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EMBRACING A PERIOD OF FORTY-NINE YEARS

1832-1881

IN WHICH IS REFLECTED THE
DOCTRINE AND ORDER OF THE
OLD SCHOOL, OR PRIMITIVE BAPTISTS.

WRITTEN BY
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INTRODUCTORY.

The second Volume of Elder Beebe's editorials closed with the date, March 15, 1847. It was the intentions of his sons to continue on from that point and republish his entire editorial work. The Lord directed otherwise, and the work was never continued.

Now over one hundred years since Volume Two first appeared we continue the work of putting before the public the complete editorials of that honored servant of the Lord, Elder Gilbert Beebe. Constant requests for his writings the last several years satisfied us of the need to continue. Much petitioning at the Throne of God confirmed our desires, and unexpected and generous support from others compelled us to move ahead. We are certain those who love the doctrine of the old order of Baptists will appreciate this and future volumes.

This volume begins with the January 1, 1854 Editorial opening Volume 22 of the Signs of the Times. We will publish the material from April 1, 1847 to December 15, 1853 in the final volume. Difficulty in obtaining the original copies demanded this course. May God be praised if this undertaking is suitable to His little flock.

The Editors of the
Signs of the Times

VOLUME 22

With this number we commence the twenty-second volume of the *Signs of the Times*. Whether we shall be spared to complete its publication is with him who is too wise to err in any of the dispensations of his providence or grace. His mercies toward us have never yet failed, and we feel disposed to commit ourselves and all our concerns for time and for eternity to his faithful charge; and whatever may be his sovereign will concerning us, we think it is our unfeigned prayer that we may be reconciled to him in all things. How forcible are the words, “Sufficient for the day are the evils thereof.” The aged patriarch said to Pharaoh that his days had been few and evil; and Job, in his deep afflictions was constrained to say, “Man that is born of a woman, is of few days, and full of evil”; and all these sayings of divine inspiration are exemplified in the experience of all the children of our God. The afflictions, or tribulations of the children of God, we are informed, work patience, and so we have found them; for, instead of being discouraged, because the road is rough and thorny, over which we are called to travel; or because the world, the flesh, and Satan have sorely tried us, and we have at times felt so faint and weary, we would rather derive from former experience, that our God has safely brought us through; and seeing how many conflicts the Lord has sustained us in, and delivered us from, we are nerved with such confidence, not in ourselves but in our God, that with patience, we feel disposed to endure hardness as good soldiers of the cross of our dear Redeemer. We are fully satisfied that in number, weight and measure, all our trials and afflictions are allotted to us, by the hand and wisdom of him who worketh all things after the counsel of his own will.

It is due to our kind brethren and friends who read the *Signs*, for us to state, at the opening of our new volume, what are our prospects, our feelings, and our designs in regard to the labors of the year which has now commenced.

Our prospects: It is true there are some for whom we have entertained a high regard who have proved themselves unworthy of our confidence, and others for whom we still entertain sentiments of sincere regard and affection, who, either from having become wearied with the protracted controversies, or the spirit in which some, or all of them have been conducted, have withdrawn their names from our subscription list, and some from having heard us often accused of departure from the faith, and of embracing heretical doctrines, have become prejudiced, and fearing that they might give countenance to something wrong, have withdrawn their support. These causes and the decrease by reason of death, old age, infirmity and poverty, may reduce the number of our paying subscribers to some extent; but the reduction will not, as we trust impair our strength to any considerable extent. The reasons why we thus judge, are that the greater portion of those who have left, never were any advantage to us, or to the circulation of our paper; and in now leaving our ranks we have great reason to hope they will carry with them that contentious spirit which has been the occasion of so much unprofitable clamor and debate in times past. Being relieved from the contentious influence of those who have hitherto embroiled us in difficulty, we hope to be able to devote our columns to those things which make for peace, and things whereby one may edify another. We indulge no unkind feelings towards those who have madly threatened to exterminate the *Signs of the Times*; for we know that if God be for us, their violence will be turned to our ultimate advantage; and if God be not for us, the sooner the publication be put down the better.

On the whole we can say in regard to our prospects, that our subscription list, and our circulation is now greater than it has ever before been; and our present subscribers are generally of a character, the

most reliable. From every section of the United States and Territories we have received assurances of the most encouraging nature.

Our feelings, we do not wish to trust to them as a guide; for they are changeable; still it must be confessed, we have feelings. We have been grieved when falsely accused of having departed from the faith, or of embracing doctrines which were new among the Old School Baptists, or inharmonious with the truth as it is in Jesus; but we have been grieved more when brethren whom we love have seemed to credit the false charges against us. And it has occasioned us much sorrow when we have witnessed among the professed followers of the Redeemer, a propensity to bite and to devour one another; and more especially when we have found that disposition betrayed in our own flesh. But we have no confidence in the flesh, having been so frequently betrayed by it; but we do feel a desire to trust in the Lord, and not be ashamed, for in the Lord Jehovah there is everlasting strength.

Our design. We hesitate not to say it is our design, as the Lord shall be pleased to afford ability, to make this volume, if possible, more edifying, comforting and interesting to the saints, than any of its predecessors. We design to exclude from our columns, all heated controversy, upon abstract questions, endless genealogies, and foolish questions about the law. If our brethren believe as we do, that salvation is all of grace, and alone through the mediation, blood and righteousness of our Lord and Savior Jesus Christ; and that the Church of God was chosen of God in Christ before the foundation of the world, – that they were predestinated to the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will; and that they were all fully, completely, and forever redeemed from sin, death and hell by the blood of the Lamb, and that the atonement was made expressly and exclusively for them, and that it secures their personal justification and acceptance with God, – and that they are in due time called, quickened and born again, not of corruptible seed, but of incorruptible seed, by the Word of God, which liveth and abideth forever, – and if they believe that the new birth is only effected and accomplished by the power and grace of God; independently of all the men and means ever thought of by mortals, – and that all who are born of God are joint heirs with our Lord Jesus Christ; and that they shall all of them therefore assuredly reign with him in glory and that it is both the duty and privilege of all who are quickened and born of God to take his yoke on them and learn of him who is meek and lowly, and observe, and obey his commands, as their King, eternal, immortal and invisible, their only wise God and Savior, – and if they believe and confess that he is God, Man, and the only Mediator between God and men, – that he is the true God and eternal Life; if they worship, adore, and confide in him, as the embodiment of all the fullness of Godhead, and that the church of God is complete in him, – that he is the head over all things to the church which is his body; and that he is their Prophet, Priest, and King – their Shepherd, Bishop and Husband, – that he is the only and blessed potentate, the King of kings and Lord of lords; and that he only hath immortality dwelling in the light. – In short if they believe that he is all that the scriptures declare him to be in his Godhead, his humanity, and in all his official offices which are ascribed to him in the record of infallible truth; and if they, in harmony with these cardinal sentiments walk in all the ordinances and order of the house of God, and have no fellowship with the unfruitful works of darkness; we shall extend to them the right hand of fellowship; and admonish them not to fall out by the way, on any speculations which may be suggested on any of the above points of doctrine.

So far as brethren have become involved in differences, which have agitated some of the writers in the last volume, we recommend that each shall confine himself, in the expression of his peculiar views, to the letter of the scriptures, and be careful not to appear to be wise above what is written.

All regenerated persons who have been taught of God, and led into the truth by the Holy Ghost, believe that the scriptures of the Old and New Testaments, are a revelation from God, and that the New Testament, especially is the rule of faith and practice to all New Testament saints; therefore when christians square themselves by that blessed rule, they will come as fitly into each others embrace as did the materials of which the Temple was composed into that magnificent building. But if each brother shall allow himself to lay down his own peculiar construction of the scriptures, as the standard, and require all others to come up to it on pain of being branded with heresy, it will be a long time before the world will be constrained to say of them, "Behold how they love one another." It shall be our design, throughout this volume to urge upon the saints the command which requires them to keep the unity of the Spirit, in the bonds of peace; to let their love be unfeigned, and without dissimulation. We are not to make a brother an offender for a word; but we are required to bear one another's burden, and so fulfill the law of Christ.

In regard to those who revile and misrepresent us, our design is, as our Lord may give us grace, to pay but very little attention to them. We have higher objects in view. We desire the edification of the people of God, and the intercommunication of christian salutations, and epistles of love and fellowship.

While more than forty men have banded themselves together with the professed object of dividing the Old School Baptists of the United States, and to break down the publication of the *Signs of the Times*, we design to notice their movements no farther than shall appear absolutely required to disabuse the minds of distant brethren; and this we propose to do principally by a frank and candid avowal of our sentiments on all those points wherein we have been or may hereafter be accused of departure from the faith and order of the gospel as held and practiced by the Old School Baptists.

We earnestly solicit the aid of our brethren, all of them who are disposed heartily to unite in carrying out the proposed course by endeavoring to keep constantly in view in all their communications, the edification, union, and fellowship of the saints, and the general peace of Jerusalem.

By nothing contained in this article do we wish to be understood as proposing, or as being willing to consent to a compromise with anti-christ, or with error; but while we all as one may be engaged in contending earnestly, and faithfully for the doctrine of God our Savior, let us not ourselves err by a departure either from the spirit or letter of the gospel in its theory or practice.

We are sufficiently familiar with the sentiments and feelings of the Old School Baptists in America, to know that they have been far more distressed by the harsh and unkind manner in which former discussions have been conducted, than by any real difference they have been able to detect among the combatants. Let us then endeavor to be kindly affectionate, one towards another, forgiving each other as God for Christ's sake hath forgiven us, And may the God of all consolation and peace be with us, bless and build us up in faith and holiness, for his holy name's sake.

Middletown, N. Y., January 1, 1854



JEREMIAH 9:5

Friend Beebe: – In closing I will request your views through the Signs, on Jeremiah 9:5 “They have built also the high places of Baal to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind.”

This text and its connection, presents in striking language the awful depravity and base idolatry of the kings and rulers of Judah in departing from the laws and institutions of the Lord, which were strictly enjoined upon the children of Israel as the peculiar people of God. They were commanded to reverence, worship and obey no other god than Jehovah, and all the rites and ceremonies, offerings and ordinances by which they were to serve him were restricted to those which were instituted, ordained and commanded them by him. Under no pretense, not even of serving or honoring him, were they allowed to deviate from what he communicated to them. If the altars of rough stone seemed unsightly and antiquated they were not allowed to apply the tool of the workmen upon it, nor to supercede it by building altars of brick. What God commanded them, comprised all that they had liberty to do. If in any case they went beyond the word of the Lord, the cutting reproof was severely applied, “*Who hath required this at your hand?*” To do what God had not commanded was equivalent to a leaving undone what God had commanded; and in either case they were guilty of a transgression of the law. Their existence and prosperity as a nation, in a temporal point of view, was connected by the covenant under which they existed, with their obedience, and their calamities, and temporal visitations of wrath from the hand of God, was connected with their disobedience. Thus they very strikingly typified their spiritual priesthood and holy nation which is embraced in the spiritual kingdom of our Lord Jesus Christ, as we may hereafter have occasion more fully to observe.

The kings of Judah and of Israel were many of them exceedingly prone to idolatry and to do that which is evil in the sight of the Lord and to cause the people of Israel, to depart from the law of their God.

As a general thing these wicked princes were not lacking for prophets well trained to suit their wicked designs, who, to please their kings, and secure royal patronage were ever ready to use their own mouths and say, The Lord saith; even when God had not spoken by them. The example of all the prophets of Ahab, with one mouth, and with a lying spirit therein, saying to him and to Jehosaphat, “*Go and prosper, and the Lord will deliver Ramoth Gilead into your hand,*” is but one instance among hundreds which might be referred to. But of all the instances of rebellion against God, perhaps none on record is more horrible than the case presented in our subject. They had not only set up another god in defiance of the command, “*Thou shalt have no other god before me,*” but they had instituted ordinances of the most revolting in-human and murderous character, by which places of Baal, to burn their sons with fire, for an offering to Baal. Frightfully, barbarous and brutal as these excesses may seem, they were performed under a cloak of high toned piety. These murders were committed as a religious devotion, and under the idea of improvements in their divinity. And from some expressions in the text, it would seem that they even claimed that they had express authority from the God of heaven for their abominations. But in the words of our text the profane and blasphemous imputation is repelled; and God, by the mouth of his inspired prophet Jeremiah, emphatically declares that he had not commanded, nor even contemplated commanding them to do such things. The holy mind of God was not the fountain from which, nor into which such corruption’s, could possibly flow. “*Which I commanded not, nor spake it, neither came it into my mind.*”

We are not to understand by any words used in our text, that the wickedness of the kings of Judah, has been bidden from the pre-science of the omniscient God, who has with unerring accuracy declared the

end from the beginning; for all things are naked to his eye. Indeed such a conclusion would betray a lamentable ignorance of the perfection's of our God, and of the general tenor of divine testimony. The plain and evident meaning of the words, when construed so as to harmonize with the whole revelation which God has made to us of his infinity, is that he had never commanded, nor intimated by any communication made by him, in all the law and the prophets, that he required this abominable wickedness from their hands, and farther, that he had never contemplated, or designed to authorize any such things, nor had such a purpose ever existed in his mind. If such a thought had ever found place in his mind, it would be there yet; for He is of one mind and none can turn him. It really seems passing strange that any who profess to believe that God is immutable, should for a moment suppose this or any other portion of the scriptures would bear a construction involving a sentiment in contradiction of the immutability and prescience of the eternal Jehovah. We can with as much propriety assail, or dispute the holiness, truth, and justice of God, or any other of the attributes of his infinite being, as to question his immutability. He has said, "*I am the Lord, I change not, therefore the sons of Jacob are not consumed.*" The Lord does not say, nor intimate, that the wickedness of the idolatrous kings was new to him. He was speaking of what he had not commanded, spoken nor thought of commanding.

Now as we hold, according to the word, that these things which were written of old were written for our instruction, it is proper that we should inquire prayerfully, what lesson of instruction this record presents for our benefit, either in a way of admonition, or edification.

The Kings of Judah and inhabitants of Jerusalem were a type, as we have already intimated, of what we call the visible church under the gospel dispensation. As the old Jerusalem, which is Mt Sinai, in Arabia, and in bondage with her children, was the type of the New Jerusalem, so the inhabitants of the former Jerusalem must represent the inhabitants of the latter whom Christ has made kings and priests unto God, and may we not proceed still farther and say, as the king and inhabitants in the inhabitants in the type manifested a strong propensity to idolatry, so in the anti-typical church, there are sometimes to be found some who betray as strong a disposition to depart from the simplicity of the gospel of our Redeemer, and lead off into idolatry, answering in the figure, to that charged in our subject on the men of Judah?

For instance, Baal was a very popular and fashionable god, with the kings of Judah, he had many prophets and many worshippers in the days of Elijah, while the prophet of the Lord was companionless and alone, at least he so supposed. When Ahab and Jezebel served Baal, nearly all the inhabitants of Jerusalem followed their example. There were times when idolatry prevailed, to an alarming degree; but occasionally a Jehu, or some other kings was raised up to destroy the idols out of the land; but still after all the reformations, some vestiges of idolatry always remained; enough to prove that the children of Judah and Israel were a stiff-necked and rebellious people.

Now let us search diligently and see if there are no idols among the professed children of God, or of our spiritual Judah, under the present dispensation. Why did the beloved disciple and apostle John exhort, "*Little children, keep yourselves from idols*"? Covetousness is idolatry, and is there no covetousness among the professed people of our Lord?

The principle of idolatry is that which draws the mind always from God, from Christ, to trust in and to ascribe to the works of our own hands that honor which belongs exclusively to God. If Jerusalem, that is the church of Christ, were to be now searched as with lighted candles, can we flatter ourselves that no idols would be found among us? Would none be found ascribing salvation to means, instrumentality's, efforts, missions, funds, free-will, or human power? Alas, there is too much reason to fear that the most devoted servants of the living God, like Jehu, after displaying their zeal for God in

destroying the idols out of the land, would be found to have retained some favorite idols for their own use, as Jehu did. Ah little children, remember the admonition, Keep yourselves from idols.

Now there were many idols among the ancient Israelites, but as we have said, Baal was a very popular god, and it had become fashionable to worship him, and to make the most extravagant offerings to him. The principle object assigned for this strong propensity in the Israelites to worship Baal and other idols was that they might be like the nations round about them, which were altogether given to idolatry. Now should we suppose for a moment that modern missionism, or human means, for the salvation of sinners, or any or all of the religious inventions of the present age for the professed purpose of executing or aiding in the execution of that salvation which the scriptures ascribe alone to our Lord Jesus Christ, were the Baal of the present day, how many, dear reader, could you find within the limit of your acquaintance, who have in no sense of the word bowed down to this Baal? That God has a reserved people now as well as in Elijah's day we do verily believe; a remnant according to the election of grace; and O, that we may be found among them, as the reserved and preserved of the Lord.

But there is one thing farther we wish to call the attention of God's dear children to, namely, the false pretensions on the part of wicked rulers in religious professions, who plead their idolatrous doctrines and practices, that in them they are doing God a service. That he has in some way enjoined on us the work of saving sinners, or of procuring and securing our own individual salvation. But does not the subject under consideration suggest the enquiry, Who hath required these things at our hands? If Christ our king has so commanded us, then we can easily point to the chapter and verse in the New Testament wherein such command is recorded, but if no such authority can be found in that sacred volume, is it not a fearful consideration, that he shall not only judge the world in righteousness at the last day, but "*The Lord shall judge his people*"? It is a fearful thing to fall into the hands of the living God, when Christ shall declare that he has given no such command, has instituted no such ordinances, has uttered no sayings to justify such things, and that it has never entered his mind either to command or to approve of them.

Again, in the type, the kings of Judah and inhabitants of Jerusalem were charged with building the high places of Baal, to burn their sons with fire, burnt offerings to the popular and fashionable idol. And are there not at this day such rulers among the people, who are charged with making God's people howl, in consequence of their oppression and idolatry, and by leading them clandestinely into bye and forbidden paths, subjecting them to the fire, and all in honor of some popular and fashionable idols of the present age. Within our own observation, if we are not greatly mistaken, we have witnessed the desolation of churches, which were once in a flourishing condition, their sons or members have been made to pass through fiery trials, and those who have ruled them, have manifestly been the cause of leading them into their difficulties; and all this in honor to some principle of the modern idolatry, they have departed from the faith, the order and the practice of the gospel of the blessed god. This advantage they have generally gained by holding out the pretence that the Lord has commanded or authorized their course. But the Lord said of such prophets of old, that he had not spoken by them; and we may also rest assured that God has not spoken by any of the prophets, teachers, or rulers of the present time who are now thrusting with side and shoulder, that that which is lame may be turned aside from the truth. We are well assured that Christ the great Captain of our salvation has not commanded anything to be preached or practiced in his name which cannot be found on divine record; neither has it come into his mind to give any such authority. Therefore, "If I, or an angel from heaven, preach unto you any other gospel than that which the apostles preached, let him be accursed." May God, our heavenly Father, deliver us from all idolatry, will-worship and delusion, and banish from our hearts every rival to the

government of our only and blessed Potentate, the Lord of lords, and King of kings, to whom, with the Father and the Holy Spirit be glory, honor, praise, and dominion for ever and ever. Amen.

Middletown, N. Y., January 15, 1854

ABSOLUTE PREDESTINATION

Mr. Beebe: – In a former letter I requested your views on the absolute predestination of all things. I asked for information, and for nothing else; but I will excuse you for not answering me, for I know that I am not worthy of notice, but I am a poor unworthy worm of the dust.

Your unworthy friend.

R.S.

Reply. – We assure our friend R.S. that our apparent neglect of this request was not owing to any want of respect for him, nor to any unwillingness to give him such views as we have on the important subject of his inquiry. Those who truly feel sensible that they are poor unworthy worms of the dust, and yet have a desire to be informed in regard to the universal government of the supreme God, of his prescience and irrevocable decrees, are the very persons above all others, whom we desire to serve to the full extent of the ability God may be pleased to give us.

Predestination, as a highly esteemed writer in the *Signs* once remarked, does not require to be qualified by prefixing to it the word *absolute*, as the predestination of God must of necessity be absolute in every particular. Jehovah is an absolute God, and all that he purposes or performs must be absolute. There can be no fiction nor anything merely nominal with him. Predestination is destination beforehand, and as nothing can be before hand, or subsequent with him, the term as it is used in the scriptures is used in reference to our finite state, as creatures of time; or rather as creatures of God, but for the present, in the time state of existence. God inhabits eternity, and all things are present with him. The progression of time and development of events can add nothing to his stock of knowledge. We his creatures may and we certainly do, live and learn. He has himself called our attention to the fact that he has declared the end from the beginning, saying, my counsel shall stand, and I will do all my pleasure. This declaration of the end from the beginning proves his prescience, so conclusively, that but few are so hardened in infidelity as to openly and in so many words, deny his foreknowledge of all events; for if he were deficient in knowledge he could not with unerring certainty declare the end from the beginning and from ancient times, the things which are yet to transpire. But there are those who while they admit what is called the foreknowledge of God, deny that his knowledge is based upon his own purpose and determinate counsel. They urge the following objections to predestination. It is fatalism, it destroys man's free-agency, and his accountability, and makes God the author of sin; and some there are who go still farther and say if the doctrine of predestination be true, God in predestinating the events of time, etc., has transcended his right and is unjust. Our friend R.S., we think, will agree with us, that it very easily becomes poor sinful dying mortals thus irreverently, not to say blasphemously, to question the eternal right of God to do what seemeth to him good, in the armies of heaven and among the

inhabitants of earth, or to set up their standards of justice and denounce their creator if he does not abide by their decisions. Let all such first meet the searching interrogative of the inspired apostle, "Hath not the potter power over the clay, to form one vessel to honor" etc.? The holy prophet of Jehovah, by inspiration, has informed us that God is the potter, and we are the clay. Hence we must acknowledge his eternal right to dispose of all things, all events, and of all worlds according to his own pleasure. Let this be admitted and all murmuring against his predestination will cease. It is not our purpose to meet the objections urged by men to the doctrine of divine revelation, and by logical argument to put them to silence; nor do we design to attempt to make the doctrine palatable to the natural mind of man which is enmity against God, for all such attempts are without the least prospects of success. The enmity of the carnal mind is fully demonstrated in the objections which they bring, but we design rather to search out and call the attention of our inquiring friend to what God has revealed in the scriptures on the subject, and this we will do, if God permit, whether men will hear, or whether they forbear. The term predestination, as we have intimated, has reference to the order and succession of events in time, by which the eternal designs of God are brought to pass. And, so far as pass, predestination simply signifies that God had purposed, God's providence is concerned in bringing his designs to decreed, ordained, or destined the accomplishment of those things before they were, in order of time brought to pass.- Hence to us, it is predestination, with God it is destination, because his infinity connects and comprehends the end with the beginning, for he is himself the First and the Last, the Alpha and Omega, the Beginning and the Ending.

Having, as clearly as we are able, defined predestination, we pass to enquire whether it be a Bible doctrine. If it be a Bible doctrine, we must admit it, or reject the Bible as a record of infallible and eternal truth, and take the open ground of infidelity. And who can trace the sacred pages of the holy book and say that it contains no testimony in support of the doctrine? In the absence of predestination how was it that the prophets of Jehovah foretold the events of ages, thousands of years before those events were actually fulfilled? Who, or what directed the prophetic vision of holy men of old, to look down the vista of intervening centuries, and in the name of the Lord Jehovah predict the things that should come to pass down to the end of time, and even the resurrection of the slumbering dead, and the judgement of the last day. If these things were not before determined of God, how were they known, and if they were unknown to God and man how were they foretold? And if they were foreknown of God, and he inspired holy men to foretell them, that knowledge and decision of God was what the Bible calls predestination. But we have no need of *ifs* in this investigation. The scriptures do most clearly and emphatically declare that "Holy men of old spake as they were moved by the Holy Ghost"; that God spake to the fathers by the prophets, and also that the spirit of Christ, which was in the prophets, did testify beforehand of his sufferings and of the glory that should follow. This was and is predestination. God spake by the prophets, saying, "It shall come to pass." Do not these words imply a decree when uttered by him who speaks the word, and it stands fast, who commands, and it is done? How harmoniously do both testaments agree in this fundamental doctrine. Throughout the first, or Old Testament, God, by his prophets, declared the things that *should come to pass*. Apostles and inspired evangelists in the New Testament respond, saying, "And it came to pass." But perhaps some may demand, What came to pass? We reply, all that God by the prophets said should come to pass. First, in reference to the advent of the blessed Saviour, for he himself declared that all that was written of him in the law, and in the prophets and in the psalms must be fulfilled, and when dying on the cross of Calvary he exclaimed, "It is finished!" and in awful confirmation the retiring sun, prevailing darkness, the quaking earth, rending rocks, opening graves, rising dead, and rending vail gave ample demonstration. Daniel, in harmony with all the other prophets of the Lord, had predicted that at a specific time the God

of heaven should set up a kingdom that should never be destroyed, that the Messiah should come, should be cut off, should make an end of sin, and bring in everlasting righteousness. The whole New Testament is a record of the faithful fulfillment of these predictions. Long had the prophet slumbered with his fathers, before the accomplishment of his seventy weeks, but the word of our God could not die, it liveth and abideth forever.

