to beat our gospel ordinances black and blue, if then he be beaten black and blue, it is but just upon him; and I will appear in the behalf of him that did so." Bloody priest! Who will appear in thy behalf, at the great tribunal of Almighty God?

29. In the same year, *John Copeland*, *Christopher Holder*, and *John Rous* were taken up, and in a private manner had their right ears cut off by authority. And,

ibid. p.
193, 194.

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as if these inhuman barbarities were not sufficient, *John Norton*, and other priests petitioned for a law to banish the *Quakers* on pain of death. The petition was granted October 20th, 1658, by the court of *Boston*. A short extract of the law is as follows.

30. "Whereas there is a pernicious sect, (commonly called *Quakers*)—do take upon them to change and alter the received laudable customs of our nation,—and also to destroy the order of the churches, by denying all established forms of worship [*]—For prevention thereof, this court doth order and enact, that every person or persons—being convicted to be of the sect of the *Quakers*, shall be sentenced to be banished upon pain of death."

* See
Acts vi.
14, & xvi.
20, 21.

Sewell's
History,
p. 218.

31. *Daniel* and *Provided Southick*, son and daughter to *Lawrence* and *Cassandra*, not frequenting the assemblies of such a persecuting generation, were fined ten pounds, though it was well known they had no estate, their parents being already brought to poverty by their rapacious persecutors. To get this money, the general court at *Boston* issued out an order, by which the treasurers of the several counties were empowered to sell the said persons to any of the English nation at *Virginia* or *Barbadoes*, to answer the said fines.

32. *William Maston*, at *Hampton*, was fined ten pounds for two books found in his house, five pounds for not frequenting their church, and three pounds besides as due to the priest; for which fine he had taken from him, what amounted to more than twenty pounds. Not long after, above a thousand pounds were taken from some, only because they had separated themselves from the persecuting church.

ibid.
p. 219.

33. THOMAS PRINCE, governor of *Plymouth*, was heard to say, *That in his conscience the Quakers were such a people as deserved to be destroyed, they, their wives and children, their houses and lands, without pity or mercy.*—*Humphrey Norton* at *New-Haven*, for being a *Quaker*, was severely whipt, and burnt in the hand with the letter H. to signify *Heretic*.

ibid.
p. 226.

34. The unjust and bloody sentence of death was executed upon *William Robinson* and *Marmaduke Stephenson*, the 27th of October, 1659. When they

were come near the gallows, the priest [*Wilson*] tauntingly said to *Robinson*, "Shall such Jacks as you 'come in before authority with their hats on?" To which *Robinson* replied, "Mind you, mind you, it is for the not putting off the *hat* we are put to death!"

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35. The persons that were hanged, were barbarously used—even their shirts were ripped off with a knife, and their naked bodies cast into a hole that was dug, without any covering. And Priest *Wilson* makes a ballad on them.—On the 31st of the third month 1660, *Mary Dyer* was sentenced to death by ENDICOT, and the next day executed.—*William Leddra* returned to *Boston*, was cast into an open prison, and locked in chains day and night, in a very cold winter, and was sentenced to death, and executed on the 14th of the first month 1661.

Sewel's
History,
p. 264.

36. Many, both men and women, were stript naked from the waist and upward, tied to the cart-tail and scourged in the most brutal and barbarous manner, while the priests, who were the principal instigators to such more than savage meanness, were pleased in nothing better than in the exercise of such antichristian and diabolical cruelties.

37. *Peter Pearson* and *Judith Brown*, being stript to the waist, were fastened to a cart-tail, and whipt through the town of *Boston*—Also *Josiah Southick* was stript and led through the streets of *Boston* at the cart-tail, and vehemently scourged by the hangman. The same day he was whipt at *Roxbury*, and the next morning at *Dedham*. The whip used for these cruel executions, was not of whip cord, but of dried guts; and each string with three knots at the end.

ibid, p.
272, 324.

38. At *Dover*, *Anne Coleman*, *Mary Tomkins*, and *Alice Ambrose*, were sentenced to be fastened to the cart-tail, and whipt on their naked backs, through eleven towns, a distance of near eighty miles. Then in a very cold day, the deputy *Walden*, at *Dover*, caused these women to be stript naked, from the middle upward, and tied to a cart, and then whipt them, while the priest looked on and laughed at it. Two of their friends testified against *Walden's* cruelty, for which they were put in the stocks.*

Dec. 22d.
1662.*See Jer.
xx. 1, 2, &
Acts xvi.
24.

39. The women were carried to *Hampton*, and there

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whipt—from thence to *Salsbury* and again whipt.—*William Barefoot* at length obtained the warrant from the constable and let them go: *the priest advising to the contrary*. Not long after, these women returned to *Dover*, and were again seized, while in meeting, and barbarously dragged about at the instigation of [a man falsely called] *Hate-evil Nutwell*, a ruling elder.*

40. Afterwards, *Anne Coleman*, and four of her friends were whipt through *Salem*, *Boston*, and *Dedham*, by order of *Hawthorn* the magistrate. *Anne Coleman* was a little weakly woman; *Bellingham* encouraging the executioner while she was fastening to the cart at *Dedham*, he laid on so severely, that with the knot of the whip he split the nipple of her breast, which so tortured her, that it almost took away her life.

41. These are a few instances out of many, of those diabolical, beastly, and more than savage cruelties, which were exercised by those who pretended that for *conscience sake* they had chosen the wilderness of *America*! And such were the fruits of the Protestant religion in its greatest *purity*.—Let them cease to disgrace the name of *Jesus*; they never knew him, but were the great-grand children of those who persecuted the prophets—they were the posterity of *CAIN*—*Walking in the way of BALAAM*—*Raging waves of the sea, foaming out their own shame*.

Hist. of
Redemp.
p. 458.
Note [c.]

42. To the above matters of fact may be added the following just remark inserted in the *History of Redemption*. After speaking of the persecutions and oppressions in the times of the *STUARTS*, and the tyranny of archbishop *LAUD* and his *furiously associates*, the writer observes, that “persecution has not been confined to such men: every sect (says he) and some of the best men in each have engaged in the diabolical business.—With what bitterness

* The barbarity of their persecutors, on this occasion, exceeds all description. Being seized in meeting, while on their knees in prayer, they were dragged by their arms nearly a mile, through a deep snow, across fields and over stumps, by which they were much bruised. The next day they were barbarously dragged down a steep hill to the water side and threatened with drowning, and one of them was actually plunged into the water, when a sudden shower obliged them to retreat—At length, after much abuse, these poor victims of *orthodox* barbarity, were turned out of doors at midnight, and with their cloaths wet and frozen, were obliged to suffer the inclemency of a severe winter's night.

‘ did the *Lutherans, Zuinglians, and Calvinists, and*
 ‘ other parties of the reformers, abuse, imprison, and
 ‘ banish each other, is two well attested by ecclesias-
 ‘ tical historians of the sixteenth century.”

43. “ Not to mention the blood of sectaries unjust-
 ‘ ly shed at home and abroad ; Not only did the Epis-
 ‘ copalians in *England* persecute the dissenters ; but
 ‘ in *Scotland*, and during the commonwealth in *Eng-
 ‘ land*, these persecuted the Episcopalians. And
 ‘ what is perhaps more extraordinary, even in *New-
 ‘ England*, where the first colonists fled from the iron
 ‘ hand of oppression at home, they persecuted the
 ‘ *Quakers* and others who differed from their estab-
 ‘ lishment. How then (adds the writer) shall we ac-
 ‘ count for these enormities, but upon the principle,
 ‘ —that it proceeds from the general depravity of hu-
 ‘ man nature.”

44. And a *general depravity* it is, when the *best*
 men, in all their established sects and parties, are, by
 the confession of their own writers, *diabolical perse-*
cutors. And if persecution is a *diabolical, or devil-*
ish work, well said Christ of such, *Ye are of your fa-*
ther the Devil, and the lusts of your father ye will do :
he was a murderer from the beginning, and abode not
in the truth, because there is no truth in him.

See John
viii. 33.
to 44.

45. Yet, by all these most horrid cruelties and
 abominable works, they established, what is called
 the *CHRISTIAN WORLD*, upon the principles of *false*
teachers, corrupted priests, bloody emperors, imperi-
ous popes, and diabolical persecutors, including the
 ecclesiastical tyrants of every age, from *CONSTAN-*
TINE, down to *John Norton*, and the rest of the pro-
 testant priest-hood under Governor *Endicot*.

46. But their *diabolical* works unmask their *Chris-*
tianity, and by the light of the *Sun of righteousness*,
 the foundations of their *World* are discovered, which
 hath been long kept in store, *reserved unto fire, against*
the day of judgment, and perdition of ungodly men.

2 Peter
iii. 7.

THE SECOND VOLUME

CHAPTER I
The first part of the volume contains a general history of the United States from the discovery of the continent to the establishment of the Constitution. It is divided into three parts: the first part contains a general history of the continent; the second part contains a general history of the colonies; and the third part contains a general history of the United States.

CHAPTER II
The second part of the volume contains a general history of the colonies from the discovery of the continent to the establishment of the Constitution. It is divided into three parts: the first part contains a general history of the continent; the second part contains a general history of the colonies; and the third part contains a general history of the United States.

CHAPTER III
The third part of the volume contains a general history of the United States from the discovery of the continent to the establishment of the Constitution. It is divided into three parts: the first part contains a general history of the continent; the second part contains a general history of the colonies; and the third part contains a general history of the United States.

CHAPTER IV
The fourth part of the volume contains a general history of the United States from the discovery of the continent to the establishment of the Constitution. It is divided into three parts: the first part contains a general history of the continent; the second part contains a general history of the colonies; and the third part contains a general history of the United States.

CHAPTER V
The fifth part of the volume contains a general history of the United States from the discovery of the continent to the establishment of the Constitution. It is divided into three parts: the first part contains a general history of the continent; the second part contains a general history of the colonies; and the third part contains a general history of the United States.

CHAPTER VI
The sixth part of the volume contains a general history of the United States from the discovery of the continent to the establishment of the Constitution. It is divided into three parts: the first part contains a general history of the continent; the second part contains a general history of the colonies; and the third part contains a general history of the United States.

CHAPTER VII
The seventh part of the volume contains a general history of the United States from the discovery of the continent to the establishment of the Constitution. It is divided into three parts: the first part contains a general history of the continent; the second part contains a general history of the colonies; and the third part contains a general history of the United States.

CHAPTER VIII
The eighth part of the volume contains a general history of the United States from the discovery of the continent to the establishment of the Constitution. It is divided into three parts: the first part contains a general history of the continent; the second part contains a general history of the colonies; and the third part contains a general history of the United States.

THE TESTIMONY OF
CHRIST'S SECOND APPEARING.

PART VI.

THE EXTENT AND DURATION OF WHAT
IS CALLED THE CHRISTIAN WORLD.

CHAPTER I.

*Worldly Christians contrasted with virtuous Believers
in Christ.*

THE disciples of Christ or learners of the gospel, were first called *Christians* at *Antioch*. Under this name all were, in process of time included, who professed to believe that Jesus was the promised Messiah. But when Antichrist arose, and assumed the name and authority of Christ, he was properly a *false Christ*, and his disciples of course must be *false Christians*; therefore the *Christian world* must mean that world of Christians who are the followers of a *false Christ*, and who wondered after the beast; while such as retained a measure of the true Christian faith and practice, must be called by some other name.

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I.

2. From what has been already stated concerning the rise and progress of Antichrist's dominion, it appears that after the days of the apostles, there remained but little room for the pure and undefiled religion of Jesus, on earth.

3. How far the fire of truth was extinguished; by those floods of error, which early began to be disgorge by *false apostles* and *deceitful workers*, and how extensively the influence of Antichristian corruption prevailed, is particularly worthy of reflection, in order to discover the real distinction between the multi-

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I.

tude who assumed the name of Christ, and called him *Lord, Lord*, and the virtuous few, who were careful to do the things that he said.

4. All that the false spirit could engage in his service, from his first rise, he did engage, and all that he engaged in his service he did corrupt, in the highest degree; so that in the progress of his dominion, as far as his influence extended, both *men* and *things* were most effectually changed for the worse.

5. Emperors, kings, and every class of civil rulers, became more tyrannical; laws and maxims of civil policy more cruel and oppressive; soldiers more barbarous; every kind of craftsmen more addicted to deception and fraud; and every art and science more perverted to the purposes of pride, luxury, and unrighteous gain.

6. All orders of priesthood were more corrupted, and learned greater arts of imposition and deceit; the sacred scriptures were corrupted from beginning to end, both in the sense and application, especially the doctrines of Christ and his apostles. In a word, every thing that Antichrist could get hold of, or in any wise attach to his corrupt kingdom, whether it related to soul or body, to faith or practice, to time or eternity, he so corrupted that the whole creation was, in a moral sense, removed to a much greater distance from God.

7. Every age improved upon the corruptions of the past, and prepared a greater degree of corruption for the following; and thus it continued and increased until all the nations of the earth were corrupted; and as far as Antichrist's claim extended, nothing escaped his poisonous and corrupting influence, save those few enlightened souls who were willing to face death in all its most frightful forms, rather than come under his dominion.

8. Amidst all the presumptuous claims and high pretensions of the false spirit, by which the world was deceived, God did reserve the spirit of faith and of true virtue in his own power, and whenever it was poured out upon any people, the life and substance of that spirit was out of the deceiver's reach.

9. True, he could torture the bodies, corrupt and

pervert the words, and maliciously misrepresent the actions of those who possessed that spirit; but the spirit itself, by which they spake and were actuated, remained uncorrupted and undefiled through the whole of his pernicious reign, and is to this day, where ever it is found, a swift witness against all his deceitful claims to orthodoxy, and all his beastly works.

10. Yet it cannot be denied that a false Christ often had power to corrupt by flatteries, and draw into his communion, many who had, for a time, been actuated by the spirit of truth, and bore a swift testimony against error and vice: whole societies of such were frequently overcome by the beast, and swallowed up in the general mass of corruption.

11. But the spirit of truth never could be overcome, nor led captive with them; but would again raise up others of the same description, separate from the catholic kingdom; and thus a measure of the true work of God, and the fruits of the spirit of truth, from time to time appeared, and stood as a monument to condemn the universal corruptions of a false religion, which overspread the earth under the name of *Christianity*.

12. Therefore, for the truth's sake, we are bound to distinguish between that spirit which ruled the motley mixture of Pagans, Jews, and pretended Christians, and that very different spirit which, in a separate and distinct people, was all along distinguished by the fruits of mortification and abstinence, piety, virtue, innocence, and simplicity of manners.

13. *Cerdon, Marcion, Mani, Novatian, Hierax, Priscillian*, and those who followed their example, would doubtless furnish a very different history from that of the contending philosophers, emperors, and popes, were their sentiments, their lives, and their actions justly recorded. Even the small traces of virtue, that have been transmitted down through the writings of their adversaries, are sufficient to show the striking contrast that existed between them and the great Christian hierarchy.

14. Under the various names of *Marcionites, Manicheans, Bogomilans, Cathari, Beghards, Picards, Waldenses, Albigenses, Anabaptists, &c.* there ap-

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I.

peared, at different periods, a people who bore a striking resemblance to each other, both in their faith and manners.

15. They considered Jesus Christ not as the founder of a temporal hierarchy, but as a pattern of piety and virtue : hence they placed religion not so much in doctrines and outward forms of worship, as in purity of heart and a virtuous practice ; and hence they bore a uniform testimony against vice, and the established orthodoxy of the standing priesthood.

16. Many of them chose a life of continence, others did not : they allowed each other liberty of conscience, that each might live according to their own faith, and they persecuted none who differed from them. They took no oaths, bore no arms, and patiently endured persecution for the testimony which they held.

17. And what was all this, but a standing memorial of the nature and tendency of the true gospel, and a witness against the corrupt religion established by human authority? Not that either the doctrine or manners of those virtuous people were formed into any system, or conveyed, by any external authority, from one to another ; but being influenced by the same invisible Spirit, however disconnected they might have been, as to external things, their faith and practice were essentially the same in nature, though not always in degree.

18. Wherever such a faith and practice were manifested, they never failed to reprove and condemn that which was of a contrary nature ; and such was then the true work of God for that purpose ; therefore, as vice and wickedness increased among the great orthodox Christians, virtue was elsewhere practised, under some other name, sufficient in degree to expose the kingdom of the beast in its proper colours.

19. Thus, while the door of the catholic church stood open to all characters, and the universal depravity of priests and people, destroyed every real distinction between virtue and vice in that apartment, the people taught by *Novatian*, stood as a living reproof of their libertine government. Some exclaimed, " It is a barbarous discipline to refuse to re-admit people into Christian communion because they have

lapsed into idolatry and vice." Others finding the inconvenience of such a lax discipline, required a repentance of five, ten, or fifteen years.

CHAP.
II.

20. But the Novatians said, "If you be a virtuous believer, and will accede to our confederacy against sin, you may be admitted among us by baptism, or if any Catholic has baptized you before, by re-baptism. But mark this, if you violate the contract by lapsing into idolatry and vice, we shall separate you from our community, and, do what you will, we shall never re-admit you. God forbid we should either injure your person, your property, or your character, or even judge of the truth of your repentance, and your future state: But you can never be re-admitted to our community without our giving up the best and only coercive guardian we have of the purity of our morals."

21. This Novatian discipline, *Eusebius* says, "rent the unity of the church." Truly it showed that the church of Christ and a wicked idolatrous world could never be united. But when Antichrist had completed the union between the civil and ecclesiastical powers, and a whole empire was christianized at once, by a mere change of human government, the state of the world, thus united to the church, might have appeared unspeakably glorious, had not God reserved a people, whose virtuous practice should expose the universal deception of the self-styled Catholics.

22. "Certain it is, (says *Robinson*,) the virtuous *Manicheans* thought they were only Pagan schismatics, acting vice in the name of the most virtuous of beings, Jesus Christ, whose character must sink in proportion as theirs rose."

Eccl. Re-
searches,
p. 194.

23. Thus *Faustus*, the *Manichean*, said to *Saint Augustin*: "How dare you call me a Pagan schismatic? The Pagans honour God, they think, by building temples, by erecting altars and images, and by offering sacrifice and incense. I have quite other notions. I consider myself, if I be worthy, a rational temple of God. I honour Jesus Christ, his Son, as his express image. A well instructed mind is his altar, and pure and simple adoration the acceptable sacrifice to God."

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I.

24. "For your parts, you have substituted the ceremonies of your love feasts in the place of sacrifices, martyrs instead of idols, and you honour them as the Pagans do their deities, by votive offerings. You
* *Ghosts.* appease the manes* of the dead by wine and festivals. You celebrate the feasts of paganism by observing days: and in regard to their morals, you preserve them entire, and have altered nothing. It is you then, and not we, who are Pagan schismatics, and nothing distinguishes you from the rest of the heathens, but your holding separate assemblies."

25. "You ask me whether I believe the gospel? Is that a question to put to a man who observes all the precepts of it? I might with propriety put the question to you, because your life gives no proof of it."

Facel. Re-
searches,
p. 327.

26. "As for me, I have quitted father, mother, and children. I have renounced all that the gospel commands me to renounce; and you ask me whether I believe the gospel. I perceive you do not understand the gospel, which is nothing but the doctrine and precepts of Jesus Christ. You see in me the beatitudes mentioned by Jesus Christ. I am poor in spirit, meek, peaceable, pure in heart. You see me suffer sorrow, hunger, thirst, persecution and the hatred of the world for righteousness sake; yet you doubt whether I believe the gospel."

27. "I do not admit the genealogy of Christ; and you do admit it: You do not practise the precepts of Christ; and I do practise them. Thus neither of us admit the whole gospel; but it must be allowed you have chosen the easy, and I the difficult part; and that Jesus hath not annexed the promise of salvation to your part; but he hath to mine. He hath said, Ye are my friends if ye do whatsoever I command you; but he hath not said, Ye are my friends if ye believe I was born of a virgin."

28. The analogy between virtuous believers of every age, may be seen in the general accounts, in history, of heretics, enthusiasts and fanatics; and that such had no relation to the Christian world, is manifest from the history of persecutions, from NERO emperor of Rome, down to JOHN ENDICOT, governor of *Boston*.

29. To be sewed up in the skins of wild beasts, and worried to death by dogs, or dressed in shirts made stiff with wax and set on fire, was the fate of heretics under the reign of NERO. And for what cause was every additional mode of torture employed by his successors, to extirpate them from the earth; imprisoning, scourging, racking, searing, burning, drowning, or tearing them piecemeal with red-hot pincers? The whole ground of their hatred may be seen from a few instances of their cruelty.

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II.

CHAPTER II.

The Subject continued.

WHEN the persecution in the second century began to rage at *Lyons*, *Epipodius*, a young man, was brought before the governor, and examined in the presence of a croud of Pagans. The governor at length took him aside, and with dissembled kindness, pretended to pity his condition, and intreated him not to ruin himself by obstinacy.

2. “Our deities (continued he) are worshipped by the greater part of the people in the universe, and their rulers:—we, to honour them, launch into pleasures; you, by your faith, are debarred from all that indulges the senses. Our religion enjoins feasting, yours fasting; ours the joys of licentious blandishments, yours the barren virtue of chastity. Can you expect protection from one who could not secure himself from the persecution of a contemptible people? Then quit a profession of such austerity, and enjoy those gratifications which the world affords, and which your youthful years demand.”

3. To which *Epipodius* replied: “Your pretended tenderness is actual cruelty; and the agreeable life you describe, is replete with everlasting death. The frame of man being composed of two parts, body and soul; the first as mean and perishable, should be rendered subservient to the interests of

CHAP.
II.

Wright's
Martyro.
vol. 1. p.
21.

' the last. Your idolatrous feasts may gratify the mortal, but they injure the immortal part : that cannot therefore be enjoying life, which destroys the most valuable moiety of your frame : your pleasures lead to eternal death, and our pains to perpetual happiness." For this speech, *Epitodius* was severely beaten, and then put to the rack, upon which being stretched, his flesh was torn with iron hooks, then taken from the rack and beheaded, April 20th, in the year 179.

Ibid.
p. 27.

4. About the year 250, "*Denisa*, a young woman of only sixteen years of age, was (by order of *Optimus*, proconsul of *Asia*) given up to two libertines, to become the object of their lust : and having suffered under their brutality half the night, and being miraculously delivered, was afterwards beheaded, by order of the same tyrant."

Ibid.
p. 28.

5. "*Agtha*, a *Cicilian* lady, for refusing to gratify the lustful passions of *Quintian*, the governor of *Sicily*, was scourged, burnt with hot irons, and torn with sharp hooks, laid naked upon live coals, and carried thence to prison, where she expired. *Theodora*, a beautiful young lady of *Antioch*, on refusing to sacrifice to the Roman idols, was condemned to the stews, that her virtue might be sacrificed to the brutality of lust : and for attempting to escape, was beheaded and burnt."

6. *Maximilian*, a likely youth, about the same time, refusing to bear arms, and saying " I am already a soldier of Christ and cannot serve any other power" — was beheaded. And for no other cause than for a spirit of peace and purity, were the millions of virtuous believers persecuted to death, in succeeding ages, by those who deceitfully called themselves Christians.

7. That lying spirit that could convert a vain *philosophy* into a *gospel*, a licentious *priesthood* into *Christian apostles*, and a worse than *Pagan hierarchy* into the *church of Christ*, could also corrupt the doctrines of the innocent by deceitful and mysterious language, and put a false colouring upon the practice of the virtuous, to blind the eyes of the ignorant, and retain the world in the fatal snares of vice.

3. Thus, the last degree of Antichrist's influence, was in taking away the key of knowledge, forming a thick veil of prejudice to cover and hide the only living witnesses of truth, whose faith and practice, many candid men have fully demonstrated, even from the records of their persecutors, to have been, of all others, the nearest transcript of the precepts and example of Christ, in their day.

9. *Dr. Horneck*, and after him *John Wesley*, says, "Not a few of them renounced the satisfaction of matrimony, lived single, forsook all, buried themselves in poor cottages, studied the scriptures, contemplated heaven, and thus lived to God alone." Some travelled into far countries, preached the gospel, and when they had laid a good foundation there, went further, and spent their time in pains and labours and doing good. Thousands of their virgins, freely dedicated themselves to God, and would be married to none but him—and though many times they were tempted by rich fortunes, yet nothing could alter their resolutions."

Westey's
Xtn. Li-
brary.
vol. xxix.
p. 136.

10. The same spirit of virtue is breathed in the words of a *Waldensian* preacher, as recorded by *Reiner*, and quoted by *Robinson*. "They (the Papal clergy) are rich and avaricious, of whom the Lord says, *Wo unto you rich, for you have received your consolation: but we, having food and raiment, are therewith content.*"

Eecl. Re-
searches,
p. 314,
315.

11. "They are voluptuous, and devour widows' houses: we only eat to be refreshed and supported. They fight and encourage war; and command the poor to be killed and burnt, in defiance of that saying, *He that taketh the sword shall perish by the sword.* For our parts, they persecute us for righteousness sake."

12. "They do nothing; they eat the bread of idleness: We work with our hands. They monopolize the giving of instruction, and wo be to them that take away the key of knowledge: but among us, women teach as well as men, and one disciple, as soon as he is informed himself, teaches another. And because we are sincere believers in Christ, and teach and enforce a holy life and conversation, these

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II.

‘ scribes and pharisees persecute us to death, as their predecessors did Jesus Christ.’

13. It matters not what changing hypocrites, from age to age, have called those harmless people, or what slanderous comments they have formed upon their doctrines and manners. Virtue itself could never be changed into vice, and wherever it appeared, it stood as a testimony against them, the noblest work of God on earth.

Eecl Re-
searches
p. 313.

14. *Robinson*, speaking of those virtuous dissenters, in the twelfth century and onward, says, “ They condemn the tyranny and corruptions of a false religion by a practical Testimony. They could not be charged with perjury, for they had never taken oaths, and one of their maxims was, *Swear not at all*. Sedition could not be pretended, for they never bore arms. They could not be awed by one another, for they had no masters; they could not be bribed, for they had no necessitous gentry. Filled with that auspicious freedom which innocence inspires, they had not even one patron at court, and their whole expectation was placed on the superintending providence of God.”

ibid.
p. 406.

15. Such was the general character of the people, driven from city to city, from mountain to mountain, and from valley to valley, for many hundred years, under as many names of heresy as their adversaries chose to invent. “ If they were called *Manicheans*, (says *Robinson*,) it was because they denied the catholic doctrine of the *Trinity*—and of course believed that Jesus was a man.”

ibid.
Note [6.]

16. Says *Rodolph*, “ Non credunt filium æqualem patri, quia dixit, Pater major me est. i. e. *They do not believe the Son to be equal with the Father, because he said, The Father is greater than I.*” If they were called *Cathari* or *Gazari*, it was because of their morals—the purity of their lives. They said “ A Christian church ought to consist of only good people: The church ought not to persecute any, even the wicked.”

Eecl. Re-
searches,
p. 410.

17. Sometimes they were called *Paterines*: “ This described their condition in life. They were decent in their deportment, modest in their dress and dis-

course. In their conversation there was no levity, no scurrillity, no detraction, no falsehood, no swearing. They were chaste and temperate; not given to anger or other violent passions."

18. If we compare this character with that of the reformed Calvinists, given in the words of their own confession, we need not wonder that the reformers laboured hard to prove their descent from the persecuted *Waldenses*. Just so the obscene and wicked catholic priests first founded their authority on a claim to their descent from Jesus and his holy apostles, and endeavoured to cloak their wickedness under his *imputed righteousness*, and condemn their fellow Pagans upon the false presumption of their sublime descent.

19. In the same manner have the Protestant persecutors endeavoured to cover their abominations under the righteous character of those whom their fathers persecuted. While they exceed the Papists in all manner of wickedness, they claim the catholic authority over them, upon pretence that the true key of *St. Peter* was handed down to them through those innocent people, whom they themselves, on other occasions, will brand as the worst of heretics. To such miserable artifices has *Antichrist* been driven to support his orthodoxy!

20. Says *Dr. Maclaine*—"When the Papists ask us *where our religion was before Luther?* We generally answer, *in the Bible*; [i. e. *in the Book*; a poor kind of religion!] and we answer well, (says he,) but to gratify their taste for *tradition* and *human authority*, we may add to this answer, *and in the Vallies of Piedmont.*" i. e. among those persecuted heretics, the *Waldenses*.

Eccl. History, vol. iii. p. 119. Note [S.]

21. Such an answer may serve to vindicate a religion that began and continued in false swearing, and is wholly dependant for merit on the righteousness of another. But unhappily for the Reformers, there were *Piedmontese* cotemporary with them.

22. Who were those heretics that were extirpated like *mad dogs*, by *Luther's* advice, but the heirs of that spirit of liberty, of innocence and peace, which had been so happily cherished and preserved, for many ages, in the vallies of *Piedmont* and the *Piraneese*?

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II.

Among those persecuted *Anabaptists* of the sixteenth century, we find the same characters which the old *Waldenses* and *Manicheans* supported.*

Eccl. Re-
searches,
p. 527.

23. Authentic records in France assure us, (says *Robinson*,) that a people of a certain description were driven from thence in the twelfth century. Bohemian records of equal authority inform us, that some of the same description arrived in Bohemia at the same time,† and settled near a hundred miles from *Prague*, at *Satz* and *Laun* on the river *Eger*, just on the borders of the kingdom.

Ibid.
p. 524.

24. Almost two hundred years after, another undoubted record of the same country, mentions a people of the same description, some as burnt at *Prague*, and others as inhabiting the borders of the kingdom. Above two hundred years after this, in the reign of *Ferdinand*, emperor of *Germany*, the same kind of people existed; and from the account of *Carafa* the Jesuit, more than twenty thousand lived all together in *Moravia*, and were, by an edict of the emperor, proscribed and banished as heretics, under the name of *Anabaptists*.

25. “The religious character of these people (says *Robinson*,) is so very different from all others, that the likeness is not easily mistaken. They had no priests, but taught one another. They had no private property, for they held all things jointly. They executed no offices, and neither exacted nor took oaths. They bore no arms, and rather chose to suffer than resist wrong. They held every thing called religion in the church of Rome, in abhorrence.—They aspired at neither wealth nor power, and their plan was industry.”

26. They lived in forty-five divisions called fraternities, exactly as their ancestors had done before their banishment from *France*. Each of those little corporations consisted of many families, who held all things common. Under the most aggravated circumstances of cruelty, they were obliged to abandon

* The reader may find an ample and authentic account of those reputed Heretics, the ancient *Waldenses*, in the *Researches* of *Robert Robinson*, under his history of *The Church of Navarre and Biscay*, of *Italy*, and *The Vallies of Piedmont*.

† This was the time of the most general persecution against the *Waldenses* or *Picards* of the sequestered vallies.

their houses and lands just at the time their fields were ripe for the harvesting, and the most deplorable scenes of persecution followed; for seven successive years.

27. Where then appears the difference between those *Anabaptists* so cruelly persecuted by the Papists in *Bohemia* and *Moravia*, and those who were, with equal cruelty, massacred and burnt by Papists and Protestants in *Germany*? The fact is, they sprung from one original stock, were precisely of the same character, and were, in every respect, as much one people as were their joint persecutors.

28. It is acknowledged, even by the reformers, that they were men of upright intentions. *Mosheim* says, "their common opinions seem to be all derived from this leading and fundamental principle, that the kingdom which Christ established upon earth, is a visible church, or community, into which the holy and the just are alone to be admitted, and which is consequently exempt from all those institutions and rules of discipline, that have been invented by human wisdom, for the correction and reformation of the wicked." This the writer calls a "fanatical principle."*

Eccl. History, vol. iv. p. 452.

*See *Isaiah* xxxv. 8, 9, lii. 1. and *Zeph.* iii. 13.

29. We learn from the same writer, that some of their descendants (the *Mennonites*) would neither admit civil rulers into their communion, nor allow any of their members to perform the functions of magistracy. That they denied the lawfulness of repelling force by force, and considered war, in all its shapes, as unchristian and unjust: and refused to confirm their testimony by an oath, upon this foundation, that the perfect members of a holy church can neither dissemble nor deceive, &c.

30. These were the incurable heretics destroyed by the Protestants, and their being called incurable heretics, did not make any difference between them and the ancient inhabitants of the vallies: for the same who were called *Manicheans*, *Paterines*, &c. "were moreover denominated heretics, (says *Robinson*;) for their whole religion implied the belief of some political principles which were accounted heresy by popes, prelates, viscounts, and tyrants of every name; and which they avowed when they were interrogated."

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II.

31. The influence of *Antichrist*, by the united power of Protestants and Papists went, however, so effectually to exterminate the Anabaptists of the sixteenth century, that there remains no trace of their faith and power under that name. *Mosheim* remarks, "that since they have opened their eyes, they acknowledge that the visible church is promiscuously composed of the righteous and the wicked, &c."*

* See
Ezek.
xxii. 26,
27.

32. Many of those persecuted people who escaped the fire and sword, and retained any measure of the true *heretical* faith and practice, retired into *Poland*, and lived there in peace for several years. But as soon as they began to discover their real principles, the reformed churches renewed their persecuting zeal, and "they were again threatened (says *Mosheim*,) with a formidable prospect arising from the united efforts of *Catholics, Lutherans* and *Calvinists*, 'to crush their infant sect.'"

Eccel. His-
tory, vol.
iv, p. 483.

33. However, having completed a translation of the bible, and published a summary of their religious doctrines in the year 1572, they obtained a name of distinction among the divided parties, and are since known in history under the name of *Socinians*: yet it was long before the rage of persecution was averted from those liberal advocates of the rights of conscience: and not till the attention of the Christian world was arrested by the more extraordinary testimony of *George Fox*, and his friends.

34. About the middle of the seventeenth century, the testimony of these people (called *Quakers*) broke forth with increasing light and power, beyond what had ever appeared among any people since the days of the Primitive Church. This was manifested, not only by their powerful testimony against the iniquities of the times, the superstitions and vain ceremonies of the established religions, and the vicious lives of the worldly Christians; but by the inflexible course of virtue which they maintained, in the midst of a crooked, perverse and persecuting generation.

35. The *Quakers*, so called, besides the charges of heresy common in past ages, such as holding the doctrine of a pure church upon earth, refusing to swear, to persecute, shed blood, pay tithes, &c. were

particularly branded with enthusiasm on account of their doctrine of an inward Christ. CHAP. III.

36. To such as had any acquaintance with the writings of the apostles, the doctrine, simply considered, could not appear new; but the fact was, the day of Christ's second appearing was near at hand, and these people, by the true spirit of prophecy, had received an inward sense of it, and as Christ is actually formed in the hearts of his people, they neither knew nor could testify of any other than Christ within.

37. And for this very purpose they were raised up, by the special power of God, and qualified by the inspiration of the Holy Ghost, not only to bear a full and pointed testimony against all the corrupt and Antichristian establishments of both Papists and Protestants, but also to announce their certain downfall, and the setting up of that everlasting kingdom of Christ which should be established in the latter day.

38. And when we consider the sufferings of these people, both in Europe and America, for the honesty and integrity of their lives, the innocence and simplicity of their manners, the marked distinction between them and the great Christian world must be evident without any other comment.

CHAPTER III.

Remarks on the present State of the Christian World.

AMONG the various religions adopted by the lost nations of the earth, *Christianity* doubtless has the most plausible pretence to divine authority, inasmuch as it claims for its original author, *Jesus Christ*, who was manifestly the Son of God. But if *Christianity*, with all its superior pretensions, has not delivered its subjects from the deplorable effects of the fall, it is easy to judge in what state the whole world must be.

2. The present popish *profession of Catholic faith* Grounds of Cath. F. p. 5.
says, I acknowledge the holy, catholic, apostolic, Ro-

CHAP.
III.

Amer.
Conf. F.
Ch. xxv.

man church for the mother and mistress of all churches.
The present Protestant Confession of Faith says, *The visible church, which is also catholic or universal—consists of all those throughout the world, that profess the true religion, together with their children.*

3. These two great oracles of *Christianity* have a right to mark the extent of the Christian world, which according to the above, must include the church of *Rome*, with all her daughters, and all those throughout the world who profess the true religion, (as they call it,) with their children.

4. The foundation and progress of Papists, Protestants, and dissenters of past ages, have been already sufficiently manifested, from their own writings, to have been a very sink of corruption, calamity, and cruelty to mankind : it now remains to examine, after so long a time, and so much reforming, what the present world of Christians possess, that distinguishes them from the past, or from the rest of the human race.

5. How much soever these Catholic professors differ among themselves, there are certain fundamental principles in which they hold such a visible agreement as to distinguish themselves, and each other, from *heathens, infidels, heretics, and incurable fanatics* ; and these general Christian principles are such as respect their faith, their rules of church government, and their morals.

6. It would be unnecessary to make any further remarks on the established faith, government, and morals of the mother church, and her immediate daughters, as they have so abundantly exposed each other, and are so universally known : the only part of the Christian world which can promise any thing better to mankind, are those denominations which have dissented from both, and have reformed the same christianity more to the taste of the present times.

7. Modern Christians, forced by the progress of civil and religious liberty, will acknowledge that their forefathers were very wrong in many things ; but what is their christianity better, while the same faith, the same principles of government, and the same manners, exist in all their churches ?

8. In professing the present *true Christian religion*, so called, it is absolutely necessary to profess a belief of *Three persons in the Godhead—of two natures in Christ—Imputed righteousness—the Resurrection* of all human bodies, the same in substance—the establishment of a *visible kingdom* by the *imperial power* of Christ at the last day—and such fundamental doctrines as were held sacred by *SAINT AUGUSTIN, LEO THE GREAT, Doctor MARTIN LUTHER, Bishop CALVIN*, and the *true Catholic church* in every age.

9. These same doctrines that smothered every principle of reason, and inflamed the passions of mankind to fill the earth with bloodshed and cruelty, are considered as the only sound Christian principles of the present day, as may be seen in all their modern creeds: and no more altered are their present means of christianizing, or their principles of church government.*

10. All that were born after the flesh in the mother church, were christened by an outward ceremony;—by the outward rite of baptism and the sign of the cross on the forehead, they were received as members of the Protestant church; and at present the most reformed institution for christening is, *the minister is to baptize the child with water, by pouring or sprinkling it on the face of the child*. In this way the church is increased, for every baptized person, who has not been formally excommunicated, is a lawful member. In this, present christianity differs nothing from the past.

Directo-
ry. Chap.
vii.

11. As to government, a majority always ruled in the Christian world, the stronger tyrannized over the weaker, and upon the same principle, the Christian parties of the present day, only want the necessary means in order to christianize and convert the nations over again upon the old fashion.

12. Every sect and denomination claim the ancient ecclesiastical power: Presbyterian bishops have been

* Although, in consequence of the progress of civilization, and the prevalence of civil liberty, there is an abatement of ecclesiastical tyranny and rigorous compulsion; yet human power and human authority are the means used, instead of the authority and power of God; and the subjects are required to subscribe human creeds, and observe human ceremonies, as the conditions of salvation.

CHAP.
III.

duly consecrated by the authority of the national kirk of *Scotland*, whose ministers were duly ordained according to the church laws of *Geneva*, and her great bishop, CALVIN, received his holy orders from the pope.

13. In the same manner the Episcopalian, or bishop-ruled Methodists are duly ordained by the laying on of the hands of one who was duly consecrated by the laying on of the hands of JOHN WESLEY, whose holy orders were duly transmitted from BISHOP CRANMER, who was consecrated by the pope: And so of the rest. And what is their laying on of hands without the Holy Ghost, but a mock to God and man?

14. Hence those consecrated rulers not only exercise their supposed ecclesiastical powers in their *general assemblies, synods, presbyteries, consistories, conferences, associations and congregational assemblies*, but by insinuating themselves, or their admirers into the affairs of civil government on every occasion that offers, they manifestly show their disposition to seize the old despotic reins, and rule the church and world in one, had they only the opportunity.

15. But until these divided and subdivided dissenters can show other distinguishing marks of their true religion, than those doctrines and powers of government which they received from their mother Protestant or popish churches, the infidels and free-thinkers of the present day will very justly hold them in suspicion.

16. Forced by the changes in civil government to conform, they may give their voice in favour of liberty, and show such respect to the spirit of the times as to expunge from the creeds and common prayer books of their fathers, those despotic sentiments, so hateful to every just man; but in all this they only act the harlot, who willingly changes her dress in order to win the affection of her lovers.

17. It is well known that the *Augsburg confession*, the *Form of Concord*, the *true religion at Geneva*, of the church of *Scotland*, or of QUEEN ELIZABETH, could never be admitted into any republic without a very material change in its outward dress; but reform and change it as they will, it is still the same

*true Christian religion, the only face of kirk, out of which there is no possibility of salvation,** (as she says,) and therefore her pitiful crocodile prayer is, *O that the civil rulers of the earth would fall in love with me! that a nation might be born in a day, and kingdoms at once.*

CHAP.
III.

* Amer.
Conf. F.
chap. xxv
Isai. lvi.
8.
pervert-
ed.

18. But after all, it is a fact that the most polished of those *reformers* and *conformers* never granted nor promoted the religious liberty of the present day; this change was effected, by the order of Divine Providence, in the hearts of the civil rulers of the earth.

19. When GEORGE WASHINGTON, that justly respected patriot, stood forth at the head of a great nation in the cause of liberty, and Christians on both sides of the Atlantic, implored each their God to go forth with their respective armies, it was not in answer to the prayers of these divided hypocrites that the contest was decided; but when the European God was obliged to give up his despotic reins, then, indeed, the European creeds must be new modelled by American ecclesiastics, to suit the government of the most powerful deity.

20. Neither was it in a general council of *Christian bishops*, but of noble advocates for civil and religious liberty, that the wise and generous WASHINGTON, established the rights of conscience by a just and equitable Constitution. And truly, if the rights of conscience are still respected under the present administration, we are not indebted to ecclesiastical tyrants for the privilege; for such never will respect nor promote an establishment which has a tendency to diminish the current of their unrighteous gain, by allowing every one to think and act for themselves in matters of religion.

21. As to doctrine and discipline, the world of mankind never was, nor ever will be benefitted by such a consecrated priesthood, nor such a Christian religion. The only remaining point to be considered, is the morals of those who profess this true religion, so called, and their children.

22. The common objection, even of infidels, so called, against christianity, is *the immoral influence it*

CHAP.
III.

Christn.
Panop.
p. 330.

has upon the lives of its professors. To which a late writer replies,—“*If any who take to themselves the Christian name live immorally, it cannot be the fault of christianity.*” By this kind of reasoning false Christianity has, for many ages, been kept alive amidst all the abominations that have overspread the Christian world.

23. They say, their true religion was in the Bible before LUTHER; and if true religion it is, it must be there yet; for they have never brought it out in their lives, to answer the above objection of the unbeliever. The last covering for their benign gospel, and their saving faith, is to divide the charge of gross immorality among divided sects and party names, so as to preserve the common Christian profession unspotted.

24. They can reproach one another with the title of popish *tyrant*, Protestant *persecutor*, Presbyterian *liar*, drunken Seceder, Baptist *knave*, or Methodist *whoremonger*; but these are terms of no reproach to the true Christian religion so long as it can be kept in the *Bible*; therefore, when the Bible and its true religion are rejected by sensible unbelievers at home, they must be sent abroad to convert and christianize the heathen: but even the Indians themselves can see the deception; so that the christian missionary finds as sensible infidels there, as at home; as appears from the following remarks of a late writer on the Journal of *D. Brainerd*.

Hist. of
Indeanp.
p. 465.
Note [1.]

25. “*Their grand question, What has become of their forefathers, is not easily answered. They were good men, (say they,) and we will follow them; we doubt not but they were happy without this new religion, why then should we embrace it? But their most important objection (says the writer) is drawn from the vicious lives of nominal Christians. Christian religion! Devil religion! (say they) Christian much drunk; Christian much do wrong, much beat, much abuse others.*”—“*Truly it is a sad sight (says one,) to behold a drunken Christian, and a sober Indian—an Indian just in his dealings, and a Christian not so; a laborious Indian and an idle Christian, &c.*”

‘ O what a sad thing it is for Christians to come short of heathens even in moralities !’

26. Then in vain do such Christians try to justify their principles, while they themselves condemn their own practice. Thus, *corrupt manners* as evidently flow from their *true religion*, as practice naturally flows from principle. Nor need they refer to the Bible for their christianity, for neither the name nor the thing is there ; but it is found in their *Confessions of Faith*, which make every provision and allowance for their worse than heathenish practices.

27. By original corruption they say, “ we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,”—and, “ This corruption of nature, during this life, doth remain in those that are regenerated.” And further, “ No man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God ; but doth daily break them in thought, word, and deed.”

Amer.
Conf. F.
Chap. vi.

Larg.
Cat. Q.
149.

28. This is called *genuine christianity* ; and is a suitable pretext for all the aggravated sins of those Christians who are of *riper age, greater experience, or grace, eminent for profession, gifts, place, office, guides to others, &c.* and which are committed as they express it, *against means, mercies, judgments, light of nature, conviction of conscience, public or private admonition, censures of the church, civil punishments ; and against their own prayers, purposes, promises, vows, covenants, and engagements to God or men ; done deliberately, wilfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing after repentance, &c. &c. &c.*

ibid.
Q. 151.

29. Now go, saith the man of God, *write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever ; that this is a rebellious people, lying children, children that will not hear the law of the Lord.*

Isai. xxx.
8, 9.

30. As to particular forms of doctrine, Christians of the present day have learned the art of dissenting from one another, and new modelling their doctrines so cunningly, that probably many would not openly

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avow the above article of faith. Many of the followers of *John Wesley*, *George Whitefield*, and others, talk of Christian perfection—a possibility of living without sin ; and doubtless many of them, under the influence of sentiments borrowed from the scriptures of truth, have felt a great deliverance, as they supposed, from the power of sin, so as, for a season, to abstain from every appearance of evil in their knowledge.

31. Yet however the stream of conviction, or of comfort and consolation, might flow from breast to breast, and whatever temporary fruits it might produce, the pool of natural corruption still remained, which is evident from their own prayers to be delivered from the last and least remains of sin.

32. No stream can rise higher than its fountain-head ; and whether *John Wesley* himself attained that perfection which he preached, has been a question even among his followers. But if we are to judge from his own writings, it will appear, that his views of himself were very different from what many have entertained concerning him.

33. On his passage from *America* to *England*, Jan. 1738, he writes in his Journal as follows. “ I went ‘ to *America* to convert the *Indians* : But O ! who ‘ shall convert me ? Who, what is he that will deliver me from this evil heart of unbelief ? I have a fair ‘ summer-religion. I can talk well ; nay, and believe ‘ myself while no danger is near ; but let death look ‘ me in the face and my soul is troubled. Nor can I ‘ say, *to die is gain.*”

34. The day he landed at *Deal*, in *England*, he writes : “ It is now two years, and almost four months ‘ since I left my native country, in order to teach the ‘ *Georgian Indians* the nature of christianity ; but ‘ what have I learned myself in the mean time ? ‘ Why, (what I the least of all suspected) that I who ‘ went to *America* to convert others, was never myself converted to God. *I am not mad*, though I thus ‘ speak ; but, *I speak the words of truth and soberness* ; if haply some of those who still *dream*, may ‘ awake and see, that as I am, so are they, &c.”

35. “ This then have I learned in the ends of the

'earth; that I am *fallen short of the glory of God*; that my whole heart is *altogether corrupt and abominable*, and consequently my whole life, (seeing it cannot be that an evil tree should bring forth good fruit.")

36. Then if this most eminent branch of the church of *England*, and his fruit, were both corrupt and abominable, (and he never was cut off from his union to that church, but lived and died in her communion,) can any of those branches which have derived their sap and nourishment from him, be any better?

37. Thou that talkest of Christian perfection, *boast not*, for *thou bearest not the root, but the root thee*. And this friendly caution from the *root* of one of the most flourishing branches of the church universal, is, according to its original design, inserted here, if haply some of those who still *dream* their self-flattering dreams, may *awake* and see that, as the root, so are the branches—*altogether corrupt and abominable*.

Rom. x.
18.

38. A late author in defence of christianity, supposes that, "*degenerate as too many professing Christians are, Christianity has nothing to fear from a contrast with unbelievers, in point of morality*." Be it so, it certainly has nothing whereof to boast, even if it were all true what this writer asserts it has done. "It has—It has—(And what is the sum?) introduced more equality between the two sexes, and rendered the conjugal union more rational and happy.—Having, therefore, (adds he) weathered all the storms, and sustained without injury, all the assaults of 1800 years, what has she now to fear?"

Christian
Panop. p.,
329, 331.

59. *She, even she*, who for more than a thousand years, was an open public harlot to the kings of the earth, even in the judgment of all her Protestant daughters! *She who now saith in her heart, I sit a Queen, and am no widow, and shall see no sorrow!* what has *she* to fear? but that the same national powers, that supported her, *shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire: for strong is the Lord God who judgeth her*.

Rev. xv. iii
7. and
xvii. 16.

40. In point of doctrine, of government and morals, this true Catholic Christianity is all of a kind.

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Examine it from beginning to end, from bottom to top, and from side to side, in all its branches, it contains the same *mystery of iniquity*, keeps its subjects in bondage to corruption, and under the dominion of their own lusts.

41. As Christian has descended from Christian by ordinary generation, and the consecrated fathers have christened their children with their own hands, as the certain heirs of a future church; and one bishop (though corrupt and abominable) has ministered to another, with his defiled hands, his supposed authority, it is evident that the whole are still under the darkness and deception of Antichrist, and in as deplorable a state of corruption at this day as ever.*

42. It may seem a hard saying, that protestantism, which has been established nearly two hundred years, is the beast of the apocalypse that came up out of the earth; but can it be more surprising or more grating, than it was to affirm, that popery, which for more than a thousand years was deemed the only true religion, was the beast that came up out of the sea?

43. This the protestants have not only asserted, but abundantly proved; and no less evidently do the marks of the *second beast*, and the number of his name, apply to *Lutherism* and *Calvinism*, which more or less extend their influence to every dissenting party.†

* "Who are more wofully lost as to all true Godliness, who are more deeply sunk into sensuality and brutishness, than the generality of Christians? Nay, among what sort of men are all manner of abominable wickednesses and villainies to be found to rise, so much as among them? upon which account the name of *Christian* stinks in the nostrils of the very *Jews, Turks* and *Pagans*. Beastly intemperances and uncleanness of all sorts; the most sordid covetousness; wretched injustice; oppressions and cruelties; the most devilish malice, envy and pride; the deadliest animosities, the most outrageous feuds, dissensions and rebellions; the plainest and grossest idolatry; highest blasphemies, and most horrid impieties of all kinds, are in no part of the world more observable than they are in Christendom; nor most of them any where so observable.—Nor can there be an easier task undertaken than to shew, that not a few mere *Heathens* have behaved themselves incomparably better towards God, their neighbours, and themselves, than the generality of those who are called *Christians*." *Fowler's Design of Christianity*, p. 143, 144.

† The beast which came up out of the earth had two horns like a lamb. The protestant power was divided into two powers, which had each a separate influence. The power and influence of the beast was in his horns. A horn, in the style of the prophets, signifies any power civil or religious. Two horns like a lamb, therefore, signify two religious powers into which the beast was divided. But to whom or to what do these horns apply? Not indiscriminately to any man, or set of men; but to the reigning influence of those powers which were prophetically represented by two horns. The gospel of Christ is the power of God unto salvation, to every one that believeth; yet this gospel cannot be indiscriminately applied to Jesus Christ, but to that certain power and influence of

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Rev. xiii.
13-18.

Hist. of
Charles V
vol. iii.
p. 331.

Common
prayer &
Confes-
sions.

44. The *second beast* was to cause an *image* of the *first* to be made; to give life to the *image*, and cause that as many as would not worship the image of the beast, should be killed. This did LUTHER and CALVIN, and their followers, by the energy of the sword; of which their *Horm* of Concord, their creeds and history of the extirpation of heretics, are an evidence to this day.

45. The *second beast* was to do great wonders, and to deceive them that dwell on the earth by reason of the *wonders* which he had power to do. And what was the Reformation, from the time that Luther burnt the laws of his sovereign, but a scene of wonders? a late Protestant writer says, in relation to their defending their cause by the sword, "They determined not to renounce those *religious truths*, to the knowledge of which they had attained by means so wonderful," i. e. full of wonders.*

46. He was also, to cause all, both small and great, rich and poor, free and bond, to receive a mark in their *right hand*, or in their *foreheads*: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

47. By sprinkling a little water or making a sign of a cross on the forehead, whole Protestant states and kingdoms were christianized; and by taking a solemn oath with their right hand lifted up (the *oath*

which he was the beginning, and which is transmitted to all who believe; and in proportion as the gospel influences the mind of a believer, so it captivates his will, and leads him into action, and the first moving cause becomes a real and certain power in his soul, which saves him from sin, and leads him on in the way of righteousness. Hence the title of a *horn* is justly applied to the power and influence of the gospel; not a *persecuting horn*, but a *horn of salvation*. Again, the *little horn* of Antichrist which *waxed great*, cannot be indiscriminately applied to *Leo the Great*, but to that certain power and influence which extended down through the line of popes, and which in pope *Leo the first*, had its beginning. So the *two horns like a lamb* cannot be indiscriminately applied to *Luther* and *Calvin*, but to those certain powers and that religious influence which began in them, and of which they were the acknowledged founders and promoters. As far then as *Lutherism* and *Calvinism* separately influenced the mind and led the subject into action, so far they separately became real and certain powers. And as far as the subjects of these powers professed to maintain the gospel of the meek and lowly Jesus, so far the beast made his appearance with *two horns like a lamb*, and being blended with civil government the beast *spake as a dragon*. Thus, *Lutherism* and *Calvinism* constitute, and verily are what is signified by St. John's vision of the beast which had *two horns like a lamb*, and *spake as a dragon*.

* Wonders indeed must have greatly abounded, when *blood* and *fire*, dispensed in the name of the *Father*, *Son*, and *Holy Ghost*, were the wonderful means by which *religious truths* were to be maintained, defended and propagated! Well might it be said of the *beast*, that he *maketh fire come down from heaven on the earth, in the sight of men*. Surely such *miraculous wonders* were never the power of *Pharaoh's magicians*!

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or *sacrament*) they were sealed to full membership in the national covenant; and without these distinguishing marks in *the forehead or in the right hand*, it is evident from all their Creeds and Confessions, that no one was entitled to any religious privilege.