The predestination of our God also embraces all the heirs of immortality. “For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified them he also glorified.” This predestinated people is blessed with “all spiritual blessings in heavenly places in Christ Jesus, according as he (God) hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. Having predestinated them unto the adoption of children, according to the good pleasure of his will. In whom we have received an inheritance, being predestinated according to the purpose of him who worketh all things after (or according to) the counsel of his own will.”

There are those who admit the doctrine of predestination, so far as it applies to the coming of the Savior, the work which he was to perform, the sufferings which he was to endure, and the glory which was to follow; and also in relation to the good works which God before ordained that his people should walk in; but reject the idea that his purpose and foreknowledge extends to the wicked acts of men and devils. But for ourself, it is our firm conviction that if a single event could possibly transpire from the creation of the world to the end of time, from the rise and fall of empires, to the falling of a sparrow, or a hair of our head to the ground, that such unforeseen and consequently unprovided for events would unavoidably endanger and render uncertain the execution of what is admitted to be ordained and decreed of God. How could it be otherwise? Can we consistently believe that it was predestinated that Christ should suffer on Calvary to redeem sinners, and yet that he did not foreknow that there would be any sinners to save? Did he decree that his dear Son should be delivered into the hands of wicked men; and yet not contemplate in that decree, either the existence of wicked men, or what they should do in condemning and crucifying him? But aside from all human reasoning, or vain speculation on the subject, God has informed us, by his inspired apostles, that Jesus was delivered by his determinate counsel, and foreknowledge, and put to death by wicked hands. And again, the inspired apostles break forth in praise to God, in devout acknowledgement both of the decree and of its accomplishment, that, “And when they had heard that, they lifted up their voice to God with one accord and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is; who by the mouth of the servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus whom thou hast anointed, both Herod and Pontious Pilate, with the gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.” (Acts iv. 24-28). Here let it be observed the holy apostles of the Lamb did not start back with horror, and exclaim, fatalism! this makes God the author of sin! or this destroys the accountability of man! They saw nothing in all this reflecting unfavorably on the character or purity of the supreme God; but they saw such harmony in the purpose, decrees, and actual accomplishment of the designs of God, as led them simultaneously and with one accord to lift up their voice in devout adoration and praise to the Most High God, whose providential government was so clearly manifested in controlling all events. The things which they now saw brought to pass were distinctly spoken of by David in his day, and pointed out by the slaughtered lamb which Abel, by faith, offered to God some four thousand years before any of the actors in the crucifixion of Christ, were

born. God had not only decreed what they should do, but he had also decreed what they should not do. “The enemy should not exact upon him, nor the son of wickedness afflict him.” “A bone of him should not be broken.” “He should not be holden of the pains of death.” His soul should not be left in hell, nor should his flesh see corruption. Neither death nor hell could go beyond the purpose and decree of God. None but Judas could betray him, without involving a contradiction of the purpose and decree which was recorded in the scriptures; the pieces of silver for which he was betrayed were numbered and recorded in the decree of God, as published by the prophet hundreds of years before Judas was born. The parting of his raiment, and casting lots for his garments, was all a matter of ancient record, together with all the minute circumstances which occurred; all of which we are informed were done that the scripture should be fulfilled. The murder of the infants by Herod, brought to pass the decree published by the prophets six hundred years before. “Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children because they were not. (Jer. xxxi. See also, Matt. ii.18. The case also of Joseph and his brethren is a very clear and striking illustration of the overruling government of God, as embracing all events. And who shall dare to charge God with unrighteousness, because he retains in his own hand a supreme control of all beings and of all events; because he worketh all things after the counsel of his own will. Who has a right to infer that God is the fountain of sin or unholiness; when we are informed that men *with wicked hands*, do whatsoever his hand and counsel before determined should be done? Paul when declaring what God had said of Pharaoh, that for this purpose he had raised him up to make his power known in him, etc., anticipated the blasphemous out breakings of the human mind in opposition to the predestination of God. “Thou wilt surely say unto me, Why doth he yet find fault,” or hold man as a responsible being, “for who has resisted his will?” But the apostle did not forbear to declare this doctrine because men resisted and blasphemed it; but says the apostle, “Nay, but who art thou, O man, that repliest against God?” etc. When the enmity of the human heart is subdued by the quickening power and grace of God in regeneration, then the heaven-born child is reconciled to God, and loves to contemplate the power and glory of Jehovah. Then is he prepared, with the inspired psalmist, to rejoice that the Lord God Omnipotent reigneth; that all power in heaven and in earth is vested in the blessed Savior. But if left to doubt his all-prevading power and providence for a moment, now sinks his spirit at the fearful thought that some wheel in the vast, and apparently complicated machinery of nature might be suffered to revolve unbound by the wisdom and foreknowledge of God. If one of the wheels could work without the power and providence of God, its effects might be to ungear the whole system of divine government, and worlds on worlds be dashed in irretrievable ruin. When the enlightened mind of God’s dear children contemplates the glory of this subject, they fall down before God in admiration, and with the four beasts, and four and twenty elders, cry Holy, Holy, Holy, Lord, God, Almighty. They are filled with the most profound reverence for, and confidence in the God of their salvation.

One reason we have thought why some of the children of God have seemed to be unreconciled to this doctrine is that they have failed to discriminate between the overruling power and providence of God and the effusions of his Spirit. “Let no man say when he is tempted, that he is tempted of God; for God cannot be tempted, neither tempteth he any man.” When men are tempted to sin they are tempted of their own lusts, and by the devil. But how hopeless and desperate would be the condition of all who are tempted, if God had not the power and providence to control the temptation, and overrule its effect according to his eternal purpose and pleasure for the good of his tried and tempted children, and for the glory of his own great name. Our every temptation, though they flow not from God, are directed, and restricted and made serviceable to his saints, by him, is absolutely certain. Hence Peter assured the

saints that God would control this matter. He will not suffer you to be tempted beyond that which ye are able; but will also with the temptation make a way for your escape. That glorious High Priest which becometh us, was himself tempted in all points as his children are, and knows how to succour them that are tempted. Soon after he was baptized, he was led up by the Spirit, unto the wilderness to be tempted of the devil. He was not led there by the devil; but by the Holy Spirit of the Lord God which was upon him. Neither was he tempted of the Spirit of God which led him into the wilderness; but he was tempted of the devil. The devil could neither afflict poor old Job, nor even drown the herd of swine, until he received permission of the Lord, and it is hard for us to think that any of the saints, however shy they may seem to be of the doctrine of predestination, really would wish or be willing that God should have less, or that sin or Satan should have more power. It is a blessed reflection to us that

“Death and hell can do no more
Than what our Father please.”

Volumes have been written upon this subject, and volumes may still be written, it is too rich and boundless ever to be exhausted, but after all that we can say, it is the Spirit of the Lord alone who can present it in its beauty to the sons of men. He, the Spirit of the Truth, whom the world cannot receive, can slay the enmity of our carnal mind, and give us the light of the knowledge of the glory of God, shining in the face of Jesus Christ. May that spirit in all its quickening power and grace be with our friend R.S. and all others who earnestly desire a knowledge of the true God and eternal life.

Middletown, N. Y., Feb. 1, 1854

FIRE

Our readers will learn from the letter of Deacon Williams Springsteen, in this paper that the Old School Baptist church has lost their meeting house. Whether the fire occurred through the carelessness or design of the New School Baptists, who had been allowed to use it one half of the time, or by what we call accident, we cannot say. However that may be, we hope our brethren will make immediate arrangements to rebuild; and, should they do so, we bespeak the aid of the Old School churches and brethren to assist them. The church is small, and but few members in are able to do much. What they may expect from the sympathy of the citizens of the vicinity we cannot tell. The house which has been destroyed by fire was built in about 1824, while we were pastor of that church. When in about 1838 Mr. Williams effected a division of the church, and drew off to new schoolism a considerable number of the members, the church, in consideration of what some of those who had left them had contributed to the building of the house, agreed to allow them to use the house a portion of the time. But as might have been expected, the New School soon manifested a disposition to claim the whole, and finding themselves not likely to deprive the Old School of their rights, the house is reduced to ashes, and we presume the conclusion is that the old party are too poor, or too inert to rebuild. Let them be disappointed. The mission society which has sustained one of their *leeches* in that place will probably enable the opposite party to build.

Middletown, N. Y., February 1, 1854

HEBREWS 12:15,16

Compassated about as we are with all the infirmities common to our brethren, it cannot be reasonably expected that we should feel ourself capable of expounding every passage of scripture which may be presented, in a manner satisfactory to our own mind, for we think there are but few if any who can more sensibly feel their inability to go beyond that which the gracious Lord may be pleased at times to afford us in understanding the unsearchable riches of the sacred volume of inspired truth. With such ability as we have, we have felt constrained to respond to the earnest solicitation of such as have regarded themselves babes in the kingdom of our blessed Lord, and we have taken great pleasure in trying to aid them in their investigation of the doctrine of God our Savior, in the hope that such views as we have been able to present may be made useful to them, and that they may be led more deeply into the glorious fulness of the subjects on which their minds have labored. But when the old experienced elders, whose abilities so far surpass our own have presented their queries, and asked our views on portions of the word, we have not so generally felt satisfied that they could ask simply for information sake. Be that however as it may, we shall not question the purity of Brother Suydam's motive in asking of us our comments on the text proposed, which reads as follows:

“Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicators, or profane person as Esau, who for one morsel of meat sold his birth right.”

Our time and space admonish us to make our comments brief, presuming on the old proverb that “A word to the wise is sufficient.” The admonitions of the inspired writer of this epistle were addressed to a peculiar people recognized by him as “Holy brethren, partakers of the heavenly calling, and who had come to mount Zion, and unto the city of our God,” etc., who in the spiritual fraternity of holy brethren, and in the fellow citizenship of the heavenly Jerusalem, were solemnly bound to observe all the laws, ordinances, admonitions and instructions which belong to the people of the living God. The admonition embraced in the text embraces a solemn charge in regard to three specified points of order, to be observed in the house of God.

First – Lest any man fail of the grace of God.

Second – Lest any root of bitterness springing up trouble you, and thereby many be defiled.

Third – Lest there be any such person as Esau, etc.

First. We cannot understand the text, as implying that there is a liability, or even a possibility, of failure in the grace of God, to secure the eternal salvation of all on whom it is bestowed, or to whom it was given in Christ Jesus, before the world began, for such a construction would sorely conflict with the general testimony of the scriptures, and tend directly to check the faith and confidence of the saints in that grace by which they are saved. But there is a sense, in perfect harmony with the doctrine of God our Savior, in which the saints are liable to fail of the grace of God and in that sense we should look diligently for and guard studiously against the liability of seeming to fail of the grace of God.

As an illustration of our view, we refer brother S. to chapter 4, and first verse of this epistle. “Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it.” Though all the promises of God in Christ are yea, and amen; still the saints are liable, though their doubting, and unbelief, to seem at least, to come short of them. This, as every tried saints can testify when in doubt and unbelief, we cannot comfortably rest on the promises of God. – Though we do not feel disposed to dispute the truth of God, or the promises which he has so graciously

confirmed by two immutable things in which it is impossible for God to lie; yet lacking confidence in the Spirit's work in applying these immutable promises to us personally, we of course, come short of resting on them and like those Israelites whose carcasses fell in the wilderness, and who could not enter into Canaan as a typical rest, so neither can we under such circumstances enter into the spiritual rest, the gospel sabbatic rest, because of unbelief, but when our faith triumphs over unbelief, we who believe do enter into rest. All the rest, and all the sweetness of the gospel enjoyed by the saints, is grace developed. The saints in the gospel are not under the law, but under grace, have not come to the mount that burned with fire and blackness, but to the heavenly Jerusalem, or *vision of peace*; therefore the grace which they are liable to fail of is that grace of God by which they enjoy their birth-right in the house and family of God. In looking diligently for examples of such failures, we may meet with instances wherein those in the genuineness of whose christian experience and calling we have no doubt, who either from a propensity to doubt the evidences of their adoption, or from want of stability in the doctrine, or from a restless, uneasy peevish or fretful disposition, seem to be carried about by every wind of doctrine, and are tossed to and fro, so that they really enjoy but very little rest or quietude. In this sense then, they fail of the grace of God, that is of the present enjoyment of it. But

Secondly. Under the charge embraced in this division of our subject, we shall find that a failure of so enjoying the manifestation of divine favor or grace, as we have briefly hinted at in the foregoing, sometimes has a tendency to produce roots of bitterness, which are attended with trouble and defilement. The christian in whose deportment the spirit of grace does not seem to predominate, who becomes uneasy, restless and fidgety, renders himself far less desirable as a companion of the sons of grace, and yet labors under the mistaken notion that his merits are not duly appreciated; jealousy, the green-eyed monster, as it is called, gets a sly but death-like grasp on their disordered mind, the seed is sown, the root is formed in the fleshly soil which is so remarkably genial to its growth, and the root springs up with rapid but malignant haste, bitterness and defilement are its legitimate fruits. Has not our brother S. in his long experiences in the house of God observed cases, not only among the private members, but even among the ministers who occupy the walls of Zion, where roots of bitterness have been in this, or in a similar manner produced? If brother Suydam has forgotten, we will stir up his pure mind by way of remembrance. When some thirty years ago he was a resident of this part of the country at a time when "many departed from the faith, giving heed to seducing spirits and doctrines of devils," and also at a time when many who had long stood with us, (say in the Warwick Association, for example) were defiled, and so much defiled that we were under the stern necessity of withdrawing our fellowship from them. – Even since the division of the professedly Baptist denomination have we not witnessed, from time to time roots of bitterness springing up? The blessings of the New covenant *come down*. The unity of brethren as described in Psa. cxxxiii is compared to the oil which was poured on Aaron's head, and which ran down and like the dew of Hermon, which descended upon the mountains of Zion. And truly every good and perfect gift cometh down from the Father of lights; but roots of bitterness which trouble and defile the saints come from an opposite direction. They, like modern revivals and humanly devised religious institutions, invariably *spring up* or are got up according to the language of Ashdod. The sons of God are solemnly charged to look diligently, a mere superficial observation is not enough, but Jerusalem must be searched as with lighted candles, and where these pernicious roots are found, however long they may have been bedded in the traditions of those we love; they must be removed. It may require some digging with the mattock; but we shall find, "on all hills that shall be digged with a mattock, there shall not come thither the fear of briars and thorns." Isa. vii. 25. Sometimes these roots have required a diligent search, in order to find them. Men have from time to time crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning

God's grace into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Jude 4. At least the mediatorial existence of our Lord Jesus Christ in the bosom of the eternal Father from the ancients of eternity, as the Head of his body, the church, and as the life of his members, has been denied by some of them of late. Whatever the root may be, or by whomsoever sown or planted, we rejoice in the assurance that every plant which our heavenly Father hath not planted shall be rooted up. These roots produce much trouble among the saints, as we are told by our Lord, it is impossible but offenses shall come among you; but woe unto that man by whom they come. What trouble was brought upon the churches of Antioch, Galatia, and at Corinth; and there were those also who troubled the saints of Thessalonica, and Paul would that they who troubled the saints were even cut off. But he admonished those who were troubled to "rest with us." Nor is it uncommon for many to become defiled, from the same cause of defection, especially where the disorder originates with persons who hold prominent positions. Many are apt to drink in the poisonous theories, doctrine and disorders, or to sustain those who are sowing them broadcast, and thus do they become defiled. Indeed we have been misinformed, if there are none even in the latitude of our esteemed brother, who by listening to the false representations made to them by designing men, have become so far defiled as to effect their fellowship for and confidence in some of their brethren, with whom they had enjoyed uninterrupted fellowship for many years, if not even to the extent of drinking in the same sentiments which have never failed to produce the like results. By this remark we do not mean to reflect on brethren in the vicinity of brother Suydam, for so far as our knowledge extends, the brethren of that locality are as sound and orderly as the saints in any other part of our acquaintance. But where shall we, in this day of rebuke and blasphemy find the people of our God perfectly free from the troubles and defilement occasioned by wicked men and seducers, who shall wax worse and worse, deceiving and being deceived? May the Lord enable us to look diligently to this matter, and may he graciously preserve us from the defilement of error, and from the trouble consequent therein, and rid and deliver us from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood, that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace, that our gardens may be full, affording all manner of store; that our oxen may be strong to labor; that there be no breaking in, nor going out, that there be no complaining in our streets. Happy is the people that is in such a case, yea, happy is that people whose God is the Lord. Psa. cxliv 11-15.

Third – Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat, sold his birthright. There are sometimes to be found in what we call the visible church of Christ some whose standing and connection with the church is like that of Esau in the family of the patriarch Isaac. So far as a nominal standing is considered they have been received on profession of their faith, and regularly admitted to fellowship, and to the communion of the church. Like Esau they have a birthright, so far as relates to nominal membership in the church, though like him, they may be destitute of the saving love of God in their hearts. Their association with the family of God did not lessen their relish for sin, nor give them a love for holiness. Their strong propensities may be so disguised as to evade the observation of the saints, and like their proto-type, they may display much zeal both *in willing* and *in running*; but that predominating love for the world which is deeply rooted in them will be very likely some time to discover itself, especially when a conflict arises between their carnal appetites, and a conformity to the order of the kingdom of our Redeemer. On such occasions the latter will be abandoned, and the former gratified. The birthright is not so sacred with them, as their relish for carnal enjoyments is strong and unconquerable. There were many of this class became disciples to our Redeemer when he was here in the flesh; and they followed him from place to place, but not in the regeneration. Their fidelity was severely tested by our Lord, whose Omniscient eye saw all the deception and hypocrisy of their hearts;

and he charged on them that they followed him for the sake of the loaves and the fishes, of which they had eaten and were filled. They desired the meat that perisheth, but had no hungering after that bread which came down from heaven; and when plainly told that except they ate the flesh and drank the blood of Jesus, they had no life in him, they protested against the doctrine, discarded their birthright, and apostatized from their discipleship. But when they went away and left the little company who had nowhere else to go because Christ had the words of eternal life, their place was to be occupied in succeeding ages by others of like character who have ever infested the christian profession. The church is most solemnly and frequently admonished to beware of them. Occasionally we have striking illustrations of the kind. So long as there is nothing appears to cross their trace, while they can find smooth sailing, and their aspiring ambition can be gratified, they make no demonstration, perceptible to the saints, of their heartless forms, and empty professions. But when their profession or conformity to rules observed in the church of God comes in collision with their vain desires, ambitious notions, and lofty aspirations for distinction, their birthright is trafficked away; the mess of pottage is secured; the authority of the church to call them to order is denounced and defied; and they go to their own company. We have had some painful exemplifications of this in some of *whom we have made a difference, pulling them out of the fire, while we have hated their garments spotted with the flesh*; who after becoming indebted to the kindly office of well-meaning, but mistaken brethren, for all the standing they ever had among us, have on the first opportunity, turned on those who have warmed them into activity, and tried to sting them to death and not unfrequently for the base purpose of elevating themselves, gratifying their carnal desires, or obtaining some morsel of meat by sinking, if possible, their benefactors. What to them is a birthright which deprives them of carnal gratifications and which requires subjection to the authority of Christ to his church?

But we presume the inspired writer designed to admonish the saints that carnality and inordinate desires are not confined to those who never knew our God. Christians carry about with them a body of sin, their carnal nature is as strongly disposed for self-gratification as it ever was, only through grace abounding they are sometimes enabled to keep their bodies under, or in, subjection. The birthright of the saints is by no corruptible seed; but of an incorruptible seed, by the word of the Lord which liveth and abideth forever. This birthright they cannot sell, for this life into which they are born, is hid with Christ in God, and the inheritance to which it establishes their claim is incorruptible, undefiled, and can never fade away. But the privilege of their birthright, so far as it relates to the privilege of the house of God, the fellowship of their brethren, and their enjoyment of social intercourse with their Heavenly Father's children, may be sold for morsels of carnal gratification. Many examples of this may be brought, as for instance the child of God who yields to the carnal desires of his flesh, the miser, the drunkard, the glutton, the fornicator and the profane person. Christ our Lord has commanded his people to deny themselves, take up the cross and follow him. And his grace has appeared, teaching us that denying ourselves of all ungodliness and worldly lusts, we should live soberly, righteous, and godly in the present world. But are there instances wherein some of God's dear children have for the gratification of an extravagant thirst, drank to intoxication when they were fully aware that by such indulgence they were wounding the hearts of their brethren, and sacrificing the fellowship of the church, and thus selling their birthright; and so also in regard to all the other self-gratifications referred to above.

Before we leave this part of the subject, permit us to enquire if there are no cases in which christians have bartered away their rights of birth, in the privileges of Zion, at a very cheap rate, say for one morsel of meat? Have none of them absented themselves from the solemn feasts of Zion, rather than not secure the earnings of a few hours, rather than offend some gossiping friends who have called just

in time to prevent their going to some appointment of the church, or has not the gratification of a lazy sluggish propensity kept them from their privilege in the assembly of the saints, even when there has been no other impediment in their way.

Once more, are there none who have sold their houses and lands, where they have been near to, and in the midst of the saints, and where they have had the privileges of the ordinances of the house of God, who for the consideration of a prospect of making more money, have sold out the privilege of their birth, pulled up stakes, and moved entirely out of the reach of all social privileges with their brethren? Let us look diligently to this matter, lest there be found in us an evil heart of unbelief, in departing from the Lord.

Brother Suydam, and all our readers, will you please accept the foregoing as being about as well as we can do for them in expressing to them what has been on our mind in regard to the subject embraced in the text. The very best that we can write on any subject connected with the precious things of the kingdom is but poor. May the Lord give us all a clearer light and enable us to walk in the light as children of it, until it shall be his pleasure to call us hence to an abode in the unsullied glory of his immediate presence. – Amen.

Middletown, N. Y., Feb. 15, 1854

THE COMMISSION

“And He said unto them, Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16:15, 16.

Although we have on a former occasion expressed our views on the above text, we feel disposed to comply with the request of sister Wadsworth who has again called for them. It is a matter of deep interest and pleasing contemplation that the great Jehovah has, in the plentitude of his goodness and mercy, ordained that the gospel of his grace should be proclaimed unto any of the guilty sons of men; and especially that apostles and other ministers of the word should be raised up and qualified to preach among the Gentiles the unsearchable riches of Christ. When we remember the fallen state that the whole human family was plunged into by our transgression of the law of our Creator, it truly seems astonishing to us that instead of the rich provisions of grace and mercy displayed in the gift of God’s dear Son and the way of life and salvation through the abounding grace of God that we were not consigned to the perdition of ungodly men, and made as miserable as we had become sinful before our God. But instead of vengeance justly due to our transgressions, the eternal purpose of grace, mercy, and peace from God the Father through our Lord Jesus Christ, is revealed from heaven, and a commission is given to the apostles of the Lamb, and to all others to whom it has been the pleasure of our God to apply that commission to “Go into all the world and preach the gospel to every creature.”

Christ had made his advent to our guilty world, had done and suffered all that was written of him in the law and in the prophets; and bearing all the sins of all his people in his own body on the tree, had suffered bled and died, the just for the unjust, to redeem his people unto God. – He had risen from the dead and was about to ascend in triumph to the skies; but before he left the little band of his disciples

he had one more solemn charge to give them, and one more lesson of instruction to impart to them. This he prepared them for by breathing upon them, saying, "Receive ye the Holy Ghost"; thus signifying that without an unction of the Holy Spirit no man can be qualified to preach the gospel. He then informed them that "All power in heaven and in earth" was vested in him; and that no less than all the power of both worlds was indispensable to give validity to a gospel commission. No set of ecclesiastical dignitaries, however learned or celebrated for wisdom and piety, can without presumptuous arrogance pretend to direct, commission, or send forth missionaries to proclaim his gospel. All power in heaven and in earth was, and still is, necessary to defend and prosper the ministry of the gospel. Now risen from the dead, and seated upon his Mediatorial throne, his arm was mighty to rule for him. His power was over all flesh that he might give eternal life to as many as the Father had given unto him. "And he said unto them, Go ye," etc.

But unto whom did he say, "Go ye"? The popular missionists of our day contend that this commission was given to all the church, and some of them contend that it was given to all men; but we learn from the connection, as well as from the words of the commission that it was given only to chosen disciples of our Lord; to those on whom Christ has breathed, those whom he had instructed and qualified for the work. Unto these he said, "Go ye!" But he did not say unto them, "Send others"; but "Go ye"; and he possessed all power, his word is as effectual in sending them forth as it was when he said, "Let there be light, and there was light"; for we are informed in the 20th verse that they went forth and preached, etc., as they were commanded. Jesus is the King of saints, and where the word of a king is, there is power. He speaks the word, and it stands fast; he commands and it is done; none can stay his hand, or prevent the accomplishment of his decrees. But where did he commission these, his apostles, to go? Just where we understand he commissions all his ministers since the apostolic age to go; namely, *into* all the world. Circumscribed by no parish lines, to be restricted by no barriers that men can raise; the whole world opens before the called, qualified and commissioned servants of the Lord as the appointed field of their labors, wherever God, in his providence, shall open a door for them. Before the crucifixion and resurrection these disciples, and the seventy also, were forbidden to go in the way of the Gentiles, or into any city of the Samaritans, but they were to go to the lost sheep of the house of Israel. But now the middle wall of partition between the Jews and Gentiles was thrown down, the handwriting of ordinances by which Israel was distinguished and the Gentiles excluded, was nailed to the cross, the enmity, even the law of commandments taken out of the way, and the whole world presented under the dominion of him unto whom the Father has given the heathen for his inheritance, and the uttermost parts of the earth for his possession, that he might break them with a rod of iron, and dash them to pieces like a potter's vessel. *Psa. ii.8, 9.* Now therefore the time had come for the enlargement of the commission. Therefore He said unto them, "Go ye into all the world." No more confine your ministry to the cities of Judaea, or to the people of a fleshly circumcision, but into every nation, kindred and tongue he bade them go; for this gospel of the kingdom must be preached in all the world for a witness unto all nations, beginning at Jerusalem. Having learned where, we will now enquire unto whom the ministers of Christ are commissioned to preach his gospel. This question is met and settled by the words of the commission. They are commanded to preach it to every creature. To preach the gospel, be it remembered, is to proclaim in Christ's name and by his authority, that perfect, finished and complete salvation which is in Christ Jesus. It is not the reading of Moses, or the setting forth the demands or curses of the law; neither is it the calling on men to save themselves, nor commanding them to repent or to believe, or to exercise faith, nor is it to tell them that they are free agents, and have all power in their hands to make their peace with God. Christ has given no man or set of men authority to preach in that manner to the children of men; for such preaching is false, and a perversion of the

gospel of our blessed Redeemer. There is much said by will-worshippers and arminians at this day about preaching the gospel to sinners; and they charge that we Old Baptists do not preach to sinners. And why do they thus charge us? Simply because we do not apply the promises and blessings of the new covenant to unregenerate men, – because we do not say to them what Christ said only to his disciples, “Seek and ye shall find: knock and it shall be opened unto you; ask and it shall be given unto you,” etc. And while they proclaim the doctrine of free will and human agency in the salvation of sinners and offer Christ and salvation conditionally to the ungodly, they claim that they are fulfilling the commission and are preaching the gospel to every creature. The truth is, they preach the gospel to nobody, neither to saints nor sinners; for they know nothing of the gospel themselves. They are blind leaders of the blind, and they shall all fall into the ditch together; for the mouth of the Lord has spoken it. To preach the gospel is to preach the Word. It is to preach Christ and to proclaim to Jews and Gentiles, to saints and sinners, that he is the Way, the Truth, and the Life, and that no man cometh unto the Father but by him: – that all that the Father giveth him shall come unto him, and he that cometh unto him he will in no wise cast out. And also, “No man can come unto me except my Father which has sent me draw him; and I will raise him up again at the last day.” It is to preach repentance and remission of sins in his name, that He is exalted a Prince and a Savior, to give repentance unto Israel and the forgiveness of sins; – that repentance is as truly and exclusively the gift of the exalted Prince and Savior as is the forgiveness of sins. We speak of that repentance which is unto life. To preach that Salvation is of the Lord: He is God, and beside him there is no Savior. Neither is there salvation in any other name. Will our opponents deny that Paul preached the gospel when he proclaimed among the Gentiles the unsearchable riches of Christ; and when in so preaching Christ he affirmed that God had blessed his people with all spiritual blessings in heavenly places in Christ Jesus, according as he had chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. – That God had saved and called them with a holy calling, not according to their works but according to his own purpose and grace which was given them in Christ Jesus before the world began. – That whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. And when he declared that God will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion; and whom he will, he hardeneth; that it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy. Also when he proclaimed to the saints which were at Ephesus, and to the faithful in Christ Jesus saying, “And you hath he quickened which were dead in trespasses and sins. For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God had before ordained that we should walk in them.”

This, together with all that Paul and all the other apostles preached, comes to us under the high authority of divine inspiration, as the gospel of Christ. And if an angel from heaven should preach any other gospel than that which was preached by the apostles, let him be accursed. This is the gospel of the kingdom, and it is to be preached in all the world, wherever God shall send his ministers, and to every creature; that is, to Gentiles as well as Jews, to sinners and to saints, and never to be withheld. God’s ministers are not to shun to declare this glorious gospel on all suitable occasions, and as they preach, “Let him that hath an ear, hear what the Spirit saith unto the churches.” All who are born of God love this gospel, as far as they understand it, they rejoice in it; it is their meat and their drink; while on the other hand, all who hate God and love sin will as certainly hate his truth. Hence this gospel of the

kingdom is a witness, discriminating between the quickened and the unregenerated sons of men. Those who can understand what the gospel in reality is will readily perceive that the thousands who in this day boast of their missionary spirit, and of their zeal in causing what they call the gospel to be preached throughout the world, would be among the very first, if they had the power, to stop the mouths of every minister of Jesus who faithfully proclaims the gospel to every creature. The gospel which Christ commissioned his apostles to preach is the power of God, through faith unto salvation to every one that believes. But the gospel which ungodly men admire, and which they are ever ready to embrace and support is, in its theory, the power of men, through works, means, and instrumentalities, unto what, in their delusions, they regard as salvation. Let us not mistake, as some have, and conclude the preaching is the power of God unto salvation. The preaching is one thing and the thing preached is quite another, and the excellency of this power is of God, and not of the preacher. Men may, and often do, hear gospel preaching, but they always remain strangers to the gospel until God applies its power to their hearts, unto salvation. But we must pass – .

“He that believeth and is baptized shall be saved.” Certainly not as a reward for believing or being baptized; for then would salvation be by works and conditional, which the scriptures quoted above fully prove to us is not the case; for if it be of works, then it is no more of grace, otherwise work is no more work; and if it be by grace, it is no more of works. It cannot be of both, for if of the one, then it is not of the other, and we have proved beyond all successful contradiction that it is of grace, and equally positively that it is not of works. That faith by which we believe the gospel of Christ is the gift of God, the fruit of the spirit, and Christ is himself both the author and the finisher of it. Hence we are told that “As many as were ordained to eternal life believed.” And Paul said to the Thessalonian saints, “We are bound to give thanks unto God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you unto salvation through sanctification of the spirit, and belief of the truth.” Baptism is indeed an act of the believer, in obedience of a divine command, which command is given only to believers. “If thou believest with all thine heart, thou mayest.” So said Philip to the Eunuch. As therefore we cannot possess saving faith until born of that spirit of which faith is the fruit, so neither can any man obey Christ in being baptized until he has become a regenerated person, a believer in Christ. The faith and obedience of the children of God are not the cause but the evidence and effects of their salvation. And thus they are given in the commission, as the essential marks or evidences by which all of Christ’s commissioned apostles and ministers shall also recognize them as his saved people, and by which they shall also recognize each other. But what are they to believe? They are to believe the truth as it is in Jesus; for they who believe that which is not truth are deluded, and they to whom strong delusions are sent, as we are informed, believe a lie, that they all may be damned. To believe that we are able to save ourselves by our own works, or that there is salvation in an anxious bench, or in anything short of the person, blood, and righteousness of God our Savior, is a delusion, and all who are suffered to live and die in that delusion shall be damned; for so the scriptures positively affirm. As these were the evidences of a regenerated state when the gospel commission was given, so they continue to be down to this day. We fairly infer therefore that none but Baptists, of the old apostolic school, or order, can exhibit the full and clear evidence that they are regenerated and born of God. Neither faith nor baptism is regeneration; but both are evidences of a regenerated state. He that believeth and is baptized is, of course, a baptized believer, and as in the mouth of two witnesses, under the ceremonial economy every word was required to be established, so now under the gospel dispensation a profession of faith alone, however satisfactory it may be as far as it goes, does not entitle a person to the privileges of the house of God. That faith, if genuine, must be expressed by obedience as well as by words; and when these two witnesses are presented, they are all that we have a right to

ask by way of testimony that they who give them are of that people whom God has saved with an everlasting salvation. Where these evidences are given, and they who present them, continue to walk in all the ordinances of the house of God blamelessly, so long they are entitled to all the privileges of the church of God, and to the fellowship of all the saints.

Middletown, N. Y., March 1, 1854

ZECHARIAH 3:9

Brother Beebe: – As you are in the habit of expounding portions of the Scriptures for the brethren, I would be glad if you will expound for me the text, Zech. iii.9. Please be particular on the *graving thereof*, and oblige yours.

Jacob Winchel, Jr.

“For behold the stone that I have laid before Joshua, upon one stone shall be seven eyes; behold I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.”

In attempting a reply to Elder Winchel, we feel deeply sensible of our insufficiency to do justice on the subject. We profess to have no special light on the text proposed, more than what the words thereof will readily suggest to the mind of all who are taught of God. To us it is highly probable that brother Winchel’s mind, having been particularly directed to the subject, a commentary from him might be more satisfactory than any thing we can write. Such views, however, as we have on the scriptures of truth, however weak and feeble, we have not felt at liberty to withhold from our readers when called on to give them.

The book of Zechariah the prophet abounds with sublime and striking figures, many of which, to an ordinary mind, appear exceedingly abstruse, and like some of the writings of our beloved brother Paul, hard to be understood. The primary allusions of the figures used by Zechariah seem to have been directed to illustrate the astonishing display of the mighty hand of the God of Israel in restoring his people from their captivity in Babylon, the repairing of the city of Jerusalem, and the rebuilding of the temple of the Lord. But as all these things were typical of the redemption of the church of the living God, from bondage and captivity, and the upbuilding of the spiritual temple in the Lord Jesus Christ, they are serviceable to the saints of the present age in their spiritual and prophetic application to our Lord Jesus Christ, under the gospel dispensation.

Joshua was the high priest at the time of the restoration, and as such, he was, of course, a type of the great and glorious High Priest of our profession, the Lord Jesus Christ, whose priesthood is not after the law of a carnal commandment, but after the power of an endless life. By the stone which God had laid before Joshua we understand Christ the anti-type of Joshua to be intended. Not in the order of the time of manifestation in his flesh, but he was before Joshua in the same sense that he was before Abraham, David, and John the Baptist. He said to the Jews, “Before Abraham was, I am.” David said he foresaw the Lord always before his face, etc. And John the Baptist says, “He that cometh after me is preferred before me, for he was before me.” His goings are of old, even from everlasting, and in his

Mediatorial relationship to his people, He is before all things and by him all things consist. This is the Stone which God has laid in Zion for a foundation; and in laying this Stone for a foundation in Zion, it was laid before Joshua the high priest. And in this pre-eminence, in regard to his person and priesthood, God laid the stone before Joshua, showing that the priesthood after the order of Melchizedek should far surpass that of the order of Aaron. The epistle to the Hebrews very clearly sets forth wherein the High Priest of our profession excels the priesthood of Aaron or Joshua; and Zechariah the prophet had a very clear prophetic view of the superior excellency of the royal priesthood of Christ over the typical priesthood, and speaking by the Spirit, he said, “Thus speaketh the Lord of hosts, saying, 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; even he shall build the Temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, and shall be a priest upon his throne; and the counsel of peace shall be between them both” Zech. vi. 12, 13. In contemplating the superior priesthood of our great Redeemer, who is holy, harmless, and higher than the heavens, being assured that he knoweth how to succour them that are tempted, having in the days of his flesh been tempted himself in all points, as we are, and yet without sin, truly we may say, such a High Priest becomes us. For he is able to save unto the uttermost all who come upon God by him, seeing that he ever liveth to make intercession for them. The offerings made by Aaron and his sons could not purge the conscience from dead works to serve the Living God, nor remove the perpetual obligation of those for whom the offerings were made, to do the whole law or the dreadful penalty resting on them for failing to do all that the law required; but Christ has by one offering perfected forever them that are sanctified. He has redeemed them from the dominion as well as from the curse of the law, having himself born their sins in his own body on the tree. He has redeemed them unto God with his blood and made them kings and priests unto God, and they shall reign with him forever. They are a chosen generation, a royal priesthood and a peculiar people; and they delight in shewing forth his praise.

This Stone laid before Joshua, unto all them that believe, is precious; but unto them that be disobedient, this Stone, which the builders refused, is the head of the corner, and a Stone of stumbling and a Rock of offense to them that stumble at the word, being disobedient, whereunto also they were appointed.

Upon one stone shall be seven eyes. This one stone on which should be seven eyes we understand to be the same stone which God had laid before Joshua; and although the eyes upon the stone, in the type, were engraven eyes, yet we find the signification of the engraving was to set forth the seven spirits of the Lord, which go to and fro in the earth. It is far beyond our ability to comprehend, or to define the seven spirits of the God of Israel; but whatever they signify must certainly be found in the person and priesthood of our Lord Jesus Christ. If by seven eyes we understand the peculiar attributes of his eternal deity, they are displayed to men only in and through the priesthood of Immanuel. He is the brightness of his Father’s glory and the express image of his person. And it pleased the Father that in him all fulness should dwell. The fulness of eternal Godhead, and the fulness of the church dwell in him bodily. The seven eyes described in the type by the engraving on the stone are directly applied, Rev. v. 6, to Christ in his Mediatorial character, as being in the midst of the throne; and he is in that connection expressly called “The Lamb,” which title invariably refers to him in his Mediatorial character, as the Lamb that was slain, and hath redeemed us unto God with his blood. He was thus identified by John the Baptist, “Behold the Lamb of God, which taketh away the sins of the world.” This Lamb which had been slain from the foundation of the world, but which is now made known to them who by him do believe in God who raised him up from the dead, as seen by John in the midst of the throne, and of the elders, and of the four beasts, as a Lamb that had been slain, having seven eyes, and seven horns, which he informs us are the seven spirits of God sent forth into all the earth. Compare this, Rev. v. 6, with

Zech. iv. 10. With those seven they are the eyes of the Lord, which run to and fro through the whole earth, and no doubt can remain that Christ is the anti-typical Stone on whom the seven eyes, or spirits of the Lord, should be, and accordingly were displayed. The eyes, by Zechariah are simply called seven eyes, and we are told that they are the eyes of the Lord, etc., but in Revelation, John saw them in connection with the emblems of regal power and dominion after the exaltation of the slain Lamb to the midst of the throne. "Having seven horns and seven eyes." The number seven agrees with the number of the golden candlesticks and of the stars which were in his right hand, the seven churches, the seven seals, seven trumpets, seven vials, etc. It is regarded as a number signifying perfection; precisely enough, and nothing to spare. These eyes being represented as going to and fro, and as being sent in connection with the seven horns, forth into all the earth, may be designed to signify Christ on the throne of his Mediatorial glory, going forth in the gospel to every kindred, tongue, and people under the heavens. His eyes denoting that in him is light, and that he is the fountain of all spiritual light reflected upon his people; for this light is identified with the life of this mystical body. In him was life and the life was the light of men. With his seven eyes he was able to look upon the sealed book, and by the power signified by his horns, he was able to take the book out of the angel's hand, and open the seals thereof. Habakkuk says, "His brightness was as the light, he had horns coming out of his hand, and there was the hiding of his power." The union of the eyes and of the horns set forth also the peculiar character of that priesthood which is after the order of Melchizedek, in distinction from that of Aaron; as a royal or regal priesthood. He sits as a Priest as well as a Ruler upon his throne; King of Salem and Priest of the Most High God, and the counsel of peace is embraced between them; (King and Priest) or between the eyes and the horns. As in him personally and relatively as Head of his body the church, he has all wisdom and all power to direct and accomplish the complete and eternal salvation of all his members; so also is he presented in the Gospel, sent forth into all the world, as Christ the wisdom of God, and the power of God. The church as his body can never be left in darkness, in her union to him as her Head, for all the light of the knowledge of the glory of God shines in his face; nor can she ever be destroyed while the horns of his power embrace all the power of heaven and earth.

Behold I will engrave the graving thereof, saith the Lord of hosts. In preparing the stones for the temple made with hands, mechanics and artists were employed to engrave such devices as were required to signify those things which they were intended to prefigure in the temple of the Lord's mystical body, which is made without hands. Although men were employed in the typical building, none but God himself is able to fashion and engrave the graving of the spiritual Temple of the Living God. The engraving of the seven eyes upon the Stone which God had laid before Joshua the High Priest, as we have understood the stone to represent Christ in his Mediatorial relation to, and connection with his church, and the eyes to denote the seven spirits, or the eternal perfections of the supreme Godhead, especially, the display of his wisdom and power, appears to us to express the idea that God would stamp the impress of his own perfections on the man Christ Jesus; by being himself manifested in the body of his flesh. That in the revelation of the Stone, laid in Zion for a foundation he would give the light of the knowledge of the glory of God in the face of Jesus Christ. And that Christ, in his incarnation, and his priesthood should shine upon Israel as the brightness of his Father's glory and the express image of his person. Hence Christ in his revelation is God, manifest in the flesh, seen of angels, preached to the Gentiles, believed on in the world, received up into glory. He is recognized by inspired witnesses as the image of the invisible God. By the term *image* in this place, we understand a visible, or tangible manifestation of the supreme God. Aside from this engraving, or manifestation, God is called the invisible God; but in Christ the Mediator, he is revealed, so that, if we have seen the Son, then have we seen the Father also, for the Father is in him, and he is in the Father. While independently of this

revelation, no man hath seen the Father at any time, neither can any man come unto the Father but by him. That Christ is essentially God as well as man and Mediator, we fully believe, – have never for a moment doubted; but that he is man and Mediator as well as essentially God is equally clear to our understanding; and it is in Christ as Mediator that the eternal Godhead is revealed, admits of no disputation. Hence the revelation of the Messiah, as the Redeemer of Israel is the manifestation of the Stone which Daniel saw taken without hands from the mountain, which should grow and fill the earth, and break in pieces all other kingdoms, and continue forever.

And I will remove the iniquity of that land in one day. The land spoken of is that mentioned in Chapter ii, and verse 12, “And the Lord shall inherit Judah his portion, in the holy land; and shall choose Jerusalem again.” In the connection we are informed that the consecrated land of Judah had been defiled for which cause they had been delivered into the hand of the enemy, where they had been held in captivity threescore and ten years. But this seventy years of captivity being now accomplished, the Lord was about to restore them, repair the walls of Jerusalem, and rebuild the temple, etc., and remove the iniquity of the holy land. The ceremonial purification of the land of Judah prefigured the redemption of the chosen people of God from their iniquities by the blood of the everlasting covenant, and the return of the ransomed of the Lord with singing to Zion. None but the Lord could remove their iniquities; and he gave the assuring promise that he would do it in one day. The *one day* may be understood in a two-fold sense. First, in relation to the day of the atonement by our Lord Jesus Christ. When Jesus was delivered up for the offenses of his people and arose from the dead for their justification; having put away their sins by the sacrifice of himself; when he made an end of sin, finished the transgressions, and brought in everlasting righteousness.

Secondly, the one day may also apply to the whole gospel dispensation, during which all the people of God should be gathered in from the four winds, and receive experimentally the application of the Savior’s blood and righteousness, for the remission of sin, and for their perfect justification before God. All this is the work of God, and in either application, the iniquity of that land is removed in one day.

If what we have written should be of any service to brother Winchel or others, we will rejoice. Let all who read examine the subject for themselves in the light of divine revelation, and if they find that what we have written is not sustained by the word and spirit of our God, reject it, and attribute the failure not to design, but to weakness and infirmity on our part. “Prove all things, and hold fast that which is good.”

Middletown, N.Y., March 15, 1854

AMERICAN TRACT SOCIETY

“The Pastors of churches hold the keys of the Lord’s Treasury”. (Am. Mess. Vol. 3, page 10.)

The American Messenger is a monthly publication of the American Tract Society and the organ of that institution. The Society, as our readers are aware, embraces the self-styled “Truly Evangelical denominations of protestant professors of christianity in America and in other nations.” The words

therefore at the head of this article purport to be the sentiment of all, or nearly all the protestant orders of religionists of the present age.

When the papists have claimed for their pontiff that he holds the keys of the kingdom of heaven, which they allege were given to Peter, these professed evangelicals cry, "Blasphemy!" and endeavor to raise against them the indignation of the public. They are shocked, or pretend to be shocked at their awful presumption; but how the papists will feel on reading the united expression of their protestant daughters even excelling them in blasphemy, we are not able to say.

By the keys of the kingdom of heaven, we have understood the apostolic authority and gifts of the Holy Ghost, by which the apostles were qualified to settle every point of doctrine, discipline and religious practice for the kingdom of our Redeemer. Not that they had any power vested in them to legislate or make laws; but that they were seated on thrones of judgment to judge the twelve tribes of Israel (the spiritual Israel, or kingdom of Christ) and whatsoever they bound on earth is bound in heaven, and whatsoever they loosed on earth, shall be loosed in heaven; so that from their decisions there is no appeal. For as they judged and gave their decisions by the unerring inspiration of the Holy Ghost, their decisions were the decisions of God himself and therefore irrevocable throughout all time in heaven and in earth.

From the testimony of the scriptures we learn that the *Lord's treasury* is the Lord Jesus Christ, and in him are hidden *all the treasures* of wisdom and knowledge. The life of all the saints is hid with him in God, and he is full of grace and truth. He only hath life and immortality, and all the promises of God are in him, yea, and amen to the glory of God by us. The fulness of the Godhead, and the complete fulness of the church is in him, and it pleased the Father that in him all fulness shall dwell. As the treasury or repository of power, all power in heaven and earth is in him. In him and in him alone we have redemption and the forgiveness of sins, according to the riches of his grace. The election, predestination, and eternal justification of the church are all in him. "According as he hath chosen us in him before the foundation of the world." "In whom we have received an inheritance, being predestinated according to the good pleasure of his will." "Being freely justified through the redemption that is in Christ Jesus." Surely shall one say, "In the Lord have I righteousness and strength." "In the Lord" shall all the seed of Israel be justified, and shall glory. If all that is sacred and valuable in heaven and in the church is treasured up in Christ, then is not Christ most evidently the Lord's treasury? And if there is anything sacred in earth or heaven that is not treasured in Christ, will the publishers of the *American Messenger* please inform us what it is? Let the candid reader then judge which of the twain excels in blasphemy, the Mother in claiming that her pope, as a successor of Peter, holds the keys of the Kingdom of heaven, or the protestant daughters in claiming that her clergy hold the keys of the Lord's Treasury. We read in Revelations i.18, that the risen and glorified Redeemer, whose names are Alpha and Omega, who walked in the midst of the golden candlesticks holds in his hands the keys of hell and death; the prophet testifies also that the key of the house of David is with him, that he openeth and no man can shut, that he shutteth and no man can open. But in what part of the scriptures are we informed that the Pope holds the keys of the Kingdom of heaven, or that the pastors of the protestant churches of the nineteenth century hold the keys of the Lord's Treasury?

But we may be told that the Society to whose sentiments the *Messenger* gives utterance does not mean the Lord's Treasury in the sense above stated; but the Treasury of the Lord's money, his financial affairs, etc. But in what part of the divine record are we informed of the Lord's instituting a Treasury for filthy lucre? And where have we the testimony that he has entrusted the keys of such a treasury to

such a set of “greedy dogs” as are the professed pastors of modern anti-christ? They are the last set of men on earth to be trusted with the mammon of this world.

Middletown, N.Y., April 1, 1854

MAMMOTH MEMORIAL

To the honorable the Senate and House of Representative of the United States, in Congress assembled -

The undersigned clergymen, of different denominations in New England hereby in the name of the Almighty God and in his presence, do solemnly protest against the passage of what is known as the Nebraska bill, or any repeal or modification of the existing legal prohibitions against slavery in that part of our national domain which it is proposed to organize into the Territories of Nebraska and Kansas. We protest against it as a great moral wrong – as a breach of faith eminently injurious to the moral principles of the community, and subversive of all confidence in national engagements – as a measure full of danger to the peace and even existence of our beloved Union and exposing us to the righteous judgments of the Almighty and your protestants as in duty bound, will ever pray.

Dated at Boston, this 1st day of March, A.D. 1854.

As one of the prominent signs of the times we copy the “Mammoth Memorial,” as it is called, of the three thousand New England clergymen, remonstrating against the passage of the Nebraska bill. Had this extraordinary document emanated from the Roman Catholics the three thousand persons would have sounded the tocsin from the Atlantic to the Rocky Mountains; but coming as it does from the Babylon of New England Theology, it is regarded by the Hon. Mr. Huston, and a few others in the Senate, as the voice of God himself, uttered by his *vice gerents* on the earth. We are told that all the clergy of New England excepting the Catholics, have signed this remonstrance. Why are they excepted? Certainly not because they reject, or disbelieve the idea that God has vice gerents to act for him on earth and in his name to:

“Deal damnation round the board,
To each they deem his foe.”

but the more probable cause is the feud which has also long existed between the Old Mother and her harlot daughters. The mother contending that the pope is the only vice gerent of Almighty God, and her daughters claiming that their clergy are all that the Roman Pontiffs ever claimed to be. On this occasion the Catholics may use the fable of the wolf and the shepherd in which it is said that “A wolf passing a house occupied by a number of shepherds looked in and saw the shepherds feasting on mutton, on which he exclaimed, ‘Good Lord, what a fuss they would have made had they caught me thus engaged!’”