W. Conf.
F. Acts of
Ass. Sess.
23—1639.

48. The *Anabaptists* for renouncing the mark on the forehead were decreed to be rooted out of the Protestant dominions. Moreover the civil and ecclesiastical powers ordain and command, their said *confession of faith, &c.* “to be subscribed by all his majesty’s subjects, of what rank and quality soever, under all civil pains.” They *caused all to receive the oath*, “all masters of universities, colleges and schools, all scholars at the passing of their degrees—and finally all members of the kirk and kingdom.” Thus comprehending under their mark, *both small and great, rich and poor, free and bond.*

Rev. xiii.
16, 17.

49. The Protestant mark [*χαραγμα*] or *character* of a Christian was always an outward ceremony, oath, or profession; so they *caused all, both small and great, to receive* that Christian character or mark. All masters, and scholars, and ministers, such as made merchandize of their gospel, as well as merchants in burg, and all who paid rent to the kirk, must have the true Christian character, the sealing ordinance, the only mark of *God’s true religion* administered and received.

50. And however *formed or reformed*, these outward marks, so long as the dispositions and actions of man are beastly, his assuming a Christian character, and claiming a relation to Christ, only distinguishes him, as a wolf in *sheep’s clothing* is distinguished from other beasts.

51. Protestants never would admit that man in the present life, could rise to any thing higher than his own fallen nature, or be so united to Christ as to become one with him, he must continue to be *fallen man, mere man*, a daily transgressor of the commands of God, and to this they must all covenant and swear, and the seal of this character is their distinguishing point of communion.

Rev. xiii.
19.

52. *Here is wisdom. Let him that hath understanding count the number of the beast: and this is easily done, for it is the number* [*Gr. αριθμος*] *of man;*

not (as many suppose) some particular man, as an individual; but MAN in his common gender, including male and female. Then as the number of the beast is the number of *man*, so the character of the beast is the character of *man*, even beastly man in his natural human depravity, which he established, supported and applauded, under a profession of the name of Christ; and his name, under this profession in his common gender, is simply in the original Greek $\chi\xi\varsigma$. . e. *Chxist*; and his number six hundred and sixty-six.*

53. Thus fallen man in his most reformed state is found wanting. When God saw the wickedness of *man* that it was great—it repented him that he had made *man*—and he said I will destroy man. His eyes in a former beastly appearance are said to have been like the eyes of man. And last of all, the number of the beast is the number of man, and his name is almost like the name of Christ, but it is not Christ, and however near the resemblance, justice forbids that he should be heir to the promise of everlasting life.

54. Likewise this beast begins with a great number, and ends with a small; so the Protestants began with christening whole nations, causing all both small and great to receive a mark, and a name, to the letters of which they added nought. Their kirk it is true had, in a nominal profession, some appearance but they never could keep the commandments of Christ: like the Ephraimites and their *Sibboleth*, for *Shibboleth*, they never could frame to pronounce it right.

55. While they and their kings and nobles, and ministers of the gospel, professed to bear the cross of Christ, (at least the mark of it in the forehead,) they unhappily betrayed their attachment and likeness to the rebellious children of Israel, who had their

* The ancient Greeks as well as Romans, used the characters of their alphabet instead of figures to represent numbers. Thus:

The 1st. character χ is in number 600, in the letters of our alphabet Ch.

The 2d. character ξ is in number 60, in the letters of our alphabet xi.

The 3d. character ς is in number 6, in the letters of our alphabet st.

Then by putting these characters together they make CHXIST:

A very specious, but false resemblance of the true CHRIST.

And by adding the numbers together they make 666. Thus we see that *Chxist* is the name of the beast, and 666 the number of his name. Let him that hath understanding to compute his pernicious doctrines, horrid blasphemies, and abominable cruelties, make the application.

Gen. vi.
5, 6, 7.

Dan. vii.
8.
See 2Pet.
ii. 12, 14.

Judges
xii. 6.

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distinguishing mark only in the flesh of the foreskin ; but the Protestant mark on the skin of the forehead, was neither so deep, nor so dangerous to the beast.

56. The Protestants and their descendants, like the uncircumcised Israelites, glory much in their outward marks, but more in their *number* ; but though the number of these children of Israel be as the sand of the sea, it is only the number of the beast, the number of fallen man, such as Christ called, *serpents*, *a generation of vipers*.

57. As the Jews confined the favour of God to their mark and their *number*, so did the Protestants, and so do all the Christian world ; therefore the character and doom of both are well described by the prophets :

Isai. lxx.
11, 12, 15.

—*But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter :—for the Lord God shall slay thee and call his servants by another name.*

58. To sum up the whole matter, the Christian world, in its present state, is so universally corrupt, that every orthodox Christian must needs be marked with a significant mark or sign of human depravity, and bound by every obligation that ever was given to restrain vice.

59. The sexes cannot live together in any order, without a ceremonial covenant ratified and solemnized by a consecrated priest, or civil magistrate ; they cannot be governed without the compulsive energy of arms and human laws ; they cannot be credited without the sanction of a solemn oath, nor agree among themselves without the interference of the civil magistrate to keep them in order ; none of which pertains to the true kingdom of Christ ; and therefore, after the appearance of the Lamb on mount Zion, the Angel so justly proclaims with a loud voice :

Rev. xiv.
9, 10.

60. *If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation ; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the firesence of the Lamb.*

CHAPTER IV.

Remarks on the present State of the Witnesses of Truth.

THE natural state of man being a state of probation, it became necessary that he should be brought into judgment, and render an account of all the deeds done in the body : and as wickedness cannot go unpunished, so it cannot be condemned without witnesses : for this cause, therefore, hath God selected from amongst mankind, men of like passions with the rest ; and endowed them with the light and gifts of his spirit, to stand as witnesses against the general corruptions and abounding wickedness of the world : and no age has been without such, from the beginning to the present day.

2. Even Enoch, the seventh from Adam, prophesied against the wicked, saying, *Behold, the Lord cometh in* ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.*

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*gr. ev.
Jude 14,
15.

3. Noah was a true witness against the Antedeluvian world, Abraham, Isaac, Jacob, Moses, and Samuel, all bore a swift testimony against sin. The prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, with the lesser prophets, and thousands who received the same spirit, were witnesses for God, against the growing corruptions of human nature.

4. Next follows John the Baptist, by whom was introduced Jesus, the true and faithful witness, who, having finished his testimony, gave the same authority to his disciples, apostles, and true followers, thousands of whom by the inspiration of the Holy Ghost, knew what was in man, and testified against his depravity, for which they suffered all kinds of hardships and torture, even to the laying down of their lives.

5. We have seen also, from the most approved records, that through the darkest ages of antichristian apostacy, God had a people who bore witness to

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the truth; a people who taught the principles of virtue, and practised what they taught; who took no oaths, bore no arms, and held the reins of spiritual government in the strictness of their morals; which, according to their degree of light, rendered their communion inaccessible to the unrighteous and wicked, and who testified, that *the church of Christ, could be composed only of the holy and the just.*

6. We have stated from the authority of some of the most noted ecclesiastical writers, the general faith and manners of the *Marcionites, Hierachites, Manicheans, Novatians, Priscillianists, Basilians, Bogomilans, Catharists, Paterines, Albigenes, Anabaptists, Picards, Waldenses,* and lastly of the people called *Quakers.* Thousands and millions of whom, even from the beginning of the falling away, to the time of the persecution in New-England, fell by the sword, and by fire, and by captivity, and by spoil many days.

7. The testimony of truth, which stood against vice through the reign of Antichrist, had for its authority both the *first* and *second* appearing of Christ, that which was past, and that which was to come; and besides, it had for its object the corruption of human nature, both in male and female, so women as well as men, were authorized to bear testimony to the truth, against vice and corruption; and as two witnesses were always counted necessary to establish a fact, therefore they are said to be *two witnesses, two olive trees, and two candlesticks,* standing before the God of the earth.

Rey.xi.4.

8. According to the time of Antichrist's reign, which was to be *a time, times, and an half,* which is understood to mean *three prophetic days and an half, or forty and two months,* that is, (according to the solution of prophetic numbers,) one thousand two hundred and sixty years; so were the sufferings and death of the witnesses.

9. Yet those bodies or communities of virtuous believers, although dead to the world, cut off from any free exercise in the kingdom of Antichrist, devoted to destruction, and banished by oppression to the sequestered vallies, to the mountains, and to the

dens and caves of the earth, were not suffered by their rapacious persecutors to be buried out of sight, although the fire of their testimony continued, from age to age, to torment them that dwelt upon the earth.

10. These had the only keys of divine influence, and power to shut heaven; that the real gifts of the Holy Ghost should be withheld from the church of Antichrist, in the days of their prophecy, and to smite the earth with plagues and troubles as often as they would, by letting loose the tormenting truth among them.

11. The slaying of the witnesses was peculiar to the reign of Antichrist. In former ages, before Antichrist had the dominion, witnesses were in some measure tolerated, respected and believed among the nations; but in the corrupt, debauched, and tyrannical kingdom of the beast, they were not suffered to live, and were perpetually misrepresented, blackened and anathematized as the most odious of all beings, and persecuted unto death: Therefore the slaying of the witnesses was to end with the tyranny of Antichrist.

12. For three days and a half their dead bodies were to lie in the street of the great city, which spiritually is called *Sodom* and *Egypt*, where also our Lord was crucified; that is, in a Catholic hierarchy, where politicians are ruled by priests, and where the oppression of *Egypt*, and the *Sin* of *Sodom* abounds.

Rev. xi.
8.

13. And as this great Babylon was constructed by the obsequious MARCIANUS, the imperious LEO the Great, and the barbarous kings, upon the plan of Jewish priests and Pagan rulers; so in the street of the same did those dead bodies lie, clothed in sackcloth, under a state of spiritual mourning, and held in the utmost contempt and derision, while the whole *Christian world* were rejoicing over them.

14. And thus it continued until about the beginning of the seventeenth century, when the bloody priesthood lost their balance of power, and politicians, in the order of Providence, began to assume the right of civil government, according to the long neglected dictates of reason; at which period the power of the beast began gradually to decline.

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15. And from this period it might be said, the witnesses arose and stood upon their feet, in point of credit and divine authority: and while fearfulness took hold of the antichristian powers, the spirit of the witnesses in the *French Prophets*, arose in a cloud to heaven, in answer to the great voice of eternal truth, which began to be uttered; and they were "*heard and received with reverence and awe.*" And clouds of witnesses have ever since been rising up to testify plainly against the spirit and tyranny of Antichrist, and the darkness that fills his kingdom, as well as against the general abominations that overspread the earth.

16. So that, to this day, light and conviction has been increasing in the earth, and there are many souls on earth, both tolerated and credited among the people, as God's witnesses had usually been, before the beastly power of Antichrist arose. These have, in a greater or less degree, the light and spirit of the true witnesses, and are able to discover and bear testimony against the fraud and inconsistency of those false systems invented by men of corrupt minds, who, for so many ages, have corrupted the earth, and perverted the rights of man.

17. As long as such witnesses are honest and faithful to testify what is given them of God, they are justified and accepted, and no longer; this is according to God's manner of dealing in every age. The spirit of Christ was never committed to man to be at his disposal: God always required that man should be subject, in all things, to the dictates of the Spirit.

18. Hence it has often happened with many, who have had a good degree of light, and possessed the spirit and power of a living testimony, that whenever they had gained sufficient credit and authority among the people, the self-exalting spirit of man has risen up against God, and perverted the most precious gifts of God to the purposes of building up their own honour: and this has been the fundamental cause of so many divided sectaries now in the earth.

19. The witnesses of God in every age, while they stood in the pure light, testified impartially against the depravity of all nations, and more especially

against their own; but whenever they became attached to their own people, so as to favour and wink at their corruptions, and build them up with an imagination that they were better than others, then the whole became corrupted together, and the true gift was taken from them and committed to others. And it is to be observed, that the former have generally persecuted the latter, as far as circumstances would admit.

20. The true witnesses, during the reign of Antichrist, received not their testimony by a line of succession from the apostles, but by revelation; they had the spirit and power of prophets to bear testimony, not of apostles to build; all such as went to forming systems, to build up separate parties, or to unite with any establishments, in order to shun persecution or gain worldly honour, were deceived by the influence of Antichrist, and lost their testimony.

21. But such as were neither warped by fear, favour, interest nor affection, and continued to the end, retained their testimony, and were owned and accepted of God as true witnesses, and their reward was with the souls of those under the altar, who were beheaded for the word of God, and for the testimony which they held.

22. The testimony of the witnesses continued to be received by revelation, after the apostles days, and through the succeeding ages, down to the *Quakers*, after which, none of the preceding sectaries who had lost their testimony, could be accepted.*

23. *George Fox* came forth with a testimony against all those thieves and robbers, who had undertaken to defend their cause by written creeds, and outward forms of doctrine and worship, and who, for the purpose of making a covering for themselves,

* The authority of a present living witness, must, of necessity, supercede the authority of all preceding witnesses, even admitting the preceding to have been faithful in their day. This is so plain a truth that it is surprising that mankind should blunder at it, and blindly reject a present testimony, while they profess to believe in the past. No one will dispute that the present authority of a foreign ambassador, clothed with the powers of his government, supercedes the authority of all former ambassadors whose powers have ceased, or who, through unfaithfulness, have forfeited their authority: and it would readily be acknowledged that one who, without authority, should assume the name, and demand audience as a foreign ambassador, would meet with contempt from any nation. So wise and discerning is man in things that respect the affairs of this life; and yet so grossly blind in things spiritual and eternal!

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had stolen the good words of the apostles, or their forefathers, whose testimony had stood equally against all flesh, and who had suffered for righteousness sake.

Ecel. His-
tory, vol.
v. p. 458.

24. All agree that GEORGE FOX did not receive his sentiments from ORIGEN, nor the schools. "His ignorant and inelegant simplicity, says one, places him beyond the reach of suspicion in this matter." God generally chose such ignorant and inelegant teachers to deliver his messages, of which the following is an example.

Fox's Jou.
vol. i. p.
176.

25. "These (the professors of christianity, says Fox,) paint themselves with the prophets', and with Christ's and with the apostles' words most fair.—Whited walls, painted sepulchres, murderers of the just you are. Your eyes are double, your minds are double, your hearts are double. Ye flatterers, repent and turn from your carnal ends, who are full of mischief; pretending God and godliness, taking him for your cloak; but he will uncover you, and he hath uncovered you to his children."

Ibid.
p. 179.

26. "He will make you bare, discover your secrets, take off your crown, take away your mantle and your veil, and strip you of your cloathing; that your nakedness may appear, and how you sit deceiving the nations. Your abomination and your falsehood is now made manifest to those who are of God;—who in his power triumph over you, rejoice over you, the beast, the dragon, the false prophet, the seducer, the hypocrite, the mother of all harlots. This is the generation which God is not well pleased with; for their eyes are full of adultery, who cannot cease from evil. These be they that live in pleasures upon earth; who glory not in the Lord but in the flesh."

27. George Fox bore a plain and living testimony of truth, according to the will of God at that time. But, unhappily for the *Friends*, the testimony of truth was exchanged for the illustrations and comments of great men, to suit the taste of the great and popular ones of the earth: hence the wise and learned of this world have had occasion to make the following distinction.

28. "The tenets which this blunt and illiterate man [*Fox*] expressed in a rude, confused and ambiguous manner, were dressed up and presented under a different form, by the masterly hands of BARCLAY, KEITH, FISHER, and PENN, who digested them with such sagacity and art, that they assumed the aspect of a regular system." And hence it is, that the writings of *Barclay* and *Penn*, are more recommended than those of *Fox* or *Burrough*.

29. And what was all this digesting and regulating, but laying another foundation for those very *whited walls* and *painted sepulchres*, against which their testimony first came forth? *Jesus* of Nazareth might have been called a blunt and illiterate man, when among his own nation the Jews, he denounced judgment against both them and their most solemn place of worship. His apostles were blunt illiterate fishermen; and such were generally the principal instruments by which God promoted the best of causes; and the true witnesses never attempted to soften the matter, or to suit their testimony to the taste of the great ones of the earth.

30. The truth is, the *Friends* were led astray from the power of a living testimony by popularity; in this case they were deceived; and while they clothed themselves with the words of their ancients, they came under the condemnation of those who had clothed themselves with the words of Christ and his apostles, against whom their ancients testified.

31. Popularity and persecution could never abide with each other. When the *Friends* became numerous and popular, and the life and power of their testimony was on the decline, then they were prepared to sue for an establishment as a true Christian sect, worthy of protection under the power of the secular arm; and here ended both their power, and their extraordinary sufferings.

32. Many of the petitions, which they presented to King JAMES II. and also to King WILLIAM III. and Queen ANN, now stand on record. WILLIAM, Prince of *Orange*, first established liberty of conscience by law in *England*, about the year 1689. To his honour, the *Friends* partook of that righteous

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Eccl. History,
vol.
v. p. 459.

Sewell's
History, p.
562, 585,
598, 599.

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grant, but to their shame, as the witnesses of God, it was granted to them, in particular, upon their humble request, and their religion established by act of parliament.

Sewel's
History,
p. 646.

33. In the year 1702, WILLIAM died, and Princess ANN, was proclaimed queen. To her also, the *Friends* sent many addresses. Thus their petitions for the redress of their grievances, were mixed with addresses of applausè to the great ones of the earth, until they were placed upon equal ground of respectability with other Protestants; and thus the offence of the cross ceased, the glory of their ancients passed away, and left another people in the outward form, but destitute of the power; so that chosen witnesses were raised up, among themselves, to testify of their fall and apostacy from their original spirit.

34. The spirit and power of eternal truth confirmed the testimony of *George Fox*, and many of those who were cotemporary with him, that they were sent of God as true witnesses. But there is decided proof that a people of the same name followed after, who, as a people, were not the true witnesses: for as God never did raise up one true witness to testify against another; therefore the testimony of *John Griffith*, whom they acknowledge to have been sent of God, stands as an undeniable proof that their power, as a people, was gone, in about sixty years from the time of their addresses to the queen.

Griffith's
Journal,
p. 56.

35. From the many lamentations of this faithful labourer, over a back-sliding people, it will be sufficient to notice the following. "Many under our religious profession, (says he,) resting in the profession only, is the principal reason that we find divers under our name more insensible, harder to be reached unto, and awakened by a living powerful ministry, than any other religious persuasion. This may seem strange to some, but I know it is lamentably true."

Ibid.
p. 105.

36. On his visiting the *Friends* in *America*, he makes this reflection. "When I have considered the low, indifferent, languid state of those under our name, in many places, both in this and other nations, chiefly occasioned by an inordinate love of the

world, and the things thereof, my soul has been deeply humbled in awful prostration."

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37. In speaking of the meetings managed by un-sanctified spirits, he saith, "The seed of God, which should have dominion in all our meetings, is depressed—This spirit getting in amongst us, in every part of the body or society, cannot fail of laying waste; therefore let all consider what spirit rules them. It is a mournful truth, (adds he,) that among the many thousands of Israel, there are but few, in comparison, who really stand quite upright;—who cannot be at all warped by fear, interest, favour, or affection."

Griffith's
Journal,
p. 108.

38. How far this character falls below the testimony and expectations of the first true witnesses called *Quakers*, is evident from all their writings, especially from those of *Edward Burrough*. The truth is, those *blunt* and *illiterate* men, as they are called, who first broke out with such rude and ambiguous expressions, were never commissioned to found a church, nor to build up any people upon the authority of their extraordinary testimony: for no church or people could be established till the reign of Antichrist was at an end.

39. But while they testified against all the false churches, and false systems, that existed on earth, they were commissioned from heaven to announce their certain downfall, and the setting up of that church or kingdom which should stand forever; but the work was not given them to do; their commission extended no further than to declare that God was about to effect it, and would, by means of his own church, most certainly accomplish it in his own time.

40. This will appear most strikingly evident from the writings of *Edward Burrough*, who was cotemporary with *George Fox*, and who, in the year 1662, in the 28th year of his age, died a prisoner at *Newgate, London*, for the word of God, and for the testimony which he held. The following short extracts, from his own writings, may show the nature of that testimony for which he patiently suffered unto death.

41. "All ye inhabitants of the earth, in all nations throughout the world; hearken and give ear, the

Bur-
rough's
works,
p. 201,
& 247.

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word of the Lord God, that made heaven and earth is toward you; he is coming to set up his kingdom and his dominion, which never shall have an end; and the kingdoms of this world shall be changed, and shall become the kingdom of the Son of God. The kingdom of Christ is near to come, and the kingdoms of this world shall be changed, and none shall have any part therein, but they that are redeemed out of kindreds, tongues, and people: this we believe; he that can receive it let him."

Burrough's
Works, p.
193, 194.

42. "This is the time in which all the men of this generation are fallen, and the scripture is fulfilled; the night wherein no man can work is upon the world; and further, this is the time of Antichrist's dominion. And also we know, the time is now approaching, that the dominion of the beast is near an end, and the holy city shall the saints possess, and the Gentiles shall be driven out of it, according as John said. I say, the time is well nigh expired, and finished, and the Lord God Almighty, and the Lamb is risen to make war against the beast and his image, who hath reigned over the kingdoms of the world.—But now the mighty day of the Lord, and the judgment of the whore is approaching, wherein she shall be rewarded according to her works."

Ibid.
p. 195, &
197.

43. "This I have received from God, I say the holy city shall be measured, and she shall be adorned, and as a bride for her husband shall she be prepared; and God's tabernacle shall be with men. The kingdom of the beast must down, and the princely power of darkness must be overthrown, and laws, and times, and things, and powers of men shall be overthrown, and overturned, till he come to reign in the earth, whose right it is to reign over nations and people."

44. "This is written as moved of the Lord, to go abroad through the nations, that all may understand concerning the times, and the changing of times; and how the beast hath reigned in dominion—and the kingdom of Christ hath not been known upon the earth for many generations; but the beast hath been established in his throne of rebellion against Christ Jesus."

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IV.Bur-
rough's
Works,
p. 437.

45. "All this traditional worship, and false imitations which have been set up since the apostles days, shall be overthrown and confounded; the Lord is risen and will dash down, and overthrow all this idolatry now practised amongst Christians: and a great shaking and confounding shall suddenly come among Christians; for the Lord will break down that which hath been builded, because it is polluted; and he will pluck up that which hath been planted, because it is defiled; and a mighty work will the Lord work in the earth.—And for this state, all that fear God, and love him, are to wait, for this shall come to pass in the world."

46. "Concerning the things whereof we have testified these divers years, I am no way doubtful but our God will fulfil them, neither can my confidence be shaken, by what is or can come to pass; for *Antichrist* must fall, *false ministry and worship, false ways and doctrines* God will confound, *false power and false church* the Lord will lay low;—and *Truth and Righteousness* must reign.—These things have we prophesied from day to day; and my faith is constant and immoveable, that God will effect these things in his season."

ibid.
p. 766.

47. The epistles and warnings of this faithful witness of Christ, are left as a standing monument of the testimony of truth at that day; as a controversy of God *with all the inhabitants of the earth*, directed *unto all sorts of people*; as a trumpet of the Lord, and a true noise of a fearful earthquake at hand, which shall shake the whole fabrick of the earth, and the pillars of its standing shall fall, and never more be set up again.—Declared and written by a son of thunder, as a warning to all the inhabitants of the earth. By order and authority given unto me by the Spirit of the living God. So testified Edward Burrough, in the year 1655.

48. Beginning at the head of the nation, he delivers his message to Oliver Cromwell, and all his council—To all judges and lawyers—To all astrologers, soothsayers, and wise men—To all generals, colonels, commanders, officers, and soldiers, in *England, Scotland, and Ireland*—To all the priests, and proph-

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ets, and teachers of the people—To all the Papists, their whole body and head at *Rome*—To all Protestants of the eldest sort—To all Presbyterians and Independents—To all Anabaptists—To all free willers—To all Ranters—To all seekers and waiters.—And lastly, to those who were in the light of eternal life. And two years after, he delivered ten solemn warnings to *Friends*.*

49. Those testimonies, which were then delivered from time to time, breathe the most evident spirit of prophecy, in regard to the end of a corrupt Christian World, and the setting up of the pure and everlasting kingdom of Christ.

50. Now certain it is, that the many complaints of *worldly mindedness*, of *deadness* and *insensibility*, of resting on a *mere profession*, and of receiving a false spirit, which stand against the general body of the Friends, by their own writers, are sufficient evidences that they are not that pure, spiritual and heavenly church, of which those witnesses prophesied whose name they now bear.

CHAPTER V.

The Subject continued.

THE church of Christ in the latter day, was not to be composed of the worldly minded—the dead and insensible—or of such as would be led away by a false spirit. Yet not one word of truth could fail to the ground that had been delivered by the witnesses of God: for the whole must be accomplished.

2. The dissolution of the *Christian World*, with all its false establishments, was an event as certain as any that had ever been marked out by the spirit of prophecy; and the jarring materials of which it was composed, lost the centre of their attraction and band of uniformity, within forty years after the testimonies

* These addresses may be seen at large in Burrough's Works, p. 98 to 114.

of *George Fox*, *Edward Burrough* and the rest, was delivered; when civil rulers caused the persecuting sword to be put up into its sheath, and began to proclaim liberty for every one to enjoy his own faith unobscured.

3. The whole chain of prophecies, that relate to the heavens and the earth that then were, have been evidently fulfilling ever since liberty of conscience was granted; sects and parties have not only been dissolving asunder, and removing more distant from the mother church, and from each other, but the most fundamental points of doctrine, discipline, and government, and even whole creeds, confessions, common prayer books, &c. are, in many parts of Christendom, passing away with a great noise, and the elements in which they were composed, are melting with fervent heat. So that every attempt to reform, repair, and unite together the different parts of the great Christian World, can only widen the breach, and hasten the final dissolution of the whole.

4. But again, when the *Friends*, in the declining state of their power, applied to an arm of flesh for protection, and had their religion established by law, they united with the remaining power of the beast, through the influence of which they became a dead lifeless body, as a people. And in setting out to build another *old heaven church* upon the principles of their former light and testimony, before the time had arrived for their testimony to be accomplished, they only exposed themselves, equally with others, to suffer the loss of all their superfluous labour, in the general wreck of false buildings.

5. It is true they were very cautious as to adopting those forms and ceremonies of worship which pertained to the kingdom of Antichrist; so that in this they are a very distinguished people. Nevertheless, the root and foundation of all false religion, and the very source of this general deadness and insensibility, they did not touch. They spared *Agag* and the best of the flock.

6. The lawless works and fruits of the flesh they lopped off in a great degree; but the flesh itself they carefully preserved and transplanted over into

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their new soil. So that, when that power failed, by which God is able, of stones, to raise up children unto Abraham, their numbers might still increase by the works of natural generation, and their children be taught by tradition, to say over the words of their forefathers, while totally ignorant of their power.

Fox's
Journal.
preface.
vol. i. p.
Six.

7. " Their way of marriage (says *William Penn*, ' is peculiar to them, and is a distinguishing practice ' from all other societies professing Christianity. ' They say that marriage is an ordinance of God, and ' that God only can rightly join man and woman in ' marriage." But instead of showing how God joins them, they give a lengthy detail of their own proceedings, which are as formal and ceremonial as those of any other professing Christians: and they do not state any thing peculiar in their manner or motive of copulation to distinguish their natural posterity as the peculiar people of God, more than others.

8. We appeal to the light of Christ within them (whether their secret motive or manner in the *ground-work* of this matter) is any thing peculiar and distinguishing from the practice of other professing Christians. And until the *Friends* can give evidence that they are a peculiar and distinct people in this respect they must be numbered with that *generation*, with which their ancients testified, God was not well pleased.

9. They cannot be numbered with the true followers of the Lamb, because they do not follow him in the *regeneration*; and if they ever enter that kingdom, of which their ancients so abundantly prophesied, it must be in the same strait and narrow way of complete self-denial with others of the same corrupt nature, otherwise they never will see that kingdom while the earth endureth.

10. God never intended that the real gifts of the Holy Ghost should be conveyed from one to another by the works of natural generation; but he intended (and it was so) that every succeeding age should be dependant on him for their present gifts and calling.

11. Admitting that the first witnesses among the *Friends* had no special command from God, either in regard to natural or spiritual marriage, (as was the

case,) this can be no reason why the matter should be overlooked in them, by those who now stand in the spirit and power of that work of which their ancients prophesied.

12. It may here be particularly observed, that God raised up witnesses in different ages, and in divers manners, to effect certain purposes; and what was sometimes the testimony or practice of one witness, was not always of another; neither was the testimony or practice of one witness to be always the standing rule of faith or practice to a nation or people.

13. The prophet Hosea was expressly commanded to go and take a wife of whoredoms, and beget children of whoredoms; and because he was justified in this, was, therefore, his example to be followed by the whole nation of the Jews? In no wise. It was not an example, but a sign or reproof to the nation for their whoredoms, when their prophet performed openly, what they practised in secret.

14. The *Friends*, according to their own account, were charged in open court, that, "they went together like brute beasts," because they would not have their marriages solemnized by a priest, or civil officer. So might the Jewish lawyers have charged the prophet and his spouse with coming together like whoremongers; and admitting the charge in either case to be ever so well founded, neither of them could be charged with criminality in fulfilling what might have been commanded them in particular.

Fox's
Journal,
vol. ii.
p. 5.

15. But to take that which might have been given as a reproof, or at best merely tolerated, and turn it into an example, or precedent, because lawyers or judges could prove it to be both lawful and Christian, must surely be a grand deception, and very foreign from any thing dictated by the Spirit of truth. And therefore the *Friends* lie under this deception, if they suppose that this outward ceremony or civil rite of marriage, was given to the first witnesses, whose name they bear, as a standing ordinance of God.

16. The truth is, that *George Fox*, *Edward Burrough*, and many of the same spirit cotemporary with them, were the true witnesses of the Most High God, possessed of his spirit and power; and on ac-

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count of the power in which they stood, and the near approach of that kingdom of which they testified, they were the greatest witnesses that had been since the apostles. Notwithstanding, there were those, after the apostles days, who had greater light and testimony in regard to the hidden works of the flesh, and who suffered more numerous tortures, and ignominious deaths for the practical testimony which they held.

17. But the first witnesses called *Quakers*, were not required to bear a full testimony concerning the root of human depravity, but the testimony that was given them of God, most of them delivered faithfully, as true witnesses, and finished their testimony through many sufferings.

18. And it is also a truth that their natural descendants, as a people, have turned aside in their hearts and practice after the weak and beggarly elements of the world, have made shipwreck of true faith, and are living upon the words and good speeches of their ancients, while destitute of their life and power; and from true and spiritual worshippers, they have become open and secret idolaters.* And therefore, the remaining few, who still breathe the spirit of uprightness under this fallen condition, are but suffering witnesses clothed in sackcloth.

19. On this point we shall only observe further, that soon after the Honourable *William Penn* became governor of Pennsylvania, by a grant from King CHARLES II. the spirit and testimony of truth was given, in power, to another people, called *French Prophets*, who formed no systems, nor left any able advocates behind them to defend their cause. We shall here add a short account of these people, taken from the records of those who could only judge of them according to outward appearance.

20. "The *French Prophets* first appeared in *Dauphiny* and *Vivarais*. In the year 1688, five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired by the Holy Ghost. They soon became so numerous, that there were many thousands of them inspired. They had strange fits, which came upon them with tremblings and faint-

* See Griffith's Journal, p. 61.

View of Religious Art. Fr. Prophets and Chauncy's Works, vol. iii. p. 2, 3, 4, &c.

ings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down."

21. "They struck themselves with their hands; they fell on their backs, shut their eyes, and heaved with their breasts. They remained a while in trances, and coming out of them with twitchings, uttered all which came into their mouths. They said they saw the heavens open, angels, paradise, and hell."

22. "Those who were just on the point of receiving the spirit of prophecy, dropped down, not only in the assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand persons. When the prophets had for a while been under agitations of body, they began to prophesy."

23. "The burden of their prophecies, *Amend your lives; repent ye; the end of all things draws nigh*. The hills rebounded with their loud cries for mercy, and with imprecations against the priests, the church, the pope, and against the Antichristian dominion, with predictions of the approaching fall of popery. All they said at these times, was heard and received with reverence and awe."

24. "In the year 1706, three or four of these prophets came over into *England*, and brought their prophetic spirit along with them; which discovered itself in the same ways and manners, by ecstasies, and agitations, and inspirations under them, as it had done in *France*. And they propagated the like spirit to others; so that before the year was out, there were two or three hundred of these prophets in and about *London*, of both sexes, of all ages, men, women and children; and they had delivered under prophetic inspiration, four or five hundred prophetic warnings."

25. "The great thing they pretended by the Spirit, was to give warning of the *near approach of the kingdom of God, the happy times of the church, the millennium state*. Their message was, that the grand jubilee; the acceptable year of the Lord;

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‘ the accomplishment of those numerous scriptures,
 ‘ concerning the *new heavens* and the *new earth*; the
 ‘ *kingdom of the Messiah*; the *marriage of the Lamb*;
 ‘ the *first resurrection*, or the *new Jerusalem descend-*
 ‘ *ing from above*, were now even at the door:”

* Com-
 pare Rev
 xii. 11.
 with xix.
 15.

26. That this great operation was to be wrought
 ‘ on the part of man, by spiritual arms only, pro-
 ‘ ceeding from the mouths* of those, who should by
 ‘ inspiration, or the mighty gift of the Spirit, be sent
 ‘ forth in great numbers to labour in the vineyard:
 ‘ That this mission of his servants should be witnes-
 ‘ sed to, by signs and wonders from heaven, by a
 ‘ deluge of judgments on the wicked universally
 ‘ throughout the world, as famine, pestilence, earth-
 ‘ quakes, &c.”

† See Jo-
 nah iii. 4.

27. “ That the exterminating angels shall root out
 ‘ the tares, and there shall remain upon earth only
 ‘ good corn; and the works of men being thrown
 ‘ down, there shall be but one Lord, one faith, one
 ‘ heart, and one voice among mankind. They de-
 ‘ clared that all the great things they spoke of, would
 ‘ be manifest over the whole earth within the term of
 ‘ three years.”†

28. “ These prophets also pretended to the gift of
 ‘ languages; of discerning the secrets of the heart;
 ‘ the gift of ministration of the same spirit to others,
 ‘ by the laying on of hands; and the gift of healing.
 ‘ To prove they were really inspired by the Holy
 ‘ Ghost, they alledged the complete joy and satisfac-
 ‘ tion they experienced; the spirit of prayer which
 ‘ was poured forth upon them; and the answer of
 ‘ their prayers to God.”

29. The particular testimony of the *Two Witnes-*
ses closed with the *French Prophets*, inasmuch as
 the things whereof they testified, followed in order
 according to their prophecy. A measure, however,
 of the same spirit has never since been wanting, but
 has wrought either internally or by more external ap-
 pearances in divers places. Nor has it been confined
 to any particular sect of people, but has been a spirit
 of prophecy in many of different names, who have
 earnestly looked for the appearing of Christ in the
 latter day.

30. This is manifest, not only from the many revivals of religion, both in Europe and America, since the middle of the eighteenth century, but more particularly, from the late extraordinary out-pouring of the Spirit of God in the states of *Kentucky, Ohio, Tennessee*, and many other places.

31. But it is to be particularly remarked, that, until the things prophesied of were accomplished, and the real work of Redemption wrought, the purposes of God could be revealed only through men of like passions with the rest, who were in themselves as much lost as others; and liable, through their own corruptions, to run into wild extremes and groundless imaginations of their own framing.

32. For the want of true judgment, and a real spiritual discernment, between the testimony of truth and the exalted sensations of depraved human nature, seemingly blended with it, men of natural abilities, and even of upright intentions, have been led to defend that which in the main, was indefensible. And in the final failure of a false prophecy in some cases, the blind and incredulous have been left to oppose the truth in others. Occasions of this nature may be seen in a book entitled, "*The World's Doom, or the Cabinet of Fate unlocked.*"

33. But certain it is, that no human errors, mixtures, and false applications, can ever alter the purpose of God, or prevent the main substance of prophecy from taking place: nor can any wild extremes into which the prophet may run, destroy the force of the prophecy, in the judgment of the wise; because the fulfilment depends not on him that delivers it; nor is the truth of it founded on his wisdom or prudence: witness *Balaam* and the prophet *Jonah*.

34. The *Mennonites* and *Moravians* of the present day, claim their descent from the ancient heretics; however, by mixing with the spirit of antichristian reformers, and embracing their human creeds, they have degenerated into a lifeless form; yet, in many particulars, they retain some shadow of the ancient virtue, in regard to civil officers, arms, oaths, &c. But the purest descendants, and present remains of the ancient witnesses, are the people called *Dun-*

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kers; some among this people, in a great degree, retain the uprightness, and simplicity of their predecessors.

35. Under the name of *Quakers*, *Methodists*, *New-light Presbyterians*, and others, even under the most permanent forms that have been established during the dominion of *Antichrist*, it is undoubtedly certain, that there are many souls sincerely looking for redemption from sin; and who, according to their light, are labouring to do the best they can.

36. And such have always been particularly noticed of God, as much as the penitent Jews were in their captivity; and such, with those of the same spirit of honesty and love of truth, God will hide in his pavillion, in the day of visitation, and in the secret of his tabernacle shall they be covered in the day of trouble; while the kings and great ones of the earth shall cry to the rocks and mountains to fall upon them; and while the kingdoms and nations of the earth are breaking each other in pieces, even as the vessel of a potter is broken.

37. God will not cast off those who truly fear him. He will not reward the righteous according to the works of the wicked; neither will he reward the wicked according to the doings of the just. But each shall have the portion of their own choice, as it is written: *He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*

Rev. xxii.
11, 12.

THE TESTIMONY OF
CHRIST'S SECOND APPEARING.

PART VII.

THE SECOND APPEARING OF CHRIST;
THE FINISHING WORK OF THE
NEW CREATION.

CHAPTER I.

General Remarks on the Spirit of Prophecy.

ACCORDING to the predictions of the prophets, many have been long looking for the commencement of what is called the MILLENNIUM, or *latter day of glory*, when the kingdom of Christ shall be set up and established on earth; in which all tyrannical and oppressive governments shall be overthrown and destroyed, and mankind enjoy just and equal rights in all matters, civil and religious; when all wars shall cease, and universal peace be enjoyed by the nations of the earth.

2. That such a day has long been foretold, and must necessarily take place, is clear from the whole tenor of scripture prophecy; but the time, and circumstances of that day, have been matter of reasoning and debate for many ages; while it was, in reality, out of sight of the most penetrating part of mankind, and was intended to remain so, until the work of the day should declare it.

3. God, who made the world and all things therein, had determined the times before appointed, and fixed the bounds of man's habitation, changed the heavens and the earth as he pleased, cast down, or exalted the nations according to his own wisdom, and permitted the basest of men to rule over them, until

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I.

Acts xvii.
24.

Dan. iv.
17.

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I.

the times determined were accomplished, which he had reserved in his own power.

4. It was, therefore, impossible in the nature of things, for the most upright men living, in their natural state, to comprehend, in its real and true nature, that which belonged to a future state of things. This belonged to God alone, and therefore could only be revealed to man, by such sensible signs, figures and similitudes, as were adapted to his natural capacity, to excite his rational belief in what was yet to appear.

5. To say nothing here, particularly, on the different parts which compose the scriptures; it is certain that, if any history of past events is to be credited, the historical part of the sacred writings claims the first and highest authority.

6. And it is equally certain, that many future events were revealed to those who were chosen of God for that purpose, under many and various similitudes, figures, and shadows, while the substances themselves were concealed from the penetration even of those unto whom the shadows were given.

7. But as many future events have been revealed by the Holy Ghost, under mysterious figures or natural appearances, the natural man must naturally form some ideas in his mind concerning them. The question then is, whether his ideas are true or false?

8. This matter may be at once decided; for if his ideas are fixed upon natural objects, because the similitudes are familiar to his natural senses, his ideas must be false; and it is evident, that until the substances themselves are actually manifested, he can have nothing to contemplate them by, but natural similitudes.

9. And although the spirit of revelation is true, yet the natural man's ideas concerning the real substances of the things, can be no other than false; and whether the similitudes are to be literally, or spiritually fulfilled, it is not for him to know or determine, seeing that God has reserved to himself alone, the times and seasons, and of course, the manner of their accomplishment.

10. The whole Jewish state, was, as it were, converted into natural similitudes and shadows of good

things to come, which were confirmed to the heirs of promise from time to time, by the most evincing evidences; yet, how long has that nation persevered in the fatal delusion, that they are the only people of God, and true seed of promise; while bondage, captivity, death, and the curse of being scattered among the nations, are their most distinguishing evidences!

11. And how many hundreds of years has the name *Christian*, bound whole nations under the same strange delusion, and furnished them with a pretext for filling the earth with the most horrid crimes!

12. Thousands, no better by nature or practice than others, by virtue of this distinguishing name, have assumed the character of God's children, laid claim to the earth as their lawful inheritance, taken up arms against every other name and character, as usurpers, and by such acts of cruelty and outrage, as are shocking to nature itself, have given their fellow creatures the greatest occasion to blaspheme the God of heaven for sending into the world such a person as Jesus Christ.

13. These fatal mistakes among mankind evidently arose from their taking the shadow for the substance; claiming a right to *revelation*, the spirit of which they possessed not; proposing the manner of God's work, and limiting or extending the times and seasons, which divine wisdom had reserved in his own power; and fixing their own natural and carnal ideas to the language of the Holy Ghost, by virtue of stolen words; to the true sense of which, consequently, they could never agree.

14. Hence came confusion, contentions, and debates without number; an incontestable evidence that the Holy Ghost never gave them this authority to construe her language: therefore it can be no reasonable objection against the spirit of prophecy, that the substances of what it revealed, was incomprehensible, and could not be known or understood in their true nature, until they were brought forth and exhibited in their season; seeing it was impossible in the nature of things that it should be otherwise.

15. The error or deception, therefore, is not in the mysterious language of inspiration, nor in those

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who were simply moved to foretel, under sublime figures, what God would bring to pass in future days; but in the minds of natural and carnal men, who take upon themselves to limit or extend those times and seasons, which, in the mind of wisdom, were determined to be out of their reach until the times appointed.

16. Nor could those sublime figures in prophetic language, ever be really and truly understood, or explained, until the very times of their fulfilment; and even then, by those only, who come into the very spirit of the work, at the day in which it is wrought.

17. Whatever may be said in opposition to divine revelation, or the spirit of prophecy, certain it is, that fallen man never could have had any sense of his future existence, or the prospects of immortality, but through this medium, whether he received it by tradition or otherwise.

18. And it is equally certain, that nothing else has ever kept the world in awe, or given any lasting energy to the impulse of human laws: and nothing but that religion, which contemplates the objects and scenes of the present life, as the prolonged shadows of a never ending eternity, could ever have prolonged those shadows to so great an extent.

19. It must, therefore, be ascribed to the wisdom of God, in revealing a future state, successive to the present, that man has been excited to that degree of natural virtue, through which his natural state, has continued to such a length of time, as to overtake that new creation, which the divine counsel had determined. For if the lawless passions of *Cain* and the *Canaanites*, had universally prevailed, no flesh could have been saved; this world would long ago, have been like *Sodom* and *Gómorrah*, and the cities round about.

Isai. i. 9.

20. Much was said by the *Witnesses of Truth*, particularly in later ages, concerning that day in which the *Mystery of God* was to be finished in relation to man; but after all those prophecies, and all the reasonings of natural men, concerning their accomplishment, the words of Christ comprehend the whole: *But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*

Mat. xxiv
36.

21. Previous to the commencement of that day, there were three things respecting it, which mankind could not possibly know. *First*, the time; *Second*, the place; and *Third*, the manner in which it was to commence.

22. **FIRST.** The time could not possibly be ascertained, although it was fixed in definite numbers, by various prophets. As nothing inferior to man can know the things of man, save the spirit of man that is in him; so no man can know the things of God, but the spirit of God, by which the prophecies were given. 1 Cor. ii. 11.

23. Man, as a rational creature, has fixed the times and seasons, according to the changes of this globe, in relation to the sun and moon, and has thereby established the day, the month, and the year; but inferior beings are not confined to those calculations of man; much less beings of a superior rank.

24. Again, man has been accustomed to calculate times by a variety of objects in nature, and to distinguish those calculations by various names, as generations, ages, years, months, weeks, days, hours, and seasons; but what can he certainly know beyond the limits of his own age? Nothing at all. Yet the Spirit spake of *ages of ages*; he may call this eternity, or what he pleases, it alters it not; he is certainly lost in the thought, because it exceeds his narrow limits.

25. Again, in the language of the Spirit, *A thousand years are with the Lord as one day.—I have appointed thee each day for a year.—And these nations shall serve the king of Babylon seventy years.* 2 Pet. iii.
8. Ezek.
iv. 6. Jer.
xlv. 11.

26. Therefore, the natural man may calculate the times to suit his own pleasure; he may comprise the greatest numbers in a few hours of the natural day, and prove the time of the promise to have been past thousands of years ago. Or if he chuses to continue in his sins during life, he may put far away the evil day, even to a future period of twenty-five millions of common years; by either of which he will also prove himself to be totally ignorant of the matter, and altogether in nature's darkness.

27. Again, an angel set the time for cleansing the Dan. viii. 14.

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sanctuary, at two thousand three hundred days. But can the natural man certainly tell whether the Spirit meant the days of man, or of the Lord; or a medium between, that is, two thousand three hundred of his natural years?

28. Which ever way he may take, it can profit him little. He may out-live the first period of six or seven years, and all the good it may bring. The second is entirely out of his reach; nor can he tell where it began, or where it will end: and the third is infinitely beyond his comprehension, being not less than two million, or twenty-three hundred thousand years.

29. The natural man, or the inspired man, (if he chuses to denominate himself so because he has the scriptures before his eyes,) may acknowledge, that he knows nothing about the time, because the Spirit of prophecy, by express declarations, obliges him so to do; yet he imagines that he can tell the event whenever it shall appear; but in this he is equally mistaken.

30. To whom were the prophecies first given? To whom were given the types and shadows of the law and the prophets? Was it not to the Jews? Much *every way* they had the advantage, saith the apostle.

Rom. iii.
2.

31. What then? The prophet Daniel had told them that it should be seven weeks, and threescore and two weeks unto Messiah the prince. But how would the scripture-inspired Jew calculate this? Would he call it four hundred and eighty-three natural days? or four hundred and eighty-three years or four hundred and eighty-three thousand years? Without the very same Spirit which dictated those numbers, and that in the time of their accomplishment, either way darkness must be his portion.

Dan. ix.
25.

32. Upon the first calculation, he finds nothing to satisfy his mind; his natural senses comprehend all he beholds. The second calculation, he thinks, will bring the Messiah; and the plan he has laid out by his understanding, he thinks, will determine the event whenever it comes to pass.

Mat. xxiii
and xxiv.

33. But instead of the *Messiah*, and the great event he looks for, there comes one *Jesus of Nazareth*, whom they know, and who is more like a beg

gar than a prince ; who called them a generation or brood of vipers, denounced woes upon them, foretold the destruction of their city and temple, the abolition of their whole religious system, and their final extinction as a nation.

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34. Thus the events of his most reasonable calculations take place, and he knows them not ; and beyond this, the calculation of the sixty-nine or seventy weeks must out-run the most distant conception of either Jew or Gentile.

35. The truth is, natural men could never calculate God's times and seasons, they either came too soon or too late ; and thus, in all their calculations, they have always placed God at a great distance from the calculator, either in the past or future tense ; at so great a distance at least, that there remained no probability of his seeing the day of God's power ; and the world have been best satisfied to have it so.

36. They shrink from the thought of their days being numbered, and their enjoyments in nature, being included within the small compass of a generation ; and yet, upon their own calculation, themselves being judges, men in a state of nature cannot know the day of God's power ; it is out of their sight, as far as eternity is out of sight of time.

37. They cannot see that to which the prophecy alludes, and therefore cannot interpret it. The vision of all is to them like a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee ; and he saith, *I cannot, for it is sealed.* And the unlearned cannot read it because they are not learned.

Isa. lxxix.
11.

38. It is therefore justly observed by Newton, " It is no wonder that the fathers, nor indeed that any one should mistake in particularly applying prophecies, which had not then received their completion. The fathers might understand the prophecies so far as they were fulfilled,—but when they ventured farther, they plunged out of their depth, and were lost in the abyss of error. Such prophecies can be explained only by the events."

Diss. xiv.
vol. i. p.
174.

39. All this is strictly true, to which it may be added, that when the prophecies received their com-

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II.

pletion, none could make the just application but such as were in the spirit and truth of their fulfilment.

See 2 Pet.
i. 21, and
Dap. xii.
13.

40. The prophecy came not in old time by *the will of man*, neither can it be accomplished by his will, nor agreeable to it; and consequently the time of its accomplishment cannot be dated, nor interpreted to serve his private views; but must be ascertained first of all by the event, and then understood by those who are in it.

CHAPTER II.

The Subject continued.

SECONDLY. The place, in which the work of Christ's kingdom was to be exhibited, is also entirely out of sight of men in a state of nature, and in its real and full sense cannot possibly be communicated to the natural understanding, even by the spirit of prophecy.

1 Cor. xii.
3.

2. The prophets spake of the *Lord's* descending from heaven, but natural men cannot call Jesus *Lord*, because his kingdom is not of this world;—for no man, in truth, can say that Jesus is *Lord*, but by the Holy Ghost.

3. Again, they spake of Jerusalem, as being the place where the kingdom of God was to appear; and of a descendant from David sitting there upon his throne: but these prophecies, according to the sense of a natural Jew, could not apply to Christ Jesus, nor to his day.

4. He was not descended of David, nor born in the palace of any of their princes; but begotten out of the ordinary course of nature, and brought forth in a stable; Jerusalem was also in bondage with her children; the sceptre was departed from Judah; and the throne of David laid waste.

5. The city and temple of God had been particularly described by the prophet Ezekiel, and all the

bounds and limits of the Holy Land round about; and the natural man supposed all those things would be literally established in the land of Canaan, and on the natural mount Zion. But the appearing of Christ, and the work of God, went directly against all such views; therefore natural men, were, in that instance, wholly mistaken as to the place, and why not again?

6. Since that mistake has been discovered, and the natural Canaan put out of the reach of Abraham's natural posterity, some have become a little more spiritual in their understanding, concerning the place of God's throne and kingdom, and have stated it to be the Church.

7. But the churches have become so numerous since this principle was discovered, that in this particular, natural men are more divided and bewildered than ever; and the enquiry, *Where Lord?* is more than ever out of their reach to determine.

8. If Christ should appear in one church, all the rest would of course reject him, because he came not where they looked for him. This difficulty was very evident in his first appearing:—They object, Can there *any good* thing come out of Nazareth?

John i.
46.

9. The prejudices of nations, kingdoms, churches, and individuals, are such against each other, that unless God should act contrary to them all, he could not open his kingdom or manifest his work of redemption where none of them expect it. For were it opened and revealed, according to the sagacity of any natural man, church or nation, all the rest would be offended, because they had not been favoured with the first discovery. Such is the very nature of proud man.

10. Therefore the throne of God, and the place of the soles of his feet, are to the natural man, neither at *Jerusalem*, nor in *this mountain*; neither in the *desert*, nor *secret chamber*; neither *here*, nor *there*. It is absolutely *hid from the wise and prudent*, who sought it by their human wisdom, and *revealed unto spiritual babes*.

John iv.
21.
Mat. xxiv
26, & xi.
25, 27.

11. The powers of nature, in relation to God's spiritual work, are as far short of ascertaining *Where*, as *How long*. Man, by searching, may find

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out where he himself is, in relation to time and things; whether he is in sickness or disgrace; in poverty or debt; whether he is in a healthy country, in a kingdom, commonwealth or republic; whether he is in subjection to the laws of his country, or in secret or open violation of them; whether he is in war or in peace; in his own house or in prison.

12. He may also ascertain the position of other objects in relation to each other. He may know where this earth is, and measure its distance from the sun, and find out all the motions and distances of the moon and planets. The natural heavens and earth are within the compass of his knowledge; here he may have his god, his favourite object of love, his virtues and vices, his good and evil.

13. But beyond this what doth he know? Can he tell where his soul is, in relation to the true God, and eternal life? Has he any certain knowledge either of the one or the other? What place or thing doth he comprehend beyond the use of his natural senses? Deprive him of seeing, hearing, feeling, and where is he? In a pavilion of profound darkness!

14. By the use of sensible objects, he may form a thousand places and things in his imagination, which never had, nor can have any reality in them. He may imagine a material heaven beyond the fixed stars, and contemplate its coming to this earth at some certain period far distant.

15. He may imagine a resurrection of material bodies, and fancy a union to be formed between that remote heaven and this earth. And when his imagination has been stretched to the utmost, he may correct his own errors, and reject revelation, because he supposed it led him into such unreasonable opinions.

16. Yet after all his fantastic ideas, and consequent disappointments, he will find that the error was not in revelation, because he never had it; but arose out of his own weakness, in trying to bring the sublime things of God within the limits of his own dark and sensual capacity.

17. If then, a material heaven cannot pass down to this earth, through the sphere of the fixed stars, the sun, moon and planets, nor a material body ascend

thither; is this any reason why the promise of God should be void, and of no effect?

18. Let God be true, and every man a liar; let man deceive and be deceived, while he imagines that the things of the Spirit, are such as he can see with his natural eyes, and handle with his natural hands.

19. While he is willing to put far away the day of God, and abuse the scripture words and numbers; by his carnal reason, let him try to ascertain by his human wisdom, whether Christ will come first to old Jerusalem, or to some of the churches; whether in an army of natural troops, or of rational arguments; and whether his kingdom will most resemble that of king Solomon, the Pope, Bonaparte, or that of the *Word*.

20. He may fix it either way, but very little depends on the conclusion of his carnal mind; the purpose of God remains unchangeable in all the operations of his work, and he will do his pleasure.

21. When Christ spake to his disciples of his second coming, they asked him *Where Lord?* Jesus did not answer, *In Jerusalem*, or among such a body of nominal Christians, or lo here, or lo there; but, **WHERESOEVER THE BODY IS.** *For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.*

Luke xvi
37. 1 Cor.
xii. 12.

22. Neither did Jesus expressly tell them *what*, or *where* that body should be. Whence then cometh wisdom? and where is the *place* of understanding? seeing it is hid from the *eyes* of all living.

23. **THIRDLY.** The manner of the work of God in the latter days, was also to remain concealed from the comprehension of mankind, until the event should declare it, being promised under prophetic figures and similitudes, as opposite to each other as fire and water, light and darkness.

24. The natural figures which were used to describe the day of the Lord, after holding forth the future prospects, were more calculated to blind than to enlighten. This the prophet knew, when he said, *Woe unto you that desire the day of the Lord! the day of the Lord is darkness and not light.*

Amos v.
18.

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II.

Isai. lx.
1, 2.

25. And again, when Zion shall arise and shine, and the Lord shall be her everlasting light, and her God her glory; then darkness shall cover the earth, and gross darkness the people.

26. Natural men could look for natural appearances of greatness and glory, while both the similitudes of future events, and the events themselves, confounded their human wisdom. Thus, Christ was denominated a king; but his appearance in reality was as mean as that of a beggar, without form or comeliness that any one should desire him.

27. Here the natural man fell short in looking for a king, like the great ones of the earth, when the work of this King of kings, was to humble himself and become obedient unto death; and by his self-denying example, lay a foundation for supplanting all the kings and kingdoms of the earth.

28. This the natural man could not comprehend, however plainly substantiated; still he looked for a king higher than all the kings of the earth, sitting upon some visible throne, such as his carnal eyes could behold, while, in the purpose of God, there was nothing for his carnal reasonings but eternal disappointment.

29. The ruling elements of the day of God he could not understand from natural figures. The Holy Ghost was compared to fire; and the same was often compared to water. *Is not my word a fire, saith the Lord.* The disciples of Jesus wanted to call down real fire from heaven; but they mistook the figure for the substance, and knew not what manner of spirit they were of.

30. And the same mistake remains with all natural men, while they look for a natural Jesus to descend from the natural heavens, in flames of natural fire, taking vengeance on their natural enemies: but their natural eyes shall never see it.

John iii. 8
Jer. iv. 11
12, 13.
Isai xli.
16. xlv. 3
Mal. iii. 2.
Mat. xxiv
30.

31. *The wind bloweth where it listeth—A dry wind—a full wind shall come—he shall come up as clouds—and the wind shall carry them all away—I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring—He is like a refiner's fire—He shall come in the clouds.*

32. In these, and many other places, the same thing is denominated by opposite elements, and the same elements made use of to denominate opposite things, how then could the natural man comprehend it? If the Spirit that was to be poured out, was both fire and water, both hot and cold, it could not possibly be one; and how could he know it? He might be looking for water, and behold fire cometh; or he might be looking for fire, and there cometh water; so that he could not possibly tell which to expect.

33. But he thinks he verily believes the scriptures, which cannot be broken, and these testify, that "when they shall say, *peace and safety*, then *sudden destruction* cometh." So contrary are the imaginations of men to the things of God in futurity.

1Thes. v.
3.

CHAPTER III.

The Subject continued.

THE signs given by the spirit of prophecy, are also out of sight of the natural man; such as the visible changes in the things of nature. *The sun shall be turned into darkness, and the moon into blood.—The stars shall fall from heaven, and the powers of the heavens shall be shaken.*

Joel ii. 31.
Mat. xxiv
29.

2. These things were, in a certain sense, fulfilled on the day of pentecost; but was the natural sun really turned into darkness? was the moon converted into blood? or did the natural stars fall from the natural heavens? No such events ever did take place, and who can say they ever will?*

3. Then the natural man may say, this spirit of prophecy is a lying spirit. This by no means follows; for the same spirit in the apostles, testifies concerning the prophets, that not unto themselves, but

* The sun may be said to be darkened, when its light is excluded from the earth by a cloud or an eclipse, or by any supernatural means, as the darkness over the land of Egypt in the time of Moses, and the darkness at the crucifixion of Jesus; yet no person can reasonably suppose that the sun itself was ever turned into darkness; and whether it ever will be, is entirely unknown to man.

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III.

unto us they did minister the things, that were then reported, by the Holy Ghost sent down from heaven.

4. Men of different occupations, call very different things by the same name : as, *A wheel* among clock-makers, *a wheel* among coach-makers, *a wheel* among mill-wrights ; all of which are denominated *wheels*, though very different in their use, appearance, and manner of operation.

5. The human *body*, a political *body*, a *body* of troops ; the *society*, the *church*, the *nation*, have each their particular *head*. The *light* of the sun, the *light* of reason, the *light* of revelation, are very different objects, yet each is called *light*. Adam *fell* from a state of innocence, Judas *fell* from the apostleship, Eutychus *fell* from the third loft ; each is denominated a *fall*.

6. Eutychus was *raised* up, so was Lazarus, and so was Christ ; but their *rising* was very different. Eutychus was *raised* up by the power of others, from where he fell ; Lazarus was *raised* up by Jesus, from where the buriers had laid him, and was subject to be laid in the same place again : but Christ *arose* from the lower parts of the earth, where he had descended, and that by his own power ; wherefore his *rising* was very different from all others.

7. If the spirit of prophecy, did beforehand, minister to those who were heirs of salvation, in words, which at the time the ministration was given, represented other objects, those heirs of salvation, when they received the true substance of the thing signified, could then bear witness that the ministering Spirit was a Spirit of truth. And natural men, who had not received the same Spirit, but had deceived themselves, by falsely using the words of prophecy in a natural sense, could have neither understanding nor right to interfere in the matter.

8. An ignorant man may use and pervert the words of philosophers ; he may call the light of the sun the light of reason ;—he may use the words of mechanics, and call the crown wheel of a clock, the hind wheel of a coach, or the rag wheel of a saw mill ; or he may use the words of divines and poli

ticians, and call a body of divinity, a corporate body, or a body of troops.

9. But as the light of the sun is not the light of reason; so neither is the light of reason the light of revelation. And the heavens and the earth, used in the figurative language of the prophets, are no more the natural heavens and earth, than a body of religious doctrines is a body of national troops.

10. And if the prophet Joel and others, had used the words sun, moon, and stars, blood, fire, and vapours of smoke, to describe certain characters, things, and operations, that were to appear and take place in a future day; it belonged to Peter, who had received the Holy Ghost, to say whether it was natural stars that were to fall from the natural heavens, or whether the falling respected another species of lights; and whether the darkness, trembling and quaking, spoken of, respected another kind of heavens and earth.

11. But natural men have always erred, not knowing the scriptures nor the power of God; and deceived themselves, by fixing their own natural ideas of natural things to the letter of the scriptures, while they are wholly ignorant of the Spirit who dictated them; and hence the endless debates concerning their true meaning.

12. Even the disciples of Jesus themselves, until they received the Holy Ghost, could not be made sensible of spiritual things: *How is it, said Christ, that ye do not understand?—O fools, and slow of heart to believe!* They marvelled at his sayings, and were afraid to ask him. Yet proud natural men, tenfold darker than they, presume that *they* can understand all about it; although they have fixed the living saviour at a greater distance from them, than the most distant regions of the fixed stars. So foolish is the wisdom of this world!

Luke
xxiv. 35.

13. How little did the disciples of Christ Jesus comprehend from his words, the design of his death, the nature of his resurrection, and future glory! He told them that the Son of man should be delivered up to the Gentiles, that he should be mocked, and despitefully entreated, and spit upon—that they

Luke
xviii. 32
—34.

CHAP.
III.

should scourge him, and put him to death, and that he should rise again.

14. But they did not understand him, although his words were as plain as words could be. And what was the reason? Did they not know who the Gentiles were? Had they never known of any who were put to death? Had they not been informed of numbers who had been raised from the dead before? Had they not with their own eyes seen Lazarus raised from the dead? Did they not know what it was to be spitefully entreated, to be mocked, and scourged? Did they not know what it was for one man to spit upon another?

15. They were undoubtedly men of common sense, and knew as well as other natural men what these things naturally signified. But as to the true spiritual meaning, they were at a loss. The thing was hid from them; they questioned among themselves what the rising from the dead should mean. Nay more, *they understood none of these things—neither knew they the things that were spoken.*

Mark ix.
10.

16. Then if the disciples themselves, from the living testimony of the Spirit, could not understand this rising from the dead, nor any of these things when they were so near, how should natural men understand them from the letter, at so great a distance? Nay, it cannot be, any more than they can span the heavens, or find out the bounds of a never ending eternity.

17. But after the Holy Ghost was given to the apostles, then indeed, what they knew, they knew in reality and truth, although they knew but in part; for they still prophesied of things to come, having not received the fulness. Hence said the apostle Paul, *We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.*

1 Cor. xiii.
9, 10.

2 Pet. iii.
10, 12.

18. The apostles still spake of the coming of Christ, as future; and of their looking for, and hastening unto the coming of that day, in which the heavens being on fire, should be dissolved, and the elements melt with fervent heat, and when the earth and the works thereof should be burnt up.

CHAP.
III.1 Thess.
iv. 16, 17.

19. In the same prophetic manner they testified that the Lord Jesus should descend from heaven with a shout, with the voice of the archangel, and with the trump of God—that the dead in Christ should rise first; and that those who were alive and remained, should be caught up together to meet the Lord in the air.

20. Here the same figures are still continued to describe his coming, that had been used by the Jewish prophets, although they had testified that he had come, and they had seen him after he had finished the work that was given him to do.

21. But in all that they had testified, how they had seen, and learned, and heard, and known, what was here that could open the matter, in its true light, to the natural man? Christ told them that he came to bring fire on earth; but who ever saw any material fire in the case?

22. What changes in the material world were visible to the natural eyes? What blood or fire or pillars of smoke had they to show? They saw *in part*, but what had they to show to others? what part of a new heaven or a new earth? what other sun was in part risen? or what new stars created? or what natural body was in part risen, so that the natural eyes of man could behold a kind of first fruits of them that slept?

23. They neither had, nor pretended to have any thing of the kind to show. The same earth, air, fire, and water, continued just as they had been from the beginning; no burning, nor drowning, nor sweeping away by windy hurricanes, or any thing of the kind.

24. But after bringing certain strange things to the ears of mankind, concerning one Jesus, who was dead, and whom they affirmed to be alive, their writings were enlarged upon the same prophetic subject, and in the same prophetic language they predicted the great day of the Lord yet to come.

25. Then from what has been said, it may appear evident, that neither the time, place, nor manner of Christ's coming can possibly be known or understood by any, until it is declared by the event itself, and that even then, it cannot be really and truly known

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III.

and declared, but by and through those who have received the same Spirit, which first foretold the event, and are in the very light and work of the day.

Job xxviii
7, 8.

26. *For there is a path which no fowl knoweth, and which the vulture's eye hath not seen: The lion's whelps have not trodden it, nor the fierce lion passed it.* And that path which no fowl knoweth, cannot be in the natural heavens; therefore, the way of Christ's coming cannot be through the natural heavens; neither can it be from the desert, the paths of which have not eluded the feet of the lion.

26, 21, &
1 Cor. i.
24, 30.

27. *Whence then cometh true wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowl of the air.* The same path is equally hid from the carnally wise and cruel. No philosopher hath discovered it; nor bloody tyrant trodden it. It remaineth unknown to those eager pursuers of natural wisdom and human power, of whom the fowls of the air, and the lions of the desert, are but a figure.

John viii.
14, 42.

28. In vain then is the path of wisdom, or the way of Christ sought for, until he himself declares it, and to this purpose his own words stand recorded

Matt. xi.
27.

I know whence I came, and whither I go. But ye can not tell whence I come, or whither I go—I proceeded and came forth from God.—No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

29. Is then Christ revealed in the atmosphere, to the birds of the air? Is he revealed in the secret chambers? or is he revealed in the desert, to the beasts of the forest? Nay, in no wise.

30. He therefore, that would learn and know whence Christ cometh, and where he is revealed, let him seek for him where he is to be found, and where he has promised to set up his tabernacle, and to establish his throne and abide forever.

CHAPTER IV.

*The true Character of the Church of Christ.*CHAP.
IV.

THE Church of Christ is composed of such as are called and chosen of God out of the spirit and practice of the world. And in obedience to that call, they are separated from all the rest of mankind, and united in one body, constituted a holy and peculiar people, actuated by one holy spirit, and are devoted to the cause of truth and virtue.

2. The Church of Christ is called the kingdom of heaven, because it is under the government of heaven, and is a state, habitation, or society, necessary to prepare mankind for the happiness of heaven itself; and such is that line of order and disposition of things in the spiritual world, extending from the source of true happiness, to this world, that no soul can enter heaven, but through that kingdom, or Church of Christ.

3. Hence the Church is called the *light of the world*, inasmuch as the men of the world can receive no true saving light, but in and through the Church. It is also *the salt of the earth*, as none upon earth can be saved but by the Church: It is therefore plainly, *the saviour of the body*.

Matt. v.
13, 14.

4. The Church is properly the house or habitation of God on earth, which signifies that God is not to be found any where else on earth.* As it is written: *Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever.*—Great is the mystery of godliness: *God manifested in the flesh.*

Ezek.
xlvi. 7.
1 Tim. iii.
16.

5. The essential properties of the Church of Christ are *Unity and Purity*. The Church is *one* in faith and practice; *one* in doctrine, discipline, and government; and *one* in the mutual and equal enjoyment of all things both spiritual and temporal. And where this *oneness* doth not exist, there is neither

* God may be seen in the order and works of his creation and providence; yet he can be found for the salvation and redemption of mankind, only where he has revealed himself for that purpose, and that is in his Church.

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IV.

fruit nor evidence of the true Church of Christ ; for *Christ is not, nor can he be divided.*

6. The Church has but *one* faith, and that is *the faith of Christ, the faith of the Son of God*, which overcometh the nature and spirit of the world, enlightens the understanding, influences the will, and purifies the heart:—It is *one* in doctrine, which is according to godliness, sound, pure, wholesome, and free from error ; inasmuch as it makes no provision for the flesh or any evil, or any sin great or small, and leads only to the practice of true godliness, unspotted piety, and sound virtue.—*There shall in no wise enter into it any thing that defileth.*

Rev. xxi.
27.

7. The Church has but *one* government, because all the members are governed and influenced by *one* Spirit, which is the Spirit of Christ, who is the head of the body, and the centre of influence to the members.—*They shall lift up their voices together—they shall see eye to eye*:—It is *one* in practice, which is righteousness and peace. *Thy people also shall be all righteous—He that doeth righteousness is righteous*. It is therefore by doing right, that the Church is righteous : And of the Church all must learn righteousness, who will be righteous. *Let your light so shine before men.*

Isai. lii. 8.

ibid.
chap. lx.
21.
1 John iii.
7.

8. The Church is of *one joint interest*, as the children of *one family*, enjoying equal rights and privileges in things spiritual and temporal, because they are influenced and led by *one Spirit*, and love is the only bond of their union.—*All that believed were together, and had all things common—and were of one heart, and of one soul.*

Acts ii.
44. iv. 32.

Gal. iii.
28.

9. And therefore, in the sense of an aspiring and selfish nature, there is neither Jew nor Greek, high nor low, rich nor poor, bond nor free, male nor female ; for they are *all one in Christ Jesus*. But the Church claims no relation to that which is the most highly esteemed, as the common interest and principal, and common enjoyment to the children of this world ; namely, to the works of the flesh.

10. In this respect the Church is perfectly united—they have one common cross, which is the cross of Christ Jesus—they crucify one root of evil, which

is the flesh with all its affections and lusts ; and hence they possess one common salvation from all sin. Where there is not a common salvation from all sin, there is neither Christ nor his Church ; for his name was called *Jesus*, i. e. a *Saviour*, because he saves his people from their sins.

Matt. i.
21.

11. As all have sinned, and none can be saved from their sins out of the Church ; so all that come to the Church must needs come in their sins ; and by bringing their deeds to the *light*, that is, by confessing and forsaking all their sins, they may find their relation to the Church, according to the degree of their faith and obedience to the light which they receive.

12. But they cannot hold that relation, nor become as pillars in the temple of God, to go no more out, in any other way than by receiving a ministration of that gift and power of God, which abides in the Church, and in obedience thereto resisting and overcoming evil, and growing up in all things into Christ who is the head. Therefore all are not the Church, who at first find their relation to the Church, until their souls become purified in obeying the truth. *For the temple of God is holy.*

13. But persons may, for a time, receive faith and light, and the gifts of God through the Church, and by being unfaithful and disobedient may fall away ; but the Church itself can never fall, nor be shaken ; because the foundation thereof is everlasting, being laid by the revelation of God, in the unchangeable nature and order of his own eternal power and divine majesty ; and the building itself has been raised according to the unchangeable purpose of God, which he purposed in himself before all worlds, to accomplish in the fulness of times.

14. And although there was a true Church in the days of the apostles, which was supplanted and trodden under foot ; yet it was because the order in the foundation of the building, was not completed, according to the purpose of God in the fulness of times, nor could it be, until Christ made his second appearing.

15. And if there were in the succeeding ages af-

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ter the apostles, false and divided churches, it was because they sprang from false hearted and divided men. And if there is one Church now on earth, faithful, holy, and righteous, it is most certainly the offspring of a faithful, holy and righteous God, who created the Church and all things therein, both visible and invisible by Jesus Christ.

Eph. iii.
9, 10.
Col. i. 16.

16. And as certain as the only true God did promise to establish a holy Church, in the latter day, in which he would dwell, so certain that Church is brought forth, and contains all that was promised as pertaining to the Church, temple, tabernacle, house or habitation of God in the latter day.

Col. i. 17,
18.

17. A house or habitation is built to contain the property and furniture, as well as the person of the builder: so the Church of God contains all the unsearchable riches, and treasures of wisdom and knowledge, pertaining to the redemption of man, which God hath treasured up in Christ, who is the head of the Church, and who is before all things therein, and by whom all things therein consist.

Eph. iv.
11, 12, 13.

18. The Holy Ghost was promised, and in the Church she dwells, with all her gifts, powers, and diversities of operations. The gifts of faith, wisdom, knowledge, discerning of spirits, gifts of healing, miracles, prophecy, tongues, and so on. All which gifts of the Holy Ghost are given to the Church, for the manifestation of the spirit—for the perfecting of the saints—for the work of the ministry—and the edifying of the body of Christ, till they all come into the unity of the faith—unto the measure of the stature of the fulness of Christ.

chap. v.
37.

19. Thus by the Holy Ghost, God hath sanctified and cleansed his Church, *That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.*

Isai. ii. 3.

20. The law and the covenant were promised, and are in the Church.—*The law shall go forth out of Zion.* Christ is the head of his body the Church, which is the light of the world. *I will give him for a covenant of the people, for a light of the Gentiles.* The word of God was promised and is in the Church—

chap. xlii
8.

that word *which is quick and powerful, a discerner of the thoughts and intents of the heart—and liveth and abideth forever.* CHAP. V.

Heb iv. 12

21. Repentance and remission of sins were promised, and are in the Church. Him hath God exalted—a Prince and Saviour, for to give repentance to Israel, and forgiveness of sins.—The Son of man hath power on earth to forgive sins.—This power is given to the Church;—Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. Acts v. 31.

John xx. 28.

22. Salvation and redemption are in the Church, and no where else. *I will place salvation in Zion for Israel my glory. The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.* Isai. xlvii. 13. lix. 20.

23. In a word, the whole mystery of God, and of the Father, and of Christ, and all that pertains to eternal life and godliness, are in and through the Church revealed and manifested, and according to the order of God in the fulness of times, are to be acknowledged for the purposes of Redemption.

CHAPTER V.

The Foundation Pillars of the Church of Christ.

THE Church of Christ has its foundation in the revelation of God, and that foundation is *Christ*. But who, or what is *Christ*? The name *Christ Jesus* signifies *Anointed Saviour*.—*Thou shalt call his name JESUS; for he shall save his people from their sins.* Mat. 21. And as the man *JESUS* was, for that very purpose, endowed with the spiritual unction or anointing power of the Holy Ghost, therefore he was called *CHRIST*: i. e. the *anointed*.

2. Hence the Church is called the body of *Christ*, which signifies the body of the *anointed*, or the body of those who have received the Holy Ghost: and therefore the Church of Christ is the Church of the *anointed*. Jesus was not the body of the *anointed*,

CHAP.
V.

1 John ii.
27.
Col. i. 27.

but the head; and as the body hath many members, so also is *Christ*, or the *anointed*. These members are those human bodies in which the *anointing* hath its abode. And hence it is written: *The anointing which ye have received of him abideth in you—which is Christ in you, the hope of glory.*

3. Therefore, *Christ* or the *anointing* is not a man or a woman, but an unction or anointing of the Holy Spirit, of which the anointing oil with which the Jewish kings and prophets were formerly anointed, was a figure. Neither is the *anointed* one member, but many: not a particular person only, but a body of people. And as every thing must have a foundation or first cause, so the body of the *anointed* originated from one, and this *one* must be considered as the foundation pillar or first father of all who constitute that body.

4. The world is not one person, but many; yet all the world sprang from one man, who is therefore considered as the foundation pillar or first father of the human race. But as the first man was not alone in the foundation of the *old creation*; so neither did Christ Jesus, in his single person, complete the order in the foundation of the *new creation*.

5. Had there never been any written account of the foundation of human society, or the constituent order of the world, the world itself would be a standing monument of the essential parts of which it is composed, namely, of man and woman; the father and mother of all living. And as every individual in the world sprang from a father and mother, the conclusion is self-evident, that the whole sprang from one joint parentage, or first father and mother, as the foundation pillars of human society.

6. And upon the same principle might the foundation pillars of the *anointed* be discovered, were there no written or verbal account of the beginning of such an order, for no effect can exist without a cause, and by the effect, the cause which produced it is made manifest: and this truth is still more evident since the pointed predictions of the ancient prophets are recorded; and fulfilled in the Church of Christ in the present day.

7. Then *first*, as the Church is constituted of mankind, who are anointed with the Holy Ghost, and separated from the world, it follows that *man*, anointed with the Holy Ghost, was the first foundation pillar of the Church. And *second*, as the Church is not composed of the man without the woman, but both are united in the Lord by an inseparable bond of spiritual union, it follows of course that such a union and relation sprang from a first *man* and *woman* who were thus united.

8. And this man and woman, united in the bond of an everlasting covenant, and anointed with the same spirit, must be the foundation pillars of all who are thus united by the same anointing. And whether they are immediately and personally known or not, yet, by the spirit of harmony and union flowing through the anointed, there is a relative knowledge of their nature and union; as much as the world relatively know by experience, the nature and union of their first foundation pillars whose image they bear.

9. And as the order in the foundation of the old creation could not be complete by the first man without the first woman; so the order in the foundation of the new creation could not be complete in the man alone: for the man is not without the woman in the Lord, nor the woman without the man.

10. In the natural creation, the man was first formed, and afterwards the woman, who was the mother of all living: and the man was not of the woman, but the woman of the man, and by the woman, was the order in the creation of man completed; and the first covenant was between them both, for the increasing glory of the natural creation.

11. Christ Jesus was the *second man*, the *beginning of a new creation of God*: but, as has been observed, no order in the creation could be completed by one alone; therefore, according to the invariable order and relation of things, the ultimate display of the new creation required a *second woman*, that the new covenant might stand between them both, for the increase and glory of the new creation.

12. The first man was created male and female jointly, but neither male nor female separately, un-

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til the woman was taken out of the man ; so in the first appearing of Christ, that spirit of anointing which constituted Christ, was male and female jointly, but not separately in visible order : Nor could any spiritual union and relation exist in order, between the sexes, until the woman was raised up, in her appointed season, to complete the order in the foundation of the new creation, for the redemption of both man and woman.

13. This was the reason why the woman was not permitted to teach in the times of the primitive Church : as saith the apostle, *Let your women keep silence in the Churches : for it is not permitted unto them to speak : And again, I suffer not a woman to teach—and if they will learn any thing, let them ask their husbands at home.*

1 Cor. xiv
34, 35.
1 Tim. ii.
12, 14.

14. The woman was the *first* in the transgression, and therefore must be the *last* out of it, and by her the way of deliverance must be completed. Nevertheless, by her faith, and in her subjection to the man, she was justified and accepted in the primitive Church ; and only in the line of prophecy, as relating to the second appearing of Christ, was she afterwards allowed to teach, until the time of her redemption came.

15. Before the first woman was taken out of the man, he had a work given him to do. He gave names to every beast of the field ; but among all those animals, there was not found for him a help, according to that order which was before him : so, after the second man was created, and his body anointed, every beast received from him, his name,* so that the kingdom of the beast became full of names ; but there was none among them all, a real help to the first-born in the *new Creation*. Nor could the real spiritual work of his kingdom be set in order, until the names and characters of those beasts were filled up, which was at the end of the beast's dominion, about the middle of the eighteenth century.

* See
Matt. vii.
15, and
xxiii. 33.
Rev. xiii.
and xvii.
and xxii.
15.

16. When the persecuting power of the beast ceased, the body of the true witnesses, who had the spirit of the *two anointed ones*, or first foundation pillar in the new creation, fell into a deep sleep ; and out

f that body was the woman taken, by the Spirit of life from God, and by the operation of his creating power, she was purified, and raised up, as a foundation pillar, and the first born in her order, to stand as a help with *the first born of many brethren*, in the administration of the covenant of redemption.

17. From what hath been observed on the covenant made with Abraham—the law of Moses—the state of man at the first appearing of Christ—what was wrought in the days of Christ Jesus and his apostles—and all that followed, through the reign of Antichrist, it is evident that the covenant of eternal life was yet lacking in a very essential point.

18. For as every form, or appearance of a covenant, that ever God made with man, stood between two, and required two to fulfil it; so it is evident, not only from the nature of things, but also from every promise and prophecy, which related to the covenant of eternal life, that it equally required two, in order to its final execution.

19. Then as the first covenant was established between the first man and woman, in the creation of man, and the order and relation of man was completed by the woman; so, by the woman, is the order and relation of the man Christ Jesus completed, and a perfect union and equality established, for the purpose of full redemption, and the increase of that mutual glory and happiness, which God, according to the covenant of eternal life, promised to accomplish in the latter day.

20. This covenant relation is between them both: for as the first covenant between the male and female was broken, and the whole creation was thereby marred; so no restoration could take place without a *new covenant relation* between male and female: and therefore it was necessary both in the purpose of God, and in the order of things, that Christ should make his first appearing in the man, and his second in the woman.

21. It was reasonable that Christ Jesus, who was the beginning and first pillar in the new creation, should not be begotten in the ordinary course of nature: had it been otherwise, he could not have

CHAP.
V.Ysa. lxiii.
3.

wrought any deliverance from sin in the earth, because he was alone, and there was none before him of the human race, who had ever done it. *I have trodden the wine press alone; and of the people there was none with me.* Yet, if he had not been begotten through that medium by which he took upon him the nature of sin, he could not have destroyed death, which came by sin, nor established the foundation of man's redemption.

Col. i. 18.
& ii. 10. &
Heb. ii.
Phil. ii. 9.
80.

22. By his perfect obedience to the law and counsel of God his Father, and the perfect law of righteousness and truth which he established, and by offering up his own life a sacrifice, through sufferings, he became the first born of every creature in the new creation, the first begotten from the dead; and God hath highly exalted him, and given him a name above every name, not only in this world, but in that which is to come, so that in all things he hath the pre-eminence.

23. And therefore, when the foundation of man's redemption was laid by the work of Christ's first appearing, the way began also to be prepared for his second appearing, to make a final end of sin, and to bring in everlasting righteousness. For although the foundation was laid, yet there could be no complete redemption from sin, until the revelation of Christ, for its final destruction, should be made where sin first took its seat.

24. As sin first took its seat in the woman, and thence entered the human race, and as Christ Jesus, in taking upon him the nature of fallen man, made his first appearing in the line of the male only; therefore the mystery of iniquity or *man of sin* was not fully revealed, nor the mystery of God finished, in Christ's first appearing.

25. And therefore it was also necessary, that Christ should make his second appearing in the line of the female, and that in one who was conceived in sin, and lost in the fulness of man's fall; because in the woman the root of sin was first planted, and its final destruction must begin where its foundation was first laid, and from whence it first entered the human race.

26. Therefore, in the fulness of time, according to the unchangeable purpose of God, that same Spirit and word of power, which created man at the beginning—which spake by all the prophets—which dwelt in the man Jesus—which was given to the apostles and true witnesses as the holy Spirit and Word of promise, which groaned in them waiting for the day of redemption—and which was spoken of in the language of prophecy as a woman travailing with child, and pained to be delivered, was revealed in a *WOMAN*.

27. And that *woman*, in whom was manifested that Spirit and Word of power, who was anointed and chosen of God, to reveal the mystery of iniquity, to stand as the first in her order, to accomplish the purpose of God, in the restoration of that which was lost by the transgression of the first woman, and to finish the work of man's final redemption, was *ANN LEE*.

28. As a chosen vessel, appointed by divine Wisdom, she, by her faithful obedience to that same anointing, became the temple of the Holy Ghost, and the second heir with Jesus, her Lord and head, in the covenant and promise of eternal life. And by her sufferings and travail for a lost world, and her union and subjection to Christ Jesus, her Lord and head, she became the *first born of many sisters*, and the true *MOTHER of all living* in the new creation.

29. Thus the perfection of the revelation of God in this latter day, excels, particularly, in that which respects the most glorious part in the creation of man, namely, the woman. And herein is the most condescending goodness and mercy of God displayed, not only in redeeming that most amiable part of the creation from the curse, and all the sorrows of the fall, but also in condescending to the lowest estate of the loss of mankind.

30. So that by the first and second appearing of Christ, the foundation of God is laid and completed, for the full restoration of both the man and the woman in Christ, according to the order of the new covenant, which God hath established in them for his own glory, and the mutual good and happiness of each other.

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31. And in this covenant, both male and female, as brethren and sisters in the family of Christ, jointly united by the bond of love, find each their correspondent relation to the first cause of their existence, through the joint parentage of their redemption.

32. Then the man who was called JESUS, and the woman who was called ANN, are verily the two first foundation pillars of the Church of Christ—the two anointed ones—the two first *heirs* of promise, between whom the covenant of eternal life is established—the first *Father* and *Mother* of all the children of regeneration—the two first visible parents in the work of redemption—and the invisible joint parentage in the new creation, for the increase of that seed through which all the families of the earth shall be blessed.

CHAPTER VI.

The Subject continued.

EVERY thing that exists has a correspondent relation to the cause of its existence. Thus, there is a correspondence between the creature and the Creator; the redeemed and the Redeemer; the sanctified and the Sanctifier; and if there were no creature, there could exist no such attribute as Creator.

Heb. ii.
11.

2. He that sanctifieth, and they who are sanctified are all one: that is, in the order of correspondence. In the same sense, the ruler and ruled, the father and son, the mother and daughter, are respectively one in a correspondent relation, or in a correspondence of attributes.

3. Without which union or correspondent relation neither can have real existence. So that the very existence of *Father* depends upon *Son*, as much as the existence of *Son* depends upon *Father*. And from this correspondence in the nature and existence of things, arises every attribute of God and Christ which are known to man.

4. And for the want of an understanding of th

true nature and cause of that union and relation, which constitutes the different attributes in spiritual objects, wrong headed men have run into the inconsistency of ascribing distinct subsistencies or personalities to the Divine Majesty, and even to imagine that there were a plurality of Gods.

5. Thus they suppose that the Father is one intelligent distinct subsistence; that the Son is as distinct a person, and that the Holy Ghost, the third, is distinct from both the former: whereas, those attributes are ascribed to God merely from the relation and correspondence that exists between visible objects, which natural men do not understand.

6. Hence the very existence of those distinct attributes depends upon created objects: take away every created object, and all those attributes cease; as the attributes of *greater light* and *lesser light* would end, if the sun and moon were annihilated: for it must be from a correspondence with the *lesser*, that the *greater*, receives its attribute of *greatness*; and so of the rest.

7. Therefore, if no *Son* or *Daughter* exist, there can be no *Father* or *Mother*, if no *female*, then no *male*; destroy the existence of the *woman*, and the attribute of the *man* ceases and falls into oblivion, and all the order, glory, and perfection in the visible creation of man, falls with it.

8. Upon these plain and self-evident principles, it follows that those attributes which men have ascribed to the Deity, are not in his Divine Essence, they are not eternal, but had a beginning, and necessarily arose from comparisons, drawn by the human mind, between corresponding objects in time; and by reason of human depravity, and the want of true light and revelation, those objects have been perverted, and with them every true attribute of deity.

9. As God is eternal, immortal and infinite; so the Divine Essence or Being is incomprehensible, and cannot be known but by the things that are made, and their correspondent relations. And as none of those corresponding attributes could exist but from a first cause; so it is proper to receive the knowledge and contemplate the glory of the invisible first cause through those corresponding objects that visibly exist.

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10. In the same sense that God received the attribute of *Creator* from the existence of *creation*; so the Creator, in the sense of mankind, received the attribute of *Father*, from the existence of the first man, who was called the *Son of God*. Nor could such an attribute as *Saviour* ever have existed in the mind of man, had not man become a lost creature.

11. Then as nothing can exist without its correspondent relation, and the attributes of God are so evident from the invariable union of things in the natural creation, and as the new and spiritual creation was intended to display the glory of God in a superior manner; therefore it will be proper here, to consider the union and correspondence of the different parts of the new creation, by which the divine perfections are most eminently displayed.

12. It hath been observed, that the perfection and glory of the natural creation was not completed until the woman was taken out of the man, and placed in her proper order. Whatever essential glory man might have possessed, yet it could not have been declarative, so long as he existed alone; that is, it could not have been declared, revealed or manifested, without a suitable correspondent object, to increase or augment his glory. And therefore the Lord God said, *It is not good that the man should be alone; I will make him an help according to that order which is before him.*

13. Upon the same principle it was not good for Christ Jesus to be alone in the glory of his kingdom, and the perfection of that victory which he gained over the spirit and power of the fall. Nor could the true glory of what he gained ever have been declared, or made manifest without a correspondent object united to him in a joint relation.

14. Therefore, as the first man was not without the woman, nor the woman without the man in the natural creation; so neither is the man without the woman, nor the woman without the man in the Lord. Man cannot exist without woman, any more than father can exist without son. Christ Jesus in his first appearing did not exist without a woman. He was made of a woman, and from the natural and visible

correspondence between man and woman, he received the attribute of man.

15. And as no higher order of woman existed than natural, he could be known only as a natural man ; but as a spiritual man and one standing alone in the beginning of a new and spiritual creation, he could not be revealed or known, in *reality*, without a spiritual woman, any more than the first natural man could in *reality* have been declared as such, when God created male and female, *two in one*, and called *their name Adam*, in the day when he created them.

16. As the natural woman could not exist but from her correspondent union and relation to the first man ; so neither could a spiritual woman exist but in a correspondent union and relation to a spiritual man ; and each must receive the distinguishing attribute of man or woman from its relation to the other.

17. Then as the natural woman was separated from the man, and placed in her distinct order before the glory and perfection of the man or the woman could be displayed ; so it was necessary in the work of redemption, that woman should be taken out of man, and placed in her corresponding order, before the perfection and glory of the new creation could appear.

18. The man Christ Jesus, through the medium of a woman, took upon him, not the nature of angels, but the seed of Abraham ; the nature of human depravity, with which he entered the world, and in all things was made like unto his brethren ; yet he was, in every sense, taken out of, separated from, and placed above every correspondent attachment to all that was carnal in woman, which came by the fall.

19. And by the energy of that eternal Word, which he received from his Father, he overcame the spirit and power of human depravity, and was sanctified and set apart in the work of redemption, as the first born in the new creation. And by that Word which liveth and abideth forever, he was constituted *the second Adam*, an high priest forever over the household of God, after the order of *Melchisedec*, without beginning of days, or end of life.

20. And all who came into him, that is, not into the natural body of Christ Jesus, but into his divine

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nature, were in him, and by him, through the energy of that same eternal Word, taken out of their correspondent relation to the depravity of the fall, and constituted the spiritual body of the *second Adam*, comprehending male and female, as the body of Christ. And this was the work of Christ in his first appearing, *to make in himself, of twain, (i. e. of man and woman) one new man; so making peace.*

Eph. ii.
15.

21. Then the Church, which was the body of Christ in his first appearing, did constitute one new man, consisting of man and woman; but that body alone could not increase and multiply, after the order of the new covenant, (any more than the body of the first male and female, while in the state in which God first created them when he called *their name Adam*;) until the spiritual woman was taken out of the spiritual man, and placed in her own proper order and correspondent relation to her spiritual head.

3 Thes.
ii.

22. This was the grand reason why the apostle speaking of Christ's second appearing, and of the Church's increase in that day, says, *That day shall not come, except there come a falling away first, and that man of sin be revealed, even the mystery of iniquity.* Hence it follows beyond all contradiction, that the work of redemption was not yet complete.

23. Therefore the work of God, in the first Mother of the new creation, was to reveal the mystery of iniquity where it first entered, and to separate the woman from her correspondent relation in the flesh, after the order of the old covenant, and to place her in her proper order as a spiritual woman according to the new covenant, in a correspondent relation to the first spiritual man.

24. As it was by the revelation of Christ, and the energy of that same eternal Word which liveth and abideth forever, that the woman was taken out of and separated from her correspondent relation to the fallen state of man, and made a spiritual woman; so in her, and by her, the glory and perfection of the spiritual man Christ Jesus was revealed.

25. It was only by the spiritual man Christ Jesus and her corresponding relation to him, that she could receive the attribute of spiritual woman. And it is

only from the certain existence of sons and daughters, or spiritual children, that those who begat and brought them forth, can receive the attributes of father and mother, or spiritual parents. So that if the son has a corresponding relation in the new creation, so likewise has the daughter.

26. It is not to be understood in the spiritual work of God, that one natural body, either of man or woman, is either taken out of, or joined to another: but as man and woman are terms used to express the joint body and relation in the natural creation of man; so they are used in regard to the spiritual work of God.

27. To this spiritual relation the apostle refers, and brings the natural as a figure of the spiritual, when he says, *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.* And therefore, as the very essence of male implies also the female, the same applies to the woman, to leave mother and father, and be joined to her corresponding relation in the same spiritual work.

Eph. v.
31, 32.

28. *This, saith the apostle, is a great mystery: but I speak in Christ and in the Church.* To the same thing he refers, when he says, *He that is joined to the Lord is one Spirit.* And from such a union and correspondence, arises the substance of all those spiritual attributes in the new creation, or work of redemption, such as the *bridegroom—the bride the Lamb's wife—brethren and sisters, and the sons and daughters of God.*

1 Cor. vi.
17.

29. Hence the apostle, speaking of the final separation between Christ and Belial, light and darkness, the believer and the infidel, saith, *Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

2 Cor. vi.
17, 18.

30. Then if the Church, which is called out, and separated from the unclean, is composed of sons and daughters, they must needs have both a father and mother, and these must be the first foundation pillars, and joint parentage of the Church.

31. Therefore, as there was a *natural Adam* and *Eve*, who were the first foundation pillars of the world, and the first joint parentage of the human race; so there is also a *spiritual Adam* and *Eve*, who are the first foundation pillars of the Church, and the first joint parentage of all the children of redemption. And as the world, truly and properly, proceeds from Father and Mother, in the line of *generation*; so the Church, truly and properly, proceeds from Father and Mother in the line of *regeneration*.

CHAPTER VII.

Types and Prophecies fulfilled in the Two Foundation Pillars.

THE work of Redemption, being spiritual, could not be ushered in with such ocular evidence to the natural man, as accompanies the changes in the things of nature; neither was man formed to be influenced solely by such kind of evidence.

2. But as man is a natural creature, endowed with a spirit and rational faculties, therefore the spiritual work of God must be exhibited in a spiritual light; and although the natural eyes may often be the medium through which the truth of natural things is conveyed to the mind, yet it must be the mind, and not the natural eyes, that receives the conviction of its truth and reality.

3. And as the new creation was to have respect to the soul or spirit of man, it is only by the spirit that the work itself can be discovered in its true nature; and therefore the evidence by which it is discovered, is addressed to the mind, and not to the bodily senses.

4. A Saviour was born for souls that were lost in their sins, and only such as were absolutely saved, could know or rightly name him: and unto such as were waiting for redemption in the latter day, Christ was to appear the second time without sin, and none

but such could possibly know him, or give him his true and just titles.

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5. And nothing could possibly recommend him to the mind of man, with greater evidence, than his first giving them types, figures, prophecies, and visions, of his future appearance, and then coming in such a manner as expressly to fulfil them, and to render any other fulfilment of them absolutely impossible: this we certify has been the case.

6. And when those types and prophecies are stated, with their true accomplishment, the matter may be at once decided, that such as do not acknowledge Christ in his second appearing, must either deny the truth of the scriptures, or they are not looking for redemption, but are in pursuit of some other object that has blinded their understanding.

7. We have already shown the similitude between the first and second Adam, in a number of particulars, which prove that the second Adam could not be the antitype of the first, short of being both male and female in a spiritual sense.

8. And as the apostle expressly affirms that the first Adam *is the figure of him who was to come*, it cannot be denied, that he who was to come, should be male and female, unless it be denied that he who was the figure, was male and female in the day that he was created.

Rom. v.
14.

9. The same remark will apply to every other person, who was chosen as a type of Christ. So that the woman must appear in Christ, in her proper order and lot; unless the utmost violence is used in distorting the natural similitude, and forcing her out of her proper place there, and consequently from her just and equal correspondent union and relation in the work of redemption.

10. Volumes might be written on this subject, were necessary to trace out the correspondence between the shadow and the substance in every particular. However, this present work will not admit of enlarging; and such as are in any measure acquainted with the scriptures, and really desire the truth, will be able to make the application, from the slightest comparison.

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11. As figures or similitudes come the nearest to the natural understanding, we shall first notice a few particular things, by which Christ was represented; and next, a few leading prophecies, which may serve as a key to all the rest.

12. Abraham and Sarah (whose names signify *great father, and princess of a multitude*) were particular figures of Christ in his first and second appearing, inasmuch as Christ the promised seed was called in Isaac, their joint issue, who was begotten by promise, in which Sarah was jointly and inseparably included with Abraham.

13. The same may be said of Isaac and Rebekah, Jacob and Rachel. Hence the apostle speaks of the female as well as the male, when he mentions the patriarchs as types of Christ. And had not Sarah, Rebekah, and Rachel, conceived by one promise, the posterity of the patriarchs, in point of goodness, would not have been distinguished from the rest of mankind. And the promise of God, typically and spiritually descended, by Jacob and Rachel, into Joseph and Benjamin, from whom Christ in his first and second appearing, in a typical sense, spiritually descended.*

* See
Gen. xxx
23, 24.
xlix. 22 to
27.
Deut.
xxxiii. 12
to 17.

14. So that the only distinguishing goodness that ever was, or can be manifest on this earth, has come through woman's conceiving according to promise. And therefore, whoever denies this, must deny the distinction between the seed of Hagar and Sarah, of Leah and Rachel, and either suppose that the patriarch, including the free woman, was a type of Christ without any regard to his seed, or that he was no type at all.

Acts iii.
22.

15. Moses also was an eminent type of Christ, both of his first and second appearing: *A prophet, said he will the Lord your God raise up unto you, like unto me, him shall ye hear.* Many striking things where he resembled Christ, have been stated by many writers: but there was one important particular in Moses, relating to Christ, which they have all passed over.

15. Moses was circumcised, of the stock of Abraham, and also a law-giver, and both by the law and

custom of the Hebrews, they were not to intermarry with other nations; but Moses had taken an Ethiopian woman, a princess, the daughter of the prince of Midian, for his companion, which was a cause of great offence to the most respectable of his own kindred, because Zipporah was an Ethiopian, of another nation, entirely of a different lineage, and of another colour.

17. Yet Zipporah was accepted of God, as standing in her order and correspondent relation to Moses, while Miriam was struck with the divine displeasure, and became a leper as white as snow, for despising her, and speaking against Moses on her account. This happened to them as an *ensample*, and is written for our admonition, upon whom the ends of the world are come.

See Num-
bers xii.

18. The Lord seeth not as man seeth. Christ Jesus, in his first appearing, was reckoned from Judah, of which tribe Moses spake nothing concerning priesthood. Thus the priesthood was changed, and Christ came out of their sight; and thus he went away; and so *in like manner* must he come again.

19. The truth is, Christ cometh not by observation, first nor last; neither lo here, nor lo there, from this tribe, nor that tribe; but by being revealed and made manifest in his true character, according to the types, promises, prophecies, and visions of his appearing, which God hath given from age to age, and from time to time.

20. Not only typical persons, both male and female, were many, but numerous typical things, in the order of *two*, were exhibited throughout the law and the prophets. The law was a shadow of good things to come; and in the most striking particulars, pointed out two dispensations of the appearing of Christ.

Heb. x.1.

21. The first appearing of Christ, and the great postacy which followed, was signified by the two first tables of the covenant, upon which the law of God was written. The tables were written with the finger of God—and the tables were the work of God, and the writing was the writing of God, graven upon the tables. These prefigured the revelation and the law of God, given to Christ Jesus, who was neither

Exodus
xxxii 18.
& xxxii.
16, 19.

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begotten nor born after the flesh, nor by the will of man, but by the power of God.

22. These two tables were broken in pieces, as they approached nigh unto the camp of Israel, by reason of idolatry. So the truth was trodden under foot, and the power of the holy people scattered, by the setting up of a false worship after the apostles days, although the kingdom of heaven had come nigh unto them.

Exodus
xxxiv. 1.

23. Then after the first tables were broken, the Lord said unto Moses, *How thee two tables like unto the first; and I will write upon the tables the words that were in the first tables, which thou brakest.*

24. Which signified, that the revelation of God in Ghrist's second appearing, should be given to one who was born after the flesh, in the common course of nature. And as God wrote in the *second* tables the same words that were in the *first*, it signifies that the work of Christ's second appearing, should be built upon the foundation of his first appearing, and that the work of both should be united in *one*, and under the inspiration of *one Spirit*.

25. The tabernacle also was a striking figure of the appearing of Christ. It was separated by a veil into *two* apartments, the *holy* and *most holy*, which is also called the sanctuary. The tabernacle was moveable, and typified Christ in the tabernacle of human nature; the *two* dispensations of his work in his first and second appearing, were signified by those *two* apartments.

Heb. ix.
8.

26. "The priests went always into the first tabernacle, accomplishing the service of God: But into the second went the high priest alone once a year not without blood, which he offered for himself, and for the errors of the people: *The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing.*"

27. And this further signified, that Christ could not make his second appearing, to establish his Church without spot or wrinkle, while the first Gospel Church was yet standing: and as the first temple was built after the pattern of the tabernacle, so the Church was properly the antitype to the temple.

28. The apostle, speaking also of those things within the veil, saith, *of which we cannot now speak particularly.* The true reason why the apostle could not speak particularly of that part, was, that it had not yet received its accomplishment.

Heb. ix. 5.

29. Christ Jesus, in his first appearing, was the true antitype to the first part of the tabernacle, and when his work was finished, the veil of the second temple was rent in twain from the top to the bottom; which signified the entrance of Christ Jesus into the holiest of all, through the veil, to prepare the way for his second appearing, in which he would reveal the order of the second tabernacle, when the *veil*, that is *to say, the flesh*, should be taken away.

Mat xxvii
51. 2 Cor.
iii. 15, 16.
Heb. x. 20

30. Therefore, as Christ Jesus hath revealed himself in the second part of his manhood, and completed the order of God pertaining to the work of redemption, we may take some further notice of those things in the tabernacle, by which the true order of God was particularly typified.

31. The tabernacle, including the *holy* and *most holy* place, was in length thirty cubits, in breadth ten cubits, and in height ten cubits, and the veil or partition, made twenty cubits for the *holy* place, and ten for the *most holy*. So that the first temple was oblong, not perfect in its order. But the *most holy* was four-square; the length and breadth, and height of it were equal. Yet the latter was only separated from the former by a veil, and the former was preparatory to the latter.

32. Within the veil, was the ark of the covenant, the length of which was two cubits and a half, the breadth one cubit and a half, and the height one cubit and a half. And upon the sides were *two staves* to bear the ark, and these staves were not to be taken away from it.

33. And in the ark were put the *two tables* of the covenant. And over the ark was the mercy-seat of pure gold. And upon the ends of the mercy-seat, were *two cherubims* of beaten gold, and their wings were stretched on high, so that they covered the mercy-seat with their wings.

34. Thus the Lord said unto Moses, " *In the ark*

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VII.

EXO. XXV
21, 22.

thou shalt put the testimony that I shall give thee : and there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony."

HEB. VIII.
5.

35. These things were patterns of things in the heavens, but they were not the heavenly things themselves : They were given of God, to show forth his unchangeable purpose, in the order and work of man's redemption : For *See*, said he to Moses, *thou make all things according to the pattern shewed thee in the mount.*

36. The testimony of the covenant, being engraven by the finger of God in the *two tables* of stone, typified the new covenant written in the hearts of the two first heirs of the everlasting covenant. The *mercy-seat* upon the ark, over the testimony, and between the cherubims, typified the place of God's residence and throne, in the midst between the *two*, the man and woman anointed with the Holy Ghost.

37. The testimony of the covenant, being written in the *two tables*, and concealed under the *mercy-seat*, typified the invisible law and revelation of God upon which the Church is built ; and the visible administration of that law and testimony by *two*, was typified by the *two cherubims*.

38. These two cherubims were of wrought gold, of *beaten work*, which was figurative of the mortification and sufferings, which the *two anointed ones*, in Christ's first and second appearing, were to pass through, in order to prepare them for the work whereunto they were anointed.

39. As gold is tried and purified by fire, and wrought under a hammer ; so the Spirit and Word of God is both a fire and a hammer, by which all things must be tried and wrought, that will ever stand in God's spiritual building.

40. Solomon's temple, which was the brightest figure of the spiritual house of God that ever was presented to human eye, consisted of two parts, the *holy* and the *most holy* ; representing the Church of Christ in his first and second appearing, in a more striking manner than it had been represented by the tabernacle

41. The whole length of the temple was sixty cubits, in breadth twenty cubits, and in height thirty cubits; and the *most holy* within the temple, was again four-square, being twenty cubits each way; its length and breadth and height were equal.

42. The cherubims in the *most holy* place of the temple, were each ten cubits in height, of one measure and of one size: and the wing of the one cherub touched the wall of the house on one side, and the wing of the other touched the wall on the other side; and their wings touched each other in the midst of the house; and the mercy-seat was placed between the two cherubims.

43. These things represented the extent of Christ's dominion on both sides, in man and woman, as *from sea to sea*, and showed the correspondent relation in *the two anointed ones*, between whom is placed the testimony and the covenant of everlasting life, where *mercy and truth are met together, righteousness and peace kiss each other.*

Psal lxxvii
8. lxxxv.
10. 11.

44. Besides these figures in the most holy place, *two pillars* were also reared up in the porch of the temple; the first was called JACHIN, i. e. *he that strengthens and makes stedfast*; and the second was called BOAZ, i. e. *in strength*. So that when the temple was finished, it could not be entered but between *two*. Thus, Christ in his first appearing, was a pillar strong and stedfast; and his second appearing was in the strength of the first.

1 Kings
vii. 21.

45. Thus, typical persons and typical things, in the most striking particulars, evidently show the purpose of God, in regard to the order of his spiritual work in Christ, to be in the order of *two* dispensations, and by *two* anointed ones; which, beyond all reasonable dispute, have had the beginning of their accomplishment, and confirmed by many infallible proofs; first through *Christ Jesus*, and in the Church which he established at his first appearing; and second in *Mother Ann*, and in the Church which, through her, was established in this day of Christ's second appearing.

46. And to these types, no antitype can be found in the Antichristian world: for they have rendered

every comparison defective, by excluding the woman from her proper lot and order in Christ, and from her joint and correspondent relation, and true heirship in the work of redemption.

47. This appears evident from their doctrine of three distinct personalities in the Deity, all in the masculine gender: First the *Father*, second the *Son*, and third the *Holy Ghost*; He proceeding from *Father* and *Son*, from everlasting, without the attribute of either *Mother* or *Daughter*. To complete their heterogeneous system, they unite two distinct and contrary natures in the *Son of God*;—and finally look for the mystery of God to be finished in the odd number of three males.

48. Where is there any similitude, which applies to this human invented scheme, among any of the works of God, either in heaven or on earth? Where is there any type or shadow, vision or prophecy, of things animate or inanimate, that ever God gave from the creation of the first man, through all the laws and the prophets, down to the present day, that bears any relation to such an unnatural, unscriptural and inconsistent proposition of attributes, without their corresponding relations? And where then is the correspondent cause of the woman's existence?

49. But we can testify of a truth, that Christ hath verily fulfilled the scripture types, in such a manner that they can never be fulfilled by any thing else while the world stands: And the more reasonable and unprejudiced the mind of man becomes, the more exactly, in every particular, will those figures appear to have their accomplishment in the spiritual *Father* and *Mother* of the true children of promise.

50. We might further observe, that the same things were shadowed forth under the law by typical ceremonies; among which the *two goats* for the expiation of sin, is very pointed. *Two goats* were chosen and presented before the Lord, to make atonement for the whole congregation of Israel.

Lev. xvi.

51. The first was taken by lot and slain, and the blood of it taken within the veil to make an atonement, which typified Christ Jesus, who died for the sins of the world, and entered into the holiest of all

that is, into heaven itself, through the veil, which was his flesh.

52. Afterwards the High Priest returned, typifying Christ Jesus in his second appearing, and all the iniquities and transgressions of the children of Israel, were confessed over the head of the *scape-goat*, and taken away into a land not inhabited.

53. The Holy Ghost thus signifying, that sin could never be finally taken away, by all the blood that could be shed, until Christ should come in the flesh of woman, to destroy and take away sin from where it first entered; and therefore, the full and perfect order of confessing sin, once for all, was never established until Christ's second appearing.

54. In Christ's first appearing, Jesus died for the sins of the world; but there was none who remained in a joint and corresponding relation and equality with him, to receive the confession, and to bear them away. And therefore the first gift and revelation of God through Mother, for the final expiation of sin, was as a full and final confession of sins, and a full salvation from all sin as the consequence.

55. So that in the first and second appearing of Christ, both in the man and in the woman, the figure of the *two goats* were perfectly fulfilled, and which never was, nor can be fulfilled in any thing else.

56. To these typical things may be added the *Two Trumpets*, which the Lord commanded Moses to make, and which were to be used among the children of Israel on occasion of assembling themselves together in separate assemblies—in their journeyings, and in their wars with their enemies—on gathering together the whole congregation to the tabernacle—and on all such important occasions they were to be *memorial before God, and an ordinance forever throughout their generations.*

NUM. X.
2-11.