Why it should be thought less extravagant or wicked for the clergy to assume the name and attributes of the Almighty God and hurl the thunder of their anathemas against the Senate of the United States, or to

dictate to them what laws they may enact and what they may repeal, than for the Pope of Rome to exercise the same authority over the kings of the earth, is hard for us to perceive.

With the political bearings of the Nebraska bill, and of all other bills before the Congress of the United States we do not design to meddle through our paper. We have higher and more sacred matters to dwell upon; matters which concern the kingdom of our Lord and Savior Jesus Christ. His kingdom is not of this world, and he has commanded the subjects of his kingdom to mark the distinction he has made between the church and the state: to render unto Caesar the things which belong to Caesar, and to God the things which belong to God. As citizens of this world we are commanded to be in subjection to the powers that be, because they are instituted of God. So far, therefore, as they do not infringe upon our inalienable rights of conscience, we are required by the authority of our Lord and master to be in subjection. In a representative government like our own, Christians, including ministers of the gospel, in common with all other citizens have important interests at stake. To these they are to attend only as citizens of the world and fellow citizens with the children of men. They should never be known in their religious vocation, only in relation to the affairs of Zion.

Three thousand clergymen! What a swarm for little New England to muster! And do they think to intimidate the Senate and the Representatives of this great Republic by their blasphemous assumption of the name of the Almighty God? Will they alarm and terrify our Senators by threats of judgment and of the fiery indignation of the Lord? Who would have thought that so soon after the rebuke they received from the Senate a few years ago on the subject of the Sunday Mail they would again impose on that body the necessity of the repeating reproof?

It is perhaps well for the safety of our country that these religious aspirants have couched their remonstrance in as extravagant and insulting language as they have. "It will do more to open the eyes of the community in regard to their dictatorial spirit than volumes which might have been written."

The castigation which they received from the undaunted Senators, Douglass, Mason, Butler, Pettit, and others may make them wince; but we hope it may do them good. Should the whole affair be so overruled as to lead the Senate and House of Representatives to abolish the chaplaincy, and so effectually sever these unnatural ligaments which now unite the church and state, we shall have cause for unfeigned thanks to God.

Before we close our remarks, we wish to say that in the church of the living God there are no such distinctions as that of *clergy and laity*. There is no aristocracy in the spiritual kingdom of our Lord Jesus Christ. The subjects of that spiritual kingdom are all one in Christ. They call no man on earth their master, or their father; for they have one Father which is God. He that is least among them is to be their minister; and he that is greatest among them is to be the servant of all. The ministers of the gospel of our Redeemer are not allowed to lord it over the church, much less are they to exercise authority over the state. None but the most corrupt pretenders, the most arrogant hypocrites would desire to usurp ecclesiastical authority over the secular affairs of the world. In the Senate Mr. Douglas said – Yet here we find a large body of preachers, perhaps three thousand following the lead of a circular which was calculated to mislead and deceive the public. They have here come forward with an atrocious falsehood and an atrocious calumny against this body, and prostituted the pulpit, prostituted the sacred desk to the miserable and corrupting influence of party politics. It matters not whether they have misled the whole of the people of New England, and drawn them unto their pool of dirty water. It matters not whether the misrepresentation has taken a broad scope, or been confined to a few – I hold it is our duty to expose the conduct of men who either from ignorance or willful false knowledge, will avail themselves of their sacred calling to arraign the conduct of Senators here in the discharge of their duties. I hold that this

Senate is as capable of judging whether our action involves moral turpitude, whether it involves the subversion of morals, whether it subjects us to the judgment of the Almighty, as are these political preachers who do not understand the question. It is evident that these men know not what they are talking about. It is evident that they ought to be rebuked, and required to confine themselves to their vocation instead of neglecting their holy religion, violating its sacred principles of truth and honor, and getting up a document here which is offensive and which no gentleman can endorse without violating all the rules of courtesy, or propriety, and of honor. There seems to be an attempt to pile upon our table offensive documents – slander after slander, libel after libel in order that the abolition press may copy it as coming from the records of the Senate and go back and give it credit in the country.

Mr. Houston said – This memorial, signed by three thousand ministers of the Living God – his vice gerents on earth, was evidence that the people were deeply moved by it. Ministers of the gospel were men – they had the same political rights as other men. All citizens had a right to petition and that right could not be denied. By becoming ministers of the gospel the memorialists had lost none of their political rights. There was no longer any use in denying that the Nebraska bill had revived again excitement.

Mr. Mason said – The right of all citizens of the United States to petition Congress upon any subject properly before them was one which he hoped never to see denied. All such memorials should be received and treated with the respect due to them. He hoped never to see the day when the Senate would treat such petitions otherwise. The memorial, however, was of a character different from others. It came from a class of persons who laid aside the character of American citizens and address their petitions as ministers of the Gospel – they petition as ministers of the Gospel and not as citizens. As ministers of the Gospel they come here and denounce the action of the Senate in anticipation, or after it has taken place. They do not stop there. In their character as ministers, they have the temerity to threaten the Senate with the vengeance and judgments of the Almighty whom they profess to serve. Such language was not respectful, coming from any petitioners. Ministers of the Gospel, as such, were unknown to the constitution, or to our forms of government, and God forbid they should be known to it. It was the wise policy of our fathers, and it had been the universal desire of all the people, to keep all the ministers of the Gospel, as such, and the government as wide apart as possible, and the wisdom of that policy was made manifest today by the paper now lying on the table. The history of the world had shown the evils of recognizing ministers of the Gospel as forming any part of the government. In all countries and in all times, when vested with power, they proved to be the most arrogant of all others. On this occasion they come here and in the name of the Almighty God they invoke his vengeance upon us for our action on a political measure. Let three thousand citizens of New England, or three hundred thousand, or all of New England, come here and, as citizens of the United States, protest as is their right against any legislative action, and their protest will be treated respectfully. But these men do not come here as citizens; they come here as ministers of God – his vice gerents, as the Senator from Texas said, or vice-regents, as he probably meant – and as servants of their Divine Master, and in his name protest against a great moral wrong, which they as ministers of the Gospel declare to be committed by an act of this body. He objected to the receipt of a memorial couched in such terms, and professing to speak by any such authority. Without any disrespect for the cloth, which to say the least, they do not grace, he moved, as the proper course, that the memorial be not received.

Mr. Butler said he had always entertained the highest respect for the ministers of the Gospel. His respect was so high that he would almost submit to their rebuke for an act performed in his official capacity. But that respect was for them in their appropriate and sacred calling; and when they abandoned their duty and descended from their high position – when they forgot the religion of the

Lamb, and mingled with the waters of the turbid pool of political strife, his respect no longer continued. These memorialists have quitted the pulpit and have taken their place in the political arena, and they speak as vice regents of God on earth and presume in His name solemnly to pronounce upon the Senate the judgment of the Almighty. He could no longer respect them when they themselves abandoned their sacred duties. When they had abandoned the religion which they professed – the religion which was typified by the meek and lowly Lamb and took up the character of the political lion, going round, seeking whom they might devour, they do violence to the gospel and the religion of our Savior. He knew not what more was to be done than that Senators should express their condemnation of this proceeding. He thought they deserved the censure of the Senate.

Mr. Pettit of Ia., said he was in favor of the largest liberty to petition, provided they were respectful. His first objection to the memorial was that it was out of time and too late to affect any action on that bill, which had passed the Senate, in all probability never to return. The Senate had done the deed, and now deserved the righteous judgment of heaven. It would seem that this righteous judgment meant pains, torment, and punishments; but he expected it would be one full of approval for the deed. The Senator from South Carolina said he had great respect for clergymen so long as their robes were unspotted, and they did not dabble in polluted waters or the pool of politics. He would agree with the Senator if he thought the pool of politics was any more polluted than the stagnant waters of contradictory theology in which these clergymen lived. He believed the pool of politics far more pellucid, clear, healthy, and beneficial than the stagnant waters which surrounded the contradictory creeds and dogmas of these men, no two of whom could agree upon any particular point of theology. The Senate had an officer chosen for his ability and information, who was a brother clergyman, whose duty it was to expound divine law to the Senate, and he would therefore, if motion be in order, move to refer this memorial to the Rev. Henry Slicer, Chaplain of the Senate, with instructions to inquire and report to the Senate whether the Nebraska bill was a violation of the law of God, and whether the Senate was in danger of having invoked the judgment and condemnation of Heaven in passing it. (Loud laughter). If Mr. Slicer decided in the affirmative, he would be willing to revoke his action and would use his endeavors to induce the House to send the bill back to the Senate. Mr. Douglas said the abolition address put forth by members of Congress had called upon the ministers of the Gospel to rise and abuke this bill as a violation of plighted faith, etc., and clergymen, in obedience to that call, were engaged in getting up protests founded upon the false statements contained in that address. These memorialists says – "We in the name of the Almighty God, protest", etc. What was this assumption of the name and the power of the Almighty, but an attempt to establish in this country the doctrine that the clergy have the supreme right to determine and pronounce the will of God on all subjects; and particularly in relation to the political action of Congress? It was an attempt to set up a theocracy. It was an attempt to put the legislation of the country in the hands and under the control of the church. No bolder attempt than this was ever made by any church in the most despotic countries or in the darkest ages of the world, to enforce the doctrine that it was the privilege of the church to tell the people that, not only on religious subjects, but also upon all political ones, they must receive as the divine will whatever they received from the Church. If this pretention of the clergy be now sanctioned, all questions must be referred to the clergy for approval before Congress shall act. The memorial purports to speak in the name of the Almighty, and in that name protests against the bill. It tells Congress plainly that the gates of heaven are closed unless we obey the behests of the abolitionists. He had great respect for clergymen, and for their calling. He had no doubt but these memorialists were men of learning, intelligence, and respectability; but he was sure that there could not be found throughout the country any other body of men of equal number who had more ignorance upon this one subject upon which

they now protested. How many of them had ever read the history of the act of 1820? Not one. How many of them had ever read the history and the votes of the Northern States repudiating at the time of the adoption of that very act? Not one. How many of them had ever read the votes and proceedings of the Act of 1850? Not one. Yet they profess to speak the will of God upon a subject in relation to which they are professionally ignorant. They speak of the sanctity of national engagements. Did any one of these three thousand preachers tell their people in 1850 when the fugitive slave law was resisted by force that it was their duty to obey it on the ground that it was a national engagement of the constitution of the United States? Not one. Did they tell their people that the Senate did right in passing that act, and in carrying out a national engagement? Not one. If it was part of the duty of these three thousand clergymen to speak about the sanctity of national engagements, where were they in 1850, when in Boston the law was openly resisted by force? They were silent. But now at the bidding of the abolition junta in Congress they come forward and arraign the Senate of the United States in the name of the Almighty. He cared nothing personally for this or many other insults caused by the addresses of abolition confederates. He could bide his time; the day would come when not a man could be found who would say he ever was opposed to the great American principle of self-government.

Middletown, N. Y., April 1, 1854

RESURRECTION

Brother J.P. Burruss, whose communication will be found on another page of this paper, desires an expression of our views on the subject. With our esteemed brother, we regard the doctrine of the resurrection of the bodies of the just and of the unjust as clearly set forth in the testimony of the scriptures of truth; and in regard to the importance of the doctrine, the Holy Ghost, by the apostle Paul, as our brother has shown, has presented it as a fundamental doctrine of the gospel, and so essential to the faith, that in its absence our preaching and our faith would all be in vain; and not only so; but the doctrine of redemption, and justification by the blood of Christ would be annulled, and those for whom his blood was shed would be left in their sins.

It is clearly taught in the scriptures that our mortality is the legitimate consequence of sin. By the offense of one man sin entered into the world, and death by sin, and death has passed on all men because all have sinned. The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory, through our Lord Jesus Christ. Now if sin which is the cause of death is by the sacrifice of Christ, effectually put away, the cause being removed must secure the discontinuance of the effect. Sin being put away death is destroyed, and the resurrection from the dead must certainly follow.

The evidence that Christ had effectually put away the sins of all his people which sins were all laid on him, was given by his personal resurrection from the dead. And as he arose as the first begotten from the dead, and as the first fruits of them that slept, so all for whom he died, must eventually in like manner be raised from the dead; and in their resurrection receive that resurrection life and immortality, in the quickening of their mortal bodies, which was manifested in the risen body of their Redeemer. Hence the argument of Paul. If Christ be risen from the dead, how say some among you that the dead

rise not? If the dead rise not, then is Christ not risen, and the whole work of salvation is a failure, and we are yet in our sins; and in that case, only in this life have hope, and are of all men the most miserable.

The resurrection of the ungodly is equally certain from the words of Christ, John v. 27, 28, although in their resurrection they rise not to that life and immortality which is peculiar to the church of God. The saints shall come forth in a resurrection to life; the wicked shall also rise, but it will be to a resurrection of damnation. As interminable state of existence under the wrath of God, in which, with the guilty sons of Sodom, they must suffer the vengeance of eternal fire.

We might greatly enlarge upon this subject; but as we have often had occasion to express our convictions on the subject, and as we expect so long as it shall please our Lord to spare our mortal life, to contend earnestly for this Bible doctrine, we will not now extend our remarks.

We do hope and pray that our brethren in those sections of Zion where this subject is agitated will not attempt to be wise above what is written; and may God in infinite goodness preserve them from being carried away from their steadfastness in the faith, or driven about by winds of doctrines. May we all remember the admonition given by Paul to Timothy in 2 Tim. ii. 16-18. "Shun profane and vain babblings; for they will increase unto more ungodliness; and their word will eat as doth a canker; of whom is Hymeneus, and Philetus, who concerning the truth, have erred, saying that the resurrection is past already; and overthrown the faith of some."

Since writing the above, we have received a letter from an esteemed Elder in Northern Pennsylvania informing us that it is reported in that section of the country that we disbelieve in the doctrine of the resurrection of the bodies of mankind after death, and desiring us to state our views on that subject. The individual who is now spreading that report in that country knows it to be an unmitigated falsehood. We have never entertained any more doubt of the final resurrection of the bodies of all the children of men including both the just and the unjust, since we professed faith in Christ, than we do in the existence of God, or of our own existence, nor have we ever knowingly expressed a doubt on that subject. Let those who have read the *Signs of the Times* for the last twenty-two years put their finger on the passage in all that we have ever published in which the shadow of a doubt has been expressed or implied. And if the open volumes of the *Signs* are not sufficient to settle all queries in regard to our faith in the doctrine of the resurrection, let the churches of New Vernon and Wallkill with which the most of our time has been spent for the last twenty-eight years, be called on for testimony in the case. About two or three years ago a similar slander was started by two individuals who attended the Delaware Association in the city of Philadelphia; but the calumny was promptly met and the falsehood nailed upon them by an appeal made by us to the Elders and messengers which were in attendance at that time and place. What possible pretext any person can trump up for reviving the slander cannot be imagined, other than willfully and knowingly to utter falsehood.

The foregoing remarks may be considered severe, and we admit they are nothing short of a wanton and unprovoked attack upon our character, our faith, and our doctrine as a minister of Christ and servant of his churches would in our estimation justify the same degree of severity, but this, it is believed, is one of the cases in which we are commanded to "Rebuke them sharply." Paul's rebuke to Elymus the sorcerer was truly severe, yet well directed and effectual when he said to him, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord?" etc.

We may be too sensitive, but we believe it will be admitted that our patience has been put to the severest test for the last two or three years. We have been falsely and maliciously assailed and charged

with heresies which might have done us much harm if it had not been that we were so well known throughout the United States that brethren were not easily imposed on by our enemies. If we know our own heart we would not indulge in a vindictive spirit. – We ask not for vengeance, but would rather pray for those who persecute and spitefully use us. Our subscription has increased from about 4,500 to nearly 5,000 since the commencement of the current volume, which affords unmistakable evidence that our readers are not so easily turned about by the rabid foamings of our enemies as they have supposed, while some, at least, of our assailants have already fallen into the pit which they have dug for us.

Middletown, N. Y., April 15, 1854

ROMANS 2:1

Elder Beebe: – Dear sir, as I have received much consolation in times past in reading the *Signs* and especially your expositions of portions of scripture, I would humbly request, although personally not acquainted with you, that you give your views through the *Signs* upon a portion of Scripture found in Romans 2 chapter, 1st verse, particularly what it is to judge another.

Yours,
G.W.H.

Reply: – The text proposed for consideration reads thus, “Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things.”

The apostle had been speaking of his calling as an apostle, and as such, of his indebtedness or obligation to preach to the Gentiles as well as to the Jews, to the barbarians as well as to the Greeks, and of the common level of guilt and condemnation to which mankind had fallen. Those who were of the circumcision had made manifest their depravity by sinning against law which had been given to them as such, while the barbarians unto whom the Sinai law had not been given were also convicted of the same depravity of their fallen nature in that the clear manifestation made of the eternal power and Godhead of Jehovah displayed in the visible things of the creation did not secure their veneration or worship of him as God. Had they not been depraved in their nature every manifestation of the power and Godhead would have filled them with reverence and love, but their aversion to the rational contemplation of the power and all pervading providence of God seen in every blade of grass, and in all the works of God, was indisputable evidence of their guilty state. They did not like to retain God in their thoughts, for when they know him, that is, as displayed in the things that are made, they worshipped him not as God, but grew vain in their imaginations and ran into gross idolatry, for which severe judgments were visited upon them. It is a thoroughly demonstrated truth that no amount of knowledge that a natural man has ever attained to, or ever can attain unto in their natural or unregenerated state, can ever lead them to love to retain God in their thoughts or tend or qualify them to worship him as God. And it will remain forever true that “Except a man be born again he cannot see the kingdom of God.” While such was evidently the deplorable condition of the Gentiles, the Jews were

making their boast in the law, in that law which had been given specially to them as the children of Israel, and trusted in the law. They inferred from the peculiar privileges which they enjoyed over the Gentiles that they were more holy in the sight of God, and that they, being of the circumcision and the descendants by immediate generation from Abraham, were fully justified before God; under this delusion they did not hesitate to judge the heathen, or the Gentiles. Hence their prejudice against the Gentiles was so great that they concluded that there was no salvation for them, and the prejudice so frequently manifested by the Jews, when our Lord condescended to associate with publicans or sinners, and against the apostles when they were charged with bringing Greeks into the temple, and thereby defiling the holy place. Now the apostle is showing the obligation resting on him to declare, even among the Gentiles, the unsearchable riches of Jesus Christ, makes the declaration of our text, and confirms it by arguments and testimony throughout the chapter. “Therefore thou art inexcusable, O man” – Who? What man? Whosoever thou art that judgest another. The Jew in judging the Gentiles as being sinners, heathen, idolators, barbarians, and under the wrath of heaven, were condemning themselves for notwithstanding all their boasted advantage of the law dispensed to them, the apostle says they were also guilty of the same things. Did they judge the Gentile guilty because they worshipped idols? They, the Jews, also committed sacrilege. Therefore while they judged and condemned the Gentiles for idolatry, stealing, adultery, etc., they condemned themselves in the judgment they gave against their neighbors because they themselves were guilty of the very things which they judged others to be guilty of. Indeed this is expressly given in the text, as the reason why they were inexcusable, “for thou that judgest doest the same thing.”

And it is also true if the Gentiles judge the Jews, in condemning them as sinners, if we are found guilty of the same things, we condemn ourselves. Hence the general application of the rule, “O man, whosoever thou art,” whether Jew or Gentile.

Rivers of blood are now flowing in defense of the various kinds of religion of the earth. The war between Russia and Turkey, involving France and England and nearly all of Europe, is a religious war. Each party has judged the other heterodox. The Mohammatan, the Papal, the Protestant and the Grecian religions are all involved and each party in defense of what they regard their holy religion. While both parties in the Celestial Empire are fighting for their religion, and in every instance, in judging each other, each party named condemns itself for all humanly invented religions are of a piece, and all are wrong. None but the religion of Jesus Christ, as revealed from heaven, is approved of God. To those who possess that religion which is from above, judgment is given. The saints shall judge the world; yea, he that is spiritual judgeth all things, yet he himself is judged of no man.

Middletown, N. Y., April 15, 1854



COLOSSIANS 2:6

“As ye have received Christ Jesus the Lord, so walk ye in him.” Col. ii.6.

At the request of a sister in the state of Virginia, we offer a few remarks on the important admonition given by the apostle to the saints in the passage written above. That Christ Jesus is the Lord of life and glory, that he is the mighty God, the Everlasting Father and the Prince of Peace, is a truth too deeply engraved upon the hearts of the children of God to require argument or demonstration beyond what the scriptures record, and the Holy Ghost makes plain in the experience of all who are born of God and led by his Spirit. Yet we are informed in the word that no man can call him Lord, but by the Holy Ghost. No human efforts to instruct the unregenerated sinner in modern schools or by Gamalial, can bring the sons of men to an experimental knowledge of the Redeemer, as both Lord and Christ; for, “No man knoweth the Son but the Father”; nor can any man come unto him except the Father draw him. None of the princes of this world knew him; for if they had known him, they would not have crucified the Lord of life and glory. To know him is eternal life. “This is life eternal,” said Jesus to the Father, “that they may know thee the only true God, and Jesus Christ whom thou hast sent.” And a knowledge of him is inseparably connected, with a knowledge of the Father. “If ye had known me, ye should have known my Father also.” “Have I been so long time with you, and yet hast thou not known me, Philip?” “He that hath seen me, hath seen the Father also.” He and his Father are one. To know him is also to know the power of his resurrection and the fellowship of his sufferings, and to be made conformable unto his death. This knowledge is by revelation: “When it pleased God, who separated me from my mother’s womb, to reveal his Son in me.” “Blessed are thou Simon; for flesh and blood hath not revealed this unto thee, but my father which is in heaven.”

The reception of Christ Jesus the Lord implies that we were once in a state of destitution, living without Christ and without hope in the world. And although it is a blessed thought and full of consolation that he has been our dwelling place in all generations, even from everlasting to everlasting, and that he has carried his people and borne them all the days of old; still we in our Adamic nature were without him; and in an experimental sense we remained without him until Christ was formed in us the Hope of Glory.

The reception of him also involves the consideration of the source from whence and the manner in which we received him. The source may be contemplated both negatively and affirmatively. We did not receive him from Adam, or any principle found in the nature, blood, or will of man; for the scriptures affirm in John i. 12, 13, of all who receive him, that they were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Not from the will or works of men, nor yet because we could claim Abraham to be our father, or that we were descendents from pious ancestors; nor because we had complied with conditions, or accepted the overtures; nor have we received him at the anxious bench, at the hands of those who have presumptuously and blasphemously offered us Christ. From no such quarter did ever a poor sinner receive the blessed Savior. But we are divinely instructed that he is from heaven, that he dwelt in the bosom of the Father, that he proceeded and came from the Father; that he was with him when there were no fountains flowing with water, before the decree was given to the seas appointing to them their bounds; before the mountains were brought forth, or even the highest dust of the habitable earth was formed.

But how did we receive him? First, we say, as the unspeakable gift of God to his church. For God hath given him to be the Head over all things to his church, which is his body, the fulness of him who filleth all in all. As he was given, so was he received, as the supreme Head over all things to his church. – The

Head of all principalities and power, to preside in all the fulness of his power and majesty, and glory, over all the interests, affairs and destiny of all the members of his mystical body. As our Prophet, Priest and King, our Shepherd, Bishop, and Husband, our God, Man, and Mediator, and as our Advocate with the Father, the Propitiation for our sins, our Redeemer, Deliverer, and Surety. As our Wisdom, Righteousness, Sanctification, and Redemption, as our Prince and Savior, to give repentance to Israel and forgiveness of sins. As the Way, the Truth, and the Life, admitting of no other way of access unto the Father, but by him. God has given him for a covenant to the people, as such we have received him, and in him as our covenant, ordered in all things and sure, we find every provision of mercy and grace which we can possibly need for time or for eternity. All the promises of God are in him as our covenant, and in him they are Yea, and Amen, to the glory of God by us. Not one gracious promise could we ever find out of him. The purpose and grace by which God has saved us and called us with an holy calling was given us in him before the foundation of the world. Our justification is in him, and our glory is in him. In the Lord shall all the seed of Israel be justified and shall glory. Our life is also in him. Your life is hid with Christ in God; and we have never had any spiritual or eternal life out of him. He only hath immortality dwelling in the light. He is given to be a Light to lighten the Gentiles, and the glory of his people Israel. On them he has arisen with healing in his wings. In him was life; and the life was the light of men. As such we received him, if ever we received him at all. We have received him in all the offices, titles, and relations which he sustains, and which are ascribed to him in the scriptures; and as the Brightness of his Father's glory, and the express image of his person.