57. These *Two Trumpets* were also typical of the two dispensations of the gospel, or Christ's first and second appearing. The *gospel* or *testimony of Jesus* compared to a *trumpet*. In the first appearing of Christ, the first gospel trumpet was sounded; and in his second appearing, the second trumpet is sounded, which is called the *Last Trumpet*—by which *the alarm*

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is sounded in God's holy mountain, and by which the gospel of salvation is sounded, and the gathering together unto Christ is effected.

Isai. viii.
20.

58. Thus, were it necessary, it might be shown wherein the whole typical and ceremonial law has its full and final accomplishment in the second appearing of Christ. *To the law and to the testimony of the prophets; if they speak not according to this word it is because there is no light in them.*

CHAPTER VIII.

The Subject continued.

THE prophecies concerning the two foundation pillars in the work of Redemption, are, to the mind that is in any degree spiritual, still more plain, copious and convincing, than the types and shadows given in the Law. Were we to bring all that the prophets have uttered on this particular subject, and to state every thing in its proper light of correspondence, a large volume would contain but a very small portion. A few particulars, however, are necessary to be noticed at this time.

2. David, by the spirit of prophecy, in the forty-fifth Psalm, speaks expressly of the male and the female, in Christ's first and second appearing, in the following words: "My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace poured into thy lips: therefore God hath blessed thee forever."

3. "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, *because of truth, and meekness, and righteousness*; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the hearts of the King's enemies; whereby the people fall under thee. *Thy throne, O God, is for*

Heb. i. 8.

ever and ever : the sceptre of thy kingdom is a right sceptre."

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4. This has long been applied to Christ Jesus the Son of God ; but this is not all, as distinct a character relating to the *Daughter*, as the first in the line of the female, is evidently described as follows :

5. "Kings daughters were among thy honourable women : upon thy right hand did stand the Queen in gold of Ophir: Hearken, O daughter, and consider, and incline thine ear ; forget also thine own people, and thy father's house ; so shall the King greatly desire thy beauty : for he is thy Lord ; and worship thou him. And the daughter of Tyre shall be there with a gift ; even the rich among the people shall entreat thy favour."

Psal. xlv,
9, &c.

6. "The king's daughter is all glorious within ; her clothing is of wrought gold. She shall be brought unto the King in raiment of needle work : the virgins her companions that follow her shall be brought unto her : with gladness and rejoicing shall they be brought : they shall enter into the King's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations : therefore shall the people praise thee forever and ever."

7. As it is sufficiently evident that the prophecy concerning the *Son*, alluded to a particular person, and not to any collective body called the Church ; so it is as evident, that the *Daughter* must have as particular an allusion, and so must her children, and the virgins her companions that follow her.

8 And as the one was to be a *child born, a Son given*, whose name should be called, *The everlasting Father* ; so the other was to be as expressly fulfilled in one who should be called *The everlasting Mother* : or she that hath children and companions that follow her, must be both a *mother* and a *leader*.

Isai. ix. 8.

9. Therefore the truth is, that the prophecy has had its complete fulfilment, in such a manner as entirely to exclude every other comment or application ; being first of all fulfilled in *Christ Jesus*, the *Father*, and secondly in *Ann Lee*, the *Mother* of our redemption, and the followers of her example, who were begotten and brought forth by the word of life as her

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spiritual children, and constitute the Church of Christ in this day of his second appearing.

10. The promise of God through the prophet Jeremiah, in regard to salvation by Christ, was also expressly made to be fulfilled in the order of the male and the female: first distinctly to one male; and secondly, to the male and female in their correspondent relation.

11. Of the first he saith, "Behold the days come, saith the Lord, that *I will raise unto David a righteous Branch*, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and *this is the name whereby HE shall be called, THE LORD OUR RIGHTEOUSNESS.*"

Jer. xxiii.
5, 6.

12. And of the second he saith, "Behold, the days come, saith the Lord, that *I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David*; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and *this is the name wherewith SHE shall be called, THE LORD OUR RIGHTEOUSNESS.*"

chap.
xxxiii. 14,
15, 16.

13. Doubtless it appeared very new and strange to the Jews, to apply the first of these prophecies to the son of a carpenter; and no less strange it may appear to the great and wise of the present day, to apply the second to the daughter of a blacksmith. But as certain as the carpenter's son was the *He*, who set the example of righteousness for all men; so certain the blacksmith's daughter was the *She*, who hath set the example of righteousness for all women; and in her proper order is, *The Lord our Righteousness*, or God manifested in the flesh, according to the promise of the latter day.*

* Whatever application may be made to these passages of Jeremiah, by natural men, whose learned sagacity is confined to the letter of scripture, and who consequently confine the pronouns *he* and *she* to the names *Israel* and *Jerusalem* as the antecedents, certain it is, that no just application can be made contrary to that which is here given: for, as the people of Israel and the city of Jerusalem were typical of God's Church and people, who are the offspring of the male and female in the work of regeneration; so, in their salvation, they can ascribe the glory to the parents of their redemption, knowing that, through them, the way of righteousness is made manifest; and therefore it is with the greatest propriety that both *He* and *She*, are called *The Lord our Righteousness*.

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Jer. xxxi.
22.

14. And therefore, as the righteousness of the latter day was to be infinite; comprehending both *he* and *she*, *male* and *female*, it could not enter but by something new and strange: as it is written of the new creation by the same prophet, "The Lord hath created a new thing in the earth, *A woman shall compass a man.*"

15. After the kingdom of Israel had risen to its height of temporal glory, and the spiritual temple, or Church of Christ's first and second appearing, had been typified by the temple at large, the people fell into idolatry, which brought on the Babylonian captivity.

16. By this was typified the spiritual captivity, or falling away from that power and order in which the primitive Church stood, as had in part been signified by the breaking of the first two tables of the covenant made with typical Israel; and this spiritual captivity, and treading under foot the holy city, was to continue until the time for the building of the second gospel church, which was typified by the building of the second temple at Jerusalem.

17. Then at the return from the captivity, the second temple was built; not in every respect in full imitation of the first temple; for the substance of that was shortly to be fulfilled by the coming of Christ, to set up a spiritual temple; but in outward imitation of the inward temple, or most holy place, which pointed to the Church of Christ in his second appearing.

18. And therefore, the second temple was built more complete in its outward form, and more extensive in its size, being in length sixty cubits, in breadth sixty cubits, and in height sixty cubits, in form four square.* This still pointed to God's spiritual building, the holy city of the latter day, as the most holy place in the tabernacle, and first temple had done be-

* It is proper here to remark, that all those extraordinary patterns, which in the inner court of the first temple, and most holy place of the tabernacle, had pointed out the order and glory of God's spiritual building, were not in this second temple. The ark with the two tables of the covenant were lost by the captivity; the two cherubims and cloud of glory, which overshadowed the mercy-seat; the *Urim* and *Thummim* (i. e. light and perfection) were also lost, and the fire from heaven upon the altar, was no more. So in the captivity of the Jews, in spiritual Babylon, which continued during the reign of Antichrist, the true order of the Church, and all that pertained to it, were lost or trodden under foot.

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fore it. Its length, and breadth, and height were equal ; signifying universal justice and righteousness.

19. That the building of the second temple alluded to the building of God's spiritual house in the latter day, may be understood from the prophet Haggai : " Thus saith the Lord of hosts, *Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the DESIRE of all nations shall come, and I will fill this house with my glory,* saith the Lord of hosts."

Hag. ii.
2, 7.

20. Then as this second temple, prefigured the spiritual house of God in the latter day, and those extraordinary patterns, which pertained to the first temple, were now lost by the captivity, therefore they were again supplied by vision and prophecy, and other things of the same nature added, at the building of this second temple.

21. For this purpose was the remarkable vision of the prophet Zechariah, which is particularly worthy of notice. Thus in reply to the angel he said, " I have looked, and behold *a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps—and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.*"

Zeek. iv.
2, 3, 6, 9.

* Zerubbabel i. e. a stranger at Babylon or dispersion of confusion.

22. And the angel said, " This is the word of the Lord unto Zerubbabel,* saying, *Not by might nor by power, [not by the carnal weapons of an army] but by my spirit,* saith the Lord of hosts.—The hands of Zerubbabel have laid the foundation of this house : his hands shall also finish it : and thou shalt know that the Lord of hosts hath sent me unto you."

23. The candlestick of gold, signified the truth and revelation of God upon which his Church or spiritual house is built, and supplied the place of the ark of the covenant, which contained the law of God under the mercy-seat. And the bowl upon the top of the candlestick, between *the two olive trees*, prefigured the same as did the mercy-seat between *the two cherubims*.

24. And *the seven lamps are the seven spirits of God*, which are before his throne, and answer to *the seven golden candlesticks* of perpetual light before the

Eko. xv.
37.
Rev. i. 4.
v. 6.

Ark, by which the ministers performed the service of God in relation to the people. And the *seven pipes* to the seven lamps, signified the various gifts, through which the ministrations of the spirit should be conveyed to the world.

25. The *two olive trees* answer to the *two cherubims*, and are the *two anointed ones*, who stand by the Lord of the whole earth; and by the spirit of the *two anointed ones*, the *two witnesses* prophesied. These are the two foundation pillars of the Church.

26. And besides these *two olive trees*, are "*two olive branches*, which, through *two golden pipes*, empty the golden oil out of themselves." Which signified the two first chosen vessels, whose correspondent union and relation is with the *two anointed ones*, and whom God raised up as instruments to gather into one, his people, and establish the order of the Church, on this day of Christ's second appearing.

Zech. iv.
12.

27. Now that the purpose and promise of God, in relation to the *two anointed ones*, or foundation pillars of his spiritual building, were to be fulfilled in the order of male and female, may be clearly understood from the following prophecies unto *Joshua*, the type of *Jesus* the *Saviour*.

28. "And the angel of the Lord protested unto *Joshua*, saying, Thus saith the Lord of Hosts, If thou wilt *walk in my ways*, and if thou wilt *keep my charge*, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk in among these that stand by."

Zech. iii.
6, 7.

29. The charge here given to *Joshua*, typically related to Christ *Jesus*, and which he punctually fulfilled during his ministry, in his first appearing, according to his own words: *I have kept my Father's commandments.—I do always those things that please him.*

John viii.
29, xv. 10.
xvii. 4,

I have finished the work which thou gavest me to do. by which he laid and established the foundation of man's redemption; and God appointed him to be the head, and first heir of all things to his Church, and the judge and ruler in his spiritual house.

30. But the promise of God in Christ *Jesus*, respected also another, in a joint relation with the first. Hear now, O *Joshua* the high priest, thou and thy

Zech. iii.
8, 10.

CHAP.
VIII.

Micah iv.
4.

fellows that sit before thee : for they are men wondered at : for behold, *I will bring forth my servant the BRANCH.* In that day saith the Lord of hosts, shall ye call every man his neighbour under the vine, and under the fig tree."

31. This prophecy concerning the BRANCH, alludes particularly to Christ's coming in the latter day to set up his kingdom, and complete the order in the foundation of his spiritual building, when the promise of God should be fulfilled in both the *anointed ones.*

Zech. vi.
11, 12.

32. Again, the word of the Lord came unto Zechariah, saying, " Take silver and gold, and make crowns, and set them upon the head of JOSHUA.—And speak unto him, saying, Thus speaketh the Lord of hosts,—Behold the man whose name is the BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord." So that ZERUBBABEL and the BRANCH are one and the same.

Zech. vi.
13.

33. " Even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne ; and he shall be a priest upon his throne : and *the council of peace shall be BETWEEN THEM BOTH.*"

34. Here then are *two* particular and principal persons spoken of. The first is JOSHUA, that is, JESUS, and to him, and in him, was the promise of the second, who was called the BRANCH, who was to grow up out of his place and build the temple of the Lord.

35. Therefore, in this BRANCH there are *two*, and the *branch* and the *root* are *two.* *I am the root and the offspring of David,* said the Son of God. In him is the *root*, and in him is the *branch* ; one in nature and union and essence, and in one joint correspondent relation ; but two in their lot and order. The *first*, as hath been observed, is called, HE, THE LORD OF RIGHTEOUSNESS ; and the *second*, SHE, THE LORD OUR RIGHTEOUSNESS.

36. These are *the two olive trees*, from which the Church of God is nourished and supplied with the oil of joy, and from which the meek are beautified with salvation. These are THE TWO ANOINTE ONES, who stand by the Lord of the whole earth

and the counsel of peace is BETWEEN THEM BOTH. And by and through these, the male and the female and each their correspondent relation to the great first cause, from whom all order and perfection flows, and their joint union and relation to each other in the work of eternal redemption.

37. And through these *Two Anointed Ones*, between whom the counsel of God is placed, God hath promised saying, *And they that are far off shall come and build in the temple of the Lord.—And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.*

Zech. vi.
15.
Isai. lxi.
9.

38. To the same spiritual union and relation, alludes the prophecy of Micah: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall HE come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." This part of the prophecy particularly alludes to Christ's first appearing.

Micah v.
1, 2, 3, 4.

39. "Therefore will he give them up, [i. e. they shall all fall away] until the time that SHE which travailed hath brought forth: then the remnant of his brethren shall return unto the children of Israel." This part of the prophecy particularly alludes to Christ's second appearing. "And he shall stand and feed in the strength of the Lord his God; and THEY [that HE and SHE, the TWO ANOINTED ONES] shall abide: for now shall he be great unto the ends of the earth."

See Dan.
ix. 26. xi.
31. ii. 7.
& 2 Thes.
ii. 3.

40. The same prophet Micah, also speaks of the most important parts of the prophecy as being fulfilled in the line of the female, which had not their accomplishment in Christ's first appearing; but are gradually and progressively accomplishing in this day his second appearing.

41. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, when the first dominion; the kingdom shall come to the daughter of Jerusalem.—Be in pain, and labour bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go

Micah iv.
8 to 13.

CHAP.
VIII.

even to Babylon; [literally fulfilled in the Babylonian captivity, and spiritually in the dominion of Antichrist;] there the Lord shall redeem thee from the hand of thine enemies."

See also
Jer. li. 20
to 23
compar-
ed with
Zech. xii.
9 to 14,
& Matt.
xxiv. 19,
30. and
Rev. i. 7.

42. "Now also many nations are gathered against thee, that say, *Let her be defiled*, and let our eye look upon Zion. But *they know not the thoughts of the Lord, neither understand they his counsel*: for I shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

Zeph. iii.
9, 10.

43. Also the prophet Zephaniah "For *then will I turn to the people a pure language*, that they may call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed shall bring mine offering."

Mat. xxii.
2.

44. It is further evident, not only from the writings of the apostles, but from the parables and testimony of Christ Jesus himself, that his second appearing was to be in the order of the female. *The kingdom of heaven is like unto a certain King, who made a marriage for his Son.*

45. Here the God of heaven is likened to an earthly king, and his Son, to the son of a mortal. But wherein does this likeness consist? The similitude is so natural and pointed, that it cannot be mistaken nor misapplied without the greatest perversion.

46. It was Christ's usual manner to speak in parables, and to condescend to the state of mankind, and convey the nature of spiritual things by natural similitudes; and therefore, to speak after the manner of men, had the Son of God remained in his first capacity, without completing the order of his manhood, there could have been no similitude in the case which he was speaking.

47. Christ Jesus entered the world in the morning of a great day, which was a day of preparation for his marriage, and the setting up of his everlasting kingdom: and that day was to pass away before the

solemn scene could commence: his oxen and fattings were to be killed, and all things made ready.

48. Souls were not invited to come immediately to that kingdom; but they were taught to pray for to come; and were invited to *be ready*, against the time when he should appear in his glory. And they were warned to watch and pray, and not to be overcome with *surfeiting and drunkenness, and cares of this life*, lest that day should come upon them *unawares, like a thief*. For as a *SNARE*, said Jesus, shall come on all them that dwell on the face of the whole earth.

Lukexxi.
34, 35.

49. To the same import is also the parable of the *wise and foolish virgins*; who, while the *bridegroom* arrived, all slumbered and slept. There was to be going forth to a spiritual marriage, after which the door was to be shut.

Mat.xxv.
1 to 14.

50. The *wise* and *foolish* virgins are not imaginary beings; they are real persons, wise and foolish professors of the Christian name, who equally expect Christ to make his second appearing.

51. The *wise* virgins are such as know that Christ is a Spirit, who never was, nor ever could be seen with the carnal eye; and therefore they have oil in their vessels with their lamps: their understandings being enlightened, by the Spirit of God, to discern the bridegroom at his coming. The *foolish* virgins are those, who, being asleep in their dead professions, trust to their own human wisdom, in a false hope of seeing the bridegroom according to their own carnal expectations.

52. The *bridegroom* hath been long ascertained, to be the Lord Jesus. But who is the *bride*? She is neither the *wise* nor the *foolish* virgins, but a peculiar object distinct from both; an object which lay hid, until the fulness of time, when the revelation of God made her manifest, at the bridegroom's coming.

53. It may be said, that the Church is the bride; the Church is the daughter of Zion; the Church is the daughter of Jerusalem; the Church is the woman clothed with the sun, and so on. It is granted that the prophets and apostles frequently spake of the Church in the feminine gender.

CHAP.
IX.Rom. vii.
4.
2 Cor. xi.
2.
1 Cor. xii.
27.

54. "Ye also are become dead to the law by the body of Christ, (saith the apostle,) *that ye should be married to another*, even to him who is raised from the dead.—*I have espoused you to one husband*, that I may present you as a *chaste virgin to Christ*.—Now ye are the *body of Christ*, and members in particular."

55. Then let it be considered, that God never accomplished any work on the earth, but what had a beginning. And that Church, which was collectively called *the body of Christ*, and as a *virgin espoused to one husband*, had, notwithstanding, its beginning by a single person.

56. And therefore, as it will be granted that the bridegroom was a single person, who contemplated a marriage or spiritual relation, which should be contemporary with the setting up of his kingdom in the latter day; so it follows, beyond any reasonable dispute, that the manifestation of his glory at his second appearing, was to be in this spiritual relation with his bride; from whom, in a particular manner, the Church is spoken of as feminine.

57. And that this bride was to be a peculiar-object, a single person, and as distinct from the body, the Church collectively, as Jesus himself was distinct from his body, the Church, in his first appearing, and no more so. To this the law and the prophets all point, from beginning to end, and which is also consonant to the plainest dictates of reason.

CHAPTER IX.

The Subject continued.

THE same spiritual relation of Christ in the latter day, which had been pointed out by the law and the prophets, was still more clearly confirmed by the revelation of Jesus Christ, unto his servant John, and shows what should be ushered into the world, in the time of its accomplishment. "The Lord God Omnipotent reigneth. Let us be glad

and rejoice, and give honour to him : *for the marriage of the Lamb is come, and his wife hath made herself ready.*" CHAP. IX.

2. The Spirit saith not, The Church hath made herself ready, as of a body collectively ; nor yet, his wives have made themselves ready. But as the *Lamb is One* and is the *bridegroom* ; so it is said of *One* which is the *bride*—*his wife hath made herself ready.* And after this, it is spoken of the Church, or holy city collectively. " And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. xix 6, 7.
chap. xxi 2.

3. Christ Jesus, in his first appearing, spake much of his coming in his own glory, and in the glory of his Father, and all the holy angels. But what was that glory, in which he was to come? The apostle, in the Spirit of Christ, expressly says, *The woman is the glory of the man.* And the prophet Isaiah, also, speaking of the BRANCH of the latter day, says, *In that day shall the BRANCH of the Lord be BEAUTY AND GLORY.** 1 Cor. xi. 7.
Isai. iv. 2.
*marginal Bible.

4. Then as the man is the head of the woman, and the woman is the glory of the man, and as Christ did verily make his first appearing in the man, which was the first part of his manhood, it remained, (according to the types and shadows of the law, and the prophecies, visions, and promises of God, given from time to time,) that Christ was to make his second appearing in the woman, the second part of his manhood ; and this is the glory in which he was to appear, with the glory of his Father, and all the holy angels.

5. And without this, the types are not answered, the prophecies are not fulfilled, and the order, glory and perfection of the new creation, even in its external appearance, must fall short of the old, at least one half, which cannot be. And therefore, in any thing else, Christ could not be known, in his second appearing, as the promised Saviour of the world.

6. *In him dwelt the fulness of the Divine Majesty :* as said the apostle, God hath in these last days spoken unto us by his Son,—who being the *brightness of shining forth of his glory,* and [Gr. *χαράτις της προσώπου αὐτοῦ,*] *the type or character of his lot, standing or correspondent relation.* Col. ii. 9.
Heb. i. 2, 3.

CHAP.
IX.

7. Thus, by ascending from the less to the greater, it may appear evident, that as the woman was taken out of the man, and is the glory of the man, and as the fulness of the Divine Majesty dwelt in Jesus, who filled the character of his Father's standing or correspondent relation, and by the Holy Ghost possessed the brightness of his Father's glory; so *Wisdom* was the glory and perfection in the order and correspondent relation of the Divine Majesty, and who was *as one brought up with him from everlasting*.

8. And as the brightness of the Father's glory was in Christ Jesus in his first appearing, as woman was in man when God first created him male and female in his own image, and after his own likeness; so, in order to Christ's coming in his own glory and the glory of his Father, it was necessary that the brightness of *his* glory should have its abode in the first-born woman, in the new creation, as the brightness of the Father's glory had in the first-born man. But this could not be until the fulness of times.

9. The *rib*, as it is called, or *binder*, was first taken out of man, of which the Lord God formed woman, and brought her to the man, and set her in her corresponding relation to him, according to the order of the first covenant.

10. So that brightness of the *Father's* glory, which was in the man Christ Jesus, and which was to constitute *his* future glory, was given to his followers after his departure, at the day of pentecost, as the *Spirit of Promise*, which was to abide with them forever; and by which the Church as his body, had power on earth to remit and retain sins; and whatever they bound on earth was to be bound in heaven.

John xiv.
10—26.

11. It is evident from the testimony of Jesus, that he was in the Father, and the Father in him—the Father spake by and through him, and did the works which he wrought; so that through him was the manifestation of the Father.

12. And Jesus promised saying, *I will pray the Father, and he will send you another Comforter—the Spirit of truth*: which implied that one Comforter had already come; and that this other Comforter the Spirit of truth, even the Holy Ghost, should fit

ish the work of Christ, and take up her abode and be manifested in and through the woman, as the Father had been manifested in and through the man.

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13. Therefore, as Christ Jesus in the first part of his manhood, was the type, character, or representative, and filled the lot or correspondent relation of the Father, in regard to man's redemption; so that the order of heaven might be displayed in the second part of his manhood, the woman must be the representative, and fill the lot or correspondent relation of Wisdom, which is the last revelation of the Holy Ghost.—And without this manifestation, the true order and perfection of the Deity could never be known.

14. And therefore the followers of Christ, as his true body, received the Holy Ghost, which was to them a *Spirit of Promise*, which led them into all truth, by which they were sealed unto the day of redemption, and in which they groaned in travail, *waiting for the adoption*, to wit, the redemption of the whole body, female as well as male.

Rom. viii
23. Eph.
i. 13, 14.

15. And as this redemption could be effected only in the display of Wisdom by the Holy Ghost, in the fulness of times, yet future; therefore she appeared in a vision to St. John, under the similitude of a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Rev. xii.

16. Which signified that She possessed the glory and righteousness which was in the Son of God—that her abode was above the corruptions of an earthly nature; and that she possessed the light and power given unto the twelve apostles of the Lamb.

17. And although she brought forth the *man-child*, the first-born of every creature, who was to rule the nations with a rod of iron, and he was caught up to God, and sat down with him in his throne, out of the reach of the dragon, above all principality and power; yet certain it is, that nothing more was, nor could be brought to the same degree of perfection, with the first-born Son, in that dispensation.

18. After the ascension of the Son, the Holy Ghost was in the Church; and after the decline of the Church, in the night of apostacy, and wilderness state of the truth, the Holy Spirit moved upon the

CHAP.
IX.

confused chaos, called christian, as upon the face of the waters, or great deep of human nature; but instead of multiplying and increasing the true spiritual seed, the woman is represented as fleeing into the wilderness, which was in the persecuted witnesses, who fed her there for the space of twelve hundred and sixty days, or years, the time of the beast's dominion.

19. At the close of which time, there was war in heaven: Michael [i. e. Perfect, who is like God.] and his angels fought against the dragon and his angels; that is, the perfect and united spirit of the *Two Witnesses*, having received power, began to contend for that perfect and full redemption which God had promised in the latter day. And they overcame the nature of the serpent, so that he was cast out of the temple; that is, out of every part of human nature, which is the habitation of God, the place of his throne, or heaven upon earth.

Rev. xii.
10.

20. And therefore, in the issue of this war, when the fulness of time was come, and the Holy Ghost had taken up her abode in the woman, purified and redeemed her, and united her to the first spiritual man in the work of final redemption, and the dragon was cast out, then it was said, *Now is come salvation and strength, and the kingdom, or the dwelling place of our God, and the power of his Christ*: which never could properly and truly be said before.

1 Cor. vii.
4.

21. For as the man hath not power over his own body, but the woman; and the woman is properly the power of the man, as the man is the power of the woman; so Christ in man alone, could have no power over his body, the Church, for full redemption, but by the woman.

22. And therefore the woman, in the work of redemption, is strictly the power of Christ Jesus in the fulness and perfection of his order; by whom the accuser of the brethren was cast down, and both male and female overcame him, and all his false and foul accusations, by jointly living *the life* of the lamb, and by the Word of their testimony.

23. Then as the same Spirit and Word of life, that brought forth the first man in the new creation,

brought forth also the first woman in the same divine nature; so the enmity of the dragon was equally stirred up against the woman, as it had been against the man. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place:—Which applies particularly to the woman we have described as the *Mother* of the *new creation*, and in her it was fulfilled in the most pointed manner.

24. When she was brought forth into the new creation, for salvation and strength, the same persecuting spirit by which Jesus was put to death, raged against her. In him was spiritually fulfilled that scripture, *He was taken from prison and from judgment*: and by the protection of God, she was delivered from the hands of her enemies; so that in her, Christ fulfilled that scripture, both literally and spiritually.

Isai. lxi.
8.

25. From the prison of the wicked, and from the judgment of Antichrist she was taken; and on the wings of Liberty and Independence, she flew into the wilderness of *America*, where God intended to make a short work in righteousness; and there, in her appointed place, (in a remote part of Niskeuna,) she was nourished for a time, times, and half a time, or three years and a half,* until the opening of the testimony in America, in the year 1780; when she was called forth out of her secret retirement from the world, and openly arrayed in her true spiritual apparel, *fine linen clean and white*; which is the righteousness or [*δικαιοσύνη*] the righteous acts of the saints.

26. And then was heard, in truth and reality, a great voice of much people in heaven, saying, *Alleluia; salvation, and glory, and honour, and power, unto the Lord our God—For the marriage of the Lamb is come.*

Rev. xix.
1-8.

27. Marriage is for the purpose of multiplying seed, therefore it was said, *She shall be brought unto the king*, whose arrows are sharp in the heart of his enemies—And after being brought, with the vir-

Psal. xlv.
5 & 14.

* It may be proper to remark, that the time here specified, and alluded to in Rev. xii. 14. is entirely different and distinct from the period alluded to in the sixth verse of the same chapter.

CHAP.
IX.Rev. xii.
17.

gins her companions, in robes of needle work, the angry dragon soon commenced a war of malicious words with the *remnant of her seed*, [for she is now a *Mother* and hath children,] *who keep the commandments of God, and have the testimony of Jesus Christ.*

28. They that are joined to the Lord are *One Spirit*; for *Two*, saith he, *shall be one*. And the *Two* who become *One Spirit* in the Lord, are man and woman, redeemed and purified from the power and influence of the fall, and these *Two* agree in *One*, and that in which they agree, is the *One Word* of their testimony.

29. Hence there are three that bear witness on earth, namely, the first Father and Mother of redemption, and the one word of their testimony, which liveth and abideth forever; and these three are one, and bear a perfect correspondence to the three that bear record in heaven, namely, the *Father*, and *Wisdom*, and the *Holy Spirit* of influence, which is the *Word* of life proceeding from the two, and by which all things were created that are created.

30. Nothing in nature can be begotten without a begetter, and nothing can be conceived without a conceiver, and nothing can be either begotten or conceived, without a corresponding influence between two; and hence *there are three that bear witness in earth, the spirit, the water, and the blood: and these three agree in one*. And by these three, all things are begotten, conceived and brought forth into existence, in regard to time.

1 John v.
8.

31. If we receive the witness of men, the witness of God is greater. If there be a correspondent relation of one thing with another, in regard to the things of time, much more so in regard to the things of eternity: and if the primitive order and perfection of the natural and visible creation of man was glorious, the order and relation of the spiritual and invisible is much more perfect and glorious.

32. Then as the three that bear record on earth, bear a correspondence to the three that bear record in heaven; so each derive their attributes from that mutual correspondence. The first spiritual *Father* of man's redemption, is the image and likeness of *Him that was from everlasting*.—The first spiritual *Mother*

s the image and likeness of *Her* that was with *Him* CHAP. X.
 from everlasting, from the beginning, or ever the
 earth was.

33. And the one joint testimony of *Father* and *Mo-*
ther, by which their spiritual children are begotten,
 conceived and brought forth in the new creation, and
 by which all things are created anew in Christ Jesus,
 as the revealed glory and correspondent brightness of
 that *WORD* which proceeded and came forth from
 God, which was in the beginning with God, and
 which was God, and by which all things were made
 that were made, and *without which was not any thing* John i. 3.
made that was made.

34. Therefore, according to the unchangeable pur-
 pose of God, which he purposed in himself before the
 foundation of the world, he hath brought forth the
 foundation pillars of his declarative glory, who have
 finished and completed the foundation of God's spir-
 itual building, by the most infallible evidences, and
 who are rooted and grounded in the unfathomable
 sleep of the divine nature.

35. And therefore, until the whole order of heav-
 en be supplanted and overthrown, the foundation of
 the church can never be moved, nor the pillars there-
 of shaken; but according to that promise, *Yet once*
more, the work and building of God will go on to the
 final removing of those things that are shaken, as of
 things that are made, *that those things which cannot* Heb. xii.
be shaken may remain. 27.

CHAPTER X.

Evidences accompanying the second Appearing of
Christ.

THE work of God, in relation to the redemption
 of man, being beyond human comprehension,
 has been always mistaken by the most wise and pen-
 etrating, in their natural state; and therefore, it is
 not surprising, that such should wholly mistake the

CHAP.
X.

nature of that evidence, by which it is confirmed to those who are actually in it.

2. In this, however, as well as in every thing else vain man has assumed the authority of prescribing to God; and without regarding the presumptuous mistakes of former generations, every one is ready to lay out, in his own imagination, what evidence is necessary to accompany a living testimony, in order to give it divine credit and authority. But the truth never was acceptable to sinful man, nor can any evidence, even of his own choosing, bind him to believe and obey it.

3. The greatest external wonders that ever God wrought in confirmation of his word, were followed by the greatest and most aggravated unbelief, and hardness of heart; as is evident from the history of Noah's posterity after the flood, and the Israelites in the wilderness.

4. The greatest objection against the testimony of Christ, in his first appearance was, *want of evidence*. *What sign shewest thou that we may believe?* They pretended that they would believe upon the evidence of such mighty works as their fathers had seen in the wilderness; but their hatred of the truth, and their fondness to find objections against it, proved that they had the same spirit of their fathers, who for forty years, provoked God in the wilderness, with their objections and cavils.

5. Hence the Spirit of truth, that was then grieved, and provoked, by a generation of proud Pharisees, and deceitful hypocrites, predicted by the mouth of Saint Paul, that when Christ should make his second appearance, to reveal the *man of sin*, whom he would consume with the spirit of his mouth, and destroy with the brightness of his coming, his appearing would be, *to them that perish, after, or* [Gr. *κατά* according to *the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness; because they received not the love of the truth, that they might be saved.*

6. And for this cause God should send them strong delusion, to believe a lie, that they all might be damned, who believed not the truth, but had pleasure in

John vi.
30.

2 Thes.
ii. 9, 10.

righteousness. Nothing but a principle of love to truth, and obedience flowing from that principle, ever saved any soul; nor were any of those visible miracles and wonders, which are left on record, wrought for the purpose of saving the soul.

7. Yet, in condescension to mankind, in their imprisoned state of darkness and sensuality, God has, in every dispensation of his grace, addressed their external senses with evidences of his divine power, for the purpose of strengthening the faith of the weak believer, in that which was saving, and to stop the mouths of gainsayers.

8. And however grossly the present testimony, and work of Christ, has been misrepresented, and stigmatized, as an unfounded, and incredible invention of the worst of human characters, it has by no means been lacking in such kind of evidence, as sufficiently demonstrated its intimate and close relation to the work that was manifested in the primitive church, even to the external senses of natural men.

9. The *Spirit* is unchangeably one and the same at all times; but the *manifestation* of the Spirit may be various, by means of supernatural and extraordinary gifts. Many extraordinary gifts were in the primitive church; such as gifts of healing—working of miracles—prophecy—discerning of spirits—divers kinds of tongues—the interpretation of tongues, &c. Yet all these were not for salvation, but for the outward manifestation of that inward spirit, by which salvation is wrought.

10. Such evidences have existed in the Church of Christ from the first opening of the gospel to the present day; as such outward gifts have been abundantly ministred through our Mother, and the first witnesses, and from them to others, and frequently used on various occasions.

11. It is true, wicked men have often had extraordinary gifts, which have given occasion to their pride and vanity, from which offences have arisen against the true exercise of a Divine Power; and therefore such things are not to be the most earnestly coveted; nor is the real internal saving work of the Spirit thereby certainly evidenced. The Spirit is

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known by its fruit, and the fruits of the Spirit, which are invariably the same in all, are very different from those extraordinary gifts which are severally divided, and may exist even where the real fruits of the Spirit are not to be found.

12. However, as these gifts originally flow from the Spirit, and belong to the Church, they are of importance in their proper place, and have been abundantly used in the first opening of the gospel in America. Therefore, it may not be improper to notice, here, a few instances of that miraculous power, by which the most stubborn unbelievers were confounded, and the faith of others strengthened, who continue to be living witnesses of the truth, to the present day.

13. It has been remarked that Pharaoh's wise men and sorcerers could mimic the miracles of Moses, in such things as were productive of evil; but those evils they could not remove, which showed that the evil spirit had neither power nor disposition to do good. Hence such miracles as were of benefit to mankind, have been most generally considered as a distinguishing confirmation of the Spirit of goodness and truth; and upon this principle, the gift of healing has been the most universally ascribed to the spirit of Christ.

14. Therefore, although a multitude of facts of a like extraordinary appearance, might have been collected from the living witnesses of the present work of God; yet, to the candid and honest friend of truth, the following particulars may be sufficient to show that the same Spirit, which wrought by Christ Jesus and his apostles, was made manifest for the confirmation of the truth in this latter day.*

15. NOAH WHEATEN, of *New-Lebanon*, in the state of *New-York*, aged sixty-four years, testifies,

* The manner in which we have stated these miraculous gifts, is not such as would have been the most agreeable to our own feelings, were our testimony to be confined to our friends and those who are personally acquainted with our people. Among ourselves, a plain and simple statement of the truth is sufficient, without the formal ceremony of an affidavit, to enforce it. But the world of mankind have become so faithless towards each other, that they can not believe, nor be believed, without something like legal attestation; therefore, in conformity to general practice, we have stated these evidences, after the manner of depositions, signed and witnessed; and we are willing that any who are desirous of further information, should make personal enquiry.

That shortly after he had received faith in the testimony of Christ's second appearing, in the year 1780, near the beginning of July, (according to the best of his remembrance,) being employed in clearing land, about forty or fifty rods from his own house, and being thirsty, he left his work to go to a spring on the opposite side of a fence, near by, to get some drink.— That having mounted the fence, which was very high, in jumping off, by a mis-step, dislocated his ankle outwardly, and split or broke the outer bone of his leg, just above the ankle joint.

16. That after groaning and wallowing in this situation a while, he crawled to the spring, and back to the place where he had been at work. That although he was unable to go on with his work, he was yet unwilling to return to his house, or to make his case known, on account of the enmity of his unbelieving neighbours, to whom he had often testified his faith, as he had nothing to expect from them but derision.

17. That his ankle began to swell, and the pain increased, yet there he continued, tumbling and rolling about, for the space of two or three hours, in great distress of mind as well as pain of body. That at length he crawled home on his hands and knees, and although under extreme mortification of spirit for this misfortune, yet he was full of faith and confidence in the gift of miracles, which he had before strongly testified to his unbelieving neighbours.

18. That he felt the trial of his faith now come, and was, therefore, resolved not to mar his testimony by flinching from it, in the hour of trial; but feeling full confidence in the gift of God, he refused to have a doctor called, or any attempt made to set the bone, or even any outward application, for the mitigation of his pain.—That, consequently, his ankle and leg swelled greatly, turned black, and was excessively painful.

19. That, while in this situation, numbers of his unbelieving neighbours came to see him, and also several of the believers; but still confident in the faith of a miraculous cure, and desiring to confirm his testimony to his neighbours, he would not submit

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to the ordinary means of relief.* That thus he continued, from about two o'clock in the afternoon, till the evening of the following day; during which time his mind was in agonizing labour to God for a miraculous cure; which, with his extreme pain, forced the sweat in plentiful effusions, from every pore of his body.

20. At length, as his family, consisting of ten in number, were assembled at their evening worship in the room where he was then sitting upon a chest the power of God came suddenly upon him, and he was instantly hurled from his seat, and set upon his feet, and whirled swiftly round, like a top, for the space of two hours, without the least pain or inconvenience. That he then retired to rest, well and comfortable—and the next morning, arose in health took his team and went to plowing.

21. The said *Noah Wheaten* further testifies, as a remarkable fact, that his unbelieving neighbours who were knowing to this dislocation of his ankle hearing of his miraculous cure, came to his house and desired to see his ankle.—That, accordingly, he uncovered it before them; at this instant, a sharp pain, like the piercing of a dagger, passed through his ankle—and that this was repeated as often as he showed it, for several days afterwards. That otherwise he has suffered no inconvenience from it, from that time to this; but that ankle has remained as sound as the other.

22. That happening afterwards to mention this circumstance to Mother, she said, *It was their unbelief which pierced his ankle, and that he had no business to show it to them.*

Taken from the mouth of the said *Noah Wheaten* the 21st of April, 1808. In presence of *Richard Spier, Stephen Munson, Daniel Goodrich, and Seth Y. Wells.*
(Signed) NOAH WHEATEN.

* To some who are strangers to *Noah Wheaten*, his perseverance in refusing the ordinary means of relief, may seem incredible; while others may be ready to impute it to enthusiastic madness: it may therefore be proper to remark here that, as a man in nature, he was well known to be a person of singular courage and invincible fortitude. He was formerly a sea-faring man, and employed as captain of a vessel, mostly in the whale fishery; and having passed through many trying scenes, he often had his courage and fortitude put to the severest test. And as his enterprising zeal was not easily frustrated, in worldly adventures; so in his faith, he could not be readily brought to yield his testimony to the enemies of the cross of Christ.

23. SARAH KIBBEE, of *New-Lebanon*, testifies, That when a child, she was very weakly—That her weakness finally settled in her left foot. That, beside other medical attendance, she was under the care of Doctor Millard, during one whole summer, and found no relief.—That her foot and leg withered, and seemed to perish ;—That the cords of her ham were so contracted, that she was unable to straighten her leg, or set her foot to the floor. That for the space of a year and a half, she used crutches altogether. That sometime about the middle of March, 1781, being then in the 16th year of her age, she went with *Noah Wheaten* from *Hancock*, where she then lived, to *Niskeuna*, (now *Water-Vliet*) where Mother and the Elders resided.

24. That here she was left, though much against her will. That being a cripple, and young and bashful, she was treated with great kindness and gentleness. That she had no faith in the testimony of the people, nor any convictions of sin, although her parents had believed before. That labours were made with her, and after a few days she received faith, and confessed her sins. That the next day, being the first day of the week, as she was sitting in a chair, Elder *William Lee* came into the room, took hold of her foot, and stroked it with his hands, saying, *According to thy faith, so be it unto thee.*—That, soon after, Mother came into the room, and bade her, *Put away her wooden staves, and lean upon Christ.*

25. That she immediately received strength, laid away her crutches, and has never used any since, but was restored to perfect soundness, so that her foot and leg, which before was, at least, one quarter less than the other, was, in every respect, restored equal with the other.—That she went forth in the worship of God, afterwards to work, and has never felt the least symptom of her old infirmity from that day to this.

Taken from the mouth of the said *Sarah Kibbee*, April 21, 1808. In the presence of *Hannah Chauncy*, *Amos Stower*, *D. Goodrich*, and *S. Y. Wells*.

(Signed) SARAH KIBBEE.

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26. HANNAH COGSWELL, of *New-Lebanon*, testifies, that the above mentioned *Sarah Kibbee's* miraculous cure was wrought in her presence. *Noah Whaaten*, also states, as a remarkable instance of obstinate unbelief, and determined opposition, in the world of mankind, against the truth, That having often laboured with two men, his neighbours, (by name *Gideon* and *Simeon Martin*;) to convict them of the truth of the testimony which he had received.—And that they, knowing that the people professed faith in the gift of miracles, had said that, If the *Shaker* would cure *Sarah Kibbee*, they would believe in them.

27. That, accordingly, after her miraculous cure these men having seen her, he reminded them of their promise, as they must now be convinced that *Sarah Kibbee* was restored.—That they replied, that if they should see the *Shakers* cut a man in two, and put him together again, and heal him, they would not believe.

28. PHEBE SPENCER, of *New-Lebanon*, aged seventy-three years, testifies, That in the year 1781, in the month of November, (according to the best of her remembrance,) having been in the faith about two months, and living then in *Stephentown*, she went, in company with her husband *Jabesh Spencer* (since deceased) to see a young woman, about fifteen miles distant, and that on their return home, (being the first day of the week) in crossing a bridge, within about twenty rods of their own house, a part of the bridge gave way, her horse fell through, and she, falling backwards, came with her right side upon one of the string-pieces of the bridge, was taken up senseless, and carried into the house by *Jabesh* and others who assembled at the place.

29. That, soon after, she came to herself, and perceived that her ribs were broken in such a manner that she was unable to speak, or breathe without screeching.—That she could sensibly feel and hear the broken ends of her ribs grate against each other, every breath she drew. That her neighbours, who had assembled on the occasion, urged her to send for a doctor to let blood, or to do something for her; but

although she was in extreme pain and distress, she could not feel freedom of mind to do it.

30. That *Jabesh* was also urged to get a doctor; which, on account of her feelings, he also declined. That this unwillingness in her, was considered by her neighbours as obstinate wilfulness, and they said that, because she was a *Shaker*, she had set herself against receiving help from doctors, and earnestly pressed her to send for one; but she still refused, and thus continued, without any mitigation of distress, till the Tuesday following, when *Jabesh* came into the room, and reminding her of the apostle James's advice, *Is any sick among you, let him call for the elders of the church, &c.* he proposed to send for *Hezekiah Hammond*, and others of the believers.—That she immediately consented, accordingly, *Hezekiah Hammond* and *Joel Pratt* were sent for, and came about sunset.

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31. That they entered the room, where she sat bolstered up in her bed;—that *Hezekiah* came and took hold of her hand, and bade her *labour for the power of God, and take faith*. That she was immediately seized with a shaking, like one in a strong fit of the ague, which so far released her, that she was able to speak and breathe without difficulty; but that her pain still continued, and she was yet unable to move or help herself: that she, however, rested some that night. That the next morning, after breakfast, *Hezekiah* came again into the room and assembled all the family, that were then at home, consisting of her husband, two sons, and seven daughters, and desired them all to kneel down with him.

32. That they accordingly kneeled, which was very contrary to the feelings of her children, as they were all in opposition to the faith. That after continuing on their knees a few minutes, they arose, and *Hezekiah* came to the bed side, took her by the hand, and desired her to get up. That, with some difficulty, she got up and sat in a chair. That they again kneeled in a circle round her, after which *Hezekiah* bade her stand up; which she accordingly did. That he then put one hand upon her head, and the other upon her side, at which she felt such a glow of the power of God, as she was unable to describe, which first

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struck her head, and then ran down her right side instantly she felt her ribs sensibly press outward against his hand, and her side was immediately healed.

33. That he then led her several times across the floor; but having taken no nourishment since her fall she was weak. That he bade her sit down and take food, which she did. That afterwards he bade her walk herself, and she walked, and felt well and comfortable. That after some salutary advice he left her. That, at evening, a number of the believers came to the house, and she assembled with them, and went forth in the worship of God, with greater power than she had ever done before.

34. That she has continued from that day to this without the least symptom of pain or inconvenience arising from her fall; and that this miraculous gift of God struck conviction all around; and was a means of bringing her whole family, and many others into the faith.

Taken from the mouth of the said *Phebe Spencer*, April 22, 1808. In presence of *Sarah Slosson*, *Amos Stower*, *D. Goodrich*, and *Seth Y. Wells*.

(Signed) PHEBE SPENCER.

N. B. *Mary and Salome Spencer*, daughters of the said *Phebe Spencer*, testify to the truth of the above account; and that it was the means of bringing them into the faith, and also many others.

35. RICHARD TREAT, of *New-Lebanon*, testifies, That in the year 1781, sometime in July, (according to the best of his remembrance,) his son *Truman*, then about fifteen months old, having been, for about ten days, violently sick, appeared to be perfectly senseless and near dying. That being distressed in his mind for the child, he went over the mountain to *Hancock*, to see Elder *John Hocknell*, and requested of him that he would come and lay his hand upon the child; for he had faith that he could heal the child.

36. That Elder *Hocknell*, having laboured in his mind a few minutes, was seized with the power of God in outward operations, came up to him, and struck him on the hand several times, then bade him

to home, nothing doubting, and lay his hand upon the child, and he should see the glory of God. That this threw him into great tribulation, fearing lest his faith should fail him, and he should not be able to heal the child. That he returned home, praying every step of the way, that God would strengthen his faith.

37. That he came into the house, and walking the floor in great tribulation, was suddenly seized with the power of God, in the same manner that Elder *Tocknell* had been; and going to the child, who then lay in his mother's lap, he first laid his hand upon the child, then took him from his mother, placed him upon his arm, and holding him with his other hand, carried him several times around the room. That the child immediately came to his senses, laughed, and appeared bright and lively. That he then returned him to his mother, lively and well; and that he continued so, without any return of his disorder.

Taken from the mouth of the said *Richard Treat*, April 22, 1808. In the presence of *John Farrington*, *Daniel Goodrich*, and *Seth Y. Wells*.

(Signed) RICHARD TREAT.

N. B. SARAH TREAT, the mother of the child, gives the same account of this miraculous cure, which was wrought in her presence, and in the presence of several of the family.

38. JOHN FARRINGTON, of *New Lebanon*, testifies, that at the age of four or five years, being at school, about two miles from home, he had his left ankle put out of joint, and was carried home in great pain and distress. That two or three days afterwards, he was carried to *Dr. Thompson's*, in *Somers*, state of *Connecticut*. That the doctor being absent, his wife (who also professed some skill in bone-setting,) undertook to set the ankle; but it being greatly swelled, was not effectually done, which occasioned a continual weakness afterwards, and was, at times, very painful.

39. That at the age of twenty, (being the year 1780,) he heard and embraced the testimony of the gospel;—but was still subject to lameness, and often to that degree, that his whole leg would swell up to

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his knee, and be very painful. That having, for some years, expected it to terminate in a fever-sore, he applied to *Calvin Harlow*, who was then a physician among the Believers, and that outward applications were made, from time to time, but to no effect.

40. That in the month of December, 1789, his lameness having greatly increased, he was in much tribulation about it—That both himself and the doctor had great apprehensions that he would remain cripple during life—That his leg was greatly swelled, attended with a high fever, so that he was confined to his room for several days.

41. That as he was sitting one evening, with his leg across his knee, his hand clasping his ankle, which was then in extreme pain, (*William Safford* being present,) *Eleazar Rand* came suddenly into the room and without speaking, placed a chair near him. Perceiving that *Eleazar* had a gift of God for him, immediately removed his leg from his knee into the chair, and *Eleazar*, at the same time, taking another chair, sat down by him, placed his leg upon his (i. e. *John's*) leg, and sat in that position three or four minutes, then rose up and left the room; but soon returned, sat down and placed his leg in the same manner the second time.

42. That this was done seven times, without word spoken by either of them.—That the pain ceased, the swelling abated, and his leg was immediately restored whole and sound as the other, and has continued so from that day to this.

43. *WILLIAM SAFFORD*, of *New-Lebanon*, being present, testifies to the truth of this miraculous cure. The said *John Farrington* and *William Safford* also testify, That they were afterwards informed that *Ilder Henry Cluff*, *Job Bishop*, and *Eleazar Rand*, were at the time mentioned, sitting in silence in a room in the upper part of the meeting house, near by which that *Job Bishop* suddenly rose out of his seat, and bade *Eleazar Rand*, Go and lay his leg on *John's* leg without saying what *John*, or where.

44. That *Eleazar* instantly obeyed, and was led by the power of God, to the house, and into an upper room, where the said *John Farrington* was then sitting, as before mentioned; and that, returning

the meeting house, he was met by *Job Bishop* at the head of the stairs, who bade him, *go again till seven years*—which he accordingly did.*

Taken from the mouths of the said *John Farrington*, and *William Safford*, April 22, 1808. In presence *Daniel Goodrich* and *Seth Y. Wells*.

(Signed) { JOHN FARRINGTON,
WILLIAM SAFFORD.

45. JENNET DAVIS, of *Hancock*, testifies, That in the month of May, 1783, (being then in the twenty-first year of her age,) she had a tooth extracted from her lower jaw, on the right side; and it being the uppermost tooth, the jaw was much injured by the operation, and was very sore, which afterwards terminated in an issue which occasioned a very offensive breath.

46. That some time in August following, she took cold in her jaw, which occasioned it to swell very much, and was attended with a high fever and great pain.—That outward applications were made for her relief, but without effect:—That the swelling still increased, till her face, and neck, on that side, was swelled nearly even with her shoulder, her head turned over her opposite shoulder, and her jaws set, in such a manner, that for the space of six days, she could take no nourishment, except what she sucked through her teeth.

47. That one afternoon, about the beginning of September, Elder *John Hocknell* came to the house where she then lived, [in *Richmond* near *Hancock*, *Werkshire* county, *Massachusetts*,] and tarried till evening, when the people assembled to the number of forty, and went forth, in the worship of God with great power:—That she attempted to unite, but was scarcely able to move, when Elder *Hocknell* came up to her, put his hand upon her face, and bade her *labor for the healing power of God*; that her face immediately felt warm, and the pain left her, so that she went forth and laboured in the worship of God with great power.

Since the first Edition of this work was published, the testimony of *Job Bishop*, of *Canterbury*, in *New-Hampshire*, has been given in confirmation of these particular circumstances.

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48. That after meeting, she retired to rest, and slept comfortably, which she had not done for many nights before. That the next morning she awoke, well and comfortable—the swelling was entirely gone, and she arose in perfect health; and that she has had no return of the disorder from that time to this.

Taken from the mouth of the said *Jennet Davis*, April 23d, 1808. In the presence of *Mary Southwick*, *Daniel Cogswell*, *Daniel Goodrich*, and *Seth Y. Wells*, *R. Clark*, *J. Demming*, *J. Southwick*.

(Signed) JENNET DAVIS.

49. MARY SOUTHWICK, of *Hancock*, testifies, That about the beginning of August, 1783, (being then in the twenty-first year of her age,) she was healed of a cancer in her mouth, which had been growing two years, and which, for about three weeks, had been eating, attended with great pain and a continual running, and which occasioned great weakness and loss of appetite.

50. That she went, one afternoon, to see *Calvin Harlow*, to get some assistance:—That Mother being at the house, *Calvin* asked her to look at it.—That she accordingly came to her, and put her finger into her mouth upon the cancer; at which instant the pain left her, and she was restored to health, and was never afflicted with it afterwards.

Taken from the mouth of the said *Mary Southwick*, the 23d day of April, 1808. In presence of *Jennet Davis*, *Rebecca Clark*, *Daniel Cogswell*, *Daniel Goodrich*, and *Seth Y. Wells*.

(Signed) MARY SOUTHWICK.

51. JERUSAHA BIGELOW, of *Hancock*, in the month of October, 1785, was taken suddenly sick with the canker-rash, which increased to such a degree that her life was despaired of.—She was senseless for some time—had a very high fever—her tongue swelled and cracked open. One Friday evening, the family expecting that she would die before morning, had made preparations to lay her out.

52. On Saturday morning, her father went for *Anna*

Goodrich, who lived about a mile distant, having faith to believe that *Anna* could cure his daughter. *Anna* came, and after kneeling by the bed side, and praying to God for a gift of healing, which receiving, she laid her hand upon *Jerusha*, (who appeared to be near dying,) and her fever left her, and she felt herself immediately well, rose from her bed, and walked into another room, and in a short time recovered her strength.

So testifies { JERUSHA BIGELOW
ELCE BIGELOW, &
ANNA GOODRICH.

In presence of *Daniel Goodrich*, *Seth Y. Wells*, and a number of other witnesses. April 23, 1808.

53. ENOCH PEASE, (now living at *Enfield*, in *Connecticut*,) when about two years old, was taken very sick, and senseless, and like to die. *Joseph Markham* went to see the child—felt a gift to kneel down, with several of the family, by the side of the cradle where the child lay; and laying his hands upon the child, he was immediately restored to health, and soon after went to play with the rest of the children.

So testifies { JEMIMA PEASE, &
JOSEPH MARKHAM.

In presence of *D. Goodrich*, *S. Y. Wells* and others. *Hancock*, April 23d. 1808.

54. SUSANNAH COOK, of *Hancock*, testifies, That in the spring of the year 1783, (according to the best of her remembrance,) she was healed of an issue or ver-sore, under which she had suffered very much for the space of seven years, and could find no relief from doctors, though much labour and pains were taken for her recovery.

55. That having faith to be healed by a gift of God, she went six miles, to *Luther Cogswell's*, where a number of the brethren and sisters were assembled. That her feelings led her to apply for a healing gift from *Anna Northrop*, who was then labouring under great power of God. That she received a healing gift from *Anna's* hand, which instantly restored her.

56. That previous to her receiving this gift, she

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was not able to walk one mile without great difficulty, and greatly increasing her disorder ; but that she was never troubled with her old complaint afterwards. That soon after, she travelled about forty miles on foot, [to *Water-Vliet*,] and could travel any distance on foot without any inconvenience.

Taken from the mouth of the said *Susannah Cook* the 23d day of April 1808. In presence of *Daniel Goodrich*, *Seth Y. Wells*, and others.

(Signed) SUSANNAH COOK.

57. *MARY TURNER*, of *New-Lebanon*, testifies That her son *Jonathan*, (since deceased,) being about nine or ten years of age, was chopping wood, at some distance from home, and by a stroke of the ax, received a very bad wound on the top of his foot : [his father, *Gideon Turner*, testifies that he could lay his finger, at length, in the wound.] That he was brought home, and she seeing it bleed excessively, was greatly troubled, not knowing what to do for it.

58. That she went into another room, kneeled down and cried to God, and soon felt the power of God run down her arm, and into her right hand—instantly her hand seemed to be filled with the power of God, accompanied with such a delicious balsamic smell, as she was unable to describe.—That feeling confident that it was a gift of healing for her son, she returned directly into the room and put her hand on the wound, and it instantly ceased bleeding. She then walked the floor—came again and laid on her hand a second time ; this she repeated seven times, gently stroking the wound, during which time, it closed up and was healed, leaving only a small seam.

59. That she then bound it up. This being Saturday afternoon, the next morning she unbound it and found no other appearance of the wound than a small white seam, resembling a white thread ;—after which he attended meeting, went forth in the worship of God, was fully restored, and found no inconvenience from the wound afterwards.

60. *Gideon* further testifies, that while *Mary* (the child's mother) was stroking the wound, he saw the flesh gradually gather and close up, leaving only

small red streak, about the size of a knitting needle ; and that he was restored as above described.

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Taken from the mouths of the said *Mary* and *Gideon*, April 25th, 1808. In the presence of *Daniel Goodrich*, *Seth Y. Wells* and others.

(Signed) { MARY TURNER,
GIDEON TURNER.

CHAPTER XI.

Remarks on the Evidence of Christ's second Appearing.

THERE were many instances of miraculous cures of diseases, of almost every kind, which never were published abroad, being known at the time, only among the people themselves. The instances inserted in the foregoing Chapter, are but a few out of many, which were of such a nature as could not be hid ; most of them were circumstantially known to the world, and of which there are many living witnesses to this day.

2. Yet such was the bitter opposition of the generality to the way of God, that many either impiously denied, and contradicted abroad, what they knew to be facts, or maliciously slandered what they could either contradict nor deny.

3. This, however, was but little regarded by the believers, as such extraordinary and occasional gifts made no essential part of the foundation of their faith ; and knowing, also, that such kind of evidence would decrease and be withdrawn from the world, in proportion as the true spiritual substance of the gospel increased.

4. It was not that miraculous power which operates upon the body, but that which purifies and saves the soul from the nature of sin, that the truly wise and discerning believer esteemed the most ; yet for every operation of the power of God, they were thankful, and nothing which they received was in vain.

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5. And doubtless the end was answered for which those miraculous gifts were given, inasmuch as they confirmed the faith of the weak, removed the prejudices of many who were doubtful, and took away every just ground of objection from the enemies of the cross of Christ.

6. Yet some might pretend to object, that the miracles wrought by Mother, and by the first Elders, and others, through her ministration, were neither so numerous nor so great as those that were wrought by Jesus and his apostles. But who is to be the judge of the nature, number, or greatness of those miracles?

7. If natural men are to judge according to their outward senses, the objection will also apply to Christ's first appearing; and upon the same rule of judging, it will equally apply to every manifestation of the power of God since the flood of Noah!

8. For in every dispensation, since that period those visible miraculous operations, which have attended the testimony of God, have continually decreased in the esteem of natural men, and become less and less wonderful and affecting to their outward senses; insomuch that many of their wise men while they admit the facts, deny any supernatural or divine agency in the case; but account for the most extraordinary appearances, as springing from certain causes in nature, before unknown.

9. To whatever cause natural men are pleased to ascribe the miraculous operations of the power of God, it is certain, they have always thought they had good reason to object to the *present*, from its inferiority to the *past*. It is granted, according to their sense, that *John* the Baptist, who was superior to all the prophets, *did no miracle*. That in some places Jesus himself *did not many mighty works, because of their unbelief*; and that in his own country, and among his own kin, he could do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

10. That his *baptism* at Jordan, was not so wonderful as Joshua's *dividing* Jordan, and leading through the thousands of Israel dry shod; nor the darkness

John x.
41.

Mat. xiii.
58.

Mark vi.
4, 5.

his crucifixion so astonishing as Joshua's stopping the sun and moon in their progress.

11. That his walking upon the sea was not so astonishing, and universally convicting to the outward senses, as the dividing of the sea by Moses, in the view of six hundred thousand Israelites, and all the Egyptian host; neither was his feeding five thousand, with a few loaves and fishes, to be compared with the feeding the whole nation of Israel, forty years, with bread from heaven.

12. In a word, the adversaries of Jesus could see nothing, in all his life and ministry, so evidential of the power of God as what was recorded of their forefathers. And how were their forefathers affected with what *they* beheld? Had they not the same round of objection? and did they not soon forget every wonder that they had seen, and provoke God with their unbelief?

13. It must be granted to these unbelievers too, that the testimony of Moses was not attended with so convincing evidence as the preaching of Lot: that drowning some of the inhabitants of Egypt with water, was not so great a miracle as the destruction of the Sodomites and their cities, with a total overthrow by fire from heaven; and that all those other miracles, which were soon withdrawn, and had no greater visible monument left than a pillar of stones, were far inferior, in point of standing evidence, to Lot's wife, turned into a pillar of salt.

14. But how were Lot's posterity affected by all these wonders? Did the incestuous Moabites and Ammonites cease to do wickedly? By no means. Doubtless they had as good reason for rejecting their father's testimony, for want of evidence, as any other set of unbelievers: and, upon equal principles, it must be granted them, that a small eruption of fire, either from the earth, or clouds, was more easily accounted for, and less astonishing, than a flood of waters over the whole earth, fifteen cubits above the highest mountain; and that the destruction of a few Sodomites was not to be compared with the total overthrow of the whole antedeluvian world.

15. So that the only miracle that can silence the

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Mat xxiii
30.

cavils or stop the objections of the unbeliever, is that which envelops him, and all his kind, in destruction. It was, and still is the language of the wicked,—*If we had been in the days of our fathers, we would not have been partakers with them.*

Acts vii.

51.
Luke vii.
30.

16. But could unbelievers of the present day have been in all the dispensations that are past, they would have taken part with the antedeluvian world against Noah; with the Sodomites against Lot; with the rebellious Israelites against Moses; with the Scribes and Pharisees, against Jesus and his followers; and with the persecuting kingdom of Antichrist, against the heretics, from the same selfish motives, with which they DO ALWAYS resist the *Holy Ghost*, and reject the counsel of God against themselves, revealed in the present testimony of Christ, against the world the flesh and all evil.*

17. The believer and the unbeliever stand directly in contrast, let the dispensation of God, or the outward evidence attending it be small or great; and it is a noted truth, that the more spiritual and powerful the day and work of God is, for the destruction of sin and the brighter and more glorious the evidence to the believer, the darker and more doubtful it appears to the wicked, because it is the more pointedly against them.

John iii.
27. v. 30.

18. The unbeliever may be driven by fear, but the believer is drawn by love; and hence such a striking distinction between the operations of God under the gospel, and those under the dark dispensations that preceded it. *A man can receive nothing, except it be given him from heaven*, was a true saying of John and, *I can of mine own self do nothing*, was as true a saying of Jesus.

19. Then as Jesus did not come into the world of himself, and it was not given him to destroy men's

* The spirit of unbelief is the same in all ages; it never was willing to acknowledge the present work of God in any age; and the power of that spirit is strengthened and increased, in proportion to the increase of light and truth in the earth; so that its subjects are harder to be wrought upon than they were in past ages. Jesus testified to the unbelievers of that day, that if the mighty works done among them, had been done in Sodom, Tyre and Sidon, they would have repented; by which he plainly indicated what part they would have taken, had they lived under former dispensations. The same testimony may apply to unbelievers of the present day; for surely that spirit of unbelief which can oppose the light and revelation of God in the present day, would never have yielded to the testimony of past ages.

lives, but to save ; therefore his miracles, however small in the eyes of the great, yet, to the believer, they unspeakably surpassed any thing that had ever been wrought before.

20. His gift of power was not over all winds, and seas, and fires, but over all flesh ; and therefore, as far as the body of man is more noble in its creation, than the natural elements of the globe, in their inanimate state ; so much more excellent were even the gifts of healing given to Christ Jesus, than any gift that ever pertained to the dispensations that were before.

21. And as much as the soul or spirit is more excellent than the body of man ; so much greater is the gift and power of God, in this day of Christ's second appearance, which is a power over all spirits, and bringeth salvation to all that believe and obey.

22. Christ Jesus had a sufficient gift of power, over all winds, and seas, and natural elements, to prove to his disciples, that he descended from that God who had wrought wonders by Moses and Elias ; and for a similar purpose, the same power over diseases, which Jesus and his apostles manifested, was given to Mother, with other apostolic gifts ; and they sufficiently proved, to all who lay open to conviction, that her commission was from no other than the God and Father of our Lord Jesus Christ.

23. But as Jesus neither wrought the same, nor so great miracles, in the eyes of the world, as were wrought by Moses ; so neither were all the same, nor so great outward miracles, wrought by Mother, as had been wrought by Jesus and his apostles. Nothing has been exhibited in this latter day, in the opinion of the multitude, equal to raising the dead body of Lazarus from the sepulchre : hence the unbeliever may say, like the lying rich glutton in the parable, *If one went unto them from the dead, they will repent.*

Luke xvi
80.

24. But if they love not the truth, and are determined not to obey it, they have their answer in the words of Abraham, or rather of Christ : *Neither will they be persuaded, though one rose from the dead.* But the more the truth is confirmed, the more they

CHAP. XI. will hate and oppose it ; as did the unbelieving Jews, and as many have evidently done in the present day.

25. Whatever gifts have been, and still are, in the church, it is certain, that the main gift of God towards mankind, at this day, is that which respects the redemption of the soul from sin, and is therefore great, in proportion as the worth and value of the soul is great, in comparison to every other created object. And as the work of redemption is a substance, and no sign, therefore the substance and *no sign shall be given unto this adulterous generation*, as evidence of the truth and reality of the work.

Mark viii
12.

26. That which established the *testimony* of Christ in his first appearing, is neither necessary nor proper to be repeated in confirmation of the *work* of his second appearing : but the *testimony* itself is a sufficient confirmation of the *work* ; as much as the tree is a confirmation of the fruit which it bears, and not the particular operations, by which the tree was planted and established.

27. For as the tree is known by its first fruit ; so the fruit of the second year, is known by its correspondence to the established tree, and its fruit of the first year. Therefore, whoever denies the fruits of righteousness, in this day of Christ's second appearing, must deny the doctrine and testimony of Christ in his first appearing, and every sign, wonder, and gift of God, by which that doctrine or testimony was established.

28. But he that doeth the works of Christ in this day, hath not only the immediate evidence of the word of Christ, but also the confirming truth of all the signs, miracles, and gifts of the Holy Ghost, that ever were given, in confirmation of that word, in all ages.

29. Therefore, upon the plainest principles of truth, and according to the very nature of things, it cannot be that the words of Christ are to be commended in his second appearing, by signs and wonders for this has been sufficiently done ; but his works are commended to the acceptance of mankind, by the simple authority of his doctrine or testimony, already established: **A GOOD TREE CANNOT BRING FORTH EVIL FRUIT.**

Mat. vii.
18.

30. Hence it is, that the signs and wonders of Christ, among his followers, in this day, are not to the world; but his words are to the world, and each of his followers can say, *Though ye believe not me, believe the works:—or else believe me, FOR THE VERY WORKS' SAKE*: A work which has been productive of righteousness, justice and goodness, with every fruit of eternal life, by which it has been evidenced and shown out, with a continual increase, from the first visible appearance of the church, till the present day.

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XII.

John x.
38. xiv.
11.

CHAPTER XII.

The Church established in Gospel Order.

AS Christ Jesus came into the world, not to condemn the world, but to redeem and save the world from the nature and effects of the fall, by which their whole life and practice, stood in direct enmity against God; consequently, and of unavoidable necessity, his whole life and testimony, stood in opposition to the life and practice of the world.

2. And hence the words of Christ, *The world hath me, because I testify of it, that the works thereof are evil*. And as the second appearing of Christ was to complete that which was begun in his first appearing, it could not, in the nature of it, be different from the first.

John vi.
7. and
xv. 18, 19.

3. It was hard to the disordered senses of a lost and corrupt world, to bear the light of the divine nature manifested in Jesus, who, in a certain sense, stood remote from mankind, having descended out of the ordinary course of natural generation; and who, contrary to their exalted expectations of the Messiah, made his appearance in the form of a servant. And so trying was the manifestation, that divine wisdom saw it would not be received, without preparatory work of the Spirit, to make ready a people prepared for the Lord.

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4. But how much more painful must it be to the disordered senses of a lost world, and how much more contrary to the exalted expectations of mankind, when the same fulness of the divine nature, manifested through a woman, of like passions with others, and that in the form of a handmaid, for the discovery of man's total depravity, and for bringing him into judgment for every secret action of his life.

5. A manifestation of God, so near, so deep and piercing to the pride of fallen man, that nothing could seem to be left remaining, of what God had promised by the mouth of his prophets, to accomplish in the latter day, for the destruction of iniquity and for the salvation of his people.

Isai. ii. 11.
xxiii. 9.

6. And herein may be understood the following express declarations: *The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down*—For the day of the Lord of hosts shall be upon every one that is *proud and lofty*, and upon every one that is *lifted up*, and *he shall be brought low*.—The Lord of hosts hath purposed it, *to stain the pride of all glory, and to bring into contempt all the honourable of the earth*.

7. And upon the same principle that a work of preparation was necessary, in order to the manifestation of Christ in his first appearing, it was required in more extraordinary manner in his second, to convict mankind of their sins,—to break and humble them—to enlighten and encourage them to look for salvation—and to bring them under a sacred obligation from their own prayers and solemn vows, to accept of salvation in the order of God, through whatever means he would please to send it.

8. Therefore it was, that soon after our blessed Mother, and her companions, came over into America, with the treasures of the everlasting gospel, the spirit of Elijah was sent forth, and began, in a remarkable manner, to prepare the way of the Lord.

9. The work of preparation in *America* first began at *New-Lebanon*, in the county of *Columbia*, an state of *New-York*, and at *Hancock*, in *Berkshire* county, state of *Massachusetts*, in the year 1779 with the usual appearances of what is called a re

markable revival of religion, or out-pouring of the wine Spirit.

10. Preachers and people were generally awakened under the mighty power of God, and multitudes flocked to their assemblies, from the adjacent parts round, and were struck with conviction of their sins. Many received the gift of visions and prophecies, by which they saw and testified that the day of all redemption was at hand.

11. Their testimony was against all sin, and was attended with great power; and the various exercises and gifts of the spirit among the people, manifested the most convincing evidences of a real work of God. Some, under deep conviction of their sins, were crying for mercy; others, filled with unspeakable joy, were carried out in visions and revelations of the glory of the latter day—of the coming of Christ—the setting up of his kingdom, and the nature of his government, which was to put an end to wars and fightings, and restore peace to the earth—make an end of sin—bring in everlasting righteousness, and gather the saints into one harmonious communion.

12. The subjects of this work testified, that all their former experience in religion had left them short of real salvation, that is, it had never saved them from their sins, and that nothing short of salvation could constitute a true follower of Christ; and further, that the day of judgment, the day of full redemption, and the coming of Christ were nigh, even at the door.

13. The work among this people was powerful and swift; yet, as to outward appearance, it was of short duration. In about eight months time, their visions and prophecies ceased, and the extraordinary power of their testimony seemed to be at an end, and none of those things whereof they had testified, as it appeared. While in this situation, they were in great distress, and applied to their leaders for help, who, being in the same condition, candidly confessed that they were unable to lead them any further.

14. Notwithstanding, the people retained their integrity; and in full confidence of seeing their earnest desires accomplished, they continued their assem-

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blies; and from time to time, by such as were moved thereto, received mild and encouraging exhortations to hope and wait, with earnest expectation, for the day of their redemption, which was near at hand. Their cries and prayers were incessant to God for deliverance, beseeching that he would raise up instruments to lead them out of all sin: in this situation they continued about four months.

15. This was the state of the people in the spring of the year 1780, when, having heard a report by Talmage Bishop, a subject of the revival, and others, concerning a very strange people who lived in an obscure place, in the wilderness, North-West of the city of *Albany*, they appointed *Calvin Harlow* to go and make diligent search, who and what these people were, and report accordingly.

16. Calvin Harlow went, and returned, but neither the people nor himself being fully satisfied, he went again, in company with Joseph Meacham, Amos Hammond and Aaron Kibbee. The two former were preachers, of the Baptist order, to which belonged the greater part of the people in the revival.

17. These four persons returned, being now fully convinced, and established in their own minds, that what they had seen and heard was the work and truth of God. Whereupon the people at large were also encouraged to go and examine for themselves, as these had done, and each one to conduct in relation to those strange people and their testimony, as they thought proper.

18. Accordingly, during the latter part of the spring, and in the course of the ensuing summer and fall, great crouds, both of men and women, from different parts, resorted to the place, (then called *Niskuna*,) to see and hear, and judge for themselves. And it was found, beyond all doubt or contradiction to every candid inquirer after truth, that God had verily raised himself up witnesses, and endowed them with all those gifts of the Holy Ghost that were given to the apostles and primitive church, in the day of Christ's first appearing.

19. The light and power, and gifts of the Holy Ghost, were so great, especially in the *Mother*, at

ended with the word of prophecy, in so marvellous manner, that every heart was searched, and every one of them that heard, was tried. The loss of an an was opened from its foundation; and the way of salvation by Christ, as a straight and narrow way, a way of self-denial and the cross, was opened by a testimony accompanied with the most convincing evidence.

20. Many believed with all their hearts, and according to the requirement of God, manifested to them through the Mother, confessed their sins one by one, and showed their former deeds, and made restitution of all things wherein they had wronged any one in times past, and set out, once for all, to become a harmless, just and upright people.

21. Many who believed from the heart, and were obedient to the light and revelation of God, made known unto them through the witnesses, received the gifts of the Holy Ghost; such as tongues, and revelation, and visions, and prophecies, and many extraordinary gifts of healing. And all that were honest hearted, without exception, received the internal power of salvation from all sin.

22. These were the gifts and evidences accompanying the testimony, at the first opening of the Gospel in America. And from this small beginning at *Niskeuna*, (now *Water-Vliet*,) the work of God increased and spread to different parts in the state of *Massachusetts*, *Connecticut*, *New-Hampshire*, and the *district of Maine*. And the multitude of all who believed and were faithful, were filled with great joy and gladness; increased in faith, in power, and in wisdom; and being led by one Spirit, they became of one heart, and of one soul.

23. The opening of the testimony continued about four years successively; after which it was closed, and withdrawn from the world, and a work of preparation continued, among the believers, under the ministry of Elder *James Whittaker*, and others, for about three years longer, by which they were prepared to come together, as a joint body, in gospel order.

24. As the kingdom of heaven is compared to a

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net that was cast into the sea, which gathered of every kind; so the testimony of the gospel was open and free to all, without exception. It took souls where it found them, all in their sins, of various dispositions and intentions, some honest hearted, faithful and true to their own salvation, others insincere, rotten hearted and deceitful.

25. And as, when the net is full and brought to shore, there is a separation made between the good and bad, and the bad are cast away, and the good cleansed and gathered into vessels and saved; so in the internal and increasing work of the gospel, there was a constant separation between good and evil, sin and holiness; and while the evil was purged away the good remained. Like the shaking of a fan, when the chaff is shaken out and carried away with the wind, and there remains only good wheat. In the

Mat. xiii.
41.

the words of Christ were fulfilled, that he would gather out of his kingdom all things that offend, and them which do iniquity.

26. Every thing that hath life and growth, from a law in itself, hath its beginning from a seed planted in its proper season; so the word and testimony of Christ is the seed of God, by which the Church is begotten, conceived and brought forth; and as many as receive the word and testimony of Christ, and are thus begotten and conceived, in any opening of the testimony, are the seed of one distinct body, to be born in due season, in their proper order, as members of Christ.

27. The Church is compared to the human body which hath a head and many members united together; or to a tree, which hath many branches united to the root: as every part of the tree is first formed under ground, and the body hath all its parts in the womb of her that is with child; so the Church is first formed out of sight, by the invisible operations of the word and testimony proceeding from an invisible parentage, the joint and corresponding influence of the two first-born in the new creation. And as there is a travailing and bringing forth, in the natural case, so there is also in the spiritual.

28. No individual member of the human body

born separate and distinct from the rest ; therefore is not by uniting members that are separately born, sundry times, that the human body is formed. Nor is the Church formed of such as are born again in this manner. But as the whole body is brought forth at one birth, and in order, with all its corresponding parts, perfect after its kind ; so also is the birth of the Church. And this is effected in and by the joint power and influence of the two first-born, which is the word of their testimony.

29. By this the Church is jointly and invisibly beotten and conceived, and visibly brought forth, one body, perfect in its order, and in all its corresponding parts, as the offspring of God, coming forth from the invisible order of heaven—rooted, settled, and grounded in the divine nature—sound and unshaken in her faith—pure and exemplary in her morals—unpolluted and unstained by the flesh—and separated and unspotted from the world and from all men. And in the same manner must every individual be born again, who is ever born in and by the Church the Mother.

30. Hence the work of regeneration and salvation, respects souls in a united capacity ; for no individual can be regenerated nor saved in any other capacity than in a Church-relation, any more than a hand or foot can be born separate or distinct from the human body, and united to some other body after it is separately born.

31. *If we walk in the light, as God is in the light, we have fellowship one with another, and the blood of the Son of Jesus Christ his Son cleanseth us from all sin. And without this light : fellowship there can be no salvation. Therefore, the first work of the Spirit of preparation, in this day of Christ's second appearing, was to convince those who committed sin, that they were not born of God : for whosoever is born of God sinneth not.*

1 John ii.
5, 7.

1 John v.
18.

32. And as many as were thus convinced, and were willing and desirous to confess and forsake their sins, and to find salvation from them, came in to the testimony, confessed their sins, and set out to travel in the work of regeneration and redemption.

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So that all who were faithful, gradually, and progressively, travelled out of an evil nature, by mortification and the cross of Christ; and became separate from the world, and in their spiritual relation, as much out of sight, as the seed of a plant underground, or the infant in the womb.

Gal. v.
22, 23.

33. And after having gained a sufficient degree of deliverance from the nature of lust, covetousness, selfishness, and the various branches of an evil nature; and having that growth and maturity in the principles and fruits of the Spirit, which are love, peace, meekness, gentleness, long-suffering, faithfulness, goodness, temperance, benevolence and such like; they were then enabled, practically, to come forth in outward visible order, proceeding from the order of that which is invisible.

34. Accordingly, about the ninth month, September, in the year 1787, the Believers began to gather together with one consent; first at New-Lebanon and shortly after in other places, for the purpose of supporting one joint union and interest in all things spiritual and temporal, for the mutual benefit and comfort of each other, and for other pious and charitable uses, according to the light of God they had received, and their understanding of a Church in the true order of the gospel.

35. And it was revealed, and manifested to the Believers at large, that first, JOSEPH MEACHAM, and afterwards LUCY WRIGHT, were raised up, prepared and appointed, by the gift and power of God, each in their own order, to take the first lead and spiritual concern in the order and government of the Church and they were mutually acknowledged by all, as our beloved parents, standing in the visible order, as relation, of the first Father and Mother of our redemption, who are the invisible first pillars upon which the spiritual house of God is built.

36. These were first pillars in the spiritual building and visible order of the Church; Father and Mother, in spiritual relation, and first in relation to all others. And by these, with others as helps in the ministry, the Church was established, and set in that order and correspondent relation, under which

every member, both male and female, as brethren and sisters of one family, and members of one joint body, enjoyed their free and equal rights and privileges, pertaining to the spiritual travel, increase and up-building of the whole.

37. Ministers were likewise raised up and appointed by the gift of God, and sent forth from the Church, by the ministry, to labour among distant believers, in word and doctrine, to purge out iniquity, to reprove the disobedient, to strengthen and encourage the weak, and confirm the faithful.

38. Deacons and Deaconesses also came forth in their proper gift, order and office, in the temporal affairs of the Church; and each, according to their gift and talents for usefulness, were felt and mutually acknowledged by all, according to the order and gift of God by which they were appointed.

39. Therefore, as each member of the body is dependent on another, and as the light of the body is the eye; so the whole body, that came forth into visible church-order, were subject to the visible head, the joint parentage, who stood in Christ the invisible head, as the medium through which the whole visible body is full of light.

40. And as both the eyes in one head, centre in one, and see every thing alike, and as the true watchers, when the Lord should bring again Zion, were to *see eye to eye*; so, according to that one light which flows from Christ the head, through both the man and woman, all things were disposed, regulated, and set in order, in a perfect law of righteousness, justice and truth.

Isa. li. 9.

41. As the work of redemption is a great work, even from its beginning until its final accomplishment; so all iniquity was not purged away at once, nor was the complete order of the Church obtained in an instant.

42. In the preparatory work and building of the Church, the Believers passed through many scenes of mortification, trial, tribulation, and temptation, in which all the faithful were united from the eldest to the youngest, as the heart of one man. Sharp reproofs against the flesh, and all sin, and every band

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and tie of a carnal nature, were continually rolling like peals of thunder: and the word and testimony of eternal life, like perpetual flames of fire, sat upon each of them, until a complete victory, over the nature and practice of evil, was mutually obtained.

43. And as sin and confusion was removed, and every thing contrary and offensive to the pure nature of the gospel was purged out; so purity, order, and righteousness were established. Every thing that could be shaken, was shaken; and that which could neither be shaken nor moved, still remained, rooted and grounded in the foundation of eternal truth.

Isai. iv.
3, 4.

44. In all this work was the promise of God fulfilled, relating to the work of Christ in the latter day—"And it shall come to pass, that whosoever is left in Zion, and remaineth in Jerusalem, shall be called *Holy*, every one written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning."

Mal. iii.
2, 3.

45. "But who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and a purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

46. Such in reality, was the nature, and spirit of the work, which was wrought in the Believers, and by which they were severally, mutually, and jointly prepared to stand as a united body, fitly joined together in all its corresponding parts, so as to form a pure and spiritual relation in the building of the Church. And thus from faith to faith, and from one attainment to another, there was a gradual and continual increase of unity, purity, and order, until the present order of the Church was fully established.

CHAPTER XIII.

The Subject continued.

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THE present gospel order of the Church was established in the year 1792, although the gathering and preparatory work began some years sooner. Most of the members of the Church at *New-Lebanon*, were gathered in the year 1788. At which time they entered verbally into Covenant with each other, to stand as one joint community in Church relation.

2. In this Covenant they freely gave themselves and services, with all their temporal interest, for the mutual support and benefit of each other, and for other charitable uses, according to the light and revelation of God which they had received, and which was there and then, and from time to time afterwards, revealed and made known, in regard to the order and building of the Church.

3. After seven years experience, the said Covenant was committed to writing, in form, for the security of their just and natural rights, on account of those who were envious without; and for the more perfect information of all whom it might thereafter concern.—And five years after this, the Covenant was again renewed.

4. It may therefore be proper here, for the better understanding of our faith and practice, in regard to the joint union and equal rights of the Church, to state the conditions and most essential particulars of this Covenant, as they are taken from the written form of the Covenant itself: they are as follows.

5. “In the year of our Lord one thousand seven hundred and eighty eight, the year in which most of the members of the Church were gathered, the following order and Covenant, was then, and from time to time after, made known and understood, received, and entered into, by us members of the Church, agreeable to our understanding of the order and covenant of the Church in gospel order.”

6. “It then was, and still is our faith, being con-

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‘firmed by our experience, that there can be no
‘Church in complete order, according to the law
‘of Christ, without a joint interest and union, in which
‘all the members have an equal right and privilege
‘according to their calling and needs, in things spir-
‘itual and temporal.”—

7. “And in this, we have a greater privilege and
‘opportunity of doing good to each other, as well as
‘to the rest of mankind; and of receiving according
‘to our needs, jointly and equally, one with another,
‘agreeable to the following articles of Covenant.”

8. “*First.* All, or as many of us, as were of age
‘to act for ourselves, who offered ourselves as mem-
‘bers of the Church, were to do it freely, and volun-
‘tarily, as a religious duty, and according to our own
‘faith and desire.”

9. “*Second.* Youth and children, being unde-
‘r age, were not to be received as members, or as be-
‘ing under the immediate care and government of
‘the Church, except by the request, or free consent
‘of both their parents, if living; but if they were
‘left by one of their parents to the care of the other,
‘then by the request, or free consent, of that parent;
‘but if the child had no parents, then by the request
‘or free consent, of such person, or persons as had
‘just and lawful right in the care of the child, to-
‘gether with the child’s own desire.”

10. “*Third.* All who were received as members
‘being of age, who had any substance or property
‘and were free from debt, or any just demand from
‘those that were without, such as creditors, or heirs,
‘were allowed to bring in their substance, as their
‘natural and lawful right; and to give it as a part of
‘the joint interest of the Church, according to their
‘own faith and desire; to be under the order and gov-
‘ernment of the Deacons or overseers of the tempo-
‘ral interest of the Church, for the use and support
‘of the Church, or for any other use that the gos-
‘pel might require, according to the understanding
‘and discretion of those members with whom it was
‘intrusted, and who were appointed to that office and
‘care.”

11. “*Fourth.* All the members who were receiv-

ed into the Church, were to possess one joint interest, as a religious right ; that is, all were to have just and equal rights and privileges, according to their needs, in the use of all things in the Church,—without any difference being made, on account of what any of us brought in, so long as we remained in obedience to the order and government of the Church, and were holden in relation as members.—All the members were, likewise, equally holden, according to their abilities, to maintain and support one joint interest, in union and conformity to the order and government of the Church.”

12. “*Fifth.* As it was not the duty, nor purpose of the Church, in uniting into Church order, to gather, and lay up an interest of this world’s goods ; but what we became possessed of by honest industry, more than for our own support, was to be devoted to charitable uses, for the relief of the poor, and such other uses, as the gospel might require.—Therefore, it was, and still is our faith, never to bring debt nor blame against the Church, or each other, for any interest, or services which we have bestowed to the joint interest of the Church ; but freely to give our time and talents, as Brethren and Sisters, for the mutual good one of another, and other charitable uses, according to the order of the Church.”

13. “The foregoing is the true sense of the Covenant of the Church, in relation to the order, and manner of the possession, and uses of a joint interest, understood, and supported by us the members.”

14. “And we do fully, and freely, in the most solemn manner, acknowledge and testify, in the presence of each other, (and are free and willing to do it before all men if required,) that it is *that* which we have kept and supported, according to our understanding, from the time of our first gathering ; and still mean to support, as that which we believe to be both our privilege and duty.”—

15. “And we have had the experience of seven years labour and travel, and have received a greater confirmation and establishment in our faith ; and

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‘ we believe that the order and covenant which we
‘ have solemnly entered into, is a greater privilege,
‘ and enables us to be more useful to ourselves and
‘ others, than any other state within our knowledge,
‘ and is *that* which was required, and is accepted of
‘ God ; and that which we feel in duty bound, ac-
‘ cording to our faith and understanding, in the most
‘ conscientious manner to support and keep.”

16. The foregoing are the most essential particu-
lars of the Covenant in form, which was verbally en-
tered into by the members of the Church, in the
year 1788 ; and committed to writing, and signed
by the members at large, in the year 1795 ; and re-
newed, on account of further provision in the order
of deacons, in the year 1801, and is closed in the
following words.

17. “ And we do, by these presents, solemnly
‘ covenant with each other, for ourselves, and as
‘ signs, never hereafter, to bring debt or demand
‘ against the said Deacons, nor their successors, nor
‘ against any member of the Church, or community
‘ jointly or severally on account of any of our ser-
‘ vices, or property, thus devoted and consecrated to
‘ the aforesaid sacred and charitable uses.”

18. “ And we also covenant with each other, to
‘ subject ourselves in union, as Brethren and Sisters,
‘ who are called to follow Christ in Regeneration, in
‘ obedience to the order, rules and government of the
‘ Church :—And this covenant shall be a sufficient
‘ witness for us before all men, and in all cases relat-
‘ ing to the possession, order, and use, of the joint
‘ interest of the Church. In testimony whereof,
‘ we have, both Brethren and Sisters, hereunto sub-
‘ scribed our names, in the presence of each other,
‘ This twenty-fourth day of June, in the year of our
‘ Lord, one thousand eight hundred and one.”

19. It may here be understood, that this covenant
which was entered into in the year 1788, immedi-
ately respects the Church at *New-Lebanon*, as the first
in gospel order, in this day of Christ’s second ap-
pearing. And after the example and order of the
first, the Church was shortly after established in sev-

ral of the principal places where the word and testimony of the gospel had been planted, and such of the Believers as were scattered in different parts, gathered at those places.

20. Particularly at *Water-Vliet*, near *Albany*, in the state of *New-York*; at *Hancock*, *Tyringham*, *Harvard*, and *Shirley*, in the state of *Massachusetts*; at *Enfield*, in the state of *Connecticut*; at *Canterbury* and *New-Enfield*, in the state of *New-Hampshire*; and at *Alfred*, and *Sabbath-day-pond*, near *Portland*, in the *District of Maine*.

21. Hence the whole body of Believers was placed in distinct societies or communities, and those again into large families, situated according to circumstances, for convenience in life; each family, in their own order, having their own government in their temporal economy; and in spiritual matters, having their immediate head of influence in their own order and community; and each particular community having their corresponding relation to the Church at *Lebanon*, which is the centre of union to all who believe.

22. All the Believers, who came together in the full order and covenant of a Church relation, possessed all things jointly; neither said any of them that bought of the things which he possessed was his own; but every thing was possessed in a perfect law of justice and equity, by all the members.

23. However, there were some, who gathered together into large families, and stood in a family relation, whose circumstances did not immediately admit of a joint union and interest in all things; and who devoted their services, and the use and improvement only, of their temporal substance, for the joint support and up-building of each other; while their real and personal estates remained in substance, as they were at the time of their coming together.

24. Such were not considered as standing in perfect gospel order, but held a certain relation to the Church according to the order in which they stood. It may, therefore, be proper to make a few remarks on the nature of the Church Covenant, in which alone the perfect order and equality of the gospel can be enjoyed.

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25. *First.* As one of the most essential principles of the Church, was to maintain a perfect law of justice and equity, both in relation to themselves and others ; therefore parents, who had estates, and children under age, could not bring their substance into the joint interest of the Church, after it was established.

26. And provided the parents or children were gathered, with their substance, into any family, in the like capacity, the inheritance of the children was secured until they became of age. And it was an established principle in the Church, that children who were faithful and obedient to their parents until they became of age, were then entitled to their natural and just portion.

27. *Second.* As the Church was established upon the principles of gospel liberty and freedom, and as no one could be bound contrary to their own faith and desire, having a perfect understanding of the nature of their undertaking ; therefore, children in minority, could not be fully considered as members of the Church, until they became of mature age to judge and act for themselves.

28. Nevertheless, children who had faith, and who were wrought upon by the Spirit of light from God (of whom there were many that received faith with their parents,) enjoyed equal rights and privileges of all things in the Church, according to their needs and the measure of their faith and understanding.

29. *Third.* As the gathering together of the Believers, into the order and liberty of the gospel, immediately respected their separation from the perplexed cares and entanglements of the world ; therefore such as were under obligations to creditors or heirs, were not considered in full membership in the Church, until they were perfectly free from all just demands of those who were without. Yet, all such as were faithful and diligent in paying their just debts, and faithful in all matters according to their light and understanding, were as much owned and accepted in their relation to the Church as any others.

30. *Fourth.* As the gathering of the Church, was not from any worldly motives, to lay up in store of

his world's goods, but solely as a religious duty and privilege, for mutual benefit; therefore, all had an equal right as members, jointly, in the use of all things in the Church, and according to their several needs, whether they brought in any temporal substance or not. And in those who brought in substance, more or less, was that scripture fulfilled, *He that gathered much had nothing over, and he that gathered little had no lack.*

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EXO. xvi.
18.
2 Cor.
viii. 15.

31. *Fifth.* As all the members of the Church are equally holden, according to their abilities, to maintain and support one joint interest, in union and conformity to the order and government of the Church; therefore, all labour with their hands, to maintain the mutual comfort and benefit of one another by honest industry and acts of kindness,—not by compulsion, but of choice, from a principle of faith, justice, and equity.

32. Ministers, Elders and Deacons, all without exception, labour with their hands; excepting at such times as are taken up by each in their particular gifts and callings, which all tend to the mutual increase and benefit of the whole. And no member or members, from the eldest to the youngest, are constrained or compelled, by any law, rule or custom in the Church, to go beyond their abilities, or in any manner to act contrary to their own faith and voluntary choice.

33. *Sixth.* As the gospel is perfectly free, and the free exercise of conscience can in no wise be retarded; so the conduct of no one can be compelled, in any matter, contrary to their own faith; therefore, all who believe in the gospel of Christ's present appearing, ever remain in perfect liberty, without any breach of order, to use and improve their own temporal interest as a separate possession, or to unite with others of the same faith, in one joint union and interest; either of which must be according to their own faith and discretion.

34. All are owned, accepted, and justified of God and the Church, according to their perfect obedience to the light and understanding which they receive. Nevertheless, the centre of union and protection to

all who believe, is in the Church, established in the perfect order of the gospel, in a perfect law of liberty and equality, for the equal benefit of every member, in all things, spiritual and temporal.

35. *Seventh.* The order and regulation of the Church, in all spiritual matters, is intrusted, by the gift of God, to the Ministry and Elders, or elder Brethren of each community and family. To them also is committed the charge of sending out ministers to preach the gospel to the world of mankind.*

36. None of the Ministry hold any title to lands or property, as individuals, more than any other members; nor have they any pensions or salaries: but whatever they need for their support at home, or expenditure abroad, they receive at such times as they need it.

37. The concern and regulation of the temporal matters of the Church, is intrusted to the Deacons appointed to that office by the joint union of the body. To them, their assigns and successors in the gospel appointed to the like office, is intrusted the whole of the joint interest of the Church, to support and maintain the same in behalf of the Church, and their heirs in the gospel forever.

38. And their office and care it is, to have the principal concern in dealing with those who are without and to provide all things necessary for the comfortable support of the Church, jointly and equally, according to the number and need of each family in the Church.

39. Besides the first order of Deacons, there are also Deacons in each family, whose care is to see that every member in the family, from the eldest to the youngest, enjoy their just and equal rights, according to their several needs, of all temporal things possessed in the family.

40. In the order and government or regulation of the Church, no compulsion or violence is either used or approved, or found necessary. So that, according to our faith, in the full and perfect establishment of

* The general manner of sending out ministers to preach the gospel, is by two and two, sometimes more, according to circumstances, but not less than two; and sisters are not sent to travel less than two together, and that no without the company of their own brethren.

Christ's Government among his people, no kind of corporal punishment is, or can be inflicted on any person, by or among those who stand in the first order of gospel liberty.*

41. Neither Ministers, Elders, nor Deacons, nor any others, either in spiritual or temporal trust in the Church, are appointed to their several callings by their own individual choice, nor by a majority of votes among the people; but by a spontaneous spirit of union, which flows through the whole body, by which every created talent, and every special gift of God, given to individual members, is mutually preserved in the Church.

42. Unto every member of the body is given a measure of the Spirit of Christ to profit withal, in which, by a faithful improvement of their created talents, every member becomes prepared, and grows up into a fitness to fill that place and order, in the spiritual house of God, for which they were created; and their real qualifications appear visible and manifest to the whole body, who jointly unite in promoting every improved talent and gift of God, given to individuals, and which, thereby, becomes a real gift of God to the whole.

43. As there can be no arbitrary appointment of members in the human body, to which the body of Christ is compared, and no one member can be appointed to fill the place or office of another, but each member fills its proper place and office, by a spontaneous influence and a mutual concurrence of every other member; so is the appointment of members in the Church of Christ.

44. But as the human body has a leading part, which is the head, by which all the other members of the body are directed, and as the head directs and governs by the free and mutual consent of all the members; so it is with the Church or body of Christ.

45. The revelation and gift of God is given to the Ministry, as the head of the body, in relation to lots

* In families which have not attained to the first order of gospel liberty, and where there are parents or guardians who have children under their care; such parents and guardians are required to bring up their children in the way of holiness, to teach them every virtue according to the will of God, and to correct them in such a manner as they may judge most prudent for their welfare.

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of office and trust, and other matters of importance; and through these, communicated to the other members. Yet nothing is considered as established in the Church until it receives the free and mutual consent and united approbation of the whole body; and thus by the body, in union with the head, every thing important is established.

1 Cor. xii.
23, 22.

46. And each member of the body throughout, is also dependent on another.—*The eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary.*

47. Such as are intrusted with the greatest care are the greatest servants; and such as feel care, concern, and labour for the welfare of the whole, are verily the servants of all, and are the more highly beloved and esteemed for their works' sake, and counted worthy of double honour.

Mark
viii 34.
Luke xiv
26, 27.

48. Those little, simple, and very comprehensive words of Christ Jesus, *Whosoever will come after me let him deny himself, and take up his cross and follow me*, were received and established among the people of God, as a foundation and lovely principle, from the time they first heard and received the gospel of Christ's second appearing, unto the present day.

49. Hence no one member of the body sought to obtain the pre-eminence, or to usurp authority over another; but each to build up, and support the welfare and comfort of the other, and consequently all were busy, peaceable, and happy; and every blessing spiritual and temporal, ensued, as naturally as rays of light flow from the sun, or the fruits of harvest from the heat and moisture of the summer.

50. From the year 1780, until the present time 1808, including a period of twenty-eight years, there never has been an instance of any brother going to law with brother, in any case. Nor has there been any such thing as a general council, or even a Church meeting, to settle any difference among the members; because there never were any differences, or debates, or divisions in the Church, that ever required any such thing.

51. The very Spirit of the gospel, which was received from God, through our Mother, and through the first witnesses by her appointment, was that from the beginning, by which all the true and honest-hearted who received it, became of one faith, of one heart, and of one soul; and which in its certain consequences, was productive of peace and good will, humility and temperance, condescension and obedience, order and harmony, with every fruit of righteousness and eternal life.

52. Such in reality, is the nature and consequence of that testimony which we received and obeyed from the heart, and have, according to our understanding, carefully and conscientiously maintained and supported from the beginning, and in the practice of which we now live, at this present day.

53. And such is the nature of the present work of God, in all its corresponding parts, both visible and invisible, and such the certain effects, which are manifest in all its fruits, that it cannot be imitated, so as to stand, by any human wisdom or power on earth, separate from the Spirit and power of the living and true God.

54. Since the testimony of the gospel of Christ's second appearing, was first opened in America, from the year 1780, to the present period, there never has been any such thing as a Church Creed, or Confession of Faith, or form of Church government, nor any thing of the kind committed to writing, by which the affairs of the Church were to be jointly transacted; or by which any individual member could be bound.

55. All the affairs, in the order, government, or regulation of the Church, are transacted according to present circumstances, or an immediate and present will of God; and every thing is strictly observed from principle of faith, implanted in the heart of every individual, jointly and severally.

56. Their Confession of Faith, if it may be so called, is to *shew their faith by their works*, in doing justice and loving mercy: being fully persuaded, that where there are no *doers of the very works of righteousness*, there is neither a true faith nor a true

James ii.
18.

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Church, nor any fruits or evidence by which the true Church may be known or distinguished from the false, by those who are without.

57. It may be observed, that the Covenant which was entered into by the Church, was kept and maintained as an internal law, during seven years ; and it was afterwards committed to writing in form, on account of those who were without, and to convey an understanding of the faith of the Church in relation to a joint interest ; and to confirm it beyond dispute as the mutual faith and practice of the Church, to all whom it might concern, it was signed by the members at large.

58. But this *form* of the Covenant, is not the Covenant itself. The internal spirit and substance of the Covenant is more than ever was, or ever will be written with paper and ink, being the fulness of the law of Christ, written by the Spirit of God, in the heart and on the mind of every true member of his Church, and is by them kept and maintained as an internal law of liberty, justice and equity. And although the spirit and *substance* of the Covenant is not contrary to the *form*, yet it is exclusive of, and entirely distinct from any written form whatever.

Isai. xlii.
6.
Jer. xxxi.
31, 33.
Heb. viii.
8, 10.

59. Thus the promise of God by his prophet concerning Christ, is fulfilled : *I will give thee for covenant of the people, for a light of the Gentiles.—Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel—I will put my laws into their mind, and write them in their hearts ; and I will be their God, and they shall be my people.*

60. Christ, in his first and second appearing, has made manifest the whole spirit and substance of the law, in *The Two tables* of the New Covenant ; and *the Two Anointed Ones*, or Two first-born in the new creation, have finished their work, between whom the covenant of eternal life is established ; hence the spirit and substance of this new Covenant, in its fulness, is written in the hearts, and on the minds of all their spiritual children.

61. And therefore, in the gathering, building, increase and establishment of God's spiritual house

all the members of the Church, both male and female, as his *Sons and Daughters, Brethren and Sisters* of one family, according to their lots and several abilities, possess and enjoy one mutual interest, and one joint inheritance, both in regard to the things of time and eternity.

62. However humiliating to the pride of fallen man, the present work of God may be, in disannulling their human systems, and forms of worship; yet the work has commenced, and will be accomplished. Already have we ourselves suffered the wreck of all our own works and inventions; yet we have had, and still have, the greatest cause of thankfulness to Almighty God, for that work which is accompanied with the real and abiding treasures of salvation and eternal life; and have therefore received joyfully the spoiling of our goods, and have received, even in this life, an hundred fold, according to the promise of Christ.

63. And certain it is, that by those means which seemed foolish to the wisdom of this world, hath God, according to his own unchangeable purpose, completed the foundation of his spiritual building, and established that law of order, harmony, peace, and righteousness in the earth, that will stand forever; and which, in its increasing operations, will, in the end, be an everlasting blessing to all nations.

CHAPTER XIV.

Prophecies and Promises fulfilling in the present increasing Work of Christ.

KNOWN unto God are all his works from the foundation of the world; and as far as possible, invisible spiritual things have been revealed by the things that are made; therefore said the Lord by the prophet Hosea, *I have multiplied visions, and used similitudes, by the ministry of the prophets.*

Mosea xii
10.

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2. Christ Jesus, the first who received the substance of the promises, seemed often at a loss for means to convey an understanding of spiritual things to souls that were lost in their sins : and therefore he had recourse to similitudes, and compared spiritual things with natural, as the most striking means of conveyance. “ Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ? Unto what is the kingdom of God like ? and whereunto shall I resemble it ? ”

Mark iv.
32.

Luke xiii
18.

3. When Christ compared the kingdom of God to a grain of mustard-seed, to leaven hid in three measures of meal, or to a net cast into the sea, he could not mean that there was any resemblance in the case to the view of the natural eye. And therefore, it must be a false imagination that will look for the spiritual object to appear in the natural form, or shape of those things to which it may have been compared.

4. It would be very unnatural and unreasonable to look for a kingdom to appear in the shape or form of a net, or of a piece of leaven ; yet in the spiritual mind there is a true sense, in which these things in nature have a resemblance to the spiritual work of God. And this is particularly made manifest, in the present day, in and by the Church of Christ, which is built according to the fore-knowledge of God, answerable to all the similitudes that were ever drawn by the spirit of Christ, in prophets or apostles.

5. The Church of the latter day was represented by the prophets, under the similitude of a kingdom, a city, particularly Jerusalem, Mount-Zion, the temple, and such like objects of visible glory ; and the gathering and uniting of God's people into Church-order, is compared to the gathering of the Israelites, from the countries in which they were dispersed, and establishing them in the possession of their own land.

6. But to frustrate the carnal mind, Christ and the apostles represent the same spiritual work, by things directly contrary ; so that the proud and aspiring have as good reason to look for the promise to be fulfilled in planting a grain of mustard-seed, as in setting up

great visible kingdom; for thereunto is the kingdom of heaven likened. Therefore, it is necessary to consider the true signification of the promises of God to his Church and people, and wherein they have been fulfilled.

7. Whatever the promise of God literally referred to, whether to a kingdom, a new city, or a new heaven and earth, it doubtless alluded to men and women, living on the earth, in and among whom the work of God was to be wrought, and to whom the promises were finally to be fulfilled, for the establishment of everlasting righteousness and peace; therefore, such must constitute the true Church of Christ, the only antitype of every figure, and the substance of every blessing promised.

8. We shall take notice of a few general promises, which comprehend all the particular ones, relating to the Church of the latter day, together with their plain and pointed accomplishment: and first we shall consider what was promised through the prophet Daniel.

9. By the fate of the *image* which was shown to Nebuchadnezzar, and of the *four beasts* which appeared to Daniel, both representing four great empires, God did particularly promise and show the final dissolution of those monarchical governments, by which mankind were bound in ignorance and wickedness.

Dan. ii
28, 31—
35 & vii.

10. In the fourth and last of these empires, Antichrist was to have his reign, in which the civil and ecclesiastical powers would be divided, like the feet and toes of the image, and into which the existing powers of government would gather, for the support of the whole system.

11. A stone was also cut out of the mountain without hands, and smote the image on his feet, which were part iron and part clay, and broke them to pieces, and continued to break and bruise every part of the image, until the whole was broken in pieces together; and the wind carried them away, and no place was found for them; and the stone that smote the image, became a great mountain, and filled the whole earth.

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XIV.Dan. ii.
48.

12. It was thereby expressly shown, and promised, that the powers of monarchy should be weakened, in the latter end of Antichrist's dominion, by mixture of republican principles ; that is, *the seed of men*, where all, however divided, have equal power and authority, and where those Antichristian and republican principles should be blended together, like hard iron and soft clay ; there God would smite them both together, by the *Everlasting Gospel*, given by invisible inspiration from heaven.

13. All this God is particularly fulfilling in this latter day ; for, as stone is harder than any metal, and grinds and wears away iron and brass, silver and gold ; so the truth of God is harder than all the most polished systems and principles of men, and must in the end, grind and wear them away till no place be found for them.

14. And as republicans are mixed with Antichristians in every department ; so this mixed government is partly strong and partly broken, and the different parties help to weaken and break each other. And as neither are founded on the revelation and spiritual work of God ; so neither can stand, but in the end both must fall together ; and only by a proper relation to the spiritual work of God, can the principles of real and true freedom be finally established.

15. For neither empire, nor republic, founded in the corruptions and depravity of the fall, can stand in the shaking of this last and great day of God Almighty : and therefore the perfectly just and peaceable kingdom of the Messiah, is opened as a refuge for all that would escape the promiscuous wreck and ruin of the Antichristian world.

Dan. ii.
44.

16. This was also included in the same prophecy through Daniel. " And in the days of these kingdoms [that is, in the time of the fourth empire, before the kingdom of Antichrist is at an end,] shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

chap. vii.
9, 13, 14.

17. And further, says the same prophet, " I beheld

All the thrones were cast down, and the Ancient of days did sit,—I saw in the night visions, and behold, one like unto the son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

18. “And Judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.—And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

Dan. vii.
22, 27.

19. Hence the breaking and demolishing of that which was corrupt, and the setting up of that which should stand forever, was not only promised as an event most certainly to take place; but also the time when it should take place, was revealed and promised by the same prophet.

20. “Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

Dan. viii
13, 14.

21. This vision of Daniel is dated 553 years before the Christian æra, which taken from 2300, leaves 1747, as the year for the promise to be fulfilled, counting a day for a year in the first given number, as is usual with the prophets.

See Ezek
iv. 5, 6.

22. Man is the temple or habitation of God, in both parts of his manhood, male and female, and the female is the medium through which all enter into manhood; but as the female or second part of the man is defiled by sin, so that none could enter into manhood without partaking of a sinful nature; therefore,

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in cleansing and purifying the female, the sanctuary was cleansed, and the way into the holiest of all fully made manifest, where God promised to dwell forever.

23. Hence the promises so universally allude to the purging away of sin and uncleanness, rooting out and destroying that which is evil in human nature, and implanting, promoting, and building up that which is virtuous, holy, and good. As the whole law is fulfilled in one word, namely, in *obedience*; so all the promises of God are contained in one word, namely, in *righteousness*.

Isai. i. 25,
26.

24. And hence such plain promises as the following: "I will turn my hand upon thee, and purely purge away thy dross—afterwards thou shalt be called *The city of righteousness, The faithful city*. A

chap. vi.
23.

a teil-tree, and as an oak, whose substance is in them when they cast their leaves; so the Holy seed shall be

Joel iii.
17.

the substance thereof.—Then shall Jerusalem be Holy, and there shall no strangers pass through her any

Zeeh. viii
3.

more.—And Jerusalem shall be called *a city of truth* and the *Mountain of the Lord of hosts, The Holy mountain.*"


Isai. ii. 2,
3, 4. and
Mich. iv.
1, 3, 4.

25. "And it shall come to pass in the last days that the mountain [or foundation] of the Lord's house shall be established in the top of the mountains, [that is, above the strength of every other building,] and it shall be exalted above the hills; and people shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

*Lowth's
Translation.

26. "And he shall judge among the nations, and shall *work conviction in many peoples*;* and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.—But they shall sit every man under his vine, and under his fig-tree: and none shall make them afraid."

Ezek.
xvii. 12.

27. And— "This is the law of the house; Upon the top of the mountain, the whole limit thereof

round about shall be *most holy*. And the name of the city from that day shall be, **THE LORD IS THERE**. The glory of *Lebanon* shall come unto thee—to beautify the place of my sanctuary—and all they that desisted thee shall bow themselves down at the soles of thy feet; and they shall call thee, *The city of the Lord, The Zion of the Holy One of Isreal.*”

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Ezekiel
xlvi. 35.

Isai. ix. 13
14, 18, 21.