Furthermore, in being brought in our experience to receive him in all his offices, titles, and relations, we acknowledged our obligation to worship, adore, serve, honor, obey, and reverence him in them all. As our God, we received him as the supreme object of our worship, as our Mediator, in all his mediatorial offices and works, as our exclusive dependence for reconciliation to God, for complete justification and ultimate glory. We acknowledged in our reception of him that we were not our own, that he had bought us with a price; (that is in our redemption) and that our highest aim and most devout desire was to glorify him in our body, and in our spirit which are his. In receiving him as our King we took on us the obligation of allegiance and bowed our neck to take his yoke and learn of him, and to walk in all his ordinances and commandments as dear children.

“As ye have received Christ Jesus the Lord, so walk ye in him.” That is, being in him, as composing a part of his mystical body, in unison with all the other parts of the body, each member is to walk. The members being fitly framed together, united by joints and bands, and each set in the body as it has pleased God to arrange them, being rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. So are they to move on, in all the order, ordinances and doctrine of the gospel. Delivered from the law of carnal commandments, their root, or the spring of all spiritual life and vigor being in Christ; they are to conform to him, to his law and authority; suffering no man to spoil or rob them, through philosophy or vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead, bodily. Consequently they are to look for nothing beyond him, or that is not found in him. Our walk, in order to be in him must be a gospel walk; it must be in the footsteps of his flock; and in order to be in him it must, as members of him, filling the place assigned us as members of him, and therefore as members one of another.

Again, we may understand that our walk as christians in him, according to the application of the figure of the “True Vine,” and its branches. “As the branch cannot bear fruit of itself except it abide in the Vine, no more can ye except ye abide in me. I am the vine, and ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit for without me ye can do nothing.” We received

the kingdom as little children, or we have never received it at all. And as little helpless children confide in and depend upon the wisdom and providence of the parent, so should the branches in Christ, his members remember that they are in themselves perfectly helpless and throughout their pilgrimage rely upon and confide alone in his divine protection, listen to his instructions, obey his commands, and renounce all confidence in the flesh.

Middletown, N. Y., May 1, 1854

MATTHEW 8:11, 12

“And I say unto you, That many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.”

Agreeable to the request of our correspondent, William Dine, of Ohio, we present to our readers such views as we have on the passage proposed above. After our Lord had delivered to his disciples what is commonly called his sermon on the mount, and had come down from the mountain, great multitudes followed him. The miracles which he wrought had produced much excitement among the people, insomuch that he had taken occasion to retire from the crowd and to instruct his disciples alone in the discourse, the record of which occupies the fifth, sixth, and seventh chapters of this evangelist. But the eager multitudes were ready to crowd around him again as soon as he returned from his retirement. The multitudes appear to have been composed of a variety of classes of the community, and among them the comparatively small band of his disciples, others desiring to be healed of their infirmities and some undoubtedly to gratify their curiosity. Some of the vast assemblage were Jews, some Samaritans and some Gentiles, Scribes, and Pharisees, publicans and sinners. Among the rest a centurion, or commander of a small party of Roman soldiers, the captain of one hundred men; this man seemed deeply impressed with a sense of his own unworthiness to receive so distinguished a guest under his roof, besought him on behalf of his servant who was grievously tormented with palsy, that he would speak the word only and he was perfectly confident that his servant would be healed. At this display of unexampled faith and that, too, in an officer in the Roman army, a poor Gentile sinner, our Lord said that he had not found such faith; no, not in Israel. And then he added the words which are placed at the head of this article.

“And I say unto you.” The sayings which he uttered were of the very highest authority; their truth and power were inferrable from the fact that they proceeded from his unerring lips. They were addressed to the great multitudes which followed him, and were full of comfortable instruction to the poor Gentiles who had hitherto been unaccustomed to receive such intimations that God had a people among them which should be called by his grace and made meet to be partakers with the children of light. This instance of a Gentile sinner having faith in Christ should not stand solitary and alone upon the future records of the grace of God abounding to the chief of sinners. “And I say unto you, that many shall come from the east and west.” This declaration though new to the astonished multitudes was well known to him, when as yet there were no depths, and before the worlds were made. It was embraced in the settlements of eternity not only that many should come from the east and the west, but also that the

“north should give up, and the south should not keep back His sons should come from far, and his daughters from the ends of the earth; even every one that is called by 1,18 name; for I have created him; for my glory I have formed him. Yea, I have made him, saith the Lord.” Isa. xliii. 5-7. Again, chapter xl. 3, “And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” Again in Isa. xli. 9, “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.” Compare these predictions of Isaiah with the words of Christ in John vi. 37. “All that the Father giveth me shall come unto me, and he that cometh to me, I will in no wise cast out.” And also Jno. x. 16, “And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.” Our text assures us that many shall come, and John who saw them in his vision says that no man can number them, and this assurance is sufficient for the faith of God’s elect, the promise embraces, “every one that is called by my name.” Every such one God has created for his glory, and Christ has promised that he will raise them up at the last day. The promise is therefore to all that are afar *off*, even as many as the Lord our God shall call.

“And shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.” The kingdom of heaven, though prepared for the heirs of glory as an inheritance before the foundation of the world, was not seen descending from God out of heaven, prepared as a bride for her husband, until in the order of time Christ had redeemed the subjects of it from under the law, and freely justified them through the redemption which is in him. When he had done and suffered all the demands of law and justice on their behalf, and had risen from the dead for their justification, he ascended up on high, and in that exaltation he told his disciples that he went to receive the kingdom. His Father had appointed him a kingdom, and he had appointed unto them a kingdom in like manner; and it was the Father’s good pleasure to give the kingdom to his little flock. This is the kingdom which Daniel said the God of heaven should set up, that should never be destroyed, and it is frequently in the New Testament called the kingdom of heaven. Christ says that it is not of this world; John says it come from God out of heaven, and Jesus says it was prepared for them who are on his right hand from the foundation of the world. A more particular description in agreement with our text is given in Hebrews xii. 18-29. In this the inspired writer says to those who have come and still are coming to sit down in it, “For ye are not come to the mount that might be touched, and that burned with fire, unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more,” etc. showing that the kingdom of Heaven, the gospel church, is not set up under the Levitical priesthood, nor under the Sinai covenant, for under that dispensation all was toil and labor, no rest, no sitting down. But in the setting up of the gospel kingdom Moses the servant is dead, Jordan is passed, and Canaan is entered. Sinai’s thunders are hushed, the voice of words which terrified the carnal Israelites are no more spoken, but these who have “come from the east and the west are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.” etc. This mount Sion, this heavenly Jerusalem, this city of the living God, is the kingdom of heaven, and the kingdom into which all the redeemed of the Lord out of every nation, kindred, language, and tongue are brought, when translated from the power of darkness into the kingdom of God’s dear Son. And hither they are brought not to terrors and toils of the law, but to the rest and liberty of the gospel of Christ; and here they sit down in the kingdom of heaven, though they were strangers and foreigners, they are made nigh by the blood of Christ. They are born of the spirit, and by that birth qualified for spiritual enjoyments. Except a man be born again he cannot see this kingdom; except he be born of the water and of the spirit he

cannot enter into it. Christ is himself the door, by him they enter, and he gives to them eternal life, and they shall never perish; the kingdom into which they have come is an everlasting kingdom, and a dominion that can never end. They are no more strangers and foreigners, but fellow-citizens with the saints and of the household of faith. Their fellow-citizens and associates in this heavenly Jerusalem are an innumerable company of angels, in general assembly convened, including all the church of the First Born which are written in heaven, the spirits of just men made perfect are included in this general assembly, consequently Abraham, and Isaac, and Jacob are there, and with them are poor Gentile sinners, redeemed from sin and wrath, by the blood of Christ and called by grace, renewed by the spirit, and taught of God, sit down. The patriarchs and prophets and all the Old Testament saints are equally with those of the present dispensation, interested savingly in Jesus the Mediator of the New Testament, and in the blood of sprinkling which speaketh better things than the blood of Abel. Hence they all sit down together in this kingdom of Heaven, as the spiritual and loyal subjects of the king whom God has set upon his holy hill Zion. Here they receive a kingdom which cannot be moved, in which:

“The saints on earth, and all the dead
But one communion make;
All join in Christ, their living Head,
And of his grace partake.”

Christ as the Mediator has but one kingdom that we are informed of, and that kingdom embraces all which are written in heaven. The spirits of many of the justified family of God are now above, some of them are still upon these low grounds of sorrow and affliction; and some, we hope, are yet to come from the east and west until every one that is called by his name, and created for his glory take their seats with Abraham, Isaac, and Jacob. Nor can these seats be deranged. The sons of Zebedee could not be accommodated according to the desire of their fond mother; for the seats were already appropriated, and shall be given to those for whom they were prepared by the Father. So perfect and complete are the provisions of grace and mercy, in the preparation of the kingdom and destination of its subjects that no change can improve it. No other disposition of the seats will ever be made, for God who had designated the occupant of each is of one mind, and changeth not. His plans cannot be improved, for they are established in infinite wisdom and goodness.

But in the consummation of all this gracious purpose, “the children of the kingdom shall be cast out into outer darkness.” By the children of the kingdom which shall be cast out we understand the fleshly descendants of these holy patriarchs, the Old covenant was to give place to the new. The Old Jerusalem was to be destroyed and her subjects scattered abroad in outer darkness, their temple prostrated, their rites and peculiar institutions abolished, and the handwriting thereof blotted out. This had long been predicted, and the execution of the predictions was near at hand when Jesus made the declaration in our text. Their organization as a kingdom or commonwealth was but a limited one, and by its original limitation was to continue only until the Shiloh should come, and at his advent the gatherings of his people should be unto him. He should gather his sheep from all the regions of Judea, and them also which were not of that fold, he also must gather, and the carnal Israelites should be driven into outer or heathenish darkness utterly dispossessed of all their former privileges, in darkness and blindness, to remain until the fullness of the Gentiles shall be gathered in.

“There shall be weeping and gnashing of teeth.” In the execution of the judgments of God upon them, they would weep; but not with that penitential grief which results from godly sorrow for their sins, but that sorrow which is of the world, which worketh death, and which is connected with gnashing with their teeth. While smarting in keen anguish under the mighty hand of their avenging God, they would

resent his righteous judgments and blaspheme his holy name. This has been clearly exemplified in their rejection and crucifixion of Christ, and in their bitter persecution against the apostles and early saints; and their settled opposition to the cause of christianity down to the present day.

Perhaps we have written enough to express to our friend, Dine, and to our readers in general, what are our views of the text. If our views were better, more lucid, and clear, he and they should be just as welcome to them. They are such, however, as we have, and we only ask that they may be read carefully and prayerfully, tried by the unerring standard, and received only so far as we have been enabled to present them in harmony with the word and spirit of truth and righteousness.

Middletown, N. Y., May 1, 1854

CARRAWAN THE MURDERER

The article copied into this number from the North Carolina Republican was forwarded to us by some friend in the South, for insertion in our columns. The circumstances of the case of Carrawan – his connection with the old order of Baptists, the murder by him committed – his detection and arrest, etc., we know nothing about, more than what we learn from the article which we have copied; but the baseness of the attempt of the writer, to whom the article copied by us from the N.C. Republican is intended as a rebuke, deserves the censure of all honorable men. From the days of Christ's incarnation and age of the apostles and primitive saints, the church of God has been from time to time imposed upon by imposters; some of whom have developed their true characters like Carrawan, in violent outrages and bloody crimes, while a still greater number have proved themselves unworthy of the confidence which had been reposed in them, by their insidious insinuation of corrupt and unscriptural doctrines and practices among the churches, for the purpose of interrupting the peace, and subverting the order of the kingdom of our Redeemer. But the attempt of the cringing calumniator of the Old Baptists, who hides his dishonored and guilt-stained name behind the anonymous signature which he has presumptuously assumed and desecrated, to charge that the doctrine held, and order maintained by the Old Apostolic order of Baptists is in keeping with and calculated to produce deeds of blood and violence, is scarcely less atrocious than that charged on Carrawn the murderer; for he who is sufficiently base to attempt to stigmatize the doctrine of Christ as held by the Old School Baptists is sufficiently depraved to persecute them even unto the death. The very spirit manifested by this "accuser of the brethren," and stigmatizer of the doctrine of Christ is the same that has always, when opportunity has been presented, deluged the earth with the blood of the saints of God. In regard to the tendency of Baptist doctrine to produce murder, etc., when have they ever been, as a body, detected in any concerted plans for enforcing their doctrine or practice by the sword? When have they ever attempted to enforce their views, or to deprive their opponents of the free exercise of their religious peculiarities, by coersive measures? Never. What then is there in faith or practice to justify the insinuation that their doctrine is in harmony with, or calculated to produce murder? Is the pretended tendency found in their utter denial that men have a right to enforce their religious opinions by civil, secular, ecclesiastic or military force? Is it in their rejection of all human means for advancing the interests of the Redeemer's

kingdom? Or is it to be found in their uniform reliance on God, and on him alone to maintain his cause, and to defend them from the violence of their persecutors?

The columns of our secular newspapers have been crowded with accounts of murders, rapes, seduction, drunkenness, and almost every description of desperate wickedness committed by members of the various workmongrel denominations of religious professors. Scarcely a week passes without some startling development of the kind; but if once in a century a Judas or a Carrawan is detected as standing nominally in connection with the Old Baptists, the alarm is raised with the same imblushing effrontery as though our accusers had never been involved in such mortification and disgrace. But in conclusion we ask, Were there any names of Old School Baptists attached to the petitions which flooded our Congress a few years ago, praying our government to send an army into Georgia to mow down the citizens of that state for imprisoning two missionaries for stirring up a spirit of insubordination among the Cherokee Indians against the laws of Georgia? Were any of the Old School Baptist's names found attached to the petitions more recently praying Congress to protect the foreign missionaries by use of the sword in foreign countries? Have any Old School Baptists joined in the clamorous noise in praying our state Legislatures to enact the Maine Liquor Law, and by armed police to invade the peaceful dwellings of our citizens, destroy their property, and butcher them if they resist? Have any of the Old Baptists mingled with the abolitionists in trying to excite the Southern slaves to cut the throats of their masters? We are happy to say we have never known an instance of the kind. What then is in their doctrine, their practice, or in all their history to excite alarm?

Taught by the sacred precepts of their divine Lord, when they are reviled, they revile not again; when smitten on one cheek, they turn to their assailant the other cheek also; and this has been their uniform character in all ages of their existence, from the days of John the Baptist to the present day. Who can say as much for any other professed order of religionists on earth?

Middletown, N. Y., May 15, 1854

VITAL GODLINESS

That there is much speculative religion in the world there can be no doubt, and that there may be some that is not genuine among those who stand connected with the church of Christ is greatly to be feared. Every true and legitimate son and daughter of Zion, while in this earthly house of their pilgrimage, experience seasons when it is with them a matter of the greatest importance to know whether they are not of that character. It is not probable that hypocrites and mere nominal professors of Christianity are troubled on the same ground, for he who designs to deceive cannot feel that suspense and conflict which doubting Christians always feel when the light and comfort of the divine presence are withdrawn from their view. Much is said about vital godliness, and in order that we may know whether we are in possession of it, it is important that we understand what is meant by the terms. *Vitality* is life, and the word *godliness* in the scriptures signifies that action which spiritual life in the children of God is calculated to produce. Hence the terms are only properly applicable to those who are born of God, and led by the Spirit to walk in the way of holiness, in whom is developed the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance; and all these

being fruits of the Spirit are only found where spiritual life has been given. And as they are produced by the Spirit they invariably give evidence of vital union to Christ, who is the life of his people. As the branch of a vine cannot bear fruit of itself except it abide in the vine, so neither can the people of God bring forth fruits which are unto holiness, the end of which is eternal life, except they abide in Christ, who is the true Vine, and of which the Father is the Husbandman. For without him we can do nothing.

The apostle suggests to us that persons may have a form of Godliness while they deny the power thereof; but we conclude that where the power of Godliness is possessed, there will certainly be at least some of the form of Godliness manifested.

If what we have found to be the fruits of the spirit developed constitutes the form or any part of that form, does it not appear that men may possess a kind of love, joy, peace, and even faith that does not proceed from the spirit as the result of spiritual life implanted? Much that will pass currently for Christian love in the religious world is denounced by the apostles as being spurious. He admonished his brethren that such loved not the Lord Jesus, but were enemies of the cross of Christ. They may affect a deceptive counterfeit, and may use soft words and fair speeches while they only flatter to beguile and allure to entrap. In evidence of their love they may show astonishing zeal and what the world calls benevolence; they may give their goods to feed the poor, their money to support missionaries, and their bodies to be burnt, and still be destitute of anything but the mere form of love. They may also cry, "Peace," when God has not spoken peace, and they may possess that complacency which the strange woman boasted of when she had paid her vows, (See Prov. vii.) and yet only a form. Their joy and faith and all the imitations of Godliness that can possibly grow out of an unregenerated heart are lifeless and formal and, as far as we can trace such characters by the light of revelation, they invariably deny the power of vital godliness and this they do in a variety of ways. The principle way, however, is by denying that the love, joy, peace, long-sufferings, goodness, gentleness, faith, etc., are truly the fruits of the Spirit, the gift of God, but claiming that they are produced by human power by the will and works of men. Their position is like this, "If the branch will bear fruit of itself as a condition, it may then be admitted into the Vine." But all who know experimentally the power of Godliness will acknowledge that the excellency of its power is of God, and not of the creature. The power is in the vine and not in the branch, only as the branch abides in and receives vigour and faithfulness from the living Vine. But there are times in which the branches are not always clothed with verdure, and abounding with clusters, but branches vitally abiding in the true living Vine shall assuredly bring forth fruit in its appropriate season. The tree of life which John saw yielding its fruit every month, and all they who receive life and vigour from Christ will, in due time, present the fruits of the Spirit.

Godliness, in the life and conversation of the children of the kingdom, derives all its vitality from Him who is the Head of life and spirituality to His body, the church. All is dry, formal and vain in our deportment that springs not from this union to him. He only hath immortality dwelling in the light, and therefore from him alone can we receive it only as we abide in him as the fruitful branch abideth in the true vine, for the saints are members of him, as the branches are members of the vine. And from him the head, all the members of the body, the church, have nourishment ministered and knit together, increaseth with the increase of God. The apostle assures us that all are called in one hope of our calling – one Lord, one faith, and one baptism, one God and Father of all who is above all, and through all, and in you all.

But our design was not only to define the terms, but to offer some remarks upon the subject of its development in the faith and general deportment of those who know and acknowledge its power. The grace of God which bringeth salvation hath appeared unto all men, teaching us that denying

ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. A life of godliness is necessarily a life of self-denial. No man can live godly in Christ Jesus without suffering persecution, nor can we deport ourselves as becometh godliness without denying ungodliness and worldly lusts, for these are the opposites of all that adorn the Christian character. But whatever of opposition, persecution, or self-denial may oppose the life and course of godliness, there is a power and virtue in it that will out-live all opposition, and bear its humble possessors above the din of warring elements and safely lodge them ultimately in that happy state where the wicked cease from troubling, and where the weary shall enjoy uninterrupted rest. If we, through grace abounding, possess the vital principle, and possess those things which pertain to life and godliness, we shall know experimentally that godliness which contentment is great gain, having the promise of the life that now is, and of that which is to come. Then may our enemies exhaust all their stores of wrath upon us.

“We shall perceive their noise no more,
Than we can hear a shaking leaf,
When rattling thunders round us roar.”

May the God of all comfort, who has called us by grace and given us everlasting consolation through grace, enable us to live soberly, righteously, and godly in this present world, and at last take us up out of all our afflictions and tribulations and cause us to bask in the fullness of the eternal fountain of life and godliness in the world that is without end.

“O glorious hour! O bless’d abode!
There to be near, and like my God,
And flesh and sin no more control,
The rising pleasures of my soul.”

Middletown, N. Y., May 15, 1854

THE SOUL OF MAN

Brother Beebe: Why is the soul or spirit of man immortal? Or, in other words, why did it not die when the body dies? Be assured, I remain yours with my best wishes.

Wesley Spitler

Reply: The question proposed by our esteemed brother involves a mystery quite beyond our depth. We have never been able to define the soul of man, nor to tell the whys and wherefores of its interminable existence. Aside from divine revelation, very little can be known of the soul or spirit that distinguishes the human family from the rest of the animal part of the creation of God. But the scriptures supply to us that instruction which human physiology is altogether incompetent to afford – “God breathed in man the breath of life and man became a living soul.” And Paul has testified that the first man Adam was made a living soul. Again we are instructed by the words of inspiration in regard to the spirit of man that goeth upwards, in distinction from the spirit of the beast that goeth downward. However impossible it may be for us to comprehend the soul and spirit of man, we all feel a consciousness that we possess both, but why the soul shall survive the dissolution of the body and continue to be in

happiness or misery forever and ever, to our limited mind admits of no satisfactory answer short of the light of divine revelation. God has condescended to inform us of the composition of man as a mere human being, of distinct elements of his composition. The material substance of the man was made of the dust of the earth, but it was not until God breathed in his nostrils the breath of life that man became a living soul. As the union of these elements constitute us living beings, or living souls, so the separation of these component parts is called death; but not, as we understand it, to signify the cessation of existence of vitality only in relation to the body which is composed of the dust of the earth. When the Redeemer died on the cross he committed to the hands of the Father his spirit, and as he said to the dying thief, "This day shalt thou be with me in paradise," we conclude there could have been no suspension of vitality in the soul or spirit of either Christ or the penitent thief to whom this consoling assurance was so graciously given. The soul identifies the man, for man became a living soul, and in the common language of the scriptures, men are called souls. The assurance to the thief could not relate to the body of the thief, for his body was not laid with that of his Redeemer in the new tomb, nor was it preserved from seeing corruption. It was therefore something apart from his body that was with Christ in paradise. The body being of a material substance, we can trace it to its silent resting place in the bosom of its mother earth; we can watch the process of decomposition until the perfect accomplishment of the decree, "To dust shalt thou return." We see it so perfectly returned that it can no longer be distinguished from its kindred dust. Were it not for the light of revelation we should there bid it an eternal farewell, without any hope of its resurrection. But the departed soul and spirit we can, by nature's light, trace no farther than the time of its separation from the body, and were it not for inspired instruction, we might conclude that it dies with the body, ceases its vitality and discontinues to be. But, God be praised, the words of truth assures us that the spirits of the just are made perfect, that they are with the Redeemer in the paradise of God. Paul when speaking of his departure from the body spoke of departing to be with Christ. That there is really a separation of soul and body in death we are certain from many declarations of the scriptures – among others the words of our Lord concerning the rich man. To him it was said, "Thou fool, this night thy soul shall be required of thee!" "Fear not him that can kill the body, but after that have no more power; but fear him who is able to cast both body and soul into hell." The material bodies of the guilty sons of Sodom were probably consumed with material fire which God in righteous judgment rained from heaven upon them, but these very inhabitants of Sodom are now suffering the vengeance of eternal fire. From all of these considerations with many others presented in the scriptures we conclude that in death there is not only a separation of soul and body, but that the soul immediately on its separation enters a state of paradise, or sinks to a state of interminable woe and misery. The spirits of just men are made perfect in glory, and the spirits or souls of the wicked are cast into hell.

Brother Spitler and our readers, permit us to remark that the scriptural word *immortal* with its derivatives, as used in our version of the Bible are not used in the scriptures simply to express the idea of interminable existence. The wicked must continue to exist in hell under the wrath of God, where the smoke of their torment shall ascend forever and ever, where the worm dieth not and the fire is not quenched; but still this state of their existence is denoted by another word of very different and opposite meaning from that of immortality, which in scripture is synonymous with the words *eternal life*, and Christ only hath immortality, dwelling in the light, and it is only in him that the saints have immortality.

For this is the record that God hath given us of eternal life, and this life is in his Son. This is the true God and eternal life. This life is hid with Christ in God, and they unto whom it is given shall never perish, but because Jesus lives, they shall live also.

The order of the final resurrection of the bodies of the saints at the last day presents a strong confirmation of the position we have taken. For when Christ shall descend from heaven at the last day to raise the dead and to judge the world, according to the scriptures, he shall be revealed personally, from heaven with ten thousand of his saints; that is, as we understand it, with all the spirits of his saints now made perfect. “For when he who is our Life shall appear,” says Paul, “then shall we appear with him in glory.” The dead in Christ shall rise first, and those saints who shall then be living on the earth shall be changed in the twinkling of an eye, and these raised up bodies, raised with spiritual and immortal life shall meet them in the air and so shall they be ever with the Lord. These are the children of God which are born of incorruptible seed by the word of the Lord that liveth and abideth forever. “He that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die. Believest thou this?” So spake Jesus to Martha. On another occasion he said, “He that eateth this bread that came down from heaven shall never die.” There is that then in Christians that cannot die, cannot cease its vitality, but that something is not the vile body, or the mortal body, or the Adamic nature born of the flesh, for all flesh must die, and return to the dust. But that which is born of God is incorruptible and secure from death. The earthly house of our tabernacle must be dissolved and fall; but the children of God have a house which is not made with hands, eternal in the heavens. The outward man decayeth; but the inward man is renewed day by day.