28. “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls *Salvation*, and thy gates *Praise*. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.—That they might be called *Trees of Righteousness*, the planting of the Lord, that he might be glorified.”

Isai. lxi.
5.

29. All these and such like promises, are expressive to the Church and people of God, in this latter day. If true believers are called *A City*, it is because they are joined and compacted together, by the spirit of union and order: if they are called *Jerusalem*, it is because the name is expressive of *peace*: if they are called *Mount-Zion*, which signifies *high and clean*, it is because they are raised above the low and base corruptions of human nature; and if they are called *Trees of Righteousness*, it is because they are fruitful in every good work.

30. In a word, all the prophecies were descriptive of that state of purity and holiness, justice and righteousness, in which God would meet and dwell with his people forever; according to what was revealed first of all to saint John. “And I saw a new heaven and a new earth—wherein (according to saint Peter) dwelleth righteousness. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, *Behold the tabernacle of God is with men.*”

Rev. xxi.
1, 2, 3.
2 Pet. iii.
13.

31. “For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.—And I saw no temple therein: for the Lord Almighty and the Lamb are the temple of it.—

2 Cor. vi.
14.

Rev. xxi.
22, 27.

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And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the book of the life of the Lamb."

Rev. xxii.
1.

32. " And he shewed me a pure river of the water of life, clear as chrystal, proceeding out of the throne of God, and of the Lamb : " That is, purit

Prov. xi.
30.
John vii.
38.

of life, or true righteousness, proceeding from the saints, who are the throne and city of God.—For, *The fruit of the righteous is a Tree of life.—And out of his belly shall flow rivers of living water.*

Rev. xxii.
2.

33. " And on either side of the river, (he shewed me) *the Tree of life*, which bare twelve fruits, and yielded her fruit every month." Thus the river was represented as flowing between two trees, which were of one nature, and typified the same *Two* the *Two Olive Trees*, in the vision of Zechariah.

34. But here the matter is more full and plain, and that which was represented by the golden oil, here a river of the water of life, having two sides relating to *man* and *woman*, and their respective tree of life on each side : and that covenant by which both man and woman live the life of the Lamb, is here represented as established between them both ; so that eternal life is no where to be found but in that covenant and correspondent union which flows between the *two* ; which is like a river for multitude, made up of many drops ; for power, which cannot be stopped in its course ; and for perpetual motion, which flows day and night.

Rev. xxii.
3.

35. *And there shall be no more curse.* By the disobedience of Woman, the curse entered ; and so her obedience it is finally taken away ; and she becomes a tree of life, on her corresponding side of the river of life, answerable to the life of Jesus. The same was also signified to the prophet Ezekiel, in his vision of the holy waters, with an increase of *many* *Trees* on the one side and on the other ; which is according to the promise of God, *A little one shall become a thousand, and a small one a strong nation : I the Lord, will hasten it in his time.*

Ezekiel
xlvii. 7.

Isai. lx.
22.

chap. liv.
1, 13, 14.

36. Therefore it is written ; " Sing, O barren thou didst not bear ; break forth into singing, and

ry aloud, thou didst not travail with child : for more
re the children of the desolate, than the children of
e married wife, saith the Lord.—*For thy Maker is
ine Husband ; the Lord of hosts is his name ; and
y redeemer is the Holy One of Israel ; The God
f the whole earth shall he be called.—And all thy
children shall be taught of the Lord ; and great shall
e the peace of thy children. In righteousness shalt
ou be established ; thou shalt be far from oppres-
on.”*

37. But, “ Wo unto them that are with child, and
o them that give suck in those days !—They shall
ome with weeping, and with supplications will I
ead them :—They shall say, *Blessed are the barren,
nd the wombs that never bare, and the paps which nev-
r gave suck.—Therefore they shall come and sing
a the height of Zion, and shall flow together to the
oodness of the Lord, for wheat, and for wine, and
or oil, and for the young of the flock and of the
erd ; and their soul shall be as a watered garden ;
nd they shall not sorrow any more at all.”*

Mat. xxiv
19.
Jer. xxxi.
8, 9.

Luke
xxiii. 29.

Jer. xxxi.
12, 13.

38. “ *Then shall the virgin rejoice in the dance, both
young men and old together : for I will turn their
mourning into joy, and will comfort them, and make
them to rejoice from their sorrow.—There shall be
no more thence an infant of days, neither shall they
generate a short lived race.**

* *Lowth's*
Transla-
tion of
Isai. lxy.
20.

39. *But I say, Did not Israel know ? Did they not
understand when such prophecies had gone forth in-
to all the earth, and the words of the prophet unto
the ends of the world ? Nay, verily the sound they
heard, but the sense they wholly mistook : for they
were united to the first Adam, and multiplied after
the covenant of the flesh.*

40. Therefore “ Moses saith, I will provoke you
to jealousy by them that are *no people*, and by a *fool-
ish nation* I will anger you.” And such is the Church
of Christ in the present day, who claim no relation
to the works of the flesh ; they are therefore count-
ed as no people, among the peoples and kindreds of
the earth. *A foolish nation ; that is, a nation not
founded on, or supported by human science or learn-
ing : for God hath made foolish the wisdom of this*

Rom. xi.
18, 19.

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XIV.

world, since it has pleased him, by the foolishness of preaching *Christ crucified*, to save them that believe.

1 Cor. i.
21, 23.

41. Where there is no sin, there is no curse ; and where there is no curse, there is no need of any altar, atoning sacrifice, or temple service ; and therefore the Lord God Almighty and the Lamb appeared as the only temple of the new Jerusalem ; which leaves no place for making atonement for the uncleanness of man or woman. " But the throne of God and of the Lamb shall be in it ; and his servants shall serve him : and they shall see his face, and his name in their foreheads."

Rev. xxii.
3, 4.

chap. vii.
4. and
xiv. 1.

42. The servants of God are sealed unto the day of redemption. " And I heard the number of them that were sealed,—an hundred and forty and four thousand ;" the same as those with the Lamb upon mount Zion, and the fruits brought forth by the tree of life, who brought forth every month in the year according as it was said, " The year of my redemption is come."

Isai. lxxiii.
4.

43. As the female is the mother, or bringer forth of all living into life ; so all such prophecies pointed for their accomplishment, to the appearing of Christ in the female. In the light of Christ's first appearing, his followers could suffer and be in pain ; but it could be only in his second appearing that any could live and reign with him on earth.

Isai. xxvi.
17, 18, 19.

44. Hence said the prophet, " Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs ; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind ; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen."

Rev. xx.
4.
2 Pet. iii.
8.

45. And so it continued, through all generations until the present appearing of Christ ; in which it follows, that as the inhabitants of the old creation fall ; so those of the new arise. Therefore it was said, " Thy dead men shall live, together with my dead body shall they arise.—And they lived, and reigned with Christ a thousand years : " which is the

year of the redeemed, or the great day of God Almighty.

46. Christ in this day, is the author of eternal salvation to all them that obey him ; they are quickened together with Christ, live as he lived, and reign over all that he reigned over. " But the rest of the dead lived not together until the thousand years were finished."

Rev. xx.
5.

47. Thus, while the people of God are brought forth and united in the life of Christ, the disobedient and gain-saying are more than ever divided, and will never find any thing into which they can gather and unite until the day of redemption and separation is over.

48. Therefore the psalmist, speaking of the second appearing of Christ, says, " He shall call to the heavens above, and to the earth, that he may judge his people. Gather my saints together unto me : those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness." The saints are first gathered to Christ in a covenant ; and by thus becoming the habitation of God, the new heavens wherein dwelleth righteousness, they declare his righteousness.

Psa. l. 4,
5.

49. And as the true and faithful are gathered unto Christ, in the covenant of righteousness and peace, by the testimony of unchangeable truth, which was designated by the voice of the arch-angel and the last trump of God ; so, during the voice of this trumpet, and the gathering of the saints, the devil and satan is bound, that he cannot deceive the nations with any established system of false religion, as he has done under the reign of Antichrist. He can furnish nothing to imitate the truth, as a pretended revelation from God, sufficient to influence the nations, or unite them to one common head.

50. But when the year of the redeemed is finished, and the elect, or those who believe and obey the truth, are gathered of all nations ; then shall the wicked also be gathered, according to those figures and prophecies which respect their final doom : this however, is not the work of the present day.

See Ezek
xxxviii &
xxxix.

51. But while the new heavens are building up,

CHAP.
XIV.Hag. ii.
6, 7, 22.
Zech. xii.
4.

the old are dissolving, according to all that the prophets have spoken, particularly the prophet Haggai, "I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations. And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses [the people] and their riders [the priests] shall come down, every one by the sword of his brother."

52. This prophecy, with others of the like nature, has evidently been fulfilling ever since the present order of the Church was established, in the year 1792, by the increasing commotions and revolutions among the nations of the earth; which afford the strongest evidence that peace will never be restored to the earth, until every purpose of God, towards the fallen race of man, be fully executed.

Mat. xxiv

53. The dissolution of the kingdom of Antichrist was also signified by all the threatnings against old Jerusalem for her abominations, and was particularly signified out by the destruction of that corrupt city, by the army of *Titus Vespasian*, so that not one stone of their temple was left upon another, according to the words of Christ.

54. And as the seat of that corrupt religion which stood in opposition to Christ in his first appearing, wasted away, by slow degrees, through their own divisions, and the superior power of a foreign people, so in the second appearing of Christ, that which lets or hinders the progress of his work, will be taken out of the way by a similar overthrow.

Rev. xxi.
14.

55. Therefore, let them which be in Judea, flee unto the mountain of the Lord's house—And *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

CHAPTER XV.

A short Calculation of the principal Prophecies, relating to the latter Day.

AS the time for the fulfilment of the prophecies respecting the latter day, or Christ's second appearing, was not to be known, nor the manner of it understood, until the event itself should declare it; and as those prophecies were given by the Spirit of inspiration, and can be properly understood only by the same; therefore, where the revelation of God is given, and the events have taken place, there the prophecies may be rightly calculated and truly understood, by those who are in the event itself, so far as the things are revealed and made known, and no further.

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2. And as the time fixed in many of the principal prophecies, is certainly run out, and the principal events, as to their commencement, have taken place; therefore the events are certainly known, by those who are in the Spirit of their fulfilment, at this present day.

3. The prophecies of Daniel include the time, and principal events, of all the other prophecies, which in their order, were to be fulfilled at three different periods as follows: *For a time, times, and an half,*—*he shall have accomplished to scatter the power of the holy people: That is, three years and a half, which contain forty and two months, or 1260 days, a day for a year, the same period that the woman continued in the wilderness. This was to be the particular period of Antichrist's dominion, in which the witnesses prophesied in sackcloth.*

Dan. vii. 7
vii. 21-25
viii. 11.
12, 13. &
xi. 31.
Mat. xxiv
15. and
Rev. xi. 2.
3, & xii. 6.

4. The second period is, *Unto two thousand and three hundred days; then shall the sanctuary be cleansed.—And from the time that the daily sacrifice shall be taken away, (which is at the commencement of the 1260 days) and the abomination of desolation set up, there shall be a thousand two hundred and ninety days. These two, in their expiration, refer to one and the same period. Then follows the third, Blessed is he*

Dan. vii.
14. and
xii. 11, 12.

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that waiteth, and cometh to the thousand three hundred and five and thirty days.

5. As all the different periods have expired, and the principal events, to which all the three prophecies allude, have taken place, as they arose in the order of times; it is therefore proper to state those numbers in order, as they arose, with their several accomplishments; by which both the commencement and expiration of the most noted periods may be easily understood.*

6. The 2300 years include the reign of Antichrist, as at the end of that period the sanctuary was to be cleansed; and therefore, by taking from that number, the 553 years before Christ, at which time the prophecy was given,† we have the period alluded to in the Christian æra, 1747, at which time the present work of God began in England.

† See marginal Bible.

7. From the setting up of the abomination of desolation, there was to be 1290 years, which period must also expire at the cleansing of the sanctuary; and therefore by taking 1290, from 1747, we have the time in which the reign of Antichrist began, namely, in the year 457, under LEO I. (commonly called *Leo the Great*,) bishop of Rome, at the death of the emperor *Marcianus*; as has been circumstantially stated.

8. The reign of Antichrist was to continue 1260 years, which being added to 457, brings that period down to the year 1717; but as there was a gradual preparation in civil government, before the time of the prophecy, alluding to the beginning of Antichrist's reign, commenced; so there was also a gradual preparation in the same, by which his kingdom was weakened.

9. Liberty of conscience, a deadly wound to Anti-

* In 2300 days, or years, the sanctuary was to be cleansed.

553 years before Christ this prophecy was given.

1747 the ministry of *James Wardley* commenced.

1290 years of desolation.

457 the abomination of desolation set up under *Leo I.*

1335 years of waiting for the fulness of the promises.

1792 the Church established in gospel order.

1747

45 years of gradual increase from 1747 till 1792.

christ, was in part established by *William III.* prince of *Orange*, in the year 1689 ; so that by the year 1717, his kingdom was sufficiently weakened to establish that period, answerable to the prophecy.

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10. But as the fulness of time was not yet come to finish the scattering of the holy people, and to set up the kingdom of Christ ; therefore, in another prophecy, 30 years more are added to the 1260, which brings the 1290 years, to the year 1747.

11. By this time, in the order of providence, the principles of freedom and the rights of conscience, were so far established as to weaken the powers of persecution in the kingdom of Antichrist, and make room for the present work and testimony of God ; in which was expressly fulfilled that prophecy, *The earth helped the woman.*

Rev. xii
16.

12. Then as the true order of the primitive Church was wholly lost, and the great apostacy established as early as the year 457 ; therefore the 1335 years of waiting, and coming unto the days of blessedness, commenced at that period, and expired in the year 1792, by which time the Church was established in its present order, as the antitype of the second temple, to which the *Desire* of all nations was to come.

Hag. ii. 7.

13. So that the expiration of the 1335 years, or year 1792, was the period for the fulfilment of that prophecy, and the commencement of all the blessedness, spoken of by all the prophets ; and beyond this, no given period of prophecy extends, as thenceforward unto the end, in conformity to the beginning, all things will be fulfilled, pertaining to the salvation of mankind, and all the glory and blessedness of the latter day.

14. The work of Christ in his first appearing, is considered as beginning from the baptism of John, until by his ministry, the way was prepared in the people, and one was found standing among them, whom neither John, nor the people had before known. To the second appearing of Christ is considered as beginning from the preparatory work in the people, under the ministration of *James Wardley*, from the year 1747, and onward, until the Mother was anointed among them, and sent forth of God, to bear a public testimony against the flesh.

Acts i. 22.
John i.
26, 31, 33.

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15. And therefore, by taking 1747 from 1792, there are 45 years of gradual increase, from the commencement of the present work of God in England, until the building and establishment of the Church in America; within this period all the transactions occurred, relating to Mother, and the work under her ministry, as they are circumstantially stated in the Introduction.

16. For although the 2300 years, for the time of cleansing the sanctuary, expired in the year 1747; yet as the work was of a gradual nature, it could not be completed at once. Therefore the real blessedness, which was to flow from it, was not dated at the period when it began, but 45 years later, when the work of cleansing and purifying was to be in such a manner completed, that the way into the Holiest of all should be made manifest.

17. And therefore it was said, *Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days*: which evidently expired at the year 1792, when the Church was fully established in the present order of the gospel.

18. Much time has been spent in calculating the foregoing prophecies, under the dark night of apostacy, particularly in the latter ages, by the learned and wise men of this world: but as men cannot see to read in the dark, and *none of the wicked were to understand*; therefore the events could not be seen nor the manner of their fulfilment searched out, until it was revealed by the light of Christ, at his second appearing, and even then only by those who received him, and who were ready and watching at the time appointed.

19. The most favoured prophet could not read his own prophetic numbers. *Go thy way, Daniel*: (said the angel;) *for the words are closed up and sealed to the time of the end—thou shalt rest, and stand in thy lot at the end of the days.* Neither was it for the curious inquiries of the disciples to be answered, in regard to the *times and seasons*, which the Father had put in his own power.

20. The present work of God must always be seen in and by its present light; not through the telescope of human wisdom, nor by the treasures of huma

Dan. xii.
10.

Dan. xii.
9-13.

Acts i. 7.

knowledge, which the wise and prudent of this world have treasured up to themselves; nor according to the conceptions of the proud and lofty.

21. They may discern the face of the sky; but they will never know *the signs of the times*, until they come down to Christ where he is manifested, according to his own counsel: *Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls.*

Mat. x.
29.

22. The learned scribes and Pharisees sat in the seat of Moses, in whom they trusted; but these hypocrites clearly manifested that they regarded neither Moses, nor the Messiah of whom he wrote: for they disbelieved the former, and totally rejected the latter. *Had ye believed Moses, said Jesus, ye would have believed me: for he wrote of me.*

John v.
46.

23. They professed great veneration for the ancient prophets, by garnishing the sepulchres of those whom their fathers had killed, and saying, *If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets; while they themselves, denied the holy One, and the Just, of whom they were the betrayers and murderers; and by so doing, they made a jest of the oracles of the prophets, trampled upon their prophecies, and denied both the time and manner of their fulfilment.*

Mat. xxiii
29, 30.
Acts ii.
14. vii. 51
52.

24. It was the manner of Jesus to teach in the synagogues of the Jews, on the sabbath days. On one of those occasions, in his own country, where he had been brought up, he read the words of the prophet Isaiah: *The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord.*

Luke iv.
16-29.

25. In that day, and at that time, was this scripture fulfilled in their ears. So testified Jesus. But who, of all those of the synagogue, believed that this scripture was fulfilled in him? Or who of them believed that this was the *acceptable year of the Lord*, and that God had anointed and sent him to proclaim it? Not one.

26. They scorned to stoop so low as to acknowledge such a mean character, whom they so well

CHAP.
XV.

Mat. xiii.
54, 55.

knew as the son of a carpenter, brought up among them, and with whose kindred and parentage they were so well acquainted, instead of that extraordinary personage whom they expected to come in great power and splendor as the Messiah. *Whence, say they, hath this man this wisdom, and these mighty works? Is not this the carpenter's son? And they were offended at him.*

27. But Jesus said, "Ye will surely say unto me this proverb, *Physician heal thyself: whatsoever we have heard done in Capernaum, do also here in thy own country.*" But he testified to them of a truth that many widows were in Israel, in the days of *Elias*, when there was great famine throughout the land; but unto none of them was *Elias* sent, save unto a widow of *Sidon*: and that many lepers were in Israel, in the time of *Elisha*; and none of them was cleansed, saving *Naaman*, the *Syrian*. And the true reason why their widows were not visited, nor their lepers cleansed, was, that they were a stiff-necked and gainsaying generation, who killed the prophets and stoned those who were sent unto them.

Acts vii.
52.

28. But what effect had the truth on the descendants of those unbelievers? Truly, the same effect that it had on their stiff-necked and rebellious forefathers—they *always resisted the Holy Ghost: as their fathers did, so did they*: For all they of the synagogues when they heard the truth, were filled with wrath and rose up, and thrust him out of the city, and led him to the brow of the hill, that they might cast him down head-long.

29. This was the manner in which the Saviour of mankind was treated in his first appearing; and there never was a time since man fell from his first rectitude to the present day, that the work of God was not objected against, and the testimony of his witnesses rejected by all hypocrites and unbelievers.

30. But the objecters and gainsayers of the present day, would flatter themselves that they are *not unbelievers*, and that, if they had been in the time, and enjoyed privilege of those wicked Jews who denied Christ, they would not have been *partakers with them in their evil deeds*; while there never were any gainsayers to the work of God, in any dispensation

of his grace, but what were of that perverse and gainsaying generation, who do always resist the Holy Ghost, by their objections and cavils.

31. The unbelieving Jews were always ready to charge Jesus of Nazareth with great pride and presumption, in applying to himself, and to the time then present, the title and dignity of the Messiah, and the fulfilment of that superior power and authority of his mission, spoken of by the prophets. They objected against him on every side—They objected, *We know this man, whence he is: but when Christ cometh, no man knoweth whence he is—Search and look: for out of Galilee ariseth no prophet.*” He had not only broken the sabbath, but said also, that *God was his Father, making himself equal with God.—Art thou greater than our father Abraham?* said they; *whom makest thou thyself?*—For a good work we done thee not; but for blasphemy, and because that *thou, being a man, makest thyself God.*

CHAP.
XV.

John vii.
27, 52.

chap. v.
18.

viii. 53.

x. 33.

32. Thus those gainsayers denied not only the person whom God had anointed, but also denied his mission, together with the time, and place, and manner of his appearing. And while they spent their time in objecting and cavilling against the propriety of Christ's testimony, aiming to prove that this was not the appearance of the Saviour, whom the prophets had pointed out, they wasted the day of their visitation, and only proved that they were yet *servants to sin*; and that it was their choice and intention to continue such, under the hypocritical mask of professing to believe in Abraham, and Moses, and the prophets.

33. In the same situation, and actuated by the same gainsaying spirit, are those who, at this day, would labour to prove, that the day of the Lord is not yet come, and that Christ has not made his second appearing, but *all things continue as they were*; because they have not allotted for themselves, that the purpose of God should be accomplished in this their day, but in some future day; nor have they prepared their hearts to believe that the manner of God's work would be contrary to all the plans devised by their human wisdom.

See Hag.
i. 2. and
2 Pet. iii.
3, 4.

34. And therefore, while they labour to prove that

CHAP.
XV.

the time is not yet come for Christ to set up his kingdom on earth, they only eventually prove, that they are still under the dominion of Antichrist, that they are the willing subjects of his kingdom, and are the scoffers of the latter days, of whom the scriptures have testified.

35. And while they profess to believe in Christ and in the time and manner of his first appearing, but deny this day, and reject both the time and manner of his second appearing, they evidently speak lies in hypocrisy. For had they believed in Christ's first appearing, they would believe in his second, for he testified of it. And had they believed in the prophets, they would believe in the fulfilment of their prophecies: for they have all prophesied and written of this day.

36. The words of the prophecies were *closed up and sealed till the time of the end*. At the time of the end the seals were to be taken off, and the time and the events were to be known by those who should then be in them. But it never was the purpose of God, to reveal these things to the wise and prudent of this world; but to such only as are candid and honest hearted before God, and are willing to stand down to the times and terms of his own appointments for, *The secrets of the Lord are with them that fear him: and he will shew them his covenant*.

Psa. xlv.
14.

Mat. xi.
25.

37. Hence said the meek and lowly Jesus, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight*.

38. And however humiliating and debasing to the pride of fallen man, the purposes of God may prove yet they are unchangeable and will stand; and their appointed times and seasons, will accomplish that whereunto they are purposed, and none can disannul or hinder it.

Ezekiel
vii. 24.
i. ii. liii.
i. and lvi.
3, 4.

39. *And all the trees of the field shall know that the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.*

THE TESTIMONY OF
CHRIST'S SECOND APPEARING.

PART VIII.

PARTICULAR DOCTRINES ACCORDING TO
THE PRESENT APPEARING OF
CHRIST.

CHAPTER. I.

*The Revelation of the Holy Ghost.**

JEHOVAH, the God and Father of our Lord Jesus Christ, was known unto the patriarchs as the God of Abraham, and the God of Isaac, and the God of Jacob; and therefore as Jacob abode in the bosom of his father, he could swear by none greater than by the *Fear of his Father Isaac*. But as pertaining to spiritual children, except in a comparative sense, or by promise, God was never known by the true attribute of Father until the Son revealed him.

2. Unto Moses the Lord declared saying, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you—The God of Abraham, the God of Isaac, and the God of Jacob—This is my name forever, and this is my memorial unto all generations." Therefore until the genealogies of generations ceased, in the work of regeneration by Christ,

CHAP.
I.

Gen. xxx
53.

Exod. iii.
14, 15.

* The first appearing of Christ, in the simplest terms of language, is the *Revelation of the Father*, and the second appearing of Christ is the *Revelation of the Mother*; but for the subject under consideration we have preferred the latter, "*The Revelation of the Holy Ghost*," as the most forcible and striking of other scripture terms, that can be applied to convey an understanding of the fundamental doctrines of Christ in the present day. In the scriptures the same things are very frequently expressed in very different words, and under different names and titles. And it is not very essential what terms are used to convey the truth to a lost world, provided it can thereby find an entrance into the heart, and by its superior light, dispel those clouds of confused ideas, and false notions of God, by which Antichrist has long bewildered mankind.

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none of the true attributes of JEHOVAH were ever known.

Exod. vi.
3.

3. Hence God said unto Moses, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of GOD ALMIGHTY; but by my name JEHOVAH was I not known unto them." Whatever names or attributes were applied to God before Christ appeared they were only significant of the substance, which never was really and truly known until the Father was revealed by the Son.

Luke x.
22.

4. Hence said Christ, "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.—

Joh. i. 18

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, hath declared him."

5. Therefore the true attribute of Father, in the Deity, was never known until it was revealed by the Son: and as the mystery of iniquity was only in part revealed by the Son; so only in part could the mystery of God be by him revealed in that day.

Rev. x. 7.
2 Thes. ii.
7, 8.

6. But it has been promised that in the days of the voice of the seventh angel, when he should begin to sound, the mystery of God should be finished; but because then should that wicked be revealed, and taken fully out of the way, and consumed by the Spirit of the Lord's mouth, and destroyed by the brightness of his coming.

1 Tim. iii.
16.
Gal. ii. 2.

7. Every thing must have a beginning before it can be finished. Hence the mystery of God began to be revealed in the days of Christ's first appearing, and is finished in his second. When the Father was revealed in and by the Son, in whom dwelt the fulness of the Deity, it was a great mystery.—*Great is the mystery of Godliness, God manifested in the flesh.—The mystery of God, and of the Father, and of Christ.*

8. God was named by the name of JEHOVAH and owned as the Creator of all things, for ages before the name of *Father* was named; but the true attributes of JEHOVAH, which imply the full perfections of the Deity, the first and the last, began first of all to be made known by promise. Thus the

prophet Isaiah, *Unto us a Child is born, unto us a Son is given—his name shall be called—The Mighty God, The everlasting Father, the Prince of Peace.*

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Isai. ix. 6

9. This particularly alluded to Christ Jesus; and although the Word states it in the present tense, yet here were in truth and reality, no such attributes pertaining to God, whereby he was actually revealed, until the Son was actually born; but his name forever, and his memorial through all generations, was GOD ALMIGHTY, until the work of regeneration commenced, and the Father was actually revealed in and by the Son.

10. Christ Jesus had the Father dwelling in him, and had received the Holy Ghost, and as he was sent into the world; so he sent his disciples into the world; saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." And as the Holy Ghost was sent into Jesus, by which he revealed the Father; so the same was also given to his followers.

Matt. xxviii. 19, 20.

11. As Christ Jesus was the Son of God, the first born of every creature in the new creation, and the first begotten of the dead, and was therefore the first fruits of them that slept; so those who were, through him, begotten by the word of truth in that day, were a kind of first fruits, of his creatures, or creation, which was exhibited only in the line of the male.

Rev. i. 5. 1 Cor. xv. 20. James i. 18.

12. But when the vision of St. John came to be fulfilled, the perfect first fruits unto God and the Lamb appeared, complete both in the order of the male and female; which was included in the vision of the holy waters, with very many trees on both sides of the river, whose leaf (it was said) should not fade, neither should the fruit thereof be consumed.

Rev. xiv. 4. Ezekiel xlvii. 12. Rev. xxii 2.

13. The invisible things of God from the creation of the world, are clearly seen, being understood by the things that are made, or created; even his eternal power and Divinity. Therefore, although many things, from the beginning of the visible creation, were declared beforehand, and suddenly fulfilled in a

Rom. i. 20.

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figure ; yet nothing was known of the Creator, in reality, until their actual existence.

14. And although many things were seen, and spoken, and prophesied of, concerning the Divine perfections of JEHOVAH ; yet in reality and truth, those perfections could not be known, until their actual accomplishment and revelation by Christ, in the fulness of times, in his first and second appearing. For if the fulness of the perfections of JEHOVAH had been revealed in the days of Christ's first appearing, there would not have been another day spoken of ; and until the fulness of time, it was in the mind of infinite wisdom to keep them concealed.

Isai. xlviii
1-8.

15. Hence God speaks by the prophet Isaiah, "Hear ye this, O house of Jacob—which swear by the name of the Lord, and make mention of the God of Israel, *but not in truth, nor in righteousness.* For they call themselves of the holy city, and stay themselves upon the God of Israel."

16. "I have declared the former things from the beginning—I shewed them ; I did them suddenly, and they came to pass. *Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brows brass ;—before it came to pass I shewed thee ; lest thou shouldest say, Mine idol hath done them.*"

17. "I have shewed thee new things from this time, even hidden things, *And thou didst not know them. They are created now, and not from the beginning—lest thou shouldest say, Behold I knew them :—for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.*"

18. And because the heart of fallen man is deceitful above all things, and desperately wicked, and because he is a very treacherous dealer, and a transgressor from the womb ; therefore it is, that the hidden things of God were not given unto man to know, any faster than in the fulness of times, appointed in the order of God's unchangeable purpose.

19. Hence it was of greater benefit to mankind, that the time, place, and manner of Christ's second appearing should be totally concealed from them, than the revelation of it would have been. While such stiff-necked corrupters are endeavouring to limit the

Holy One, and corrupt every thing which comes within the comprehension of their blind senses, God suddenly, and unawares, accomplishes his own purposes out of their sight, in such a manner as their human wisdom can neither comprehend, nor their power supplant.

20. As it is only by the things that are created now, and made manifest in their present and actual existence, that the invisible things of God can be truly known; and as it was only in and by the Son, in his actual existence, that the Father was revealed in Christ's first appearing; therefore by the things which are now created anew in Christ Jesus, and which actually exist in the present day, the full perfections of JEHOVAH are actually revealed, made manifest, and certainly known.

21. Before the substance was made known by the actual existence of the Son, in Christ's first appearing, the *Anointing Power* (which constituted Christ) dwelt in the eternal WORD, which was communicated to the patriarchs and prophets by the ministry of angels; so in the same manner was the Holy Ghost given unto the apostles and true witnesses, as a *Spirit of Promise*, until the substance should be revealed and made known by the actual existence of the Daughter, in Christ's second appearing.

22. And as in the fulness of time the Spirit of God descended and abode in the Son, in whom dwelt the fulness of the Deity, pertaining to man's redemption; so also in the fulness of time, the Holy Ghost, descended and took up her abode in the Daughter, in and by whom, united in a correspondent relation to the Son, the perfection of order in the Deity was made known, and the mystery of God finished, pertaining to the foundation of man's redemption.

23. It hath been observed, that the universal law of nature, established in the first creation of man, has established the order and relation for the increase of his posterity after the flesh, by a mutual correspondence between two; in which it invariably descends from generation to generation, proceeding from the first Father and Mother, the joint parentage of all the human race.

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24. And no less is the law of the new creation established, between two, for the increase of a spiritual posterity, by the eternal and unchangeable purpose of JEHOVAH, according to his divine and immutable perfections, which existed in his divine essence before all worlds, which were kept secret through all ages and generations; but now are made known unto the saints of the present day, for the full and final accomplishment of all that ever God promised in Christ, by the mouth of all his prophets, since the world began.

25. The Father is first in the order of the new creation, and the Mother is the second, the glory, wisdom and perfection of the Father. And in and by the Son and Daughter, or Christ in his first and second appearing, the Father and Mother are both revealed and made known, through the mutual influence of the eternal WORD proceeding from both; who are one in essence, nature and union, but two in their office and manner of operation.

26. Yet neither the attribute of Father nor Son, Mother nor Daughter, existed from all eternity; but derived their existence from the Creator, by those things which actually exist in the order of the old and new creation, which is created by the eternal Word, proceeding from an everlasting source; as the river of the waters of life proceeded from the sanctuary and throne of God and the Lamb, and flowed between the tree of life on either side of the river.

27. "*From all eternity*" is a term invented by blind guides, and conveys no true idea at all in relation to the things of God, having neither beginning nor end. But everlasting, is that which expresses the immutability of the Divine perfections, being that which never dissolves, nor comes to an end. And hence, beings created at any certain period, may be everlasting, because proceeding, and coming forth from an everlasting substance.

28. It hath been observed, that the attribute of Father depends upon the existence of Son, as much as the attribute of Son depends upon the existence of Father. Therefore said the prophet, *They are created now, and not from the beginning—lest thou shouldst say, I knew them.*

29. In the records of Truth, before the EVER-LASTING FATHER, we see JEHOVAH; and before JEHOVAH, we see I AM; and before I AM, we see GOD; and before GOD, we see the *Beginning*.—In the *beginning*, God created the heavens and the earth: for without a *beginning* God could not be known to exist, and therefore could not exist in relation to things that have a beginning. *Canst thou by searching find out God? canst thou find out the Almighty unto perfection?* Job xi. 7.

30. At the beginning of the new creation, the Son of God declared that he was in the Father, and the Father in him; and to the Jews he said, *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven.* This he said while on the earth, where the Father was, and only could, or needed to be revealed. John xiv. 9, 10, 11. & iii. 13.

31. Moses had written the history of the natural creation from the beginning, and not the history of the new creation; but the Evangelists wrote the history of the new creation, and not that of the old, having been eye witnesses of the work of Christ Jesus from the beginning, and having received the WORD, by which the foundation of that world was laid, and by which they were created anew in Christ Jesus, who was the beginning of that creation. Luke i. 2. John viii. 25. Heb. ii. 5.

32. In the beginning was the Word, [of Revelation] and the Word was God: The same [Word] was in the beginning with God. Every thing was* by him, and without him was not any thing that was. In him was life; and the life was the light of men.—And the Word was flesh [revealed by Christ Jesus] and dwelt among [or in] us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John i. *Gr. ΕΥΕΥΓ- To. existed, or brought forth.

33. That *Word* by which Jesus spake, by which the ages were set in order, and which Jesus testified should judge the world at the last day, proceeded from the everlasting substance of the Father, and the Holy Ghost; and hence the *Father*, the *Word*, and the *Holy Ghost* are one, in essence, in nature, and in union, everlasting.

34. But doth this imply “*Three Persons*, of one

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I.John v.
30.
xiv. 24,
28.

Substance, Power, and Eternity?" or that "The Son is eternally begotten of the Father?" Or doth it imply that the Son is "very and eternal God, equal with the Father?" No such thing. *I can of mine own self do nothing*, said Jesus: *The Word which ye hear is not mine, but the Father's which sent me:—For my Father is greater than I.*

35. And doth not nature and reason, as well as the whole order of creation, witness, that he who begets must be before him that is begotten? and that the Father is therefore greater than the Son? and that the Son must have a beginning? How can the Son be eternally begotten? If he is *eternally begotten*, then the Father must be *eternally begetting him*, and consequently, of *eternal necessity*, he must be *eternally* in the womb, and was never brought forth, never came to the birth; nor ever can while *eternity* endures.

36. But if the Father had a Son, he was certainly begotten; and if begotten, then certainly brought forth; and as certainly he had a beginning; and that beginning was not *all eternity*, but the operation of God at a certain period of time; yet his descent was from everlasting, being begotten, conceived, and brought forth from an everlasting source.

John viii.
56.

37. Jesus said to the Jews, "Your Father Abraham rejoiced to see my day: and he saw it, and was glad." But how did Abraham see his day? Was it to him present, past, or future? The truth is, it was not to him real, but only by faith in the promise, the fulfilment of which was yet future: for he looked for a city whose builder and maker is God: And what a man seeth, why doth he yet hope and look for?

Heb. xi.
10. Rom.
viii. 24, 25

38. Again said Jesus, *Before Abraham was, I am.* This was strictly true; but in what sense? Not in relation to the period of his existence; but in relation to the dignity of his order, office, and work; in this he was preferred before all, and above all that ever were before him. Hence said John the Baptist, the greatest of all the prophets, *He it is, who coming after me, is preferred before me—for he was before me.*

John i.
27, 30.

39. Again, it is said that Jesus prayed for the glory which he had with the Father before the world was. Whatever ideas the natural man may form

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From the literal words of scripture, the plain truth is this: Christ Jesus, in whom dwelt the fulness of the Godhead bodily, knew what was intended, in the mind and purpose of the Father, for him; therefore, when he had finished the work which the Father had given him to do, he prayed, saying, *And now, O Father, glorify thou me, with the glory which I had with thee, [that is, which was in thy mind and purpose concerning me] before the world was.*

John xvii
5.

40. Again, when the apostle said, "God hath saved us, and called us with an holy calling, according to his own purpose and grace, which was given us in Christ Jesus, *before the world began.*" He could not mean the *old world*; for neither they, nor Christ Jesus existed in the order of time before the old world, but long after.

2 Tim. i.
9.

41. Therefore it is written, "Thou art my Son, *this day have I begotten thee:*" which could not be the day in which David wrote: for again he saith, *I will* (in the future tense) be to him a Father, and *he shall* be to me a son. And when he bringeth the first begotten into the world, he saith, *And let all the angels of God worship him.* Which was expressly fulfilled when the tidings of his birth were brought to the shepherds, four thousand years after the visible creation began, and never before.

Psa. ii. 7.
Heb. i. 5,
6.

42. The apostles and true followers of Christ Jesus, were indeed called and chosen to be in him, as he was in the Father, and to be witnesses of him, before the foundation of *that* world, new creation, or new age was fully established, which, according to promise, was at the day of Pentecost; then it was actually brought forth, according to the purpose of God, which he purposed in himself before all worlds. But we must distinguish between the *purpose* of God, and its actual accomplishment.

See John
xiv. 20.
xv. 4, 16.
Acts i. 2.
Heb. ii. 4
5.
Acts i.
24.

43. A man might purpose to build a city, and exhibit the plan according to his purpose; but would the plan be the city itself? And provided the city was built, from what period would the building of the city be dated? from the time of its actual building? or of forming the plan? Not from the plan, but from the actual building of the city.

44. And should he, at the same time, include in

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the plan the building of a meaner city, preparatory to that which he intended for glory and duration, and in which he intended to live and abide; would not every person of common sense grant, that the last could only be first in point of dignity and glory, and not in the order of time?

45. The purpose of God is eternal, and equally includes the existence of all his works, to be created, and to exist in their own order of times; therefore no one thing can be considered as prior to another, in that eternal purpose, otherwise than as it respects the times of their actual existence, and the dignity of their order.

46. As one thing must exist before another, in regard to time; so in this respect, the first man Adam was first, as to actual existence; and the first born Son of God, was preferred before him in the purpose of God, respecting man's redemption; but was not first as to actual existence, any more than the whole human race existed on the earth before God said, "Let us make man in our image."

47. When David spake by the Spirit, saying, *Thou art my Son, this day have I begotten thee*; many ages had to pass away before this prophecy could be fulfilled. But when the fulness of time was come, for the Son to be begotten, conceived, and brought forth into the world, then the manner of his conception and birth, his name and office, were particularly declared by the angel Gabriel, unto Mary, a virgin espoused to Joseph.

Luke i.
34 & 35.

48. "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest.—The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."

49. Here then, were the first operations of the *Word*, by which the first begotten Son of God entered the world. And as he was the *second Adam*, therefore he was not before the *first Adam*. And as he was the beginning of the creation of God, which is the *New creation*; therefore he was not in existence before the beginning of the *Old creation*.

CHAPTER II.

The Subject continued.

THERE is a natural body, and there is a spiritual body :” and as there is a natural birth to the natural body, so there is a spiritual birth to the spiritual body, which is produced by the work of regeneration, and is called *the new birth, or being born again*. Hence it is written, *The first man Adam was made a living soul, the last Adam was made a quickening spirit*. Howbeit, *that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual*.

CHAP.
II.1 Cor. xv
45, 46, 47.

2. The *living soul* of the *first man* was a spiritual body, and occupied the natural body of the *first Adam*, and constituted the first natural man. The *quickenin^g spirit* of the *second man* was the Lord from heaven, and occupied the spiritual body of the *second Adam*, and constituted the first spiritual man, the true Christ the Son of God.

3. That natural body or tabernacle, in which the Lord Jesus dwelt, was visible to the human eye, like the natural bodies of other men ; but his spiritual body, in which was Christ the Lord, was invisible, and was seen and known only by revelation to those who received his Word ; and no man could call him Lord but by the Holy Ghost.

4. How greatly, then, are they mistaken, who suppose that the virgin Mary was the true and real Mother of the Son of God. With as much propriety it might be said, that the dust of the ground was the true and real Mother of the first living soul.

5. It is true, a body was formed of the dust of the ground, into which the Lord God breathed the breath of life ; but the ground could be no more than the Mother of that body in which the living soul was formed : for the natural dust of the ground had nothing to do in conceiving the living soul.

6. And although there was a natural body taken out of the virgin Mary, in which the true spiritual body of the Lord Jesus was formed, it could consti-

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tute no higher relation between Mary and the second Adam, the *quickenin^g spirit*, than was between the dust of the ground and the first living soul.

7. Such as have considered Mary as the real Mother of Christ, by falling into that mistake, have equally mistaken every thing else concerning Christ. They have admitted that Mary was a fallen creature, possessed of the same corrupt nature with other women. And thus they have supposed that Christ was the offspring of a holy God and a sinful woman, possessed of the nature of both, God and man, in *two distinct natures*, having both the nature of his Father and Mother, "united in *one person*, and that without any change, mixture or confusion."

8. From this notion has arisen the inconsistent and absurd doctrine, that good and evil are united in the children of God; that "the corruption of nature during this life, doth remain in those that are regenerated." And consequently the first followers of Christ were at least half-blooded sinners, and degenerated, from age to age, on the Mother's side, until they could scarcely tell whether they had any thing of God in them or not—Daily transgressors, never able to keep the commandments of God during the term of life; when the pointed truth is, that, *Whoso*

1 John iii.
6.

ever sinneth hath neither seen Christ, nor known him.

9. It is evident, that in Christ Jesus was no sin that he did no evil, neither was guile found in his mouth; therefore it follows, that he derived no part of his substance from a sinful woman, any more than the substance of the human soul is derived from the dust of the ground. That which he took upon him through the medium of a woman, he never owned as any part of his divine substance, but crucified it unto *the death*.

10. And as he was manifested to be the full and perfect Son of God, by the Spirit and fruits of holiness; therefore the above opinion is founded upon a misunderstanding of his true lineage, which was not partly divine and partly human, but fully and perfectly divine in both parts of his parentage. But as the Son came to reveal the Father only, therefore the mistake could never be rectified till the Mother was revealed by the Daughter.

11. Whatever may have been said by the disciples of Christ, or others, concerning his genealogy, his own testimony deserves the highest credit ; for he never pretended to contradict any thing he said, or to intimate that he was in the least mistaken ; and he expressly says to such as judged after the flesh, *Ye know not whence I am.*

12. The Evangelists and others wrote according to the best of their knowledge ; and hence there is such a diversity in their writings at different periods. For seeing that Christ was to come of the seed and lineage of David, and knowing for certain that he had come ; therefore they gave his genealogy in that line, through Joseph and Mary, as his supposed parents ; when at the same time, they all agree that Joseph was not his real Father.

13. In accommodation to the blind prejudices of the Jewish nation, the apostles showed that Christ came of Joseph and Mary, according to the *flesh* : but at the same time, they prove that he did not come after the flesh at all. *Though we have known Christ after the flesh, (saith Paul,) yet now henceforth know we him no more.* 2 Cor. v. 16.

14. The common people made no distinction ; they say, *Is not this Jesus the son of Joseph, whose father and mother we know ?* But Jesus who knew all things from the beginning, says, *Ye judge after the flesh—Ye are from beneath ; I am from above.—I proceeded and came forth from God.* John vi. 42. and viii. 15, 23, 42. The Evangelists, who wrote to the common people, speak of Joseph and Mary as his *supposed* parents—“ Being (as was *supposed*) the son of Joseph.”

15. “ Now his parents went to Jerusalem every year to the passover.” But when they found him in the temple, with the doctors, hearing and asking them questions, “ His mother said unto him, Son—thy father and I have sought thee sorrowing.” But Jesus gave them to understand that Joseph was no more than his supposed father. “ Wist ye not, (said he) that I must be at my Father’s ?” Luke ii. 43, 49.

*Doddr. in loc.

16. He also gave Mary to understand, that she was no more than his supposed Mother. When she stood without desiring to speak with him, he said

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“ *Who is my Mother ?* And who are my brethren ? And he stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren ! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”

Matt. iii.
46—50.

John ii. 4

17. Again, at the marriage in Cana, he called her not *Mother*, but said, *Woman, what have I to do with thee ?* From all which it may be plain and evident, to those who would judge righteous judgment, that Mary was no more the real Mother of the Son of God, than Joseph was his Father.

John xiv.
26.

18. As it was by the Holy Ghost, that all things were brought to the remembrance of the apostles that Jesus had taught them ; so by the Holy Ghost they gave a true account of his Mother, as well as of his Father, according to what was spoken by the angel, both to Joseph and Mary.

Luke i.
35.

19. First, it was said to Mary, “ *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.*”—Again, the angel said unto Joseph, “ *That which is conceived in her, is of the Holy Ghost.*”

Matt. i. 20

20. Here then are two, distinctly spoken of by the angel, exclusive of Mary ; not two persons, but two incomprehensibles, which in their very essence imply the whole order of the *Divine Majesty*, namely, *The Highest*, and *The Holy Ghost*.

21. The *Word* which the angel delivered unto Mary, was the mutual power and influence of the incomprehensible and everlasting two, which Mary received by faith, saying, *Be it unto me according to thy word.* This was the *Word* of God from everlasting, by which all things were created that ever were created.

22. As every thing begets and conceives its like, in the true order of things, and as that which was conceived in Mary was not of Mary, but was of the *Holy Ghost* ; so it is truly and properly stated, according to the original text, “ *Therefore also that Holy, having come forth out of thee, shall be called The Son of God.*”

23. And as the conception of the Son of God was

nerely in Mary, as the medium of his existence on earth, and not of her substance; hence he was conceived by the *Holy Ghost*, which came upon her, and was begotten by the power of the *Highest*, which ever-shadowed her; and therefore the *Holy Ghost* was the real and true Mother of our Lord Jesus Christ.

24. Then as the Son of God was neither begotten, nor conceived, nor brought forth, before the first Adam, but long after, according to the time appointed, and as he was called the everlasting Father, pertaining to man's redemption, and proceeded and came forth from an everlasting parentage; therefore it was not the *Son*, but the *Holy Ghost*, unto whom the Lord God said, at the beginning of the old creation, *Let us make man in OUR image, after OUR likeness.*

25. *Father* and *Son* do not imply the perfection of that order in which God created man at the beginning, and which is manifest in the visible creation; and much less can those attributes of *Father* and *Son* imply the perfection of that order which was essentially in the Deity, and was relatively signified by the order in which God created man at the beginning, when it was said, *God created man in his own image—male and female created he them.*

26. And without this relative distinction in the order and perfection of the Deity, as the true first cause of man's existence, the things that were created, could only in part, claim a relation to the Creator, while a very important part must exist without relation to any correspondent cause. Hence would partly be justified, that inconsistent expression of a modern poet, "He said to Nothing, *Let it be*, and *Nothing* brought forth *all*." And according to others, "The work of Creation is, God's making all things of Nothing."

27. And therefore, upon this supposition, God is only acknowledged in one part of his true attributes; consequently the things that were created, must have sprung partly from God, and partly from Nothing; which is at least partly Atheism, or partly denying the very being of God. For it will be granted, that God is distinguished by the title of *FATHER*, in rela-

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II.

tion to man, and that man, in the perfection of his order, includes more than *Father*.

28. The first man Adam was the first natural Father of all the human race; but he was not alone, his manhood was made complete by the woman, who was flesh of his flesh, and they two were called *Adam*; and the woman was called *The mother of all living*.

29. And if the attribute of *Mother* pertains to man, in the perfection of his order, from whence could this attribute flow? or with what did it correspond? If the attribute of *Father* and *Mother*, in the creation of man, can flow from *Father* alone, the effect is superior to its cause, and *Mother* must flow from where *Mother* is not, and the female part of creation can know no corresponding cause of her existence.

30. But as *Father* and *Mother*, or *male* and *female*, do exist in the creation of man, and are essential to the glory and perfection of that order, and are declared to have been created in the image and after the likeness of God; therefore, if no such relative distinction is admitted in the first cause of their existence, then it plainly follows, that the perfection and glory of the creature, is as much superior to that of the Creator, as all that is made out of *Nothing*, is superior to *Nothing*. This inconsistent, and absurd supposition would place, even fallen man, above all that is called God.

31. But the truth is, that as God created man male and female, in his own image and likeness, and called *their name Adam*—two in their order and manner of operation, but perfectly one in their nature and union, constituting one entire Man, perfect and complete in the order of his manhood; so Man in his first creation, in both parts of his manhood, relatively showed forth the order, glory, and perfection which essentially constituted the first cause, and was a pattern of that order and perfection which was to be revealed by Christ in the new creation.

32. But man, in his natural state, could never know the perfections of the invisible *first cause*, until they were revealed in the new creation, by Christ in his first and second appearing; in which the Father is revealed by the Son, and the Mother by the Daughter; and the true order and perfections of JEHOVAH

are made known by those things that are created, revealed, and made manifest, in which God becomes all in all.

33. Therefore, by the first appearing of Christ, in and by the *Son*, was the revelation of God, pertaining to the true order of the *Father*, who was everlasting before all worlds; and by the second appearing of Christ, in the *Daughter*, is the revelation of the Holy Ghost, pertaining to the true order of the *Mother*; who was with him that was Everlasting.

34. As the name *Almighty*, expresses the substance, but not the order of the Father; so the name *Holy Ghost*, expresses the substance, but not the order of the Mother. And as the true order and office of the Father was not known, until revealed by the Son; so the true order and office of the Mother was not known, until revealed by the Daughter.

35. And therefore, by whatever name the Holy Ghost was called, under the dispensations which preceded her revelation, she is unchangeably one with the Father, in union and essence, and is distinguished by her co-operations, everlasting with the Father, before ever the world was, or the ages set in order: which is according to her own testimony of unchangeable truth, under the title of *Wisdom*.

36. "She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens."

Prov. iii.
18, 19.

37. "She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors: Unto you, O men, I call, and my voice is to the sons of men."

chap. vii

38. "I wisdom dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil; pride and arrogancy, and the evil way, and the froward mouth do I hate. Council is mine, and sound wisdom: I am understanding, I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth."

39. "I lead in the way of righteousness, in the

midst of the paths of judgment : that I may cause those that love me to inherit substance : and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was."

40. "When there were no depths, I was brought forth ; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth ; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world."

41. "When he prepared the heavens, I was there : when he set a compass upon the face of the depths ; when he established the clouds above ; when he strengthened the fountains of the deep ; when he gave to the sea his decree, that the waters should not pass his commandment ; when he appointed the foundations of the earth :"

42. "Then I was by him, as one brought up with him ; and I was daily his delight, rejoicing always before him : Rejoicing in the habitable part of his earth ; and my delights were with the sons of men. Now therefore hearken unto me, *O ye children* : for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not."

CHAPTER III.

The Nature and Manner of the Coming of Christ.

COMING has a twofold signification : *First*, when any thing is brought forth in the order of the visible creation, it is said to *come*. In this sense, every thing that has life, is said to come into the world. *Second*, when a thing removes from one place to another, it is said to come to that place to which it removes.

2. In this sense, created visible objects move to and fro, in relation to each other, and can exist only

in one place at one and the same time ; whereas in the former sense, an object may *come*, and exist in a thousand places, at one and the same time ; as is plain from the coming of the day, the summer, or the harvest. And as Christ is not a local being, circumscribed by any particular bounds or limits ; but is properly, *God manifested in the flesh*, so long as the work of redemption continues ; therefore it is in this sense, that he is said to come.

3. Hence the figures that are used to describe his coming : “ Behold the day cometh, that shall burn as an oven.—Ye know that summer is nigh.—Say not ye, There are yet four months, and then cometh harvest ?—The harvest is the end of the world—An end, the end is come upon the four corners of the land—On whom the ends of the world are come.”

Mal iv. 2
Mat. xxiv
32. John
iv. 35.
Ezek. vii.
2.
1 Cor. x.
11.

4. Then as the coming of Christ is compared to the day, the summer, and the harvest, and every one knows that such things in nature, are not material bodies, that go from place to place ; therefore it is evident that they must be grossly mistaken, who look for Christ to come into the world from some other part of space, in some visible form or bodily appearance.

5. But as the day is brought forth in its order, and succeeds the night, in the revolution of things ; and as summer and harvest succeed the fall and fruitless winter, in the order of the seasons ; so is the coming of the Son of man, and the entering in of that divine influence which shall make an end of sin, and establish everlasting righteousness. Such is the nature of Christ's coming, from which the manner of it may be clearly understood.

6. The manner in which Christ first came into the world, hath been briefly stated in the preceding chapter ; from which it is evident that he did not come from some other part of space, in a pompous appearance, as many expected ; but was brought forth by the *Word*, according to the times and seasons appointed of the father, and through the instrumentality of second causes.

7. To illustrate this subject more clearly, it may be proper to observe, a little further, the analogy between the first and second Adam. Each was created in his

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order by the *Word*, and the difference lay in the nature and quality of the second causes, through which they were brought forth. The natural heavens and the earth existed before the first man, and out of the heavens and the earth he was created, a body and soul united, which constituted the heavens and the earth in the highest, and most refined sense then existing.

8. And although Man, by his fall, became earthly, sensual, and devilish, and was said to be flesh, because the flesh, which was his earthly part, reigned over his living soul, which was the only created heaven, in and by which he could hold any degree of communion with God; yet the heavens and the earth, that is, *Man*, the most noble and refined part of the creation, continued as they were, through all generations, until the new creation began.

9. And as Man in his first natural creation, was superior to the first heavens and earth; so it could not be out of the first, but out of that which was more perfect and noble, that the new creation could, in the true order of things, come forth.

10. And therefore, all that is said by the prophets concerning the heavens and the earth, and the great confusion in both, at the coming of Christ, is not to be understood of the first heavens and earth, which existed before man was created; but as relating to the soul and body of man, which is heaven and earth in the highest sense, pertaining to the natural creation.

11. And as the second Man, Christ Jesus, was to be created in and through man, as the medium of his coming forth into the world, and was to be reckoned from man, in the order of the natural creation, and as he was to ascend in glory and dignity above the natural man; so in human nature, or in the souls and bodies of mankind, all those things were to be accomplished at the coming of Christ, which were spoken of concerning the heavens and the earth. Such as, "I will shake the heavens and the earth—The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

12. Then as the coming of both the first and se-

cond man was by the *Word*, it will be proper to notice more particularly what that *Word* is. A *Word* translated from one language to another, is liable to be corrupted; but *God is of one mind and who can turn him?* and the *Word* of God is simply his purpose or will, revealed and made known in the co-operations of certain causes, the effect of which is properly his work.

13. Then however the *Word* of God may be expressed in different languages, the sense is unchangeably the same in all. And however different it may be expressed in Hebrew, Greek, or Latin, or any other language, in plain English, from first to last, it is, LET,—not to hinder, but, LET *it be*, in the mind or purpose of God, and *it was*, or *it came to pass* accordingly. This will appear evident to be the *Word*, from the beginning of Genesis, to the end of Revelations. A few examples may suffice.

14. God said, LET *there be light*, and *there was light*.—*Let there be a firmament*—and *it was so*. *Let the waters be gathered together*, and *Let the dry land appear*—and *it was so*.—*Let the earth bring forth grass*—and *it was so*.—*Let the waters bring forth*—*Let the earth bring forth the living creatures*—and *it was so*.—*Let us make man*—So God created man.

Gen. i.

15. Here we see the *Word*, according to its operation on things natural. Thus the worlds were framed by the *Word* of God; and man constituted the world in its highest sense. Hence Peter, speaking of the heavens and the earth, that were in the time of Noah, saith, “The world that then was, being overflowed with water, perished: But the heavens and the earth which are now, by the same *Word*, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.—When the heavens being on fire shall be dissolved.”

2 Pet. iii.
6, 7, 12.

16. Observe, it was not the first heavens and earth, or first natural world, that perished by water; for this was all very good, and had never committed any offence against the Creator; *while the earth remaineth, seed time and harvest, cold and heat, summer and winter, day and night, shall not cease*.

17. But it was the world of the ungodly who per-

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ished, the heavens and the earth that then were ; and by the same *Word*, the heavens and the earth were kept in store, or stored up with a constant supply, reserved unto the day of judgment. So said Christ : *For judgment am I come into the world.*

18. And how did he come into the world for judgment ? It was by the energy of the same *Word*, operating in and upon the heavens and the earth, or world that then was unfinished, pertaining to the new creation ; that is, in the human soul and body. When the fulness of time was come, God sent forth his Son, properly, *brought to pass* by means of a woman. Mary said unto the angel, Behold, the handmaid of the Lord, *Be it*, or *Let it be* unto me according to thy *Word* : and *it was so*.

19. And *the Word of God* grew and multiplied : which is *the word of Faith*. And as many as received *the Word*, to them gave he power to become the Sons of God ; who became such, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And hence the *Word* became *flesh*, or rather the *Word* was manifested in the *flesh* ; and the *Word* was, *Let it be*, and God divided the flesh from the Spirit, and the flesh he called *flesh*, and the spirit he called *Spirit* : and *it was so*.

John i.

2 Cor. iii.
17.
Gal. iv. 6.
John iii.
24.

20. Now *the Lord is that Spirit* :—Because ye are sons, God hath sent forth the Spirit of his Son into your hearts.—Hereby we know that he abideth in us, by the Spirit which he hath given us. Hence it is truly and properly expressed ; *The Spirit dwelt in us*, and we beheld his glory, (not the glory of the flesh, but of the Spirit,) the glory as of the only begotten of the Father, full of grace and truth.

Matt. xvi.
24. xix. 12

21. And as the sons of God did not come forth of the flesh, but of God ; therefore the *Word* was, to take up a cross against the flesh, by which the flesh was divided from the Spirit. Hence said Jesus, *Let him deny himself*, and take up his cross, and follow me.—He that is able to receive it, *Let him receive it* : and *it was so*.

22. This was the *Word* of liberty, under which every thing might act out its own disposition, without being obstructed by any arbitrary or opposite power.

And thus, while the *Word* opened the prison doors for souls that were bound by the flesh, it afforded equal liberty to those who loved those fetters of death, to continue in darkness under the bondage of sin.

23. And so it continues, equal liberty on both sides, even until the last vision of the second appearing of Christ. And here the *Word* is the same that it was in the beginning: "He that is unjust, (or chuses to be unjust) *Let him be unjust still*; he which is filthy, *Let him be filthy*; he that is righteous, *Let him be righteous*; and he that is holy, *Let him be holy*. And the Spirit and the bride say, *Come*. And *Let him that heareth, say, Come*. And *Let him that is athirst, come*. And whosoever will, *Let him take the water of life freely*."

Rev. xii
11, 17.

24. From all which it is evident that the coming of Christ, was, and is, in man, and no other heaven and earth is disturbed with his coming. And all that is to be wrought or accomplished by his coming, is simply to be effected through such a divine agency of the *Word* as affords the soul liberty and power to act according to the light and revelation of God, therein manifested.

25. And hence the kingdom of God cometh not by observation. Neither shall they say *Lo here!* or *lo there!* for the kingdom of heaven is within you, or among you. *For as the shining light, [Gr. ἀγλαΐα,] or brightness [alluding to the dawning of the day and the rising of the sun] cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.*

Luke
xvii. 21.

26. Thus the prophet Malachi: *Unto you that fear my name, shall the Sun of righteousness arise, with healing in his wings*. And St. Paul: *At the coming of our Lord Jesus Christ with all his saints; he shall come to be glorified in his saints*. And Jude: *Behold the Lord cometh in ten thousand of his saints*.

Mal. iv. 2

27. Hence the saints are compared to clouds. *Then shall they see the Son of man coming in a cloud: They shall see the son of man coming in the clouds of heaven—We shall be caught up together in the clouds; which is the same as our gathering together unto him—Behold he cometh with clouds—*

Luke xxi
27.
Mat. xxiv
30.
1 Thess.
iv. 17.
2 Thess.
ii. 1.
Rev. i. 7.

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Seeing we also are compassed about with so great a cloud of witnesses—For ye are the temple of the living God.

Heb. xii.
1.
2 Cor. vi.
16.

28. Hence it is evident, that Christ's coming was to be in, and with his people; both the nature and manner of which, was predicted by the prophet Joel, agreeable to the predictions of the other prophets, of Christ Jesus himself, and the apostles.

Joel ii.
compar-
ed with
Psalms
28 & 77.
Isai. 2.
Jer. 49,
50 & 51.
Mat. xxiv

29. "The day of the Lord cometh, for it is nigh at hand. A day of darkness and gloominess, *a day of clouds* and of thick darkness, as the morning spread upon the mountains; a great people and a strong—a fire devoureth before them, and behind them a flame burneth—Before their face the people shall be much pained; all faces shall gather blackness—They shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining—for he is strong that executeth his *Word*: for the day of the Lord is very terrible, and who can abide it."

2 Thess.
ii. 8, 9, 10.

30. Thus, while the day of the Lord is a day of darkness and terror to the wicked, Christ is glorified in his saints; and to them his coming is the rising of the Sun of righteousness. Hence the apostle speaks of his coming, in the following words: "They shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming: whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish."

31. Observe, it is not the coming of the *man of sin* that is here spoken of; for he had been in the world ever since the fall; but it is the coming of Christ to reveal and destroy him. It is *in them that perish* that the coming of Christ, the second time, should be after the working of Satan.

Mat. xxvi
65. John
viii, 52.

32. And to such as perished and rejected the counsel of God against themselves, it was after the working of Satan, that Christ made his first appealing. Thus said they, *Behold, now ye have heard his blasphemy.*—*Now we know that thou hast a Devil*—

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This fellow doth not cast out devils, but by Beelzebub, the prince of Devils.

33. How justly then was Christ represented as coming in the clouds of heaven, in a day of clouds and thick darkness, seeing that clouds and darkness are figures of trouble and blindness of mind ! And therefore said the prophet Amos, " Wo unto you that desire the day of the Lord ! to what end is it for you ? the day of the Lord is darkness, and not light." This was plainly represented by the cloud which separated between the Egyptians and the Israelites, which was a cloud and *darkness* to them, but it gave *light* by night to these.

Mat. xii.
24.Amos v.
18.Exo. xiv.
20.

34. Then the coming of Christ in the clouds of heaven, implies no visible appearance either of power or glory to the world, but the contrary ; seeing " God hath chosen the foolish things of this world to confound the wise ; the weak things of the world to confound the things that are mighty ; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are ; that no flesh should glory in his presence."

1 Cor. i.
27.

35. And therefore, to those who are in the flesh, *that* in which Christ appears is both dark and contemptible ; and herein is *the hiding of his power* ; and hence it is, that he should come as a *Snare* upon all them that dwell upon the face of the whole earth. Then nothing is more evident, than that the manner of Christ's coming, is not according to the expectations of man : For in vain is the net spread in the sight of any bird.

Hab. 𐤀.
Luke xvi
35.

36. Therefore, when Christ speaks of his coming in the clouds, he also says, *Then shall all the tribes of the earth mourn.* And again it is said, *Behold, he cometh with clouds,* and every eye shall see him, and *all kindreds of the earth shall wail because of him :* even so, Amen.

Mat. xxiv
30—Rev.
i. 7.
Zech. xii.
10, 11. &c.

37. But why should they mourn and wail because of him ? It is evidently *because* of the *way*, the *truth* and the *life*, which is so contrary to their life, and which not only shakes the heavens and the earth, but discovers the foundations of the world, and that

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upon which it stands, and all that is therein, namely, *the lust of the flesh, the lust of the eyes, and the pride of life.*

1 John ii.
16.
Psa. xviii.
15. lxxvii.
16.

38. "Then the channels of the waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. The waters saw thee, O God, the waters saw thee; they were afraid: The depths also were troubled."

39. Christ promised again and again, that he would come as a thief in the night; and therefore he again and again, solemnly warned his disciples to watch, and not to be overcome with surfeiting, and drunkenness, or cares of this life, lest that day should come upon them unawares.

Acts i. 9,
10, 11.

40. And more striking figures could not be used than those of *a snare* upon all them that dwell upon the face of the whole earth, and that of *a thief in the night*, to signify the manner of his coming. Which agree perfectly with what the angels told his disciples on the mount: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

41. And the manner in which they saw him go, was, that a cloud received him *out of their sight*; which shewed them that as in the cloud he was invisible, so by coming in the clouds he would come out of sight.

Mat. xxv.
32.

42. It is strictly true that *every eye shall see him*; and before him shall be gathered all nations; and he shall separate them, one from another, as a shepherd divideth his sheep from the goats. But it is in the course and progress of his work that every eye shall see him, either to their everlasting joy or sorrow. For as the brightness of the rising sun commenceth in the east, and shineth even unto the west; so shall the coming of the Son of man be—gradual and progressive, until the whole earth is enlightened with his glory.

43. But it was foreseen, and foretold, by the Spirit of prophecy, that man, wholly under the influence of visible objects, living in earthly pleasures, and

under false teachers, walking after their own lusts, should deny Christ at his second coming; because they would not see those visible changes in the natural creation, which in their blind senses, they had formed, and which they vainly imagined ought to take place, to answer their plans of the manner of his coming.

44. It is true, say they, wars, and rumours of wars, and commotions are great in the earth, but this has always been more or less the case, and there is nothing new. The Gentiles are not yet converted, say they, nor the Jews gathered to old Jerusalem; nor do we see the dead bodies rising up out of their graves, and bone coming to its bone; nor do we see the heavens on fire, or the earth burning up; nor the sun darkened, nor the moon turned into blood, or any of the stars falling from heaven, but all things continue as they were from the beginning.

45. Thus that scripture is fulfilled, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. iii.
3, 4.

46. All of which is but the greater confirmation of the words of Christ: "For as in the days that were before the flood, [that is, while the ark was preparing, which was 120 years,] they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark; and *knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.*" Mat. xxiv
38, 39.

47. Therefore, as the manner of Christ's coming was certainly and undoubtedly to be as a *snare* upon all flesh, and as a *thief* in the night; say not in thine heart, I shall see his coming, except thou watch and pray, and have thy lamp trimmed and burning.

48. The nature of his coming is likened unto the coming of harvest, and no person of common sense will say, Who shall ascend into the clouds to bring down harvest from above? or who shall descend into the earth, to bring up harvest from beneath? (for the seed is nigh thee, already in the earth, and according

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to the appointed seasons, must grow up to maturity, before the harvest can in reality appear.)

Rom. x.
6, 7, 8.

49. Therefore, "*Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) Or who shall descend into the deep? (That is, to bring up Christ again from the dead.) But what saith it? The Word (or seed of Christ) is nigh thee, in thy mouth, and in thy heart; that is, the Word of faith which we preach.*"

CHAPTER IV.

The Order of God in the Confession and Forgiveness of Sins.

THAT all mankind have sinned, and that none can be justified, accepted, and saved, without forgiveness, none will pretend to deny, who believe the scriptures of truth; and it is a truth equally undeniable, that without a confession of sins, there can be no forgiveness.

Prov.
xxviii. 13
1 John i.
8, 9, 10.

2. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.—If we say we have not sinned, we make him a liar, and his word is not in us.—Or, if we say that we have no sin, we deceive ourselves, and the truth is not in us." This is the same as to cover sins. "But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

1 Esd. xvi
63, 63, 66.

3. Agreeable to this are the words of the prophet Ezra, "Let not the sinner say he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.—Surely the Lord God knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.—What will ye do? or how will ye hide your sins before God and his angels?"

4. Then as it is impossible for any sinner to hide

his sins from God or his angels, and there is no possibility of forgiveness without a confession, and it is with the mouth, that confession is made unto salvation; therefore, the coming of Christ with his holy angels, or in his saints, is to give mankind, who are weary of sin, the privilege of confessing their sins to God, by Christ the mediator, in his saints, where he is actually revealed and made manifest, as the only true light of the world; and which is the only door of hope that ever was, or ever will be opened for real salvation.

5. God will bring every work into judgment, with every secret thing.—And, *Now is the judgment of this world.*—*God heareth not sinners:*—*If I regard iniquity in my heart, says David, the Lord will not hear me.*—*As I hear, I judge, says Christ. And the Son of man hath power on earth to forgive sins."*

6. The order of the confession of sins was first marked out under the law, by the command of God to Moses. And although the outward and ceremonial part of the law ceased at the appearing of Christ, such as offerings and sacrifices for sin; yet confessing and forsaking sin did not cease: *For all the prophets and the law prophesied until John.* And they of Jerusalem, and all Judea, and the region round about Jordan, were baptised of John in the river Jordan, *confessing their sins:* which was the beginning of the *Gospel of Jesus Christ.*

7. *Some men's sins are open beforehand, going before to Judgment.* Which is in no other way than by an open and free confession, or bringing their deeds into the judgment, where the judgment is given unto the saints. But *some men's sins follow after.* For a confession made in the dark, where the sin is committed, or in the desert, or some secret chamber, without any evidence or witness, is no confession at all; nor is any thing laid open in the sight of God, or brought to the light thereby, for all things are naked and open before him, and nothing can be covered from him, nor any thing brought to the light of his All-seeing eye.

8. The order of God in the confession of sins, was marked out, in a shadow, under the law, and Christ

CHAP.
IV.Rom. x.
10.Eccl. xii.
14.
John xii.
31, & ix.
31.
Psa. lxxvi.
18.
John v.
30.
Mat. ix. 6.Matt. xi.
13. iii. 5, 6
Mark i. 1.1 Tim. v.
24.

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came not to destroy the law or the prophets, but to fulfil; and as he came into the world for *judgment*, so the substance was in a measure fulfilled, in the work of his first appearing; but according to the testimony of Christ in that day, the law and the prophets were to be more especially fulfilled in his second appearing, which, on that account, was spoken of as the judgment of the great day.

9. That the order of God was established under the law, for the confession of every particular sin, is evident from the whole law: a few passages of which may suffice for example. "And the Lord spake unto Moses saying, Speak unto the children of Israel, When a man or a woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed."

Num. v.
5, 6, 7.

10. For the time then present, there were always certain persons appointed, according to the order of God, to hear and judge, and to direct the transgressor how to make restitution; which served as a shadow of future things under the gospel. And the confession of every particular sin was accompanied with an offering and a sacrifice, to be offered at the door of the tabernacle.

See Ezra
x. 9 to 17.
Lev. iii.
3-9.

11. And if any one offered an offering, or a sacrifice, in any other place than at the tabernacle, where God had expressly placed his name, it was counted sacrificing unto devils, and that soul was to be cut off from among his people. Which had a particular allusion to the work of Christ in his first and second appearing, showing that it would not be lo here! and lo there! that God would be found to acceptance; but as Christ expresses it, *Wheresoever the body is*: that is, where he should pitch his true tabernacle in his people, where he should expressly place his name, for salvation.

chap. xvii
4-9.

Luk. xvii
37.

12. The high priest went into the holiest of all, once a year, and that not without blood, to make an atonement for the whole congregation of Israel;

Heb. ix.
7, 8, 28.

which typified Christ in his first appearing, when by his own blood, having made an atonement for the sins of the world, he entered into heaven itself; from whence he was to appear the second time, to complete the work of redemption.

13. But it may here be particularly observed, that the sins of the people were not taken away until after the high priest returned out of the holiest of all, having made atonement for the sins of the whole congregation, by the blood of the first goat which was slain. So Christ, in his first appearing, by offering up his own life, made atonement for the sins of the world; yet sin was not wholly taken away; but the promise remained: *Unto them that look for him shall he appear the second time, without sin unto salvation.* Which was to make a final end of sin.

14. Again, it was commanded, saying, "Aaron Lev. xvi. 20, 21, 34. (after returning from within the veil) shall lay *both his hands* upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send them away by the hand of a fit man into the wilderness." This was to be an everlasting statute unto the children of Israel, for all their sins, once a year.

15. This order of a full confession of sins over the head of the scape goat, had a particular allusion to the second appearing of Christ, to make an end of sin, by a full atonement and forgiveness, in the order of a full and final confession, and a final forsaking.

16. A particular example of confessing sins to God, is given in the case of Achan. "And Joshua Josh. vii. 19-26. said unto Achan, give, I pray thee, glory unto the Lord God of Israel, and *make confession unto him; and tell me what thou hast done, hide it not from me.*" And Achan answered Joshua, saying, "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done."

17. In this case Joshua stood, figuratively, in the order of a mediator, to hear the confession; for Achan could make no confession to the Lord God of Israel, or to his acceptance, but where he was then manifested, which was in his servant Joshua.

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18. Therefore, when he had related to Joshua, thing by thing, what he had done, Joshua said, "Why hast thou troubled us? the Lord shall trouble thee this day. . And all Israel stoned him with stones: (for in the case of wilful and knowing disobedience the law shewed no mercy.) And they raised over him a great heap of stones—wherefore the name of that place was called *The valley of Achor* [i. e. the valley of trouble] unto this day."

19. Hence the Lord speaking, by the prophet Hosea, of the work of Christ in the latter day, refers to this circumstance, as particularly to be fulfilled, in its full design and signification, upon the very cause and principle of sin, when he says, "Behold I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the *valley of Achor* for a door of hope."

20. Without all contradiction the less is blessed of the better: and therefore such as receive the power of salvation and real acceptance with God, must receive it through that medium appointed in the order of God, before them; and by finding their union and relation to the order of God's appointment, they find their relation to God, which was ever his manner of working, in every dispensation of his grace.

21. Hence those who came to John, and were baptized of him, confessing their sins, *justified God*; while the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. For as John was sent of God; so whatever was done unto John, was accepted as done unto God, according to the extent of his mission.

22. The power and authority of Christ, both in the person of Jesus, and in the order of the Primitive Church, has been already sufficiently stated to show that there was no other medium, through which mankind could find access to God, than that in which he was manifested, which was in his faithful and true witnesses.

23. Hence said Jesus to his chosen followers, "Ye are the salt of the earth—Ye are the light of the world.—He that receiveth you, receiveth me; and

Hosea ii.
14, 15, &c.

Luke vii.
29, 30.

Matt. v.
13, 14. x.
40. xviii.
16.

he that receiveth me, receiveth him that sent me.—Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.—Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”

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John xx.
23.

24. “The glory which thou gavest me I have given unto them.—As my father hath sent me into the world, even so send I you. The Father judgeth no man; but hath committed all judgment unto the Son.—If any man hear my words and believe not, I judge him not:—He that rejecteth me, and receiveth not my words, hath one that judgeth him: the *Word* that I have spoken, the same shall judge him in the last day.”

ch. xvii.
22. xx. 21
v. 22. xii.
47, 48.

25. It was the *Word*, dwelling in the saints, which was to judge the world at the last day; accordingly Jesus said, “*I have given unto them thy Word.*—It is not ye that speak, but the Holy Ghost.” Hence it is written, “He that abideth in the doctrine of Christ, hath both the Father and the Son—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”

chap. xvii
14.
Mark
xiii. 11.
2 John 9.
1 Cor. iii.
16. and
vi. 19.

26. And therefore, Christ, dwelling and abiding in the saints, did, in and by them, hear and judge of all things pertaining to salvation. And as there was no other name given under heaven among men, whereby any could be saved, but by Christ, and Christ dwelt in his saints and they in him; so there was no other medium under heaven, where God could be found to salvation, or where true remission of sins could be obtained.

27. As God is All-seeing, and knows the most secret thoughts, words and actions of all men; so in this respect, nothing can be covered from him, nor uncovered before him; therefore when *many that believed came and confessed and shewed their deeds*, they did not go into the desert, or some secret place to confess their sins, as many do now-a-days; but they came to the apostles, who were the light of the world, and brought *their deeds* to the light, and shewed them.

Acts xix.
18.
Mat. xxiv
26.

28. In this was substantially fulfilled, according to

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the measure of that dispensation, what was so abundantly spoken of, in the law and the prophets, about confessing sins to God. Hence said Christ, "Every one that doeth evil hateth the light, neither cometh to the light, lest *his deeds* should be reprov'd. But he that doeth truth *cometh to the light*, that his deeds may be made manifest, that they are wrought in God.

29. The greatest power that Christ had, was that which pertained to salvation, and the remission of sins. And as the Son of man had power on earth to forgive sins; so he gave the same power unto his followers, whom he had chosen to give the knowledge of salvation to the world, which treasure was committed to earthen vessels. Whose soever sins they remitted, they were remitted unto them; and whose soever sins they retained, they were retained.

30. This was the true order and power in which the Primitive Church stood. And although the power of the holy people was scattered, and the true order in the confession and forgiveness of sins was perverted and lost, during the reign of Antichrist; yet, according to the most pointed testimony of both prophets and apostles, the same power, and greater, was to be restored and given unto the saints in the latter day.

31. Agreeable to the vision of Daniel, *Judgment was given to the saints of the most High.*—And according to Obadiah, *Saviours shall come upon mount Zion, to judge the mount of Esau, and the kingdom shall be the Lord's.*

32. The judgment of Esau, which is Edom or old Adam, is thus described by the prophet Jeremiah: "I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself. And at that day shall the heart of the men of Edom be as the heart of a woman in her pangs." That is, pained to be delivered of those abominations which they know must come to the light.

33 The same thing was testified by all the prophets who spake of the work of the latter day, from Enoch the seventh from Adam, to John the last of the inspired apostles; as it is written, *Behold the Lord cometh in ten thousand of his saints, to execute judg-*

John iii.
20, 21.2 Cor. iv.
7.Dan. vii.
22, 26, 27.
Oba. 21.Jer. xlix.
10, 22.Jude 14,
15.

ment upon all.—And I saw thrones, and they sat upon them, and judgment was given unto them.

34. So universally believed and known was this matter, among all who ever stood in any light or order of God, St. Paul expresses it as a matter of astonishment that any should be so ignorant as not to know it: *Do ye not know that the saints shall judge the world?*

35. Then as the revelation of God is given in this day of Christ's second appearing, by which the secrets of the heart are searched out, and the real power of salvation administered; so this *Word* of salvation is sent unto all that are weary of sin, and desire to be stripped of all that is contrary to the pure nature of Christ, and released from the bondage of corruption.

36. Every one that doeth truth, cometh to the light, confessing and shewing their deeds, that their deeds may be made manifest that they are wrought in God. And as sin is ever a transgression of the law, and not one jot or tittle of the law can in any wise fail, till the whole be fulfilled; so in order to obtain a final forgiveness, an honest and full confession of every sin, in the order of God, will forever be indispensibly necessary, while one sin remains concealed in the earth.

37. No person living will freely and honestly confess all their most secret sins before another, as in the sight of God and his witness, but from the most sincere and upright principle. And there is no person of feeling and candour, but will acknowledge, that the principle which would lead any one, honestly, to bring their dark deeds to the light, and to witness against them, is not the same principle which led the person to commit sin and keep it concealed.

38. For as it is the nature and disposition of fallen man to commit sin in the dark, and keep it concealed; so it is the nature of the spirit of God, and the disposition of those who are led thereby, to bring every secret abomination, and hidden work of darkness to light: and the former is as contrary to the latter as midnight darkness is opposite to the brightness of the meridian sun.

39. And therefore, all such as receive the grace of

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God, which bringeth salvation, in the present day, first, honestly, bring their former deeds of darkness to the light, by confessing all their sins, with a full determination to forsake them forever. By so doing they find justification and acceptance with God, and receive that power by which they become dead indeed unto sin, and alive unto God, through Jesus Christ, and are enabled to follow his example, and walk even as he walked.

CHAPTER V.

The Sufferings of Christ, in the Work of Regeneration.

FROM what has been stated concerning the coming of Christ, it is evident that every step of his coming, from first to last, was contrary to the wisdom of this world : and although he was in the world, yet the world knew him not : and as little did they know whence he came, or whither he went when he departed out of the world.

2. Instead of descending through the air, from some unknown region, in a splendid appearance, and ascending in like manner, he first came forth from such a cloud as all other infants come from : and at his departure, a cloud received him out of their sight. The truth is, he was born into the world, and he was born out of it : and his being born into the world was one birth, and his being born out of it was another.

3. And although millions had been born into the world before him, yet he was the first who was actually born out of the world. And as the world were *dead in trespasses and sins*, he was therefore properly called the *first-begotten* from the dead, and the *first-born* of many brethren. For being found in fashion as a man, with all the infirmities of mankind, and in all things made like unto his brethren, in things natural, and being tempted in all points as they were, it was necessary that he should be conceived by the Ho-

ly Ghost, in relation to a second birth, or being born again.

4. And by him the Holy Ghost first practically taught the doctrine of the second birth. "Marvel not that I say unto you, *Ye must be born again.*—Verily I say unto you, that ye who *have followed me* [or rather, who *shall have followed me*] *in the Regeneration*, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

John iii.
7.
Matt. xix
28.

5. Here then was the true design of Christ's coming into the world, not to continue in the nature and spirit which, in behalf of man's redemption, he took upon him, through the medium of a fallen woman; but to be regenerated, or born out of it, into a state of immortality and eternal life, that others might follow him in the same example.

6. It is expressly said, that Christ Jesus was the first-born, and that he was to be followed in the Regeneration; and as he came into the world by *water and blood*, as other infants do, by which means he took upon him the seed of Abraham, the nature and enmity of fallen man, and in this sense millions were born into the world before him; therefore it is to be certainly understood that he was regenerated and born again: for in truth, he could not teach others to follow him in a way which he did not walk himself: and he expressly testifies, *Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God.*

John iii. 5

7. Accordingly Christ Jesus himself opened the way into the kingdom of God, by a real spiritual birth; and all who ever possess that kingdom, must enter in by the same way, after his example; therefore it is in vain for any to stand gazing up into the natural heavens, in hopes of seeing the sons of God ascend or descend, seeing the children of God come forth into his family, by being born again, as much as the children of this world are *born* into the society of men.

8. And as the spiritual birth is as real as the natural, and the manner of the one is as expressly described as the other can be, and is certainly and pos-

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tively known ; so from the time that the new man is begotten, he as sensibly grows up into the nature and likeness of him that begat, as the natural man, from his conception, grows up into the nature and likeness of his father.

9. As the natural man is conceived in a body, and while in the generation consists of two parts, and those two parts are fully and finally separated, in his actual birth, so that the tie by which they were united, is cut off forever, and the inner part comes forth in perfect shape, with all the features of the father ; so in the Regeneration there are two, called the flesh and Spirit, both in the same body, and the one is enclosed in, and bound by the other, from which it must come forth, and be separated, and wholly cut off, before it can enter the kingdom of God.

10. Therefore, as the natural infant in its generation, lies concealed within a second veil ; so the real child of God, who is in the spiritual work of Regeneration, is as remote from the natural eye.

11. And as the natural infant, within the second veil, in the womb of its mother, is insensible, and totally ignorant of what passes among the living, until it has been brought forth, and borne upon the sides, and dandled upon the knees, and comes to sufficient maturity ; so is the natural man, covered up in the womb of nature's darkness, wallowing in the blood of his nativity, and is insensible and totally ignorant of the spiritual birth, until he is brought forth, separated and wholly cut off from the tie of the flesh, by which his soul is held in bondage.

Ezek.xvi
4, 6.

12. Hence the Lord by the prophet, speaking figuratively of Jerusalem in her natural state, and of the second birth or new creation, saith, "Thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee : thou wast not salted at all, nor swaddled at all.—And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee in thy blood, *Live* ; Yea, I said unto thee in thy blood, *Live*."

13. Such, in a true spiritual sense, is the highest perfection of man in his natural state, like an infant unloosed, wallowing in the blood of its nativity, and

without a deliverance, and final separation from that in which he is held, must perish without remedy.

14. As nothing is born without a separation, and no separation can take place without suffering; so that which bears must suffer in proportion to the nature and quality of that which it bears, and that which is born is liable to suffer in proportion to the natural or inherent relation in which it stands to that which bore it, until it is weaned from that relation.

15. And as that which beareth is first in the order of things, and not that which is born; and as that is first which is natural, and not that which is spiritual; therefore, that which is natural and earthly suffers death in the work of regeneration, while that which is spiritual, and heavenly, is quickened and made alive in the soul; and the soul can only suffer in proportion to the connexion, the near or distant relation in which it stands to that which is natural, until the natural is overcome by the spiritual.

16. The inner or new man in Christ Jesus, was borne by the outer man, or in other words, that which was spiritual was within that which was natural, and was brought forth out of that which was natural and old. And hence, as sin captivated the soul, and occupied that which was natural and old, and the sufferings of Christ Jesus for the redemption of souls, began in Christ's first appearing; therefore the sufferings must continue, in his second appearing, until the work of regeneration is completed, and that which is natural and old, is finally overcome by the new.

17. Upon this distinction between the natural and spiritual body, hangs the whole of the apostles' doctrines; take away that distinction, and the whole New-Testament must appear, to every man of common sense, as the most absurd and incredible romance.

18. But admit that the apostles meant as they wrote, that there was a natural body and a spiritual body then existing, and that the natural was first in the order of things, and afterwards the spiritual, the whole may be understood in the most perfect consistency.

19. This distinction between the natural and spiritual body, is variously expressed, by the *outer man*,

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and the *inner man* ; the *old man*, and the *new man* ; the *first Adam* and the *second Adam* ; which in substance make one and the same distinction. And as each body must have a *mind*, or *seed*, or centre of influence ; so the apostles as plainly distinguish between the *carnal mind*, or *mind of the flesh*, which is enmity against God, and the *spiritual mind*, or *mind which was in Christ*.

20. Then the whole history of the work of God, in the first appearing of Christ, takes it for granted, that it began in that which was natural, and that out of that which was natural, the true spiritual and everlasting offspring of God, gradually came forth.

21. And as the first decreased, the second increased ; as the second was set at liberty, the first became a captive ; as the first suffered, the second triumphed ; as the first died, the second revived ; and finally, when the first was completely dead, being crucified, the second was completely alive and glorified, and in the full and perfect stature of a new creature, self-existent and wholly independent of the old forever.

22. From this principle of a distinction and separation, between that which is natural, and that which is spiritual, the fundamental doctrines relating to the sufferings of Christ, arise ; which are stated in such plain and positive terms, through all the New-Testament, that none can mistake the sense, who have any light, unless the most pointed testimony of those who were eye witnesses of the work of God, from the beginning, is wilfully perverted.

23. The birth of Jesus is stated, as being in the natural appearance of common humanity : that he grew in stature, and in favour with God and man : that he was subject to his supposed parents until he was of age : that he then received the Holy Ghost, began to suffer and die, as to the common course and principles of nature : That he became obedient to his heavenly Father, even unto death : that he learned obedience by the things he suffered : that he was made perfect through sufferings : that he suffered *in the flesh*, but was *quickened*, or made alive *in the Spirit* : that he died *unto sin* ; but was made *alive unto God*.

24. That having finished his work on earth, in that human form which was put to death by the Jews, he departed, and afterwards appeared again, in different forms, to his disciples, and shewed himself alive, by many infallible proofs, in his spiritual state of existence, until he vanished wholly out of their sight, as to natural appearance: That in this spiritual state, they dwelt in him, and he in them: that they suffered and died as he did, after his example, and sat together with him in heavenly places.

25. Therefore it is a grand deception, that many have lain under, who have imagined that the holy, harmless, and undefiled Son of God, suffered and died in the room and stead of sinners, to rescue them from that death and punishment, which they deserved; and that his sufferings and death fully satisfied Divine Justice, so that no further sufferings were necessary for the salvation of mankind.

26. What mind, upon the slightest reflection, could admit that Jesus of Nazareth suffered and died in the room and stead of the patriarchs and prophets? when it is testified, that they had trial of cruel mockings and scourgings, of bonds and imprisonment: that they were stoned, were sawn asunder, were tempted, were slain with the sword: that they wandered about in sheep-skins and goat-skins, in deserts, and in mountains, and in dens and caves of the earth, being destitute, afflicted and tormented.

Heb. xi.

27. As well might Jesus have argued, that the fathers had died in his room and stead, that he might live as a universal monarch upon earth, as that any of his followers should draw such an inconsistent and groundless inference from his sufferings. For it is clearly manifest from his discourses to his disciples, that a great part of his doctrines, as well as the whole of his example, was expressly to encourage them to undergo the same sufferings which he suffered, and to die the death that he died.

28. But all that human nature suffered, from the fall to the coming of Christ, was not even the *beginning of sorrows* compared with what was yet to follow, in the work of Regeneration.

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2 Tim. ii.
11, 12.
Rom. viii
17.

29. And as the sufferings, exhibited in the bringing forth of the first born, were designed as a perfect example, and were but the real beginning; so it was the highest aim of his true followers to copy after that example, in enduring the same sufferings which he also suffered: being fully persuaded, as the apostle expresses it, that, *If we be dead with Christ, we shall also live with him: If we suffer with him, we shall also reign with him.* And again, *If so be that we suffer with [or in conformity to] him, that we may be glorified together.*

30. This is the whole tenor of the doctrines of the apostles, concerning the sufferings of Christ; that as he suffered, so did they: and as the body is not complete without the head, so neither is the head complete without the body; and each member of the body suffers in a just proportion, as the members bear a proportion to the head: so that in all things, the first-born had the pre-eminence.

Col. i. 24.

31. Therefore, Christ Jesus having suffered his proportion as the head, every member of the body, according to their several lots and offices, fill up their proportion of the sufferings of Christ, that the whole may be perfected and glorified together. Hence saith the apostle to the Colossians, "Who now rejoice in my sufferings for you, and fill up that which is left behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church."

Rom. vi.
3, 4, 6.

32. And to the Romans he saith, "Know ye not, that so many of us as were baptized into Jesus Christ, were *baptized into his death*? Therefore we are buried with (or in conformity to) him by baptism into death.—Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

33. In all this there is not the least intimation of the sufferings and crucifixion of Christ on a wooden cross; nor of his dying at the instigation of Jewish priests, by the hands of Roman soldiers; nor of his followers suffering in conformity to him, in that manner. But the sufferings and crucifixion of Christ, both in relation to the head and members of his body, were, strictly speaking, the crucifixion, sufferings,

and death of the *flesh*, the *old man of sin*, who was crucified and put to death by a daily cross. CHAP.
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34. "Christ hath redeemed us from the curse of the law, (saith Paul,) being made a curse for us. Who his own self bare our sins in his own body on the tree, (saith Peter,) by whose stripes ye were healed." Gal. iii.
13.
1 Pet. ii.
24.

35. But how was he made a curse for them? how did he bear their sins? and how were they healed by his stripes? was it without suffering as he did? In no wise. The history of their whole life and testimony witnesses to the contrary. But it was by his example, that they might also follow his steps in the same sufferings.

36. "For even hereunto were ye called, (saith Peter;) because Christ also suffered for you, leaving you an example, that ye should follow his steps.—Forasmuch then 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 no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God." 1 Pet. ii.
21.
chap. iv.
1, 2.

37. Thus the sufferings of Christ do not merely respect the head, or first-born of his body, as having ceased from sin, by suffering in the flesh; but every member of his body, who hath suffered in the flesh, after his example, hath ceased from sin: For *if the root be holy, so are the branches*; and being crucified, in conformity to the example of Christ, they are dead unto sin, and cannot live any longer therein.

38. But what kind of a body would it be to have sin wholly abolished out of the head, and the enmity reigning in all the members? A pure head, and members wholly corrupt. "A head obedient unto death, and heels kicking against heaven." Can such be the body of Christ? Nay verily. "If one member suffer, all the members suffer with [or in conformity to] it." And all the members are *partakers of Christ's sufferings*, and have a fellowship of his sufferings, being made *conformable to his death*. Boston.
1 Cor. xii.
26. 1 Pet.
iv. 13.
Phil. iii.
10.

CHAPTER VI.

*The Subject continued.*CHAP.
VI.Heb. x. 7,
10, 14.

THE head of every man is Christ, and the head of Christ is God. So when Christ cometh into the world, his language is, "Lo, I come to do thy will, O God."—By which *will* we are sanctified, (saith the apostle,) through the offering of the body of Jesus Christ once for all: that is, a final offering. And thus by one offering he hath perfected forever them that are sanctified. But the offering up of the body once for all, is more than the offering up of the head, it includes the whole body, from the head to the least member.

2. And as Christ Jesus was sanctified by being obedient to the *Will* of his Father and head, in offering up himself; so each member of his body is sanctified by the same *Will*, in being obedient to their head, and in offering up themselves *once for all*: and thus the whole body is sanctified and perfected forever, by one offering, which is one and the same in relation to the head and the members.

3. The Captain of our salvation was made perfect through sufferings, and became the author of eternal salvation to all them that obey him; and as he was obedient unto death, even the death of the cross, and died for, (or in) all, and every part of that nature which deserved death; therefore he not only became dead to that nature which he took upon him, but that nature became eternally dead as to him.

2 Cor. v.
16, 17.

4. Hence the apostle justly concludes, that we who live, should henceforth not live unto ourselves; but unto him who set this example of dying, and was thereby raised from the dead. "*Wherefore* (saith he) *henceforth know we no man after the flesh*: and expressly adds, *If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new: and all things are of God.*

2 Tim. i.
10.
Eph. ii.
15, 16.

5. Then it was not Christ Jesus the Lord from heaven that died, in the strictest sense of death; but on the contrary, he *abolished death, and brought life*

and immortality to light—Having abolished in his flesh the enmity—And by the cross, having slain the enmity. Neither did he finally suffer : yet on account of that sinful nature which he took upon him, and which he had in him to slay and abolish, he frequently *suffered pain and sorrow of soul*, both in relation to himself and others.

6. Hence we read of his being tempted of the devil ; spending whole nights in prayer to God who was able to deliver him—weeping over Jerusalem ; and of his sufferings in the garden, when in an agony, he cried, *My soul is exceeding sorrowful unto death*. Such was the nature of his sufferings in the flesh, until that *enmity* which he took upon him was slain, and that *death* abolished, as to him : and hence the *body of sin and death* was the final sufferer, and not the Lord Christ Jesus.

7. Therefore it was not he who *abolished death*, and *slew the enmity*, that finally suffered or died ; but that *enmity* which, in *his own flesh*, he *abolished and slew*, by a daily cross ; and whereby he set the example for others to slay the enmity in their own flesh, as he had done in his.

8. Hence it is written, “ Christ hath once suffered for sins, the just for the unjust, (or rather the just upon the unjust,) that he might bring us to God, being put to death in *the flesh*, but made alive in *the Spirit*.—For in that he died, *he died unto sin* once : but in that he liveth, *he liveth unto God*. Likewise reckon ye also yourselves to be *dead indeed unto sin* ; but *alive unto God*.—Knowing this, that our *old man is crucified* with [or in conformity to] him, that the body of sin might be destroyed, that henceforth we should not serve sin.

1 Pet. iii.
18.Rom. vi.
6, 10, 11.

9. From all which it is most evident, that it was not the Son of God that suffered the wrath of his Father at all ; nor was there any design in the case to release the sinner from the punishment which was his just desert. But on the contrary, “ As the children are partakers of *flesh and blood*, he also himself likewise took *part of the same* : that through death [through the means of that nature of sin, which is death and enmity which he took] he might *destroy him that had the power of death*, that is the Devil.”

Heb. ii.
14.

CHAP.
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10. But there was no changing the nature of things in the case, or converting holiness into sin, or life into death: for that which he took he inhabited and possessed, and that which he possessed he destroyed, and in destroying it, he destroyed that *part* of death which he took, and him that had the power of it: But he did not destroy himself, nor was it either God, or the Son of God, that was destroyed on the occasion.

11. But this is evident, that it was *flesh and blood, sin and death*, and the devil, neither of which can enter into the kingdom of God, which according to the apostles, strictly speaking, suffered and died. Not that all sin and death was by him destroyed, which has reigned in the world ever since; but so far as the first-born in the new creation, bears a proportion to the whole of that creation, or as the head bears a proportion to the whole body.

12. *He died unto sin once, but in that he liveth, he liveth unto God.* And unto whatsoever he died, unto the same he also suffered; and therefore it was unto *that* which had the nature and root of sin that he suffered. Not that innocence and justice suffered in the room and stead of sins: therefore the same that finally suffered, also died; and that which died never did, nor ever will arise again to life.

13. And therefore the plain and pointed contrast is continued, and the death is said to be *once, or final*, and the coming forth into life parallel on the other side, being put to death in *the flesh*, and coming forth in *the Spirit*. Which is perfectly the same as *crucifying the flesh with its affections and lusts, and walking after the Spirit*; or putting to death that which is *fleshly, sensual, and devilish*, and bringing forth into eternal life that which is *spiritual, pure, and of God*; and not bringing to life again the same that was put to death: *For if I build again the things that I destroyed, I make myself a transgressor.*

14. And thou that sayest, God died for sinners, and rose again, what advantage could it be for a holy Being to be made *flesh and sin*, and as such to suffer and die, and as such to rise again, that the sinner in the flesh and in sin, might lie wallowing in the blood of his nativity in reconciliation with God?

15. As the human and divine nature, or rather the nature of sin and holiness met together in Christ Jesus, doubtless it was necessary that one or the other should suffer and die ; either that which was natural pertaining to flesh and blood, or that which was spiritual and of God.

16. But as that which was natural was the earthly part, and that which was spiritual was the Lord from heaven, it could not be the quickening Spirit or *Spirit of Anointing*, which constituted Jesus the Lord from heaven, that either suffered or died ; but that which was natural and earthly, which the Lord Jesus overcame and abolished.

17. And speaking exclusively of the nature of sin, that the natural part, which was subject to weariness and pain, did die, is indisputable ; and if the Lord from heaven died, then neither obtained the victory ; nor could either be said to be immortal, for, in the strictest sense of death, that which is immortal cannot die ; neither can it suffer, only in consequence of its being united to that which, in reality, deserves both to suffer and die.

18. And as the quickening Spirit, the Lord from heaven, was begotten and brought forth of the Everlasting God, he was justly called, *The king immortal, eternal, invisible*, the only wise God, who only hath *immortality*. Therefore it was not possible that he could die ; nor could his soul or spiritual body, through any degree of suffering, (by reason of that *enmity* which he had taken upon him,) be held under the power of death any longer than until that which was appointed unto death was, by him, overcome and destroyed.

1 Tm. i.
17 and
vi. 16.

19. Thus, in the body of Christ Jesus, the *flesh* and *Spirit*, or the nature of sin and holiness strove, like blood and fire upon the altar, until the blood was consumed by the fire ; so the flesh or nature of sin was overcome and consumed by the Spirit.

20. But it would seem that the sufferings and death of God, in the room and stead of sinful flesh, was a doctrine reserved for those latter times of departing, or standing off from the faith, and bringing in dam-

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nable heresies, even denying the only Lord God, and our Lord Jesus Christ.

Watts.

21. If "God the Mighty Maker died for man the creature's sin;" or if "God himself comes down to be the offering—" and is a sacrifice or sin offering, well might the beast and the false prophet rejoice at his death: for it must be the living that have the dominion; and the living must be superior to the dead.

Ecc. ix.
2.

22. According to the true proverb, "A living dog is better than a dead lion." And upon the same principle, a living man is better than a dying, or dead God. For that which is dead can never raise itself to life; and if the dead are raised, it must be by the power of the living. Therefore, if sinners were real enemies to God, and he actually died in their stead, that they might live in sin, and in their blood, during life, and be saved from punishment hereafter, it certainly depended on the living whether the dead should ever rise.

23. Wo to him that is alone, for if he fall, who shall help him up? Hence the necessity of another link in this chain of darkness, "Behold a God descends and dies." That is, one of the Gods dies, to satisfy the justice and appease the wrath of the other, in behalf of sinners; and the other, as soon as he was satisfied, raised up the dead one: and the dead one, after he was raised up, stood day and night, perpetually showing his wounds, and pleading before his Father, that he suffered and died in the room and stead of sinners, as a satisfaction to his justice.

24. But what God or what justice could take satisfaction in beholding the marks of cruelty in the innocent, while the guilty went unpunished? Such black and infernal darkness, is too disgusting to the reason of man, and too distressing to any enlightened soul, to merit a serious investigation; but must be sent back, with the beast and false prophet, to the bottomless pit from whence it arose.

25. The truth is, that as two contrary natures, the *flesh* and *Spirit*, the seed of the serpent and the seed of God, met in one visible human form, both were included under one common name, until they were gradually separated, and the weaker suffered and died.

26. From this mysterious contrariety of two natures, in one external form, the apostles are frequently under the necessity of using apparent contradictions : Thus St. Paul, “ It is *Christ* that died, yea, *rather that is risen.*—*I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me.*”

Rom. viii
34.
Gal. ii. 20

27. So Christ Jesus is said to have two natures in him, not united, but at pointed variance ; and when it is said that Christ suffered and died, and rose again, and ascended up into glory, these things are plainly and expressly ascribed to those distinct natures, respectively, according to the character and just desert of each.

28. So that the sufferings and death of Christ, both in relation to the head and members of his body, in the strictest sense, applies to that *old nature* of the first Adam, which is a state of death, out of which the new man arose, and from which he became fully and finally separated, and ascended into the divine nature and likeness of his Father, as the first-born and first-fruit in the work of redemption.

29. And as the redemption of Christ had respect to the full headship, and membership of the redeemed, or all who should be regenerated and born again ; and as his second appearing was to be in the second part of man’s fallen nature ; therefore, the sufferings of that nature could never be filled up, in their full and perfect measure, as to the order of both male and female, until the second appearing of Christ actually took place.

30. And therefore, the blessed Mother of our redemption, in all respects, suffered her due proportion, and died, upon the same fundamental principles that the sufferings and death of Christ were necessary, in his first appearing.

31. And in that she died, she died unto sin, once for all, as he did, and revived, and rose again, and ascended into the same divine nature and everlasting union in the Spirit ; and being regenerated and born out of the corrupt nature of the first woman, she was the first-born and first-fruit unto God in the order of the female, having in all points been tempted like as they are ; but through the power of God never

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yielded to the tempter, that she might be able to succour those that are tempted.

Rom. viii.
18, 19, 22,
27.

32. And as the sufferings of Christ were not filled up in his first appearing, hence said the apostle, "I reckon that the sufferings of *this present time*, are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. For we know that the whole creation groaneth, and travaileth in pain together until now. [That is, until this glory should be revealed, and the Sons of God manifested.] And *even we ourselves groan within ourselves*, waiting for the adoption, to wit, the redemption of our body."

33. So far then, were the apostles from teaching that any one individual suffered in the room and stead of another. They state the plain undeniable fact, confirmed by the history of all ages, that truth and virtue were never, in any degree, preserved in the earth, but through a constant succession of suffering saints and martyrs.

34. From the blood of Abel to the blood of Zechariah, which was shed between the porch and the altar; and again, from the blood of John the Baptist, to the blood of *William Robinson* and others, which crieth to heaven, even from this American paradise of freedom, virtue was ever attended with a proportionable degree of sufferings.

35. Could justice be satisfied, and yet millions, from age to age, suffer and die, by increasing agonies and modes of torture before unknown? And if the *groans and dying pangs*—the *pains and blood* of "an incarnate Godhead," as Davies expresses it, could not be withstood: Or if the *burning throne* had been sufficiently cooled off, by the blood of Jesus, and he had "drank hell dry," as Erskine expresses it, What then? had justice no power to stop the prosecution? Or, on the other hand, from whence could those seven vials full of the wrath of God be collected, which John saw in vision, long after the death of Jesus, preparing to destroy the kingdom and seat of the beast?

36. The truth is, justice never was, nor ever will

Davies'
Poems.Erskine's
Sonnets.

be satisfied with any thing short of the total destruction of sin : and therefore, while the nature of sin remained, it had to suffer in those who, after the example of Christ, took up their cross against it. And while the enmity raged in the children of disobedience, those who took up their cross against sin, had always to endure outward afflictions, and persecutions, which turned to them for a testimony, in every age.

37. And as the work of Redemption was to become full and effectual in Christ's second appearing, and the man of sin to be wholly consumed and destroyed ; so in the accomplishment of that work, the sufferings of Christ must necessarily be filled up, in their full and perfect measure, through which the fruits of righteousness will appear in their full perfection, with eternal glory.

38. And as all the faithful witnesses suffered to support the cause of truth in the earth, and in confirmation of their testimony concerning that day ; so justice, both in heaven and among men, is satisfied when sin and death are abolished through sufferings, and righteousness, truth, and eternal life grow up in their place.

39. This was manifestly the apostle's meaning when he said, "*The sufferings of Christ abound in us—And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring the same sufferings, which we also suffer.*" And again, "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory." Which is according to the words of Jesus, "*Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with.*"

2 Cor. i:
5, 6.
2 Tim. ii.
10.

Matt. xx.
23.

40. Then as that Spirit of truth and holiness, which gave occasion to the sufferings of the saints, in the flesh, continued to flow from witness to witness, and from age to age ; so all the afflictions which they endured, remained as a witness with God, against those lusts and abominations of a fallen nature, by which the earth was corrupted, and against which they took up their cross.

41. And therefore, instead of using the blood of

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Rev. xv.
and xvi.

Jesus, or any of his followers, to pacify an offended Deity, and reconcile him to the beast, the false prophet or the Devil; the whole of that blood is represented as stored up in seven vials, [referring to the ages,] and all of it to be poured out, to execute his righteous vengeance on the workers of iniquity; that such as had shed the blood of saints and prophets, should have blood to drink, because they are worthy.

Mal. iv. 1
Zech. xiii

42. Hence the proud and all that do wickedly, are compared to stubble, and it was expressly said, *The day that cometh* [referring to Christ's second appearing] *shall burn them up, that it shall leave them neither root nor branch.* A day in which God promised to open a fountain for sin and uncleanness, and bring his people through the fire, and refine them as silver is refined, and try them as gold is tried.

Zech. xii.
10 to 14.

43. To this period the words of God allude by the prophet Zechariah: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him."

Mat. xxiv
30. Rev.
7.

44. "In that day there shall be a great mourning in Jerusalem:—And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;—All the families that remain, every family apart; and their wives apart." Here is the true cause why Christ said, *Then shall all the tribes of the earth mourn.*

45. Therefore, as Christ Jesus, and his apostles and true witnesses, patiently suffered to preserve the cause of truth and righteousness in the earth, and by sealing the truth with their blood, conveyed and confirmed the same to others, unto whom the truth was made effectual in the enduring of *the same sufferings*; so all the benefit of their sufferings meet and centre in this day of full redemption, which is the end of their faith, for which they suffered, and in which every one will receive a reward according to his works.

46. Therefore, all who receive the mercy and grace of God, in this day of his final visitation, are verily benefited by the sufferings of Christ, both in

his first and second appearing, and by the sufferings of all the saints and martyrs who have ever suffered for their testimony, having with them obtained the end of their faith and promises, and a full and final resurrection into the kingdom of God, which is everlasting righteousness, peace and eternal life.

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CHAPTER VII.

The Resurrection.

THE truth of God, in all things pertaining to the salvation of Mankind, is fully established in this day of Christ's second appearing; in which all things will have their full and final accomplishment, according to all that the prophets and apostles have spoken since the world began.

2. It will be proper, therefore, to take particular notice of what the apostles taught concerning the Resurrection: which, according to what hath been stated respecting the sufferings of Christ, was also founded upon the distinction between the natural body and a spiritual body, the natural world and a world of spirits.

3. The natural bodies of all men are mortal, and subject to a dissolution, like the bodies of all other animals; and when dissolved back to their native elements, they rise no more in the same form. The natural body is called the *earthly house of this tabernacle*, which is the first part of the natural man, of *the earth earthy*. Dust it is, and unto dust it returns. 2 Cor. 5.
1.

4. But as every thing was created in its order, to serve some higher purpose than its own self-interest; and as man was peculiarly designed for the service of God, and was endowed with a reasonable soul or spirit for that purpose, capable of immortality; therefore it is the soul of man alone, that is the proper subject of the Resurrection, and is capable of being raised to a higher use, and more noble enjoyments than pertain to the present state.

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5. Every thing in nature that has life and growth, has a seed in itself, which serves a two-fold purpose; first, to promote its own species, and second, to bring forth fruit to some higher order of beings.

Gen. i. 29
30.

6. Thus God said unto man in his first creation, "Behold I have given you every herb bearing seed, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat."

7. Then as nothing liveth to itself, or merely for its own sake; so it was intended that man should live and bring forth fruit unto God; and this fruit was that which pertained to his living soul, as it is that by which God is truly worshipped and served; and therefore the apostles so frequently speak of a seed, and of every seed having its own body.

8. All nature teaches, that the stalk or tree, which beareth seed, when it falls back to the earth, and is dissolved, the same never rises again into the same form; and no more does the natural body of man rise again.