In regard to the bodies of the wicked, it is sufficient that our dear Lord has told us not only that the saints shall rise, that he will raise them up at the last day, but he has also said that the hour shall come in which all that are in their graves shall hear his voice, and they shall come forth, they that have done good to life eternal, and they that have done evil to a resurrection of damnation. And God will judge the world in righteousness at the last day, by that man whom he hath appointed, and that according to Paul’s gospel.

We would not be understood as confounding the new man which after God is created in righteousness and true holiness, with the natural soul of man; for all men have natural souls, as we have attempted to show, but all men have not the *new man* described above. All who are born of God in the new birth receive an implantation of spiritual and incorruptible life. But the soul which is quickened by this implantation and the life implanted in the soul are distinct things in their nature and origin, but identified in the person of the regenerated, in whom Christ is formed, the hope of glory. So at least the subject appears to us. If we are right, may the Lord have all the glory; but if we err, may he forgive us, and may our brethren be blessed with patience to bear with our weakness; for if we know the desire of our own heart it is to utter only the truth as it is in Jesus Christ our Lord. Brother Spitler and brethren, in our experience we feel an internal consciousness that we have a soul that must survive this poor frail body, and that it must exist after the earth and seas shall have passed away. This soul, as well as this body, we found, to our sorrow, was defiled with sin. But the holy law of God spake in thunder when it said to us, “The *soul* that sinneth it shall die.” And until Christ was revealed to and in us we were in bitterness of soul in view of our guilty, helpless and as it seemed to us, our hopeless condition. But –

“When God revealed his gracious name,
He changed our mournful state.”

Then great joy and gladness sprang up in our heart, and our sorrowing and sighing, at least for a time, fled away. We have seen the time that we would gladly have believed that we had no soul to live after the death of the body; but as well might we seek for repose and comfort on a bed of embers, as for a release from the strong conviction that we had a soul all stained with guilt, that must suffer the righteous judgments of God, when time shall be no more, unless God should reveal a way that his

justice and truth could be maintained and salvation abound to the chief of sinners. But why it is so that the soul must so exist in wealth or woe forever, we can only solve upon the ground that it was even so because it so seemed good to our Creator to organize us. It is now enough to know that it is so, and to rest assured that God in making man a living soul had an object worthy of himself. And however dark and mysterious the footsteps of our God may seem to our very limited understanding; we desire to be still and know that he is God. May we be preserved from vain speculation on this and on all subjects; may we rejoice in all that has been revealed, and trust him for all that he hath seen fit to withhold from our understanding.

Middletown, N. Y., June 1, 1854

THE SAVIOR AND THE SALVATION

A BROTHER and a sister have desired us to give our views on 1 Tim. ii. 4-6, “Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself for all, to be testified in due time.”

At the call of our brethren at sundry times since we have been publishing our paper we have given such views as we have on this portion of the word; still, as we desire to be the servant of the saints, we will not withhold from others who may desire it a free expression of our understanding of the Scriptures. We will offer for their consideration some remarks on this text, and leave them to decide by the divine standard whether we be right or wrong.

In the connection the apostle exhorts that prayer and supplications and intercessions be made for all men; and having so exhorted that the saints should be so engaged in prayer and supplication and intercession, he proceeds to define the particular sense in which he had used the words “all men” in his exhortation, and then gives his reasons for so exhorting his brethren. The sense in which he used the words all men in the exhortation he explains thus, “For kings, and for all that are in authority.” As Jews or Israelites under the former covenant they acknowledged no kings over them but such as were of the circumcision, and duly anointed according to the ceremonial law; nor did they allow that any others of the human family were subjects of salvation in the will of God, than those who were recognized in the covenant of works. But now the middle wall of partition between Jews and Gentiles was broken down, the gospel was preached, and the gospel church was organized among the Gentiles; consequently the saints had to do with the governments of the different nations of the world; that is, so far as their citizenship of the world was concerned. They were to obey those who had the rule over them. To render to Caesar the things that are Caesar’s, and to God the things which are God’s. That is, as citizens of the world they were to be subject to the laws of the land where their lot was cast; obeying the institutions of man, for the Lord’s sake, in all matters which did not conflict with their obligations to their God. The principle was distinctly understood and settled by the apostles that in matters of conscience no human legislature had the right to dictate. Every man’s religion was a matter between himself and his God, and he is held accountable for his actions to his God alone; and in the things of religion, as of the things which belong to God, they were to obey God rather than men, even though it might subject them to cruel persecution, reproach or death. But on no account were they, as subjects of the Redeemer’s

kingdom, to lay down the rules for the government of the nations among whom they were sojourning as strangers and pilgrims; neither were they by their unrestricted liberty of conscience to worship their God according to their sense of duty, to infringe in the least upon the equal rights of their fellow-men, though they might be of very opposite faith and practice from themselves.

Thus circumstanced, they were to pray for the kings and such as were in authority over them; not particularly for their salvation, or for their continuance in power, but that we, the saints of God, we who pray, may lead a quiet and peaceable life in honesty and godliness. We are not to pray to our kings or rulers, as do the daughters of antichrist, but for them; that God, who is able to turn their hearts as the rivers of water are turned, may so overrule them and the administration of their government that their laws shall not conflict with our religious rights, and thus involve us in the necessity of disrespecting their enactments. The duty of the saints to be at peace with all men, as much as in them lies, is fully expressed; but it does not lie in the right of the saints to disobey Christ, even in obeying the monarchs or rulers of this world. But as christians, they will always have the least influence with kings and rulers of this world; they are not to attempt to control them by their own wisdom, but pray to him who raised up Cyrus, a heathen king, and directed him in bringing about a jubilee of release to Israel after their seventy years of captivity.

“For this is good in the sight of God.” What is good? Both that we should thus pray and thus live. And this is a sufficient incentive to christians; it is in itself good; and being so, it is acceptable in the sight of God our Savior. The Lord Jesus Christ, who is the Savior of his people, is God, very God, equally with the Father; and he is Immanuel, or God with us. He is our King, and our privilege as well as our duty is to desire to do that which is good and acceptable in his sight. Many things are good and acceptable in the sight of men which are not good nor acceptable in the sight of God our Savior, “who will have all men to be saved, and to come unto the knowledge of the truth.” The will of God our Savior is, if we may so speak, the rule of his action, the standard to which he will cause all things in heaven, earth and hell to bow for he “worketh all things after the counsel of his own will.” If the all men in the text means all the race of mankind, their universal salvation must follow; for he doeth his pleasure in heaven and in earth. “He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion; and whom he will he hardeneth.” But the terms all men, as we have already hinted, are to be understood in the same limited sense as that in which they are used in the first verse, and defined in the second. There the all men mean all of a particular description, such as kings, rulers, &c. So in regard to the all men embraced in the will of God our Savior, as the subjects of his salvation, the words are in application restricted to those who are embraced in the mediatorial provisions of the divine will. And hence the apostle gives the following explanation, “For there is one God, and one Mediator.” &c.

Now, what possible connection could we perceive between this and the preceding verses of the chapter, if this fifth verse is not to show that the all men, or all manner of men, destined to salvation, according to the will of God our Savior, are embraced in the mediatorial office and work of him who is God, Man and Mediator between God and men? Otherwise, why does the apostle use the conjunction, *for* there is one God, &c? This is a sufficient evidence that it is the will of God that they should all be saved and come to the knowledge of the truth, as they otherwise would have no interest in the mediatorial provisions of grace and salvation. This one Mediator between God and men is the man Christ Jesus, the mediatorial Head of his church, and embodiment of all the election of grace. They are his body, and the fullness of him that filleth all in all; and he as fully and completely embodied and represented them before the world began, as Adam embodied and represented the human family when he at first became a living soul. Hence the terms all men are as properly used in reference to all the

body and members of Christ, as in reference to the body and members of Adam; for Adam is the figure of him that was to come; that is, of Christ. But that is not spiritual which was first, but natural; or, as our friend would render it, soulual; and afterwards that which is spiritual. Hence Adam represented all who have a natural or soulual existence; all being his offspring, are but the expansion or development of what Adam was. So all men, as the terms are used in reference to Christ and his seed in him, embraced all who were chosen in Christ before the foundation of the world, as possessing life eternal in this divine Mediator from the ancients of eternity. And throughout the New Testament this distinction is preserved in the applications of the terms “all men.”

The man Christ Jesus, embodying in his person all that his names and titles mean or signify, as God, Man and Mediator, was manifest in the flesh, came in the flesh, was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. He “was put to death in the flesh;” not simply his flesh put to death, but his flesh as it stood identified with his sonship; “was put to death in the flesh;” so that it was the Son of God, as well as the son of the virgin Mary, that bare our sins in his own body on the cross, and who, in the accomplishment of what the Father gave him to do, “gave himself a ransom.” All that constituted him himself was required and given “a ransom for all, to be testified in due time.” The testimony here spoken of is, according to our judgment, that which shall be given in the application of his blood and righteousness to all for whom he died and arose again from the dead. For, inasmuch as he was delivered up for their iniquities, and raised again for their justification, they must eventually be brought experimentally to the knowledge of the truth. And thus the apostle testifies that in the fullness of the dispensations of the times he shall gather together all things in Christ, both which are in heaven and in earth, even in him. All that are in him representatively, chosen, predestinated, saved, called, justified, redeemed, loved and secured, shall in the dispensations of times be brought experimentally into the unity of the faith, and shall manifestatively fill that place to which our God has destined them in his mystical body. Thus shall it be testified in due time who they are, and that it is the sovereign, immutable and eternal will of God our Savior that they shall all be saved and come to the knowledge of the truth. God our Savior has from the beginning chosen them unto salvation, through sanctification of the Spirit and belief of the truth. This is testified in due time by the inspired testimony of the Scriptures and by the preaching of the gospel; but the manifestation of every one of the heirs of immortality shall be in “due time.” By the term “due time,” we are to understand that there is a specified time appointed, in the wisdom and decree of God, for the generation of all the saints. The time appointed for its fulfillment can neither be hastened nor deferred. When the time appointed of the Father arrives, the accomplishment of the purpose will be due. As “when the fullness of the time had come, God sent forth his Son,” and in due time Christ died. That is, at the time when the demands of the righteous law of God which stood against us could consistently with the eternal purpose of God be deferred no longer, then it was due time for Christ to suffer in the flesh, and for that hour came he into the world. And as the Redeemer was prompt in meeting all the demands of the law and justice on the behalf of his people, so shall all the redeemed be promptly released from their prison-houses, and brought experimentally into the liberty of the sons of God, in due time; and so shall they be ultimately introduced into their final glorified state above, in due time. Therefore the apostle exhorts that the saints should be patient in all their trials and sufferings, for in due time they shall reap, if they faint not.

Middletown, N. Y., June 15, 1854.

STEPHEN – HIS TESTIMONY AND DEATH.

GOD has chosen his people in a furnace of affliction, and it is his pleasure that the faith which he has given to his saints shall be tried. In the world he has ordained that they shall have tribulation, but in him they shall have peace. In the case of Stephen, as recorded in Acts vii., we have a clear and striking illustration of the depravity of poor, fallen man, and the violent opposition of the human heart in its unsubdued state to the religion of our Lord Jesus Christ, and a pleasing exemplification of the power of that faith of which Jesus Christ is the author and finisher, in its triumph over persecution, pain and death. It may be profitable for us who are so prone to brood over our real or imaginary troubles, to carefully review the faithful record of the sufferings of the primitive disciples of our Lord, and among the long catalogue given in the Scriptures we may pause a moment and consider the case of Stephen.

This man of God was, in himself considered, compassed with the same infirmities which are common to all men, he was equally as dependent on God for that grace which made him to differ from those who madly sought to take his life. But in proportion to the amount of grace manifested to the children of God, and the development of the faith of Jesus Christ in them, they have always, from the days of Cain to the present time, had to encounter the rage and fury of their enemies. This opposition and persecution has in all ages been chiefly from those who have stood high in religious profession, and those who were so much enraged against Stephen were exceedingly zealous in the defense of their religion against what they regarded as heresy in the preaching of Stephen. Even Saul, who was soon to become an apostle of Jesus, was at this time engaged with the multitude in their murderous designs; for he had not yet breathed out all the slaughter that rankled in his heart against the followers of the Lamb. But Stephen, being filled with the Holy Ghost, was well qualified for the emergency, both to testify with boldness, and patiently to suffer all the violence they could heap upon him. He evinced no disposition to yield to the popular clamor of the Jews, nor was he intimidated by their cruelty.

To all those who are in this day reproached and persecuted for the testimony of the truth, there is much instruction and comfort in the subject under consideration. When the exasperated multitude and the counsel were cut to the heart, and gnashed upon Stephen with their teeth, for having faithfully declared to them the truth, he looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. This heavenly vision of God and the Lamb was enough to fill his heart with rapture, while a shower of stones were pelting his poor, dying body. In the ecstasy of that vision he exclaimed, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. The coast was clear, the heavenly portals wide displayed, the glory of that heavenly world drew forth his ardent spirit for its immortal flight. "Lord Jesus, receive my spirit!" he cried, and kneeled down and prayed that the sin of his murderers might not be laid to their charge, and then he fell asleep. Though it may not be our privilege in our afflictions, trials and persecutions, to see the heavens opened, and the glory of God and the Lamb, as Stephen saw it at that time, yet the faith of Jesus Christ in us looks within the veil; and by it we are enabled to look upon the things which are not seen, and, in our measure, we are permitted to realize the same consolation. Not with our mortal eyes, but by the light of the knowledge of the glory of God which shines in the face of Jesus Christ, do we behold the blissful regions of unclouded day, and with the happy martyr, expand our pinions for the immortal flight.

May we who are called by grace, to be engaged in the same cause, to experience in measure the same conflicts, to suffer the same opposition from the world, the flesh and the devil, and at times to experience the same victories, may we bear in mind the case of the devoted servant of our Lord and Master. It will be profitable for us to remember that in the hour of his severest sufferings he looked steadfastly into heaven. The eye of his faith rested on the glory of God, and he saw Jesus standing on

the right hand of God. Where else can we look when all earthly comforts fail, when nature sinks, and the earthly house of our tabernacle is dissolving? Earth has no comforts for such an hour. How blessed then to be like Stephen, so filled with the Holy Spirit that we may look on the things which are not seen, the things which are eternal; and not only to look, but like him, to look steadfastly. Not even the violence of the infuriated mob, nor the cruel beating of a shower of stones, could divert his eyes from the mark of the prize of his high calling. The glory of God appears through the dim vista of intervening sufferings, his overruling providence, his all-sustaining grace and the trial of the faith, patience and hope of his children shall result in the declarative glory of God and the Lamb.

When the man of God saw Jesus, as the Son of man, standing on the right hand of God, he saw him in his mediatorial character, as having once endured the cross, once suffered in the flesh, once endured the contradiction of sinners against himself; and as having in the time of his incarnation, endured even the hiding of his Father's presence, for a season, but now he is seen as the risen and the glorified Redeemer, on the right hand of God, the representative of all his children. As the first fruits of them that slept, he has risen and gone up with a shout, and his position at the right hand of God as the representative and embodiment of all his spiritual members, is the certain pledge that where he is, there they shall also be.

This view of the complete triumph of the dear Redeemer, and his exaltation far above all heavens, not only inspires the suffering saints with the assurance that they shall shortly reign with him in glory, but seeing him as he is, has a transforming power on them; they are made more fully to display his image, and display that humility, meekness, patience and long-suffering, as well as that firmness and unshaken confidence in God, which was so gloriously exemplified in him in the days of his flesh. Thus Stephen, instead of fretting, murmuring or despairing exulted in the glory that was to follow his sufferings; but like his divine Lord and Master, his last prayer was that the sin of his enemies in stoning him to death, might not be laid to their charge. O that we, who at the present age profess to be the disciples of the crucified, risen and exalted Jesus, may be so filled with the Spirit of our God, and so sustained by his abounding grace, that we may give the same evidence that we have learned of him who was meek and lowly; that we may endure hardness as good soldiers of the cross; looking unto Jesus, (as Stephen did), the author and finisher of our faith, who for the joy that was set before him, endured the cross, despised the shame, and is now on the right hand of God. May we consider him that endured such contradiction of sinners against himself lest we be wearied and faint in our minds. May patience have its perfect work, and when we have suffered awhile, according to the will of God, may we lay off our armor and fall asleep as Stephen did, with heaven, and God, and Christ in full view.

Middletown, N. Y., July 1, 1854.



JOHN XVI. 33.

“IN the world ye shall have tribulation; but be of good cheer; I have overcome the world.”

The kingdom of our Lord Jesus Christ being dissimilar to the world in its organization, spirit and institutions, can never by any art or device of man be made to harmonize in any treaty of peace that can be made; and indeed all amalgamation is forbidden. God has chosen and called the subjects of his spiritual kingdom out of the world, and enjoined on them that they shall not be conformed to the world, nor follow its fashions. The world, by wisdom, has utterly failed to know God, and the things of the Spirit are hidden from the wise and prudent of the world, and they are foolishness to every natural man; neither can he know them, because they are spiritually discerned. God alone can reveal them to the saints by his Spirit. The spirit of the world and the Spirit of the gospel are opposite; and hence it is that the world hateth the members of Christ, even as it has hated him. If they were of the world, the world would love its own; but as this is not the case, we cannot, as the subjects of our King, expect the favor or friendship of the world. The more we are enabled to exhibit, in our doctrine, ordinances, walk and conversation, the image of our Savior, the more opposition from the world we may expect; for if any man will live godly in Christ Jesus, he shall suffer persecution. Wherefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of them that believe. The history of the world from the beginning shows that God's people have been chosen in a furnace of affliction, and that the depraved powers of the human family have, from the days of Abel, been brought to bear against the religion of divine revelation, and against all who are subjected to its power and principles. Much of the tribulation incidental to the children of God has been in the form of proscription and open persecution, reproach and violence, from the anti-christian powers of darkness, under various and multiform names and organizations, but much has also arisen from the conflicting elements, flesh and spirit, of which every member of the spiritual kingdom is composed. Not that flesh and blood can inherit the kingdom, for that cannot be; neither can corruption inherit incorruption. But those who are born of God, and are born of an incorruptible seed, by the word of God that liveth and abideth forever, are still, notwithstanding the implantation within them of the incorruptible seed, and the development of its vitality, for the present, compassed about with the infirmities and depravity of our human nature, in consequence of our being still in these bodies of flesh, in which none of us have ever been able to find any good thing. Thus in the close connection in which our carnal and our spiritual natures are placed, it is impossible to avoid such collision as will make and perpetuate a warfare between them. These are contrary one to the other, so that we cannot do the things that we would. Who that has been born of God, has not felt the strong current of the natural corruption of their fleshly nature in opposition to all that is holy and heavenly within them? Or who of all the spiritual family has not felt that love to, and desire for holiness as to make them loathe the corruptions of their carnal nature? This constant conflict involves them in tribulation while in the world, for their fleshly bodies are made of that dust of the earth which is under the curse, and which is doomed to bring forth thorns and thistles, until it shall return thither. But it is a glorious consolation to know that when they shall be finally raised up from the dead at the last day, they shall be fashioned like unto Christ's glorious body, and raised in incorruption and immortality. It is right for us to mortify the deeds of the body, and to strive against sin; to crucify it with its lusts, but we can never repair, reform or new-model it so as to fashion it after the image of Christ, or destroy its corruptions so as to bring it with us into the spiritual exercise or enjoyment of the kingdom of our Lord. God will subject it, but not yet; he will slay the enmity and deliver us from the bondage of corruption at his appointed time.

As a general thing the saints encounter their greatest opposition, and are subject to their bitterest trials and severest tribulations in this world, from the warfare which rages so incessantly within themselves. The old man, and the new man; the inner man, and the outward man, though personally identified in us here, are nevertheless distinct in nature, emanation, disposition and destiny. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

Of the various tribulations which the children of God experience, we may speak of those which appear to come upon us under the immediate providence of God. These will comprise our losses, bereavements, sicknesses, pains, poverty, darkness of mind and subjection to the temptations of the wicked one. Not that we would for a moment allow that any tribulation could assail us independently of the providence of our God, but some of our afflictions in the world seem to us more clearly and manifestly providential than others, and in this sense we speak of them. There were those among the ancients who sighed and wept because of the abominations which prevailed in Israel, and when we who love the gates of Zion, and pray for her prosperity, witness disorder, and distress, in the church of God, and a disposition to bite and devour one another, we feel ready to exclaim with the holy prophet, "O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the hurt of the daughter of my people." But these afflictions, grievous and painful as they may seem, are only for a season. In heaven no disorders will be seen, no waxing cold of the love of the saints; no waste places of Zion will be known, for "not a wrinkle or a spot shall her beauteous form deface."

Although the kingdom of our Lord is not of this world, it is in the world, surrounded by the world and its vanities, its bewitching allurements, and its corrupting influences, its perplexing anxieties, and its corroding cares, and like a city which is set upon a hill, it occupies an elevated and conspicuous position. "As the lily among thorns; so is she among the daughters, and as the apple tree among the trees of the wood, so is my beloved among the sons." She has no right to expect solid comfort or substantial peace from any other source than from Jesus her Lord. "In me," he says, "ye shall have peace." Then may we well "Be of good cheer," even the tribulations that we endure, are for our good; and under his mighty hand they shall all be turned to our advantage; working patience and experience, and hope which maketh not ashamed. We know that they work for us a far more exceeding and eternal weight of glory, while we look not on the things which are seen, which are temporal; but on the things which are not seen, which are eternal. He is our peace. He has overcome the world, and we are destined to share with him the victory. And this is the victory that overcometh the world, even your faith; for the faith of the saint, is the faith of Jesus Christ. He is both the author and the finisher of it; and we live by the faith of the Son of God who hath loved us, and given himself for us. Certainly it was in his mediatorial character, as the Head over all things to his church, that he encountered the opposition of the world, and grappled with the powers of darkness. Had he failed in the conflict, hope must have fled forever from us. But be of good cheer; the world is overcome, death destroyed, sin is put away, and all things put under his feet. The conquering Savior is exalted, and in his mediatorial glory he shall reign until the last enemy shall be destroyed. This is then our consolation; this is then our good cheer. The risen Savior has gone up to heaven with a shout, and the everlasting gates have been lifted up for his triumphal entrance; the heavens have received him, until the restitution of all things spoken by the prophets since the world began; and thence shall he also come at the end of time, to raise the dead and judge the world. This is good cheer, the very best of cheer to heaven-born children. Weak as we are, trembling and incompetent to meet and vanquish our foes alone, "Cry unto Jerusalem, that her warfare is accomplished." Jesus our Lord has taken the field, met and fulfilled all the requisitions of the law on our behalf, disarmed death of his sting and of his terrors, led captivity captive; and now in full power and majesty sits on his imperial throne; angels and principalities being subject to him. The stormy

winds are in his hand, and all judgment committed to him, and he ever lives to make intercession for his saints. What better cheer could we ask than this? What are worldly honors, wealth or fame, length of days, or tents of ease, compared with that the Lord has provided for the cheer of his saints? It is vanity of vanities. Therefore we are brought to the conclusion that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.

Middletown, N. Y., July 15, 1854.

JOEL II. 16.

“Let the Bridegroom go forth of his chamber, and the bride out of her closet.”

The first part of the chapter in which this text is found, appears to be addressed more particularly to the Jews as a nation, yet it is evident that the text before us has a direct application to Christ and the church, and that the whole chapter has them in view, in its ultimate application. The closing up of the chapter is language which embraces in itself the glory and power of the kingdom of Christ. In the first verse of the chapter it is said, “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the earth tremble, for the day of the Lord cometh, for it is nigh at hand.” We understand the day of the Lord, which is here introduced, to be the same day which is mentioned in the thirty-first verse, and is there called the great and terrible day of the Lord. This subject is clearly explained by our Lord in the twenty-fourth chapter of Matthew, and in the second chapter of the Acts of the apostles; Peter has removed all doubts and successful disputes upon the point. On the day of Pentecost, when the apostles were filled with the Holy Ghost, and spake with tongues so that every man heard them in their own language wherein they were born, some were amazed, and inquired what those things meant; others mockingly said, These men (the apostles) are full of new wine. But Peter, standing up with the eleven, lifted up his voice and said unto them, These men are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel, and then quotes the very language which is found in the close of the chapter, in which our text is contained. It is not possible therefore to miss the application, unless Peter erred in applying it where he did, and this we know was not the case. The expression in the last clause of the sixteenth verse, is that which the Holy Ghost chose as a part of the language through which to describe the setting up of the gospel kingdom on the earth in union with Christ its King. With these invulnerable bulwarks around this idea, we hesitate not to apply the text directly to Christ and the church. The terms bridegroom and bride, when used in the Bible, very generally apply to this union. We learn from the Bible that the most solemn, binding and endearing of all human ties, those of the bridegroom and bride, are borrowed from and represent the union of Christ and the church, and if we inquire why Ishmael was not an heir with Isaac, we shall discover that one very important reason was, that he was not a son of the bride, and had no vital relationship with her. God is not the author of confusion and discord, but of peace, as in all the churches of the saints. All the amalgamation and means of men can never add anything to the body of Christ, for nothing can be added to it, which was not originally in it. If we refer to our first parents after the flesh, for a figurative illustration upon this point, we shall there discover that Eve was in Adam, until she was developed as his bride. We should particularly note the fact that the bridegroom was not

made for the bride, but the bride was made for the bridegroom. In relation to Christ and the church in their vital relationship they are co-equal, although the development of the bride was subsequently to her vital existence in him. In relation to this union, and the manifestation of it, God was pleased to establish the titles Bridegroom and Bride, and apply them to the Head, and the body, which is the church, the fullness of him that filleth all in all. Our text has to do with this Head and body, in life and death, in doctrine, ordinances and gospel, or church organization. The time was appointed by the eternal Father for this manifested union, and his command in the text is, "Let the Bridegroom go forth of his chamber, and the bride out of her closet." Christ Jesus, the Lord and Mediator of the new covenant, had long been made manifest to the faithful, through representations, types and shadows, but all these types and shadows declared that their substance, that which is perfect, had not yet come. Jesus was represented by the spotless lamb offered by Abel. Abel is dead, yet in that offering he now speaks. The law was a school-master. At the time appointed of God, Jesus Christ came into the world to swallow up types and shadows in himself, and to remove the ceremonies which pointed to him, to fulfill all that had been written of him, and that had been represented in offerings and ceremonies. "But when the fullness of time had come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Who was under the law? The bride, the Lamb's wife. Why then was not the law executed upon her, and she consigned to everlasting woe? She has a Mediator who appears as her husband, and Paul said, The law knoweth not a woman which hath an husband, and what the Scriptures before us point to, is the full manifestation that Christ is the Husband, or Bridegroom of the church, which is composed not of Jews only, but of Gentiles also; and God hath visited the Gentiles to take out from among them a people for his name. The church is not composed of all of either, but of a people out of both, and Jesus appears in the flesh between the two; in the end of the Jewish world or economy, and in the beginning of the christian, when the Gentiles are called and the church is gathered under the latter. "That in the dispensation of the fullness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him." That consolidated lady is the election of grace, and figuratively speaking is the bone of Christ's bone, and the flesh of his flesh. We here find a bride which was in Christ before the world began. Having thus found a bridegroom and bride, we will attempt to follow them in their nuptials and fellowship. David in presenting in the most clear and beautiful manner, the setting up of the gospel kingdom in the earth, and in presenting Christ, his doctrine and ordinances, as taught by the apostles, and his manifested union with the church as the Bridegroom, breaks forth in strains almost seraphic, thus, "The heavens declare the glory of God, and the firmament sheweth thy handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them he has set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." Here the most stupendous, beautiful and amazing glory ever seen by the natural eye, is brought forward as a comparison of the glory of Christ in the church, in their union as bridegroom and bride. The heavens with their constellations, which declare the wisdom, power and glory of the creating God, are referred to, and they are but feeble figures, to portray the glory of God, in the church, through Christ Jesus our Lord. Age after age rolls on, and in all the multitude of planets, sun, moon and stars, no jargon nor failure occurs. Each one travels onward in its allotted path, and owns and proclaims the sovereign hand of God, which not only created them, but which also bears them up, in their onward march, and in the performance of the affairs for which they were severally created. The life and light of patriarchs, prophets, apostles and all christians, dwells in Christ the Sun of righteousness. What power in earth or hell, can retard the march of the sun, or frustrate the office work of his glory, or who, or what can resist the effectual and all-powerful action of his rays? He rises in the east to perform the

office of the day, and no earthly power can stop him. Until man can do this, let him not think that he can master or resist Christ, the sun's maker; for Jesus is no less powerful in one thing than he is in all things. The sun is brought forward as the strongest figure in the creation of God, by which to represent the glory and power of Christ in the church, as her never-failing fountain of light and warmth to every branch and member thereof. As all the smaller lights and planets are dependent for their light on the sun, so is all the church dependent on Christ, who as a bridegroom cometh out of his chamber, and rejoiceth as a strong man to run a race. "Let the Bridegroom go forth of his chamber." Here we must receive the word chamber in a figurative sense, and consider it in that sense in which the spirit of inspiration has used it. We are not satisfied from the Scriptures, that it is applied to any one act of Christ, or that he should here be separated from the entire race of his Mediatorial goings forth, but rather a place of rest from his goings forth of old, and his work under the law, and that place of rest from whence he comes forth to preside manifestly as Head in the church; for we are not only told of the eternal purpose of God in Christ Jesus our Lord, but we are also informed as to the consummation of it. "To the intent that now unto principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." To what then does this manifold wisdom and purpose refer? To the salvation of the church, which is composed of both Jews and Gentiles, which was not known in other ages, that the Gentiles should be made fellow-heirs, and of the same body, and partakers of his power in Christ, by the gospel; but when Christ came this truth was made manifest, and he took the church out from among both Jews and Gentiles and into a manifested union with himself. But when was the appointed time for this wedding, as our Lord in one of his parables calls it? The time came on the death of the law, the first husband, and then Christ "the Bridegroom went forth of his chamber," and we are now introduced to the doctrine of Christ, and the ordinances of the christian, or gospel church. The Bridegroom not only came in accordance with the purpose and covenant of God, but in that purpose and covenant was embraced the appointed way in which he should come, and when and how this manifested union should be consummated. By referring to the Levitical priesthood, we may, perhaps, find some figurative opening to the chamber, and the Bridegroom in his coming forth of it. "For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God, and they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them." We read also in the gospel, of a porter who opened to Christ. As the priesthood made is changed, there is also of necessity a change of the law, and as Christ is the High Priest over a different house, which has different laws, so are all things pertaining to it different. New laws and new ordinances are instituted, and Christ, or the Bridegroom, comes forth in these, and was preceded by the friend of the Bridegroom, even the porter who opened to him, and Jesus was baptized of John the Baptist, in the river of Jordan, and the Bridegroom established this as an ordinance through which believers pass into the visible church here below. We deem the conclusion tenable that this chamber has some reference to that doctrine, and those ordinances in which Christ and the church came together in union and fellowship, as Bridegroom and bride. We believe also that the parable of the ten virgins has an application here. "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the Bridegroom. And five of them were wise, and five of them were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." In the first place then, what is this parable applied to, and upon what subject was the Savior instructing his disciples? We think he was instructing them in relation to that kingdom which he was about to set up in the world, and as it is a

spiritual kingdom, he is not a Jew who is one outwardly, neither is circumcision that which is outward in the flesh, and as forms and ceremonies of the Jews was all the foolish virgins possessed, they could not enter in with the bridegroom to the marriage. An open distinction is now made between law and grace, between Moses and Christ, and none need say now, We have Abraham for our father, for Moses is dead and the fathers are fallen asleep. The time also when the bridegroom came, favors this position also. The cry was at midnight. The legal dispensation is now at an end, and the gospel day is dawning. Midnight closes up the old day, and brings in a new one, and this midnight was the close of the Jewish economy, and the introduction of the christian. In what way then does the bride meet, or go, into the marriage with the bridegroom? Those who do go in with Christ are regenerated persons, born of God, born of the Spirit and water, and have Christ within (the light) the hope of glory. John the Baptist came preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand. He was the messenger who was sent before the Messenger of the covenant, to prepare the way of the Lord, and make his paths straight. Believers came to him and were baptized, and this ordinance was established as a standing one for all time to come in the church of God, which is the ground and pillar of truth. While it admits all into the visible church who submit to it upon a profession of their faith in Christ, it shuts out all who do not, and the Pharisees rejected the counsel of God against themselves, not being baptized of John. Hence it appears evident to us that the chamber of which the Bridegroom went forth has an important connection, and sustains a close relation, to the doctrine and ordinances of the gospel of Christ. There is a figure found in Nehemiah, which seems to have a bearing upon this point, said Nehemiah, "And I came to Jerusalem, and understood the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat offering and the frankincense." Now what is it which separates all the false religious combinations in the world, from the true church in her worship? It is their household stuff, their false doctrine, false ordinances and organizations. If Tobiah is rejected, and not allowed to assist in building the wall, his next effort is to get the chamber of the house furnished with his stuff. But it is the duty of the servants of the Lord to cast it forth into the world from whence it came, and where it belongs. Perhaps David had his eye upon this subject when he said, "Their land brought forth frogs in abundance in the chambers of their kings." If these frogs, as in other places, represent those unclean spirits which have gone forth into all the earth, we cannot fail to discover the force of its application. They were not brought forth in the chamber of which the bridegroom went forth, but in the chambers of their kings. There never was a scarcity of them, and at this time there is such an abundance of them that they are leaping from swamp to swamp, and from one mud hole to another, and find all the markets already clogged.

But to return to the guest-chamber. It is an upper room, furnished with the vessels and lights, and is where Jesus eats the passover with his disciples. In relation to the chamber of which Christ went forth, we do not wish to confine the expression exclusively to the ordinances and order of the house; but would embrace in a summary manner, his mediatorial work, life, death, resurrection and ascension, and appearing from the holy of holies, and dwelling in his church. But as the expression occurs in the text, there appears to be more particular reference to the manifested union of Christ and the church in gospel order, and the fellowship and enjoyment therein. He went forth and established the things referred to, and they must remain for all time to come, as the established laws and order of the church and her government. When the High Priest under the law had gone into the most holy place, and finished the atonement, he then came out and appeared to the people, and the blessings of that typical atonement were then enjoyed. Christ has not entered into the holy place made with hands, but into heaven itself, to

appear in the presence of God for the church, for he entered there by his own blood, having obtained eternal redemption for us, and from thence he appears to her. "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." "Let the Bridegroom go forth of his chamber, and the bride out of her closet." They both went forth at the same time. The apostle has told us that the bride or church is the body of Christ. We have already referred to Adam and Eve, as a figure upon this point. When Adam was formed, Eve was in him, but she was not yet made manifest in her individual person. And it was not the form of a marriage ceremony which constituted their relationship. Their relationship was vital, and consisted in their one life, and it is not the outward act of the marriage of Christ and the church which constitutes their vital union; but their marriage is an acknowledgment and declaration of relationship which existed before time began. This bride was made for the Bridegroom, and she is destined to dwell for a time upon the earth as a bride, to manifest and shew forth the praises of her Lord. She is commanded forth out of her closet, which appears to be a secret place. Yes, she is called out, "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance." Here is not only a call or command to her which carries power with it, but the language describes the place where she is. She is in the clefts of the rock, in the secret places of the stairs. Her life is hid with Christ in God, and in this marriage there is a manifestation of it. But how came she in the clefts of the rock, and in the secret places of the stairs? But even had there been a rock, and no clefts or secret places in it, there would have been no place of refuge and safety in it for the dove, the church. God laid the rock, and made the clefts and secret places of the stairs, and put the church therein, and covered her with his hand while his glory passed by; for he had declared that no man should see his face and live; and being thus secured in Christ, she can talk face to face with God and live. "And it shall come to pass while my glory passeth by, that I will put thee in the cleft of a rock, and will cover thee with my hand, while I pass by." The bride is not commanded to come out of Christ, neither do we understand this rock to be the closet out of which she goes; but it is the place from whence her countenance is seen, and her voice is heard, and she is brought out of the secret places of the stairs, so far that it is made manifest that she is an inhabitant of the rock. The countenance is to be seen, and not covered with the veil. She is to be seen by her husband, not through the veiled drapery of the law, but with open face she beholds the glory of the Lord, and is changed from the image, or glory of the law, into the image and glory of Christ, which bursts from him in floods of ravishing glory. Her countenance is comely: it is like the countenance of the Bridegroom, for she is changed from image to image, into the same glory. And she is now told that the law holds no more dominion over her; that the law is dead, and she is now to look to Christ, the living Husband, for the law has no more dominion over her than the deceased husband, whose body has mouldered to dust, has over the widow who was once his bride. Her husband is dead, and has passed away, and she is therefore loosed from the law of her husband. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth." We are thus taught that Christ was made under the law, and remained under it until his death; but having laid down his life in obedience to its demands, and having taken it again, "He has become the end of the law for righteousness to every one that believeth." He arose from the dead, beyond it, and is no more subject to it. "For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him; knowing that Christ, being raised from the dead dieth no more; death hath no more dominion over him. 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 through Jesus Christ our Lord." The church both died and rose in Christ, else what did the apostle mean when he said, "If we be dead with him, we shall also live with him?" Christ is emphatically declared to be the life of the church; and when he laid down his life, he laid down hers; and when he took up his life again, he took

up hers also, and the church stands identified with Christ in life, death and resurrection, and all believers are exhorted by the apostle to reckon themselves to be dead with Christ, and alive with him. Now, this being the case, the bride is commanded to go forth out of her closet, and to be joined to another husband (as the law is dead to her,) and live and walk with the Bridegroom, in the doctrine and ordinances of the gospel. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." The Bridegroom has a house prepared where he dwells with his bride, and she with him. He is the builder of his house, which is the church; and he did not commence it without first counting the cost, and without knowing that he is able to finish it. None will ever be able to say in truth, this man began to build a house, but was not able to finish it. The advocates of the free-will system say that Christ made an atonement sufficient for all mankind, and he has done all he can to save them, but free-will and the devil together have proved too powerful for him, and the house is not as large as it otherwise would have been. They acknowledge that the Scriptures declare that he has all power in heaven and in earth, but somehow or other free agency has gained the ascendancy, and the devil is rejoicing over the failure, and Christ is mourning in heaven, because sinners will not be saved. Perhaps it is sin for us to follow the advocates of this system in their consummate ignorance and high-handed blasphemy; we therefore turn from them. The atonement was effectual, and it was perfect in all its propositions for the church; the foundation was designed for the house, and the house for the foundation, and all power in heaven and earth is in the hands of Christ, and is exercised by him in triumph in building this house, which groweth up into an holy temple in the Lord, for an habitation of God through the Spirit. And here the Son presents his bride to the Father without spot or wrinkle, or any such thing. And the Father is well pleased with the bride of his Son, for she is the one whom he hath chosen for his Son Jesus Christ. The Son is well pleased with her, for his love to her was such that he laid down his life for her; and she loves him because he first loved her, and hath given himself for her, redeemed her from all iniquity, hath washed and purified her, and brought her into his banqueting-house, and spread his banner of love over her. He illumines her with his charms, and she sees a loveliness in him which she never saw in any other one, and here, in the house of God, Father, Son and bride dwell in heavenly fellowship and sweet delight. But what is this house for, and of what material is it composed? "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." But some people think the church is a place to make christians, or regenerate sinners, and to create organizations and institutions; to devise ways and means for the salvation of the world, and thus help the Lord do his work. The work of salvation is already complete, and what remains is the personal manifestation of it, to the saved. And the church of God is for the offering up of spiritual sacrifices acceptable to God by Jesus Christ. Here the bride offers the praise and gratitude of her heart, and such is the glory and love revealed through Christ unto her, that if she were to hold her peace, the stones would cry out. The whole worship of the church is a continual offering of thanksgiving and praise to God and the Lamb. To them are all the ascriptions of praise. The Bridegroom and bride sometimes commune together, and speak face to face. And what do we hear? The voice of joy, and the voice of gladness, the voice of the Bridegroom, and the voice of the bride, the voice of them that shall sing praise to the Lord of hosts, for the Lord is good, and his mercy endureth forever. Here the Bridegroom and bride dwell and sup together. God in Christ, and Christ in them, and there is a perfection in one, and out of this perfection of beauty hath God shined. The bride says, "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." Once she could not rejoice, for she was the down-crushed and disconsolate mourner, she was in the dust of the earth, a poor, filthy

beggar; but the Lord has taken her from the dust of the earth, and from the dunghill, has clothed her with a change of raiment, seated her among princes, and given her the throne of glory; and now at the King's right hand sits the queen in the gold of Ophir, and she is to remember her poverty no more, for she is heir of all things. This fills her heart with gratitude to her Lord, and she delights in serving him, for he hath done great things for her, whereof she is glad. She hath neither disposition nor right to usurp authority over her husband, and if she will know anything, she learns of him. She respects his law, rules and government, and would tremble at the thought of instituting laws for him. And while the daughters of Babylon are busily engaged in their ways, and are disregarding the authority and order of Christ, she is seen like the lily among the thorns, and she has no more fellowship for, nor affinity with them, than the lily has to do with producing the fruit of the thornbush; and men do not gather grapes of thorns, nor figs of thistles. The church is not dependent on the world and human means for her support, for she dwells with, and is supported by her husband; and it would be both unchaste and unlawful for her to despise his laws, and look to others for support, while she has a husband who abounds in wealth and love to her. He delights in her: "Let me hear thy voice, for it is sweet." The high praises of God are in her mouth; she speaks the doctrine of Christ; she tells of his wonderful love and works; she dwells on electing love and comforting grace, and like one of old who had been dumb, when loosed immediately praises God. But what is it to praise God? Is it to tell the world how much she has done for the Lord, and to tell the Lord how much she will do for him? Nothing of this character is found in the theme of the bride. But like the servant of the Lord to whom we have already referred, she praises God and says, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began." "To perform the mercy promised to our fathers, and to remember his holy covenant." The voice of the bride is heard in the song of redemption, and in praise of covenant mercy received. The bride is also to let her countenance be seen by the Bridegroom. As has been observed, the veil of the law has been taken from her, and she stands before her Lord with open face. But why is her countenance comely? Because it is Christlike; God predestinated the church to be conformed to the image of his Son, that he might be the first-born among many brethren. Christ is in every believer the hope of glory, and where he is in person, his image and Spirit will be made manifest. What is it to be a christian? It is to be like Christ. But Adam, or old nature, is quite unlike him. But the new man, which after God is created in righteousness and true holiness, is the christian, or that person or image to which the term applies; and he is after the image of him that created him. We have found the "Bridegroom has gone forth of his chamber, and the bride out of her closet," and the voice of the Bridegroom, and the voice of the bride have been heard, and the bride is still saying, O come, let us sing unto the Lord, let us make a joyful noise unto the Rock of our salvation. The Bridegroom and the bride have met and are joined in fellowship in the house of God, and the fellowship of the bride is with the Father, and with the Son, and they dwell together in the unity of the Spirit and bonds of peace, and she delights to walk in the doctrine and ordinances of the gospel, in that pattern in ordinances and order which Christ established by his example, and in this she walks humbly with God, and his presence is her greatest joy. But we cannot enjoy his presence in any ordinances or order which he has not established. Although believers may enjoy the joys of salvation, who have not walked in the ordinances, but there is an additional and peculiar delight and enjoyment in keeping the ordinances as they were delivered to us, which is found in no other paths, hence it is said, in keeping the commands there is great reward. The reward is not for keeping the commands, but in the thing itself; and the delight or reward is in it, and not for it. The person who is hungry delights in eating a good meal, and it is the meal itself which gives the delight, and not the act of his eating, for if the meal were poisonous and sickening it could afford him no delight. The bride is disgusted with all human

doctrines and ordinances, for they are of earthly origin, and their glory can never rise above their fountain, and they are also, in reality, in opposition to, and at war with, those ordinances which were established, and that doctrine which embraces him whom her soul loves.

Dear brethren, may we ever be enabled to contend earnestly for the faith which was once delivered to the saints, may we stand fast in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage. May we ever be enabled to realize that our Maker is our Husband. May we ever abide in the doctrine of Christ; for he that hath the Father, hath the Son. But if any come unto us having not this doctrine, we are forbidden to receive them into our houses (churches), or to bid them Godspeed; for he that biddeth them Godspeed is partaker of their sins.

Middletown, N. Y., July 15, 1854.

REVELATION XIV. 4.

“THESE are they which follow the Lamb whithersoever he goeth.”

The preceding connection presents what John had seen in his vision in regard to the various manifestations of the antichristian powers arrayed against the cause and kingdom of our Lord Jesus Christ, in the multiform developments indicated by the striking figures employed; the serpent, the dragon, the beast with seven heads and ten horns, the beast with two horns like a lamb, and the image of the seven headed beast. Under those characters the antichristian powers had moved the kingdoms of this world, persecuted the church of God, and deluged the earth with the blood of the saints of the Most High. But through this scene of confusion, this black and frightful cloud of Pagan and papal darkness, the glorious city of the living God is seen in primitive beauty, and the songs of the redeemed are heard, loud and clear, above the din of arms, the clamor of war, the groans of martyred thousands, and the exultation of the enemy flushed with temporary victory. Like the lily among thorns, and as the apple tree among the trees of the wood, Mount Sion appears; and on her majestic summit stands the Lamb of God, and with him the company described in the words of our text. While their enemies are designated by the mark of the beast, these have the name of the Father, (the Father of our Lord Jesus Christ), written on their foreheads. While the confusion of Babylon predominates in the ranks of all the powers of darkness, and the maddened shouts of blind infatuation rend the earth and shake the mountains, on the part of the worshipers of the beast and the admirers of his image, and while their cries are long and loud in praise of the beast and of his image, and the vaunting cry is heard from the millions of voices, Who is like unto the beast? Who is able to make war with the beast? From heaven a voice is heard, as the voice of many waters, and as the voice of a great thunder, and the voice of harpers harping with their harps; and they sung as it were a new song, before the throne, &c. No man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. “These are they which follow the Lamb whithersoever he goeth.”

Whatever views our brethren may honestly entertain as to the particular period in the history of the church this portion of the word is designed particularly to indicate, we presume there are none who will doubt that the church is in this instance presented in her primitive beauty and purity. Although a special

and primary allusion may be intended to a revelation of the glory of the church as she shall appear after her conflicts with all her seven headed and ten horned assailants are over, still the portrait is drawn from the original display of the bride the Lamb's wife, as at first presented in her gospel organization, and in which her children stood with the Lamb upon Mount Sion, in all the glory and splendor of her original purity of doctrine, ordinances and order. Beyond all successful controversy, our subject presents to us the lovely image of a definite number redeemed from the earth and assembled with the Lamb, standing in virgin purity, undefiled and spotless, bearing the name of the Father, and engaged in worshipping God and the Lamb in perfect harmony, and with sweet accord.

Our particular object in this article is to speak of this happy company, as followers of the Lamb; in doing which, two very prominent considerations are presented, first, The Lamb standing on Mount Sion, as the Leader, and secondly, His followers, and the constancy with which they follow him. Throughout the Scriptures, but more frequently in the book of Revelation, our Lord Jesus Christ is called a Lamb. Peter speaks of him as "A Lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you who by him do believe in God." – 1 Peter i. 19-21. He was evidently set forth under the ceremonial dispensation as an unblemished Lamb, by the lambs which were offered in sacrifice on the Jewish altars. Abel's offering of a lamb is spoken of as signifying his faith in Christ; as it was by faith he offered a more excellent offering than did his brother Cain. The superior excellency of his offering must have been in that his offering pointed to Christ as its antitype; while the productions of the earth, obtained by the servile works of Cain, only foreshadowed the earthly systems of religion, the works of men relied on for acceptance with God, and the embodiment of every kind of will-worship to be, like his, maintained by manual labor, and defended by force of arms. Wherever Christ is presented as a Lamb, we understand that he is specially pointed out as the Lamb of God which taketh away the sins of the world; or in other words, as the offering that should be made for sin. We should bear in mind, he is God, and man, and the only Mediator between God and men, and that he sustains or bears a variety of official characters. Such, for instance, as Prophet, Priest and King, Shepherd, Bishop, Husband and Head, &c., yet he is personally but the one Christ. The Scriptures do not (as we have been falsely represented as holding forth) ascribe to him a plurality of personality. His Mediatorial Headship of the church, and his humanity are presented in the divine record in personal union with his Godhead. So that Christ is one. Whenever he is spoken of in the Scriptures, we understand in all his names, offices or titles, the one God and Savior is personally spoken of. This will more fully appear when we take into consideration the manner in which he is set forth, especially in the book of Revelation, as the Lamb. He is here perhaps more frequently called the Lamb, than by any other name or title, and yet he is also called the Alpha and the Omega, the beginning and the end, the Lord God Almighty. Displaying all that these names imply, John saw him walking in the midst of the seven golden candlesticks, and holding the stars in his right hand. As the Lamb he was slain; and as the Lamb he was seen after the resurrection from the dead, looking like a lamb that had been slain; and the heavenly assembly of his followers worshiped him, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, &c. And every creature that is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever. This Lamb which has been slain, and redeemed his people unto God, said to John, "I am he that liveth and was dead, and behold, I am alive for evermore, Amen, and have the keys of hell and death." This Lamb is seen in our subject standing on the Mount Sion, as the conquering Son of God, as

the Captain of our salvation, the Shepherd and Bishop of our souls, and as the Leader and Commander of his spiritual Israel; and his train fills the temple. His redeemed people are called upon to deny themselves, take their cross and follow him, and this they are to do whithersoever he goeth; through evil as well as through good report. As a Leader, Christ always goes before his flock. When he putteth forth his own sheep, he goeth before them, and the sheep hear his voice, and they follow him; but a stranger they will not follow, for they know not the voice of strangers. And he has said, My sheep hear my voice, and they follow me; and I will give to them eternal life, and they shall never perish. He is not a driver. He led Jacob as a flock. He found him in a desert land, and in a waste-howling wilderness; and he led him about and instructed him, and kept him as the apple of his eye. He has promised to lead the blind in a way they know not, and in paths they have not known; but we have no account of his driving them. He makes them acquainted with the irresistible attractions of his person, and he draws them with the cords of a man; he puts his fear into their hearts, that they shall not depart from him, and has promised that he will not turn away from them to do them good. Will-worshippers and Arminians may require a task-master to drive them onward; but when God takes his people out of the horrible pit, he establishes their going, and puts a new song into their mouth, even praise to his name. As he went before Israel in the wilderness, a cloud by day, and a flame of fire by night, so Jesus lead his spiritual Israel through all their pilgrimage here below. Experimentally, doctrinally and practically, they follow the Lamb whithersoever he goeth. The experience of the saints follows in the line marked out by his wisdom, goodness and grace. They cannot enter into life until they hear his voice, nor can they hear his voice until he calls his own sheep by name. Their first experience and translation from darkness to light, is dictated or led by him, he puts them forth and leads them out from under the condemnation, curse and dominion of the law, and leads them into the green pastures, by the still waters, where he causeth his flock to rest at noon. In all their subsequent experience he leads them, and they follow him. He has led the way for them in all the temptations, afflictions and persecutions to which they are subject in this life; he was tempted in all points as they are, and yet was without sin. In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bore and carried them all the days of old. The saints follow Christ in the doctrine which he taught personally when here in the flesh, by his Spirit, and by the inspired writers. They follow the apostles as the apostles followed Christ. So that Christ is the only supreme standard of perfection, and the saints are to wait on his instructions, and follow in the path which he has pointed out for them; calling no man on earth their father or their master in these things. None of the disciples are allowed to be leaders in the doctrine of Christ our Lord, but all are to be followers of God (Christ) as dear children. Practically they observe his examples and precepts in all the institutions of the gospel. Being born again and divinely qualified thereto, they are to confess him before men, declare their faith in, and reliance on, him for all spiritual blessings, and in doing this they trace his footsteps to the baptismal waters, follow his example and obey his command in that sacred ordinance; and they follow him from the Jordan to the wilderness, to be tempted of the devil; and under their temptations they are to follow his example in disputing every inch of the ground with the tempter, and in appealing to the record of divine revelation, in defense of the truth. They follow him in the order he has established in his church, in the communion of the saints, in the occupancy and privileges of all the gifts by him bestowed on Zion; for except we follow him, we cannot be his disciples.