9. And it is evident that the seed which is put into the earth, for the purpose of promoting its own species, never rises to any thing higher than it was; but that which is gathered as fruit, when it is taken and changed from its natural state, and dressed for food, in such a manner as best suits him by whom it is dressed, that alone answers the highest end for which it was created.

John vi.
35.
1 Cor. x.
17.

10. And as man, in preparing bread for his own use, does not raise up the withered stalk upon which the grain grew; but separates the pure flour from all that to which it had been united: so, in like manner, is the resurrection. It is the soul that is to be redeemed from all iniquity, and purified unto God in a peculiar manner. Thus saith Christ, *I am the bread of life.*—And again, the apostle, *For we being many are one bread, one body: for we are all partakers of that one bread.*

11. And further, as seed that falls back to the earth,

and takes root, and grows there, is forever lost from any higher use ; so it is with the soul that, upon a deliberate choice, rejects the gospel, and chuses to remain in his natural state, after the common course of the world, and enjoy the pleasures of sin for a season.

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12. " If ye live after the flesh, ye shall die ; but if through the Spirit ye mortify the deeds of the body, ye shall live." Thus life and death is set before every individual soul, upon the most plain and reasonable terms.

Rom. viii.
13.

13. As man, by his fall and apostacy from God, became flesh, so as to be wholly captivated by that inferior principle, or law in his members, by which he served himself, and no higher purpose ; therefore, until the way of redemption was opened from that self-pleasing, and self-promoting nature, there never could be any resurrection.

14. And hence, through all the ages of corruption and depravity, the promise of God had respect to another seed. *They which are the children of the flesh, these are not the children of God ; but the children of promise are counted for the seed.*

Rom. ix.
8.

15. And as Christ Jesus was the first who died a final death unto sin, and did not his own will, but the will of his father ; therefore he was the first-fruit of the Resurrection, the first-fruit unto God, with which he was well pleased. *Every one in his own order, Christ the first-fruits, afterwards they that are Christ's at his coming.*

1 Cor. xv.
23.

16. Herein then consists the true nature of the Resurrection : When man ceases from man, whose breath is in his nostrils ; when he dies to himself and lives to God alone ; when he ceases from his own works and does the work of God ; when he renounces the will of the flesh, and is subject to the will of the Spirit ; then he is raised from a death of sin to a life of righteousness ; and this is his resurrection. Such is the seed which God hath chosen, to bring forth fruit unto himself, and such are the branches of the true vine, which he will purge, *that they may bring forth more fruit.*

1 John
xv. 2.

17. But this precious doctrine of the Resurrection, like all others that were taught by Christ Jesus and

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his apostles, has been wholly perverted by Antichrist, and instead thereof, a false and senseless superstition has been imposed upon mankind, which would be too absurd to deserve any notice, had not those dark ages of antiquity, and antichristian authority, in which it was invented, given it a kind of sanction, from which the present age is not altogether released.

West-
minster
Cate-
chism.

18. In direct opposition to the doctrine of Christ, it has been, and is yet maintained, that it is not the soul of man, but his natural body, which is the subject of the Resurrection :—That, “ the souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory, and their bodies, being still united to Christ, do rest in their graves till the Resurrection.”

Eph. iv.
15.

19. The inventors of this groundless doctrine, ought to have known that the souls of true believers never do die ; and therefore, their being made perfect in holiness, and passing into glory, is not to be dated at their death, nor is it at any time, *immediately*, but through the medium of the gospel, (by which *they grow up*, in all things, into Christ) that they are made *perfect in holiness*.

Mat. xxii.
32.

20. Nor is it a dead corpse that is united to Christ, or to God, *For God is not the God of the dead, but of the living*. Besides, many of the dead bodies of believers were not suffered to be put into *graves* ; and if they had been, the grave could never preserve a dead corpse from dissolving, and blending together with the common elements of the globe, being, in this respect, nothing superior to the bodies of other animals.

21. So that such an imaginary resurrection is altogether a lying vanity, in following which, the deceived soul forsakes its own mercy, and from which it must be delivered, or perish forever in its own corruption : for God never promised to invert his own order of things, nor to revoke his own express declaration in this particular : *Dust thou art, and unto dust shalt thou return*.

22. And as that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual and eternal ; so the apostle's doctrine, from beginning to end, has the most plain and pointed al-

lusion to the spiritual body, and spiritual world, and not to that which is natural.

23. When the Sadducees, who denied the resurrection of the soul, and the very existence of the spiritual world, questioned with Jesus concerning the woman who had been the wife of seven husbands, whose wife she should be in the Resurrection? His answer was, "The children of this world marry, and are given in marriage: but *they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the Resurrection.*"

Luke xx.
34.

24. Observe; it was not after they *had obtained that world, and the Resurrection*, but whenever they were *accounted worthy to obtain it*; that is, when they were begotten by the *Word of faith*, they began to crucify the flesh with its affections and lusts, to die unto sin, and to live unto God, and therefore could not die any more, being the children of the Resurrection.

25. Hence said Jesus, on another occasion, "*I am the resurrection, and the life; he that believeth on me, though he were dead, yet shall he live. And whosoever liveth, and believeth in me, shall never die. And again, 'I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever.'*" And again, "Verily, verily, I say unto you, if a man keep my saying, *he shall never see death.*"

John vi.
25.

John vi.
51, viii.
51, 52, 53.

26. This was a great stumbling block to those who denied the Resurrection and the life. Hence said the deceived hypocrites, "Now we know that thou hast a devil.—Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?"

27. Hence it is evident, that the true doctrine of the Resurrection was misunderstood and opposed, by a blind and superstitious priesthood, from the beginning: for by these the common people were taught.

28. Nor was it truly understood even by the disciples of Christ, who had been misguided and corrupted by those blind guides, until they received the Ho-

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Col. ii. 12,
20. iii. 1.

ly Ghost, and came into the Resurrection themselves, being *dead with Christ from the Rudiments of the world*, and *risen with him*, through the faith of the operation of God, who had raised him from the dead.

29. Then, and not till then, were all things brought to their remembrance which Jesus had taught them, and by which they understood the many infallible proofs, which they had received of the real resurrection of the Son of God, in the Spirit, and knew what his *rising from the dead should mean*.

30. And they never learned, nor taught to others, that Christ Jesus re-assumed the same natural appearance of sinful flesh, which was laid in a new tomb; for if they had, the most glaring contradictions must appear through the whole account. But they spake of his being *quicken'd in the Spirit*, and *seen in the Spirit*, and not in the flesh; therefore the contradiction falls upon those who deny his resurrection *in the Spirit*, and endeavour to prove that sin and the curse [for such he was made as to the flesh] were rased again to life everlasting.

CHAPTER VIII.

The Subject continued.

IT is clearly manifest, according to the sense of the gospel, that the rising from the dead had no respect to the resurrection of the natural body or tabernacle of Jesus, nor of any of his followers, inasmuch as it was testified that he was the first-begotten and first-born from the dead.

2. In the natural sense of a Resurrection, some had been raised from the dead, among the Jews, before Jesus; so that he could not be the first. Elisha had raised the widow's son; Lazarus had been raised, and the widow's son at Nain. So that if the apostles had intended to testify that the dead corpse of Jesus had been raised to life again, they had more sense of the truth than to say that he was the *first-*

1 Cor. v.
20.

fruits of them that slept, or the first that should rise from the dead.

3. The truth is, that Christ did descend into the state of the dead, by taking upon him the likeness of sinful flesh, the state of those who were dead in trespasses and sins ; and it was out of this state of death that he arose, and not again in the likeness of the same sinful flesh.

Acts xxvi
23.

4. Who is he that ascended, but the same also that descended ? It was not therefore his natural body that ascended, for this was brought forth by a natural woman ; and as it never descended from heaven, so neither was it that which ascended.

5. The apostles further testified that they were dead and buried, and risen with Christ, and sat together with him in heavenly places ; therefore it must be a very great mistake to suppose that they had any reference to a natural death, (as it is called,) or to any carnal resurrection of the same natural body, when their very existence, like that of other men, must have contradicted their own testimony.

Rom. vi.
3, 4.

Eph. ii. 6.
Col. iii. 3.

6. It would seem a wonderful argument with some, that it was the same wounded body of Jesus, that arose from the dead ; because he appeared unto his disciples with his wounds, and eat and drank with them ; while they are ignorant that his spiritual body was capable of assuming any form or appearance that might encourage the faith of his disciples.

7. But how much soever the inconsistent inventions and false systems of Antichrist, may have blinded the minds of natural men ; yet that order can never be inverted, in which God hath created things natural and spiritual, the one for time and temporal use, and the other for eternity.

8. The spiritual body, while in the natural, is confined to time, space, and natural things ; but when separated, and released from it, the natural is of no further use ; nor can they ever be reunited without the grossest subversion of every order and law of God.

9. And if the same natural body that was crucified of the Jews, arose from the dead, and could enter into the house when the doors were shut, why did not the same body come forth out of the tomb with-

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Matt.
xxviii. 2,
4.

out assistance? Where was the necessity of striking the keepers of the sepulchre with terror, that they might become like dead men, and of rolling away the stone from the tomb's mouth?

10. The truth is, no material substance can pass through another without making a breach; and therefore, in order that his spiritual body might enter a close room while the doors were shut, the natural body was taken care of by the angel, who rolled away the stone from the door of the sepulchre; and thus, in the order and nature of things, one thing was taken out of the way of another, that the everlasting substance might appear.

Deut.
xxxiv. 6.
Jude 9.

11. The Lord took care of the body of Moses, and no man knew of his sepulchre unto this day: Yet Satan had the confidence to dispute with the angel about the body of Moses. And in the same manner, at this day, Satan has the confidence to dispute about the body of Jesus.

12. In the accounts given of all the different forms in which Christ appeared after his passion, there is not the smallest hint of his possessing the same natural body. His standing in the midst, the doors being shut; vanishing out of their sight; assuming the appearance of a gardener, then of a stranger; and again, of a lamb with seven horns and seven eyes; these, and many such appearances, were as different from the body which had been nailed to the cross, as any one thing can be from another.

Rom. vi.
23.

13. *The wages of sin is death; but the gift of God is eternal life;* therefore death and life cannot both be administered to one and the same, for this would be giving eternal life to sin. But as it is the mystery of iniquity that worketh in man, and merits death as his wages, and as there is nothing but sin that rules and reigns in man, before he receives Christ; so all that reigns in him must certainly die, in order to his receiving the gift of eternal life.

1 Cor. xv.
22.

14. Hence the plain conclusion of the apostle, *As in Adam all die, so in Christ shall all be made alive:* or more properly, *As all in Adam die, so all in Christ shall be made alive.* Therefore it is not all, nor any thing in *old Adam*, that is made alive after death; but

as every thing in him and of him dies, or in other words, as the *old man* is put off with his deeds, so the *new man* is put on, *which after God, is created in righteousness, and true holiness.*

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Eph. iv.
22, 24.

15. The whole error of Antichrist, concerning the true Resurrection, is founded in a *total ignorance of the spiritual world.* Let the soul be quickened to a sense of its immortality, and its capacity for an intercourse with a world of Spirits, and the doctrine of a carnal resurrection will appear as it really is, the offspring of darkness and ignorance.

16. Let the man come to himself and find out what he is, that he is not a mere lump of flesh and blood, but an immortal being, that must be seen in his full shape when the clay that he animates is crumbled to atoms, and blended with the common elements of the globe. Let him be convinced of the heinousness of sin, and the enmity of his fleshly nature to the pure and holy nature of God, and he is no longer anxious about what becomes of that mortal frame which he inhabits.

17. Nor is it the far-fetched arguments and pretended evidences of a future resurrection of old useless bones and rotten flesh, that can entertain the soul; but a fellowship and increasing communication with the Resurrection and eternal life that now is, and which is sensibly felt and enjoyed by those who are in it.

18. "But (according to the apostle) some will say, How are the dead raised up? And with what body do they come? *Thou fool,* that which thou sowest is not quickened, except it die. And that which thou sowest, *thou sowest not that body that shall be;*—but God giveth it a body as it hath pleased him, and to every seed his own body."

1 Cor. xv.
35—38.

19. The body of a grain of corn, when put into the earth, hath its own first principle of life in itself; and as the body of the grain dies, so the seed which is the life of the body, is quickened, and comes forth, and produces a body again, whose seed is in itself after its own kind.

20. But this is very far from being the case with a dead corpse, which, when put into the ground, hath

CHAP.
VIII.

not the least principle of life in itself by which it can ever be re-animated again, or that can ever be quickened and come forth out of it ; but it remains a lifeless lump of clay, and, like the dead bodies of all other animals, meets with a total dissolution forever.

21. Therefore, when the apostle saith, "It is sown a natural body, it is raised a spiritual body." He hath no allusion to the matter of a dead corpse when it is put into the earth, but to the human soul in its natural state, which, through the operation of God, becomes dead with Christ, from the rudiments of an earthly nature, out of which it ascends, and is raised a spiritual body.

22. Then the soul or seed of both the righteous and wicked, have each their own body. Hence the words of Christ : "They that have done good (shall come forth) unto the Resurrection of life ; and they that have done evil, to the Resurrection of damnation."

23. Who can be so blind and perverse as to imagine that the millions who have suffered unto death, for the truth's sake, endured those extreme sufferings in hopes of being restored again, in some future day, to the same bodies in which they suffered every imaginable torture ?

24. It must be acknowledged by all who pay any respect to their testimony, that it was a present love of virtue, salvation and immortal glory, and their faith in a future increase of the same, that animated them to face the most frightful flames and bodily tortures.

25. The blinded Jews denied the Resurrection, not knowing the scriptures nor the power of God. They supposed their fathers were dead ; and would never rise until the last day. But Jesus knew better, and his apostles, after they had received the baptism of the Holy Ghost, knew better, because their conversation was in heaven, where they were ; and they knew, according to the scriptures, that they had slept, but had not been dead.

26. Hence they testified, that the graves [the states of the departed] were opened ; and many bodies of the saints *which slept* arose, and went into the *holy city*, [not bloody Jerusalem,] and appeared unto many. They appeared unto such as had eyes to see them.

John v.
29.

Matt.
xxvii. 52,
53.

27. Upon the same principle Jesus testified, *The maid is not dead, but sleepeth*, but they laughed him to scorn, *knowing that she was dead*. That is, knowing, in their own carnal imagination, that he was a liar and a deceiver.

CHAP.
VIII.Luke viii
52, 53.

28. In like manner Jesus knew that Lazarus had fallen asleep, and it was merely in condescension to their dark understanding, that he said plainly, Lazarus is dead; and he could as well have called him forth without his tabernacle as with, had they been possessed with eyes to see him, as the disciples saw Moses and Elias talking with Jesus on the mount.

John iii.
11.

29. From all which it is evident, that it is the separate state of the wicked only, which is, or ever was counted a state of death, and that of the righteous a state of sleep; and according to the distinction in their state of separation, so is their Resurrection.

30. The rising of those who sleep in Christ, being first in order, is called *The first resurrection*. And the quickening of the wicked to a sense of their situation, although sometimes called a Resurrection, yet it is more properly denominated, *The second death*.

31. Then as it is by the power of Christ, that the dead are raised, and as he was baptized for the dead, with the power of the Holy Ghost, both in his first and second appearing, and therefore quickeneth whom he will, it is beyond all controversy that the dead are raised, and come up *out of their graves—out of all their dwelling places, wherein they have sinned*.

1 Cor. xv.
29.Ezekiel
xxxvii. 12,
13, 23.

32. And as Christ, who is the Resurrection and the life, dwells in the members of his body, and as *he is, so are they in this world*; therefore they ask, and he giveth them life, *for them that sin not unto death*, even eternal life; and they are raised up in this last day, and do enter into the holy city, and are seen and known of many, and serve God day and night in his temple.

1 John iv.
17. v. 16.

33. And while they go forth and worship before God, in the beauty of holiness, they look upon the carcasses of them that have transgressed, and continue to worship the beast: *for their worm dieth not, and their fire is not quenched*.

Isai. lxvi.
22. Rev.
xiv. ii.
Mark ix.
44.

CHAPTER IX.

*The Worship of God.*CHAP.
IX.

WHATEVER may be called the worship of God, it is certain that no external exercise can be any thing more than an outward expression of an inward spiritual sensation of love and obedience to God, arising from a knowledge and understanding of his will. And as nothing is more expressive of love and respect to God than obedience, therefore the most perfect and acceptable worship is performed by those who keep the commandments of God.

John xiv.
15.
Luke vi.
46.
Matt. xv.
9.
John iv.
22, 23.

2. Hence the words of Christ, "*If ye love me, keep my commandments.*—Why call ye me *Lord, Lord,* and do not the things which I say?—In vain do they worship me, teaching for doctrines the commandments of men.—Ye worship ye know not what—But the hour cometh, and now is, when *the true worshippers shall worship the Father in spirit and in truth:*

Matt. iv.
10.

for the Father seeketh such to worship him.—*Thou shalt worship the Lord thy God, and him only shalt thou serve.*"

3. As man is an active intelligent being, formed for social communion; so in every age, there have always been certain external forms of divine worship, which, in different dispensations, have been various, according to the manifestation of the will of God in each, and the various operations of his Spirit, for the time then present.

4. The manner of worship in the first appearing of Christ, was not reduced to any form, but according as true Believers were moved by the Spirit, in various circumstances. They worshipped God in prayer, vocal or silent, in praise, in thanks-giving, in exhortations, and in feasts of charity, by which they expressed their love and union to each other.

5. This various manner of worship continued, mostly, with all the true witnesses until near the time of Christ's second appearing, when many, like the guards of the night, sat in solemn silence, waiting for the break of day, denying their own wisdom and

judgment, and performing no act of worship but such as they were moved to, by the inward light and evidence of the quickening Spirit.

6. Being thus wholly cut off from the fruitless inventions and precepts of men, and wholly dependent on the author and fountain of life, they devoted themselves to do his will in all things wherein it might be made manifest. Hence the light, and truth, and revelation of God increased among them, until, by the special operation of his power, they were moved to go forth and worship God in the dance: which had been expressly signified by the law and the prophets, as the peculiar manner of worship to be established in the latter day.

7. And as the work of full redemption, and the worship of God attending it, were to be introduced in the line of the female; therefore it is particularly worthy of notice, that through the order of the female, both the example and promise were given, through all the law and the prophets, which may evidently appear from what follows.

8. The deliverance of the children of Israel from under Pharoah, and their escape through the Red sea, was a plain and striking figure of the day of full redemption, from the bondage and dominion of sin, as may appear from the song of Moses and the children of Israel. And therefore it was that *Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances.*

Compare
Exod. xv.
1 to 20
with Rev.
xv. 2, 3.

9. The same manner of worship was also continued, on all the most triumphant occasions, among the Israelites, after they were established in the promised land, and commonly practised on obtaining victory over their enemies, and was expressive of their joy and thankfulness for the extraordinary power and presence of God.

10. The first abode of the Ark of God, was in Shiloh, and it was there, at the yearly feasts of the Lord, that the virgins or daughters of Shiloh, went forth to dance in dances. This, all the time that the house of God was in Shiloh, was an abiding figure of the true worship in Christ, at the bringing in the Ark of the Covenant of God in the latter day.

CHAP.
IX.1 Samuel
xviii. 6.

11. Also when the king of Israel returned, after the victory over Goliath the Philistine, (a type of Antichrist) *The women came out of all the cities of Israel, singing and dancing.*

1 Chron.
xiii. 8.

12. Again, the final establishment of the Ark of God and his Testament, was prefigured when the typical Ark was removed from Shiloh to the city of David, being accompanied with the same solemn exercise.—*And David and all Israel played [that is, danced] before God with all their might, and with singing.*

2 Sam. vi.
14—23.

13. But when Michal, the proud daughter of Saul, saw David *leaping and dancing before the Lord*, she despised him in her heart, and scornfully reproached him for dishonouring his dignity as a king, by shamelessly uncovering himself (as she said) in the eyes of the handmaids of his servants; and counted him and all the rest as vain fellows.

14. But David said to Michal, “*It was before the Lord, who chose me before thy father, to appoint me ruler over Israel: therefore will I play before the Lord. And I will yet be more vile than thus, and will be base in mine own sight; and of the maid-servants which thou hast spoken of, of them shall I be had in honour.*” Therefore, as a punishment for despising that which God accepted, Michal, the daughter of Saul, had no child to the day of her death.

15. It is therefore evident, that it was a peculiar worship, practised among the children of Israel, on the most joyful and important occasions, during their prosperity; and that it was acceptable unto God, and was the highest expression of joy and gratitude that could possibly be used on those occasions, and served as a figure of the joy and triumph of the saints in the latter day.

1 Sam. v.
15.
See Psal.
cxxxvii.

16. But in the time of their captivity at Babylon, this sacred exercise was entirely lost from the people of God, and like the vessels of the sanctuary, profaned by the wicked in the service of the Devil. And hence the lamentation of the prophet Jeremiah, *The joy of our heart is ceased, our dance is turned into mourning.*

17. And although the wicked unjustly took, and

used this manner of worship in their idolatrous feasts, yet there was a promise of restoring it to the people of God in the latter day : hence a plain figure of this restoration, was the bringing back to Jerusalem, and cleansing again, those vessels and ornaments of the temple which had been so impiously abused in their feasts at Babylon.

18. The promise that this mode of worship should be restored to the people of God, in the latter day, evidently appears from the most express and pointed prophecies, given in the time of the captivity. Thus the Lord by the prophet Jeremiah : “ Behold, I will bring again the captivity of Jacob’s tents, and have mercy on his dwelling places :—*And out of them shall proceed thanks-giving, and the voice of them that make merry :—In the latter days ye shall consider it.*”

19. “ Again I will build thee, and thou shalt be built, O virgin of Israel—and *thou shalt go forth in the dances of them that make merry.*—Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord.—*Then shall the virgin rejoice in the dance, both young men and old together :* for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.”

20. The same in substance was also promised through the prophet Hosea, speaking of the valley of Achor (which alludes to the confession and mortification of sin) it is expressly said, *She shall sing there, as in the days of her youth, as in the day when she came up out of the land of Egypt.* Which alludes to the deliverance of Israel on the banks of the Red sea.

21. Thus it is evident, that the promise of God for the restoration of this solemn exercise, was given in the line of the female, to virgins, or such as were pure and undefiled before God ; and it was to such only that this worship was to be restored in the latter day.

22. But as these things could not be fulfilled in Christ’s first appearing, therefore he renewed the promises, which were made through the prophets, saying, “ All things must be fulfilled which were written in the law of Moses, and in the prophets and

CHAP.
IX.Dan. v.
23.
Ezra i. 2.Jer. xxx.
18 to 24.xxvi. 4 to
14.Hosea ii.
15.Luke
xxiv. 44.

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X.

Luke xv.
25.

in the Psalms, concerning me." Which, in this particular, was more expressly alluded to in his parable of the younger son, who returned to his father's house; and being stript of his old garments, and cloathed with the best robe, there was *Music and Dancing*.

23. But the elder son was offended, and would not go in. Which was particularly expressive of the effect of this manner of worship, in making a separation between the old leaven of malice and wickedness, and the unleavened bread of sincerity and truth.

24. It is not merely the external performance of the present worship of God, by which any are justified; but the same being given by the special gift and revelation of God, according to promise, it is therefore an outward manifestation of the power of the Holy Ghost, which is effectual, in the hearts of the faithful, to the destruction of the nature of sin.

25. And thus, by uniting together in one faith, to worship God according to his own appointment, Believers are baptized into one Spirit, and grow up together in Christ as the members of one body: and this manner of worship to the people of God, is not empty, nor carnal; but mighty through God, joyful as heaven, and solemn as eternity.

CHAPTER X.

The Holy Scriptures.

THOSE Books which have been collected into one, under the title of Holy Scriptures, are so called from their being written by holy men, who were moved by the Holy Ghost. And as far as they have been preserved entire, in their original sense, free from the errors of translators and transcribers, they are justly denominated "The Scriptures of Truth."

2. They contain a true account of the will and purposes of God, revealed to man in different ages of the

world, and of the operations of his power, from the beginning of the world, relative to the salvation of souls, until the real work of redemption began : and they contain also the true predictions of all the principal events that were to take place in the earth, until the work of redemption should be finally accomplished.

3. But as the scriptures are composed of letters, and letters are no more than signs, marks, or shadows of things, and not the very substance of the things which they signify ; therefore it is contrary to the dictates of reason and common sense to suppose that any of those real things are in the scriptures, of which they contain a written account.

4. They contain an account of the Spirit by which the writers thereof were inspired, but they do not contain that Spirit itself : They contain a true record of the promise of eternal life, but that *eternal life* is not in the Scriptures, but in the Son of God, according to the record of truth. “ Search the Scriptures, (said Christ to the Pharisees,) for in them *ye think ye have eternal life* ; and they are they which testify *of me.*”

John v.
39.

5. The Scriptures contain a true account of the law of God, but Scripture is not that law. “ I will put my law *in their inward parts*, and write it *in their hearts.*” They also contain an account of the Gospel of Christ, but they are not the gospel itself.

Jer. xxxi.
33.

6. The beginning of the Gospel is not the beginning of the Bible, but the beginning of *the power of God unto salvation* : for the Gospel itself is the power of God unto salvation to every one that believeth in the power of God, wherever it is made manifest, by living and chosen witnesses of God, who have it in possession.

Rom. i.
16.

7. The Scriptures also contain a true account of the Word in different ages, according as it was delivered at sundry times, and in divers manners ; but the Scriptures themselves are not that *Word*, but a *record* of the operation of that *Word* in different ages.

8. So when it is said, *The Word of God* came to Abraham, or Moses, or to any of the prophets, it was not the Bible that came to them ; but the *Word of God* which *is quick and powerful, sharper than any*

Heb. iv.
12.

CHAP.
X.

two edged sword,—and is a discerner of the *thoughts and intents of the heart*: And this cannot be said of the Scriptures.

1 Pet. i.
23.

9. The word of God is incorruptible, and *liveth and abideth forever*; but the Bible is not incorruptible, nor doth it abide forever. And if all the Scriptures and books on earth were consumed, the Word of God would still be the same quickening *sword of the Spirit*. Therefore they are greatly deceived, who imagine that the Scriptures are the Word of God; there is no such idea communicated, in any part of the Scriptures, from beginning to end.

Eph. vi.
17.

10. The scripture saith, "*Ye shall not surely die*:" but this was not the Word of God, but the word of the Serpent. It is written, *Make thee an ark of gopher-wood*. This was the word of God spoken to Noah, but it was not the word of God to any other person under heaven; and so of many other passages.

11. The Scriptures contain an account of the Word of God in different ages, and of the sayings of wicked men, and of righteous men; the sayings of true and false prophets—of honest men and hypocrites, and the testimonies of true and false witnesses; and who can be so blind as to imagine that all this record of good and evil, can either be the Word of God, or a rule of faith and practice?

12. According to the true testimony of the Scripture, the *Word of God* always abode in a man of God, as a quickening Spirit, by which he was moved to utter, or write such things as God chose to reveal; and what was thus uttered or written, might be perverted or destroyed, or the man of God might be put to death; but the quickening Spirit, the Word which liveth and abideth forever, could never be altered, perverted nor destroyed, but would always come forth, and appear again in others.

13. Thus, from one dispensation to another, the word of God, and the contrary principle which rose against it, in man, continued to increase the Scriptures; and those writings, which had been acknowledged before as a record of truth, were used in confirmation of every present work of God, by such as were in it, and had the *Word* of a living testimony.

14. And hence the Scriptures, in their proper use, could never be given or administered to mankind but *by inspiration of God*: neither could they be profitable for doctrine, for reproof, for correction, or instruction in righteousness, but through *the man of God*, who had the Word of God living and abiding in him, by which he was perfect, thoroughly furnished unto all good works.

CHAP.
X.2 Tim. iii.
16, 17.

15. Hence it was that Christ Jesus expounded unto his disciples, in all the scriptures, the things concerning himself. And the apostle, as his manner was, reasoned out of the scriptures, alledging that Christ must needs have suffered; but it was a very small part of what Jesus taught, or the apostles reasoned, that is recorded; yet from a misunderstanding of what little was recorded, some wrested those writings to their own destruction, as they did the other scriptures.

Luke
xxiv. 27.Acts xvii.
2, 3.

16. From all which there appears a manifest distinction between the word of God, and the Scriptures; and notwithstanding those who receive the word of God as their guide, are led according to the scriptures; yet it is not in word only, but in power, such as the scriptures never could communicate. It must be granted by all, that the spirit which inspired the matter of the sacred writings, is greater than those writings, and is therefore the living and true guide into *all* truth, which was but in part written.

17. The command of God to Noah respecting the ark, could be no rule of conduct to Abraham; but the word of God which came to him, must be his rule, and in obedience to that alone, could he be justified. Likewise the command of God to Abraham, to offer up a human sacrifice, could be no rule to Moses, nor to any other person under heaven.

18. What was commanded through Moses to the children of Israel, was commanded to them and to no other nation upon earth. Besides, a thousand things were commanded to individuals, which were binding on no other person but those to whom the command was given.

19. It must argue the most extreme ignorance in any one, to suppose that what was expressly reveal-

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X.

ed and enjoined on one nation or individual, as their duty, was equally binding on all mankind in every succeeding age and nation.

Gen. vi.

20. Because Noah was commanded to build an ark, must all mankind build arks? Because the prophet Isaiah was commanded to walk naked and bare-foot, for a sign unto Egypt and Ethiopia, were all mankind to follow his example, without regard to

Isai. xx.

3.

heat or cold, or any special command? Because the prophet Ezekiel was commanded to prepare his bread with dung, is this a universal rule for others? Or is every man obliged to take a wife of whoredoms, and to beget children of whoredoms, because the prophet Hosea was commanded so to do?

Ezek. iv.

12.

Hosea i.

2.

21. What greater deception could Antichrist possibly impose upon mankind, in order to blind their eyes to the true revelation of God, than to pretend that "the Scriptures of the Old and New-Testament (as they are called) are the only rule to direct us," and under this pretence to reject the testimony of present living witnesses?

22. God never was beholden to letters, as the only means of revealing his will; but he that formed the soul of man, can also form, in that soul, a conviction of his will. And nothing but the ridiculous doctrine that God actually died, could ever have given occasion to the blind error of the Antichristian world, that the Bible was his Last Will and Testament, and the priests his executors and administrators.

Heb. vi.

18^d.

23. The oath and covenant of God, (which always stood between two immutable agents, in which it was impossible for God to fail of the accomplishment of his purpose,) could furnish a hope, as an anchor of the soul, sure and stedfast, which entered into that within the vail.

2 Cor. iii.

14.

24. But in the reading of the Old-Testament, the vail was still upon the heart: and although it was rent in the first appearing of Christ, yet that vail remained untaken away; and therefore, until the vail was fully removed, in the second appearing of Christ, the Scriptures could never be fully understood, nor could the very things themselves, to which the promises alluded, be fully revealed: nor could even the

form of the oath be kept uncorrupted through the dark reign of Antichrist.

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25. Certain it is, that the Scriptures have not only been misunderstood, but have been grossly perverted, and forced out of their true sense, and abused to the purpose of misrepresenting the true character and purpose of God, and all his designs and dispensations to man. In confirmation of this truth, we need but look to the numerous divided sectaries now upon earth, who, for ages, have been contending about the sense of the Scriptures, and shedding each other's blood in defence of their respective opinions.

26. By establishing the Scriptures as the word of God, for all future ages, the most inconsistent ideas have been formed of the Divine goodness; while the comments and precepts of men have prevailed, instead of the *living Word*; and a total ignorance of the spiritual world, instead of the knowledge of the true and quickening Spirit of revelation: which is particularly manifest in that horrid and blasphemous doctrine of "eternal and unconditional decrees."

27. By this unreasonable doctrine, millions, who never had the offer of a Saviour, have been reprobated and doomed to final perdition, because they unhappily came into the world before the coming of Christ, or lived remote from where his name was named.

28. How far are the sacred Scriptures from once intimating that souls, in all ages, were destined immediately to their unchangeable eternity as they passed out of the mortal scenes of this momentary life! How far from intimating, that the small glimmerings of Divine light, which nations in dark ages enjoyed for a moment, contained all that they should ever enjoy, or that they were fixed in a state unalterable, and yet reserved for a final settlement with eternal justice!

29. But on the contrary, those sacred records of inspired truth, as far as they ever were believed without prejudice, and understood without the dark covering of false systems, have allured the senses of mankind towards a *world of Spirits*, from whence their sacred light was inspired: a world real and

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substantial, and only invisible by reason of human depravity, and the thick clouds of darkness occasioned by sin. So that as the Lord *liveth*, and as the soul *liveth*, those that have passed out of this present world are not more justly judged to be dead, than those who remain in it.

30. Whatever conjectures may be formed concerning the temporal judgments of God upon the wicked in past ages, certain it is, that the Scriptures most pointedly discard the idea of a final judgment being passed on any soul before the mystery of God is finished by the appearing and work of Christ.

John iii.
13.

31. And whatever may be understood concerning any one's ascending into heaven, yet Christ, who descended from heaven, testified, saying, *No man hath ascended up to heaven.* And Peter, immediately after he received the Holy Ghost, bore a similar testimony, saying, *David is not ascended into the heavens:*

Acts ii. 34

and St. Paul abundantly proves, in his Epistle to the *Romans*, that there was no difference between *Jew and Greek*, but that God *concluded them all in unbelief, that he might have mercy upon all.*

Rom. xi.
32.

Luke xi.
32.

Mark vi.
11. See

Isai. xix.
18-25.

32. The old world; the inhabitants of Sodom, and the unbelieving Jews, and many other nations, have been systematically fixed and bound in chains of eternal darkness, by men more wicked and beastly than they. But who knew their state the best, the inventors of human systems, or the Son of God, who had the keys of death and hell? He testified, saying, *The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it:* and also, that it should be *more tolerable* for Sodom and Gomorrah in the day of judgment, than for *that city* which rejected his testimony.

Eze. xvi.
49-63.

33. Christ Jesus, who was before all worlds, in point of dignity and spiritual travel, before whom they all lay naked and open to view, did not confine his labours to a little flock of believers, in visible bodies on this globe. The thought is too mean for any rational being, and is nothing short of tempting the Almighty, and limiting the Holy One.

34. The apostles knew better, and witnessed that he had opened the way to the city of the living God.

The dying thief knew better, when he said, *Lord, remember me* (not when thou goest, but) *when thou comest into thy kingdom.* To-day (said Jesus) *shalt thou be with me in paradise.*

CHAP.
X.

Luke
xxiii. 42,
43.

35. Now this was the same day in which the Antichristians say he died, and three days before he came to life, and more than forty days before he ascended to heaven. Is this like immediately passing into eternal heaven or hell? or lying dead for a season, and then coming to life again? No such thing.

36. Truly said Christ to the blind leaders of the blind, *Ye know not whither I go—but I know whither I go.* And verily, it was not into Joseph's new tomb, for the malefactor could not have the honour of going there with him; but into *paradise*, that is, a state of happiness and rest, where many bodies of the saints were gathered, and from which they arose after his resurrection, and came into the holy city, in which God had placed salvation; *which things the angels desire to look into.*

John viii.
14.

37. Nor was the voice of the Son of God confined to the saints alone, whether in this world, or in a world of Spirits, but was impartially extended to all; and not overlooking those who through disobedience had forfeited the blessings of former dispensations, *he went and preached to the Spirits in prison*, which were disobedient in the days of Noah, while the ark was preparing.

1 Pet. iii.
19, 20.

38. It is inconsistent with a God of infinite justice and goodness, that his work should be confined to the contracted limits of this inferior globe, while worlds of worlds lie naked and open to his view; or that the millions who have departed into a world of spirits, without the knowledge of his will, should be bound in chains of eternal darkness, without ever hearing the gospel, in which only is true happiness and eternal life. For this cause was *the gospel preached also to them that are dead*, that they might be judged according to men *in the flesh*, but live according to God *in the Spirit.*

1 Pet. ii.
6.

39. In every dispensation of God's grace, all who were obedient to the light and will of God made known unto them, were accepted of him, in every

CHAP.
X.

Acts xxvi
7.

nation, left this world in peace, and rested *in hope* of a future resurrection. "Unto which (saith the apostle) our twelve tribes, instantly, [or in the world of spirits,] serving God day and night, hope to come; for which hope's sake, I am accused of the Jews."

40. And as that order and eternal glory, which God had reserved for the latter day, was not fully revealed in Christ's first appearing; all the apostles, and true followers of Christ, remained in a state of rest, and acceptance with God, waiting in hope for the coming of that day of glory which was promised.

Rev. vi.
9-11.

41. Hence the state of the true witnesses was opened in vision to St. John, relating to the period of Antichrist's reign; and he *saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.* And it was said unto them that they should *rest* yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

42. Such then is the truth recorded in the sacred writings, which cannot be broken, and all things written therein, in relation to Christ, and the work of Redemption, will have their full and final accomplishment, and not one jot or tittle thereof fail.

Ecccl. xii.
14

43. And as it is eternal truth, that *God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil;* so it is eternal truth, that every individual soul, whom God hath created, must have a free and final offer of the gospel, either in this world, or in the world of Spirits.

Rev. xiii
17.

44. And upon the principles of equal and impartial justice, the day of God's final visitation and mercy is opened to all; to the Jew and the Greek, the Barbarian and Scythian, the bond and free, the male and female, the present and departed, while *the Spirit and the bride say, Come,—and whosoever will, let him take the water of life freely.*

1 John v.
16.
Matt. xii.
32.

45. And as there is a sin unto death, which hath neither forgiveness in this world, nor in the world to come, which is the sin against the Holy Ghost, in the day of her revelation, or last display of God's grace to man; therefore a final and deliberate choice of evil, in defiance of known and positive good, is

the separating bar which fixes the final doom of the wicked ; and from such the mercy of God is excluded forever, in the day of his final judgment, while death and hell are cast into the lake of fire, which is the second death.

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46. But to the soul that is willing to rise up in the judgment against sin, and condemn it, the gates into the holy city are open continually, which, in the issue, will make a final end of all those typical distinctions between Pharoah and Moses, Isaac and Ishmael, Jacob and Esau, and the rest:

47. And he alone that rejects the last and final opening of salvation and eternal life, shuts himself out with dogs and sorcerers, into outer darkness, where shall be weeping and wailing and gnashing of teeth ; while the righteous shine forth as the sun, in the kingdom of their Father. *Who hath ears to hear, Let him hear.*

Rev. xxi.
15.

Mat. xiii.
43.

CHAPTER XI.

THE CONCLUSION :

In a few thoughts addressed to Young Believers.

TO all who have received the faith of the Son of God, in the present opening of the everlasting gospel, and in obedience thereunto, have confessed and forsaken their sins, and have separated themselves from the common course and practice of this present evil world, with a full determination to follow the Lamb whithersoever he goeth.

2. Brethren and Sisters, dearly beloved for the truth's sake, before we close this present work, we think it expedient, in a few words, to address you in particular ; sensible of the important relation which we bear towards you, as well as of the greatness of the work into which you are called, and the effect which it must finally have upon all souls.

3. According to the gift of God committed to us,

and the present state of mankind to receive the truth, we have opened the most essential matters of fact, that have taken place in different ages of the world, from the beginning, in relation to the salvation and redemption of souls. And as the way of God is in the great deep, *whom no man hath seen nor can see*, it is expected that many things, in relation to his work, will appear dark and mysterious to all flesh.

4. However, it has been our aim to state things agreeable to truth, and according to that measure of light and understanding which we have received from God, without any design of pleasing man: we have therefore used great plainness of speech, both in exposing the lost state of man, in all ages, as sunk in the corruptions and lusts of a carnal nature, and in opening the strait and narrow way of self-denial, for both man and woman, according to Christ's first and second appearing.

5. We are fully apprised of the infinite flood of objections, which naturally arise in human nature, against those piercing and very mortifying truths, although we have not thought proper to investigate or answer those objections so fully as some may wish; nor do we suppose that they ever will be fully answered by paper and ink, or any thing short of that convincing *arrow*, the light and power of God, by which *they shall make their own tongue to fall upon themselves*.

6. Whatever reasonings the human imagination may invent, they are no more than empty bubbles, when compared to the power of God, which is made known by real facts, according to the times and seasons of his work. Therefore it is not for us to indulge a spirit of vain reasoning, but to believe what God hath wrought, and by obedience, to reap the everlasting benefit.

7. As the facts which we have stated are plain and simple, it requires nothing more than for the mind to be divested of prejudice and a false education to believe them; and in truth, it is impossible for any soul that is simply honest and bent after the truth and hears it, to believe any thing else.

8. We have plainly testified the well known and

undeniable fact, that man, in his natural state, is fallen from God into the nature of the wicked one ; that all mankind remained in that fallen state, until Christ the Saviour appeared ; that he took that nature and crucified it, as an example to all souls ; and that as many as took up the same cross, and followed him in that day, were a kind of first-fruits of his creatures.

9. We have also testified that there was a falling away, that Antichrist reigned, and that no true church, nor the perfect way of God, was known on the earth, for many ages ; but that according to the testimony of all the true witnesses, it was to be opened in the latter day. Accordingly, we have plainly stated how, and where, and when the perfect way of God was opened the second time ; and what those souls have actually obtained who have come into it.

10. These things, dearly beloved, are not cunningly devised fables, nor matters of mere speculation, as you yourselves also know ; but they are the most important facts that ever were exhibited on earth. And we can confidently say, that as universally as Jew and Gentile were convinced of sin, so universally they all expected a Saviour ; and as extensive as their expectations were, so extensive hath the news circulated through the earth, that Jesus was the person ordained of God to that office.

11. And again, as extensively as the name of Christ Jesus hath spread through the earth, and souls have been awakened to a deeper sense of their loss, so universally hath the second appearing of Christ been expected ; and to the same extent shall it be known, that through the blessed Mother of our redemption, the glory and perfection of his divine nature hath been revealed for salvation, unto the ends of the earth, in these latter days.

12. It would doubtless have been very gratifying to the idolatrous kingdom of Antichrist, had the biography of Jesus of Nazareth been as fully and clearly stated as that of General Washington, or some of the great and noble ones of the earth.

13. Could they have ascertained the precise time of his birth ; the name of the inn-keeper in whose

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stable he was born; how many shepherds, and what their names were, who found him and his mother; to what size he grew, and what was his shape and colour; such frivolous circumstances would have feasted their refined taste, while the main subject of his mission was wholly disregarded.

14. But whatever curious minds were in search after, certain it is, the true believer gloried only in his having found the Messiah; and it was immaterial to such how he came, seeing this was he, of whom Moses and the prophets did write. So in regard to his second appearing, a thousand curious enquiries may be raised, relating to temporal circumstances, which are mere bubbles of vanity to souls who are groaning under the bondage of sin, and earnestly longing for redemption.

15. The first in America who received the testimony of the Gospel, were satisfied that it was the truth of God against all sin, and that in faithful obedience thereunto, they should find that salvation and deliverance from the power of sin, for which they sincerely panted. And being made partakers of the glorious liberty of the sons of God, it was a matter of no importance with them from whence the means of their deliverance came, whether from a *Stable* in Bethlehem, or from *Toad-lane* in Manchester.


16. Nor could any circumstance, demeaning to the pride of man, be construed in any other light, than as an evidence that God had chosen things that are *despised*, to bring to nought things that are *highly esteemed* among men, that no flesh should glory in his presence.

17. It was sufficient that the testimony of God had reached them, and that the requirement of God was plainly made known, and all they had to do was to improve their privilege, and be thankful that they were counted worthy to receive the word of God, through whatever medium he was pleased to bestow it.

18. This they have done by a patient continuance in well-doing, amidst false and slanderous reports, amidst scoffings, railings, buffetings, stripes and imprisonments. And thus, by the overcoming spirit and power of the gospel, they have transmitted unto you the testimony of Christ, pure and undefiled.

19. And by no higher argument will you ever be able to vindicate the past, or recommend the present work of God, than by the innocence of your lives and the purity of your morals ; while, by the present gift and power of God, your only guardian, you grow up into the divine nature, resisting and overcoming fleshly lusts which war against the soul ; having your conversation honest ; that whereas they speak evil against you as evil doers, they may, by your good works which they behold, glorify God in the day of visitation. For so is the will of God, that with *well-doing*, ye may put to silence the ignorance of foolish men.

20. The false spirit of Antichrist may yet continue, for a season, to slander and misrepresent all you do and say. A time-serving priesthood, who neither know what they say, nor whereof they affirm, may palm upon you the character of deceivers, wolves in sheep's cloathing, and gather up and circulate every lying report against you. Or seeing the hope of their gain cut off, they may, through envy, stir up *lewd fellows of the baser sort*, to abuse your persons or property, as they have often done.

21. But *if they have persecuted me*, (said Jesus,) *they will also persecute you. And if they have called the master of the house Belzebub, how much more they of his household.*  The true followers of Christ never persecuted any : Therefore *by their fruits ye shall know them.*

22. But whatever subtle argument, or false accusation may be brought against the faith or practice of the followers of Christ in this day, no supposable or imaginary future event can be any rule for our present conduct ; but the certain will of God we are to do, as revealed to us, and to submit the event to the disposer of all things : knowing of a certainty, that those who are without, as well as those who are within, must sooner or later, pass through the same equitable judgment.

23. Therefore we are in no wise bound to answer the inconsistent query, " What would become of the world, if all the human race were to live as we do ? " With as much propriety we might ask, what would

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have become of beasts and men, if Noah had disobeyed God, and lived like the rest of the world? Or what would have become of Jesus and the millions who have been taught to follow his example, if Joseph and Mary, through disobedience, had refused to fly from the persecuting cruelty of Herod?

24. A thousand such questions might be asked; but it is not a question of so much concern to the people of God, what will become of the world, as it is to know their Lord's will, and to do it, and thereby to *flee from the wrath to come.*

25. Thousands and millions may be butchered, nation be destroyed by nation, and the earth be involved in blood and calamity, and nothing said about the danger or wickedness of such an example, nor any concern expressed about the world's coming to an end. But no sooner do souls confess and forsake their sins, and set out to follow the example of Christ Jesus, but the hue and cry is raised, *The world will come to an end!* As if man was a mere lump of flesh and blood, created for no higher end than to live after the flesh, in the gratification of their lusts, and to destroy one another.

26. Still more inconsistent, is the query of the vain antichristian, "If all were to cease from the works of the flesh, how would the church be supplied, or what would God do for preachers and saints to worship and praise him?" For it is abundantly manifest, that they who *live after the flesh cannot please God,* and that it was expressly for the purpose of raising up a people to serve God, that Christ came and set the example of crucifying the flesh with its affections and lusts. In answer to this spirit of cavilling in the Jews, it was testified, that *God is able of these stones to raise up children unto Abraham.*

27. Therefore the true ministers of Christ and worshippers of God, being born of the Spirit, *are not debtors to the flesh to live after the flesh,* in any of its gratifications; but are those who live the life of heaven by the power of the Holy Ghost which is in them, and the resurrection from the dead; being redeemed from men, even from the corrupt nature of

man, and are not defiled with women, *for they are virgins*, without fault before the throne of God.

28. The last blind argument to foster and soothe the flesh, is the doctrine of a final resurrection of all those human bodies that have mingled with the common elements of the globe, through all ages, since the first man. But if there were no other argument to confute such an absurd doctrine, its own inconsistency might be fully sufficient to render it contemptible in the eyes of every wise man.

29. From such unreasonable, unscriptural, and senseless superstition, God hath in mercy delivered you: whereas it was but a few years ago, that the altar of superstition was reeking with the blood of the innocent and virtuous, who dared to hope for that *better resurrection*, of which you are the living witnesses.

30. What millions, from sequestered vallies and desolate mountains, from lonely cottages, and silent groves, from torture-rooms, and racks, and devouring flames, have looked, and wept, and prayed, towards this latter day of liberty and peace! How have they talked of the rights of man, and laboured to describe in words what your eyes behold, and your souls daily enjoy, namely, the blessings of peace and salvation, in a land sacred to freedom!

31. Then how unspeakably great is your privilege, seeing the eyes of all who have ever suffered in the cause of virtue, have earnestly looked towards the privileges you enjoy, and have justly expected, with you, to receive the crown of eternal glory, and, with you, to drink of the river of the water of life.

32. And from whence have flowed those blessings, both civil and sacred, which you enjoy, but from Almighty God, the wise disposer of all events; by whose providence you are placed, not only under the American Eagle, the brightest ensign of civil and religious liberty ever raised on the earth since the fall of man, but under the sunshine of the everlasting gospel, the only object of real and abiding happiness.

33. Therefore, while you, with others, enjoy your just and natural rights, those wholesome laws of freedom will ever be respected by every true Believer:

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and much more that sacred and eternal law of the spirit of life, in Christ's second appearing, by which you are freed from the dominion of sin, and made partakers of that knowledge and virtue, which will eventually become the desire of all the nations of the earth.

34. Unshackled by superstition, unbiassed by the terrors of tyranny, and redeemed from false systems, and the reigning power of iniquity, by which your souls were held in bondage, you stand free to judge between truth and error, light and darkness, good and evil, and to chuse *that* which you, as a free and chosen people, deliberately judge to be productive of the greatest present and eternal good.

35. And being *the seed of the woman*, chosen of God to bruise the serpent's head, to keep the commandments of God, and maintain the testimony of Jesus, it is your inestimable privilege to follow the example of those through whom ye are begotten into the enduring substance of eternal life. And being called and chosen, be ye faithful to prove that you are not bastards, but sons and daughters, just and rightful heirs to the promised inheritance, through whom all the families of the earth shall be blessed, in turning every one from his iniquity.

36. Finally, Brethren and Sisters, farewell ; be wise, be perfect, be of good comfort, be of one mind ; keep the gift of God, and the gift of God will keep you ; live in peace, and the God of love and peace will be with you, and establish you unshaken, and immovable, in his *kingdom of righteousness and Eternal Truth*.

THE END.

A POEM,

Containing a short Abridgement of the foregoing Testimony.

GOD of salvation, power and grace,
Unknown to man's apostate race,
Thy glory, veil'd within a cloud,
Eludes the searches of the proud.
Thy nature and eternal law,
The wisest mortal never saw ;
Nor can thy works be truly seen,
But by the soul that's pure and clean.

Now from a carnal nature freed,
Thy everlasting name we read ;
And love that full parental name,
From which our living spirits came.
Long ere this fleeting world began,
Or dust was fashion'd into man,
There *Power* and *Wisdom* we can view,
Names of the *Everlasting Two*.

The Father's high eternal throne
Was never fill'd by one alone ;
There Wisdom holds the Mother's seat,
And is the Father's helper-meet.
This vast creation was not made
Without the fruitful Mother's aid ;
For by the works of God we know
The fountain-head from which they flow.

"Let us make man" was rightly said,
And in God's image man was made,
One flesh and blood, two in one name,
Both naked, yet no cause of shame.
While in one form alone he stood,
His maker saw it was not good ;
Nor could his order be complete,
Until he found an helper-meet.

To be as gods, before the time,
Was man's temptation, and his crime :
While in his weak and infant state,
It was not for him to create :
But tempted by a pois'nous brute,
He took of the forbidden fruit,
And cleaving to his kindred dust,
Became a slave to his own lust.

Now on inferior pleasures bent,
His soul forgets its true descent :
But though vain man became a beast,
The law of nature never ceas'd :
By male and female join'd in one,
The old creation still goes on ;
But sure they must be born again,
Or linger in eternal pain.

When the old world of flesh and blood,
Was swept away by Noah's flood,
The ark preserv'd a chosen few,
To typify what Christ would do.
But circumcision first reveal'd
The seat where lust had been conceal'd,
And in the flesh of the foreskin,
Was found the root of ev'ry sin.

The law gave yet a sorer wound,
And made th' offence of sin abound ;
And though in Moses many trust,
His law condemns their carnal lust.
Succeeding prophets saw the day
When sin and lust should pass away,
Till under John the work began,
Which introduc'd the Son of man.

Before John's mission had begun,
The Holy Ghost conceiv'd a Son ;
And when he grew to proper age,
He show'd his heav'nly parentage,
Renounc'd the flesh in branch and root,
Condemn'd the tree and all its fruit ;
And through his suff'rings did create
The substance of a better state.

Four hundred years the tidings spread,
That Christ was risen from the dead ;
And such as kept his new command,
Arose in one united band.
Though persecuted and revil'd,
They kept their doctrine undefil'd,
Till wicked priests the pow'r did gain,
And Antichrist began his reign.

A POEM.

The monstrous beast, and bloody whore
Reign'd thirteen hundred years and more ;
And under foot the truth was trod,
By their mysterious three-fold God :
But while they plac'd in the *He*
Their sacred co-eternal *Three*,
A righteous persecuted few
Ador'd the everlasting *Two*.

The Holy Ghost at length did bear
Th' anointed one, the second heir,
A virgin soul, a holy child,
A *Mother* pure and undefil'd :
In her the heirship is complete,
In her the types and figures meet,
And God's last building stands upon
The sacred truth of *two in one*.

The law and prophets all unite
To seal this true eternal light :
Two tables did the law complete,
Two cherubs on the mercy-seat,
Two silver trumpets plainly shew
That gospel truth proceeds from two :
And though the priest one goat did slay,
The second bore their sins away.

The order of eternal rest,
Next by the temple was express'd :
This building was laid off in two,
The one conceal'd from public view :
Thus in the female and the male,
The flesh was still the parting veil :
But when this veil is rent and gone,
The building is complete in one.

The prophets saw in visions clear,
By whom redemption would appear,
That "two anointed ones" would stand
Before the God of all the land.
Two olive trees suppli'd the bowl,
As life from Christ supplies the soul ;
And certain as the vision's true,
The male and female are the *two*.

Ezekiel saw a river wide,
With many trees on either side :
The tree of life appear'd to John,
And truly there were more than one ;
On either side the tree was seen,
While living waters flow between :
This tree of life on either side,
He calls the Spirit and the Bride.

We surely know by what we feel,
Their leaves will yet the nations heal :
Ye lame and blind, ye deaf and dumb,
"The Spirit and the Bride say, Come :"
Let him that heareth swell the sound,
And let it go the nations round,
That all who will their sins forsake,
May everlasting life partake.

Since Christ has in his glory come,
We've found our everlasting home ;
Our parentage in all its height,
Is by the gospel brought to light.
Th' eternal truth is on our side,
The quick'ning Spirit and the Bride,
With all the bright and heav'nly host,
The **FATHER** and the **HOLY GHOST**.