Can we claim for the saints of the present day, that they follow the Lamb whithersoever he goeth? Alas for us, we are prone to wander, and we feel a conviction that we come short in all things; but still if we are truly his people, we shall find at least, that to will is present with us. Our desire will be to follow our dear Redeemer in all things. We love the pattern which he has given, and we admire the fidelity,

constancy and strict conformity of the saints as expressed in our text; and our highest, strongest, greatest and most ardent desire is to attain to that standard of primitive purity, and be numbered with that highly favored company, of whom it is testified that they follow the Lamb whithersoever he goeth. May it be our happy privilege to follow him in meekness, humility, patience, and submission to the will of God. He, in setting the example for us, went about doing good, when reviled, he reviled not again, when smitten on one cheek, he turneth the other cheek also; and in all things he should be followed by all who have his Father's name written in their foreheads. But is it so with us? Are we not too apt to manifest a disposition to follow the corrupt promptings of our carnal and wicked natures, when reviled, to revile again; and to return railing for railing? How unlovely the spirit that would prompt us to leave the footsteps of Christ, and turn aside to follow the flesh. O may we be enabled to mortify the deeds of the flesh, and crucify the old man with his deeds; and in all our deportment as individual members of the body of Christ, and as collective churches of his kingdom, may we walk worthy to the holy vocation wherewith we are called. How striking the contrast between those who follow the Lamb whithersoever he goeth, and those who bite and devour one another! How good and pleasant it is for brethren to dwell together in unity. But O! how evil and unpleasant it is for brethren to thrust with side and shoulder, strive for the mastery, contend about words to no profit, misrepresent, slander and speak evil one of another. Does it not become us at this present moment to inquire,

“Is there ambition in my heart?
Search, gracious God, and see;
Or do I act the haughty part?
Lord, I appeal to thee.”

Yet a very little while, and our conflicts will be over; many of us are near the end of our pilgrimage; to such,

“Soon the joyful news will come,
Child, your Father calls you home.”

And when we shall lay off our armor, and ground our arms at the feet of the Lamb that stands upon Mount Sion, may we be enabled to say with the apostle Paul, “We have fought the good fight, we have finished our course, and kept the faith.” May God reclaim us all from our wanderings, heal our backslidings, receive us graciously, and love us freely, teach us to live and love as brethren, preserve us from all evil, and at last crown us with immortal glory through Christ our Redeemer. Amen.

Middletown, N. Y., Aug. 15, 1854.

2 TIMOTHY I. 9, 10.

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”

No subject has ever so much engrossed the attention of men as that of salvation; and if we had not some acquaintance with the blindness and ignorance of the carnal mind, we could not but wonder at the variety of, and conflicting sentiments of men in relation to it. But it must be admitted that God is of one mind, and none can turn him, and that his laws are immutably the same, and that the transgression of it in all ages is sin, and it condemns every transgressor of it, consequently there can be but one way of salvation from it. It is admitted, we believe, by all who admit the truth of revelation, that the way of life and salvation is taught in the Bible. But different men construe the same Scriptures in different ways. But the portion before us is so plain and intelligible, and so perfectly free from all ambiguity, that we cannot conceive how common candor can give it but one and the same construction. In this epistle Paul desires Timothy to stir up the gift of God which was in him, and which was communicated to him for the purpose of comforting and instructing the saints in this only way of life and salvation. Paul said to him, “God hath not given us the spirit of fear, but of power, and of love, and a sound mind. Be not thou therefore ashamed of the testimony of the Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God; who hath saved us and called us with an holy calling.” If we attempt to contemplate salvation in its true character, we must go back in our contemplations to the revelation which the eternal Jehovah has made of himself. And as nothing can have an existence without an origin, so must salvation have an origin, and that origin is God himself. And as we know nothing of him, only as he is pleased to reveal himself to us, may it be his pleasure to communicate that knowledge and wisdom unto us, that we may speak as becometh sound doctrine which cannot be gainsayed. If God is infinite in wisdom, and if salvation be his work, he must have known from eternity the whole arrangement, for it was his work, and so is the consummation of all the plan. We are told that all the works of God were known unto him from the foundation of the world. And in relation to salvation, we are informed that the whole arrangement was made before any human being who would need salvation was formed. Jesus Christ was set up as the Savior before the dust of the earth, from which man was formed, was spoken into existence. Said Christ, in speaking under one of his titles, (viz, wisdom,) “I was set up from everlasting, from the beginning, or ever the earth was.” “Rejoicing in the habitable parts of his earth; and my delights were with the sons of men.” This language carries our minds back to the utmost stretch of human comprehension. It throws our contemplations into the boundless ocean of eternity, and that ocean we can neither fathom nor explore. But as far back as our comprehensions can go, so far back we can trace the salvation of God; and we must content ourselves to roam within that scope which God has been pleased to allot to us. If we inquire for what purpose Christ was set up, we are met with the answer, the Head, Mediator and Savior of the church. God gave him for a covenant of the people, a light to the Gentiles, and his salvation to the ends of the earth. Hence we read of the church being chosen in him before the foundation of the world. The elect of God, or those who were chosen in Christ, are those of whom Jesus said, “And my delights were with the sons of men.” This truth is presented also by David, in that passage in which it was said by the Savior, “My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them.” – Psalm cxxxix. 15, 16. Whenever we approach the subject of salvation we enter upon a theme as high as heaven, and as boundless as Deity itself. And the ever astonishing and wondrous plan of salvation which was established in eternity, and is fully developed and consummated in time, is what Paul in this epistle to Timothy is discoursing upon. But salvation cannot benefit any but the lost. None can be condemned by the law but those who have transgressed it, and none can be delivered from its curse but those who are under it. Hence Jesus came not to save the righteous in their righteousness, but he came to save his people from their sins. In the fullness of time, and after the creation of the world,

God made man, and by transgression he fell, and in him all his posterity fell also, and they are all born into the world, yea, they are conceived in that depravity which Adam possessed after the fall. And let us here understand what it is that brings us into a state of condemnation. Some people tell us that sinners are damned because they do not close in with overtures of mercy; because they do not believe the gospel, and improve the means of grace which God has spread before them. But there is not one word in all the Bible which will countenance this sentiment, but all the testimony of the sacred volume is in contradiction to it. Let us begin with the beginning of this subject, and endeavor to take our start in the channel of truth. What was it which caused the fall of Adam? Was it in consequence of his doing something which God had not commanded him to do? Certainly not, but it was his doing what God had forbidden him to do. It was what he had done which brought the curse. And so it is with all condemned sinners. They are not condemned for what they have not done, but it is for what they have done. They are condemned for sin, and sin is a transgression of the law. And this is the case also in law among men. No man was justly condemned by the law of his country because he had done nothing, but because he had committed some act which was a violation of the law of the land. And the sentiment called gospel condemnation, is entirely without foundation in truth, and in the Bible. But as all admit, Adam transgressed; he did that which God forbade his doing. And as his posterity were then all in him, and he had fallen under the curse, as he was, so are they all by nature, and are brought into their natural existence the degenerate plants of a strange vine. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Sin is the natural element of all the posterity of Adam, for they have descended from him since his fall, and they have his fallen nature, and like him are sinful. They inherit his carnal mind, and his carnal mind is enmity against God. Hence the fallen state of man is a lost state, for by the offense of one, judgment came upon all men to condemnation, consequently all the elect of God are by nature under the curse and condemnation of the law, and are without hope in the world. "Without holiness and perfect righteousness, none can stand before God." All mankind are condemned, and the wrath of God abideth on them. Alas, how deplorable the condition of man. The earth is shrouded in the sable mantle of gloom, and man is cast out of Eden's bliss, and is groaning under God's awful curse. Was God taken by surprise through the development of this sad state of things? Is he discomfited and disappointed in his purpose in consequence of something having occurred which was unknown to him before the creation? By no means. It is true that sin entered into the world; misery and death are here, but let all heaven rejoice, and earth be glad; let the mountains leap for joy, and the inhabitants of the rock sing, a ransom is found. Before man was formed, or sin had entered the world, the God of wisdom and salvation had given his elect, grace in Christ, that where sin abounded, grace should much more abound. Jesus was set up before man was formed, to save him under the awful state of sin into which God was pleased to suffer him to fall, and from that dreadful death consequent upon it. Christ the Savior is declared, and of him it was said, He shall bruise the serpent's head. The serpent could only bruise the heel of the church, but Jesus shall bruise his head. The covenant engagements of Father and Son in the salvation of the family of God now begin to be developed. The great and eternal plan of salvation begins to be opened, and by manifestations, types and shadows, Jesus Christ is presented to the people.

The offering of the lamb by Abel, pointed to that salvation and Savior which were provided before the birth of time. Salvation was ratified in the eternal counsel, and now God begins to make that salvation known to the heirs of it. God saved his people with an everlasting salvation; but it requires the entrance of sin into the world, and the fall of God's children in it, with rolling time, and transpiring events, to reveal that God, to man, who hath saved us and called us with an holy calling, and to fully manifest and apply this salvation unto them. The types and shadows all pointed to this, and prophets and righteous

men desired to see the Savior. In the fullness of time, a multitude of the heavenly host was heard to announce his advent into the world. And as without perfect righteousness none can have peace with God, Christ himself is the peace of all the church. God has made him to be unto them wisdom and righteousness and sanctification and redemption. This is the salvation which is presented in the text. "Who hath saved us, and called us with an holy calling." We have touched upon salvation as an act of God before man was formed, and now pass to take some notice of it, in the personal manifestation of it to, and the volition of it in, the heirs of glory. And the first thing in this branch of salvation is the calling already described in the text. But as there are various opinions upon the subject, it may be well for us to examine the Scriptures of truth, and hear what they say about it. Many suppose that the preaching of the gospel constitutes this call. That sinners, who are dead in trespasses and sins, and who sit under a preached gospel, receive this call, and that the volition of their will turns the scale whether they are benefited by it or not, or decides the event whether the call will be effectual or not. Now this position is not true, and finds no support in the Bible, for no man but he who has been regenerated or quickened by the Spirit of God, can hear the gospel. The sinner who is dead in trespasses and sins, possesses (spiritually) no living or spiritual capabilities. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The preaching of the cross is, to them that perish, foolishness. Why is it foolishness to them? Because they possess no spiritual life which enables them to discover the Spirit and glory of it. The wisdom of this world can never attain to it, for God has hidden these things from the wise and prudent. The apostle, in his epistle to the Corinthians, has put this subject in a clear and decisive light, "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and wisdom of God." Here the most sluggish mind must discover that the same preaching had a different effect upon different characters. To one it is a stumbling-block, to another folly, and to the third it is Christ the power of God, and the wisdom of God. What makes the difference, for certainly the message is delivered irrespectively to them all, so far as the act of preaching is concerned? The different effects are caused by that grace and Spirit which has made the hearers to differ. The seed sown on the rock, where there is no earth, will remain inactive, while that which is sown in good ground will germinate and bring forth fruit. Those to whom the gospel was Christ the power of God, and wisdom of God, had already been called with an holy calling, while those to whom the same sermon was a stumbling-block, and folly, had not been called. If this be not true, then the language of Paul to the Corinthians is contradictory in itself, and has no meaning in it at all, and is altogether abortive. Who will dare charge the Spirit of inspiration with this? This holy calling is a work beyond the power and control of man, and is one which God has never committed to the hands of man. Christ said, "He came not to call the righteous, but sinners to repentance." Yet he preached to those self-righteous pharisees, whom he came not to call, and on one occasion at least, those of them who heard him preach a sermon on sovereign grace, were all filled with wrath. If the preaching of any being could constitute this an holy calling, we should certainly suppose that the preaching of the Lord of glory would effect it, but this holy calling is the work of almighty power. It is the Spirit that quickeneth, the flesh profiteth nothing." Said Jesus, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The elect of God by nature are dead in trespasses and sins, and must be quickened; but preaching cannot quicken them. How then are they to be quickened? We will turn to Jesus Christ, for an answer: "For as the Father raiseth up the dead and quickeneth them, even so [by the same almighty power, and in the twinkling of an eye] the Son quickeneth whom he will." This is what we understand by an holy calling, a heavenly calling, or as men sometimes denominate it, an effectual calling. It is an holy calling because it calls them to holiness; they are called to the Holy God through Christ, and the

life communicated in it is a holy life. It is the life of Christ communicated to them. The reason why they are called is, they are the saved of the Lord, and they are now called into the enjoyment of that salvation. “Who hath saved us and called us with an holy calling.” Salvation precedes the calling, and the calling brings the heirs of salvation to Christ, and they are put into the enjoyed possession of an existing, finished and eternal salvation. “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.” This calling is not to make them the heirs of salvation, but it calls those who are already heirs, into a knowledge of their heirship, and the enjoyment of their inheritance.

Many contend that something must be done by the sinner; some preparatory steps are to be taken by him; some righteous acts are to be performed by him, or the Lord will never save him. If he be an heir of glory, he is already saved, and in his unregenerate state, he possesses neither the power nor the will to perform any righteous act, for his mind is a carnal mind, and is enmity against God. But let us hear what the text says: “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us: [when we began to be religiously inclined, and to seek the Lord, and to get religion? Nay, Verily. No such language ever stained the pages of holy writ, or divided the crown of Jesus]. But, according to his own purpose and grace which was given us in Christ Jesus before the world began.” This purpose is an eternal one, and this grace was given to all the heirs of glory in Christ Jesus before the foundation of the world, when they were chosen in him, and blessed in him with all spiritual blessings, and which were to flow to them in time; and this holy calling is one of these blessings, and it reaches them in consequence thereof. These things are embraced in the expressions, purpose and grace. If we ever had grace given to us at all it was before the world began for there is no succession of grants from God. What Christians receive from day to day, is the manifestation of the blessings of an original grant, or covenant. It was not in consequence of any goodness which the Lord foresaw in any of the children of men, that he established the economy of salvation, but it was according to his purpose and grace from eternity. His own sovereign will decreed it, and death and hell cannot disturb it. There is a fullness in it, and a certainty of its being all accomplished. That God, who has numbered the very hairs of our heads, has not forgotten one blessing which will be for our good, and he who suffers not a sparrow to fall to the ground without his notice or permission, has not failed so to secure these blessings, that the devil shall never be able to rob us of one of them. What can be more comforting to the tempest-tossed pilgrims than a knowledge of this heavenly truth? What submission and patience it produces in us while being rolled and tossed hither and thither, to know that the Lord rules and reigns, and guides and governs all our affairs, and that all things work together for our good, and that they flow unto us under the controlling hand of God. This is grace, not to be thought of but with tears of joy, not to be mentioned but with shouts of praise.

In inseparable connection with the foregoing, is the appearing of our Lord Jesus Christ. What is this appearing for? Is it to effect some new arrangement, or to establish some new purpose, to render man savable, and leave the event at the volition of the will of man? Now this question is answered by inspiration, and the answer will out ride and shine amidst all the opposition and rage of men and devils in earth or hell. Jesus came to make manifest that salvation, purpose and grace, which were given the heirs of glory in himself before the world began. He came to make manifest and apply the salvation of God to his children, “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ.” The appearance of Jesus Christ was in accordance with this salvation, purpose and grace, and it presents a theme of the most devout contemplation. In this appearing it is made known to the church of the manifold wisdom

of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. What is his appearing? If we visit the manger, we will find a babe wrapped in swaddling bands, and there, in the appearance of a helpless babe, we see the Conqueror of death and hell. We see him in whom dwells all the fullness of the Godhead. But we here behold him, who in his mediatorial character is meek and lowly in heart, just entering into his humiliation. He takes not on him the nature of angels, but the seed of Abraham, and unto us is born this day a Savior, which is Christ the Lord, and his name shall be called Jesus, for he shall save his people from their sins. Here is fulfilled that prophetic strain of Isaiah: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Jesus is made under the law to redeem them that were under the law. He delivered them from the curse of the law, being made a curse for them, as it is written, "Cursed is every one that hangeth on a tree." His people being entirely destitute of righteousness which would be acceptable to God, they being ignorant, unholy, and condemned, Christ was of God made unto them wisdom and righteousness, sanctification and redemption. Daniel had foretold that the Redeemer should make an end of sin, bring in everlasting righteousness, and seal up the vision and prophecy. Some people talk about Christ's working out the righteousness of the saints. The Spirit of inspiration has said, "This is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Our righteousness is Christ's righteousness, for he is our righteousness, and so far from his coming into the world to work it out, he came to bring it in. And as Daniel has said, he shall make an end of sin; prophetic annunciation! He has put away sin (from the church) by the sacrifice of himself. His people were under the law and he must go where they are, and as they are under the condemnation of it, and under the sentence of death, he must die to redeem them therefrom. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." If we follow him to Calvary we will there hear him cry, "It is finished!" It is done! He bowed his head and died, and through his death the law is forever silenced, and powerless over the church, and through his resurrection from the dead the church is everlastingly justified. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." He was the plagues of death, and the destruction of the grave. This is the Lord and Savior Jesus Christ, who hath swallowed up death. This is the testimony which Isaiah bore of him, "And he shall swallow up death in victory." He did not swallow it up in merely falling, but in victory; in his glorious and triumphant resurrection from the dead. He has abolished death in bowing to its requirements, or in laying down his life, and then taking it again. He triumphed over it. In that he died, he died unto sin once, but in that he liveth, he liveth unto God; death has no more dominion over him. But why has death no more dominion over him? He has abolished it, triumphed over it, taken away its sting, and disarmed it of its power. At his command the massive bars retreat, and the grave gives way before him. Where was the life of the church when Jesus laid down his life? Is the life of the church in Christ? The apostle has told us that Christ is the life of every believer in him. In this light, we can easily comprehend him when he speaks of Christ's dying unto sin once, but now living unto God, and then turns his discourse to the saints, saying, "Also likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ." And again, "If we be dead with him, we shall also live with him." The bodies of the saints must die, but in Christ they triumph over death, and are enabled to sing, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Jesus had offered himself without spot to God, and by that one offering hath perfected forever them that are sanctified. He was delivered for our offenses, and was raised again for our justification. He laid down his life a voluntary sacrifice, and took it again, and through his resurrection from the dead, life and immortality are brought to light through the gospel. The church lives in Christ's life, and her immortality is in his immortality, and because he lives she lives

also, and because he reigns she reigns with him. Her all and in all, is in him, and where he is there she is also. She is the heir of God, and joint-heir with Jesus Christ in all things, and if she suffers with him, she will be glorified with him, for all things are hers, and she is Christ's, and Christ is God's. And if we seek the living among the dead we cannot find him, for there is no life in the law, nor in a dead savior, but the life is in him who was dead, but is alive for evermore; lives at the right hand of God, where he maketh intercession for the saints, according to the will of God, and heaven and earth are appealed to in vain, to lay a single charge to God's elect, for God has justified them, and who then can condemn them? Christ has died, yea, rather, is risen from the dead, and he was delivered up for their offenses, and raised again for their justification.

Middletown, N. Y., Sept. 1, 1854.

MATTHEW XVII. 5.

“WHILE he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”

Various indeed, grand and sublime beyond description, have been the manifestations of Jesus to his disciples; and perhaps none of them have been more glorious than the one now under consideration. In the preceding chapter the Redeemer had been warning his disciples of the doctrine of the Pharisees and Sadducees, and had therein revealed to Peter something of the nature of his kingdom here upon the earth. He then gave them some instructions relative to his death, and resurrection from the dead. And it is quite evident from the answer of Peter to him, that he was as yet in great ignorance of the true nature of the mission of Jesus into the world. The Lord was not pleased to let in the full blaze of the light of the knowledge of his glory upon the minds of his disciples at once, for they were not yet able to bear it. But he manifested the light in proportion as he strengthened and prepared their minds to receive it, and thus step by step he led them on from glory to glory, in the knowledge of himself as the Son of God, and Redeemer of the church. And when he had told them that he must be killed and raised again from the dead, Peter began to rebuke him; for which rebuke the Savior reproved him sharply. Shortly after this Jesus took Peter, James and John up into a high mountain apart, when this most grand and enrapturing scene described in the text occurred. We read that Jesus was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. It was at this juncture that Peter proposed building three tabernacles, one for Jesus, one for Moses, and one for Elias. “While he yet spake, behold, a bright cloud overshadowed them.” Whatever this cloud was in itself, we believe we are correct in saying it was the symbol of the presence of the glory of the eternal Jehovah. The Redeemer had on different occasions manifested himself in the cloud, and in a way that those to whom the manifestation was made, were made to know that God was with them. When God blessed Noah, and established his covenant with him, that he would no more cut off all flesh with the waters of a flood, the cloud was his chosen emblem, in which he set his bow, the token of that covenant. The declaration was, and “I do set my bow in the cloud, and it shall be for a token of the covenant between me and the earth.” And I will look upon it, and remember my covenant for perpetual generations. The covenant was made with all

the earth, and the token is that which all the earth can see. And all the ages which have passed and gone, the rising and falling of Empires, with all the various and changing seasons and scenes, which have existed from that time until the present, have not removed the token, nor annulled the decree, and by it we are still assured that all flesh shall not any more be cut off with the waters of a flood, and to this day the token is seen, and through its soft and beautiful hues it is yet proclaiming to men the immutability, mercy and faithfulness, of the covenant and unchanging God. If we pursue this cloud a little farther, we will find it the emblem of another bright, merciful and luminous manifestation from the God of grace and glory. – We refer in this instance, to the cloud that attended the Israelites in their journeyings from Egypt to Canaan. And by it God led Joseph like a flock, and Israel by the right way, that he might go to a city of habitation. But the question naturally arises, How did he lead them? Is God a man, that he should take Israel by the hand literally, and lead them forth? What shall be their unerring guide, and their unfailing protection through the wilderness, and over that trackless path with which they are altogether unacquainted, and which alone leads to their land of promise? Will God do anything more than to command them to the land of promise? Will he not leave them to guess at the way, and search it out for themselves, and leave them subject to the misfortune of missing the right way, dependent upon circumstances, and the direction of mortals? By no means; God led them. But how did he lead them? The language of the inspired writer is more full and clear upon this point, than any other can be. – “And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night he took not away the pillar of cloud by day, nor the pillar of fire by night, from before the people.” From the foregoing Scripture, we cannot fail to discover that Israel were led by the Lord their God. They were not only led by the cloud (the emblem of God’s presence, power and glory,) but it was also a protection to them from their enemies. When they were pursued by their enemies, this cloud stood between the two companies, and the Egyptians could not have reached the Israelites until they passed through the pillar of cloud, and thus we see them completely protected from the wrath of Egypt’s king. This cloud, called the angel of God, which went before the camp of Israel, removed and went behind them, and came between the camp of the Egyptians, and the camp of Israel, and while it was a cloud and darkness to them, it gave light to Israel. None, methinks, can fail to discover the fullness of the blessing of this cloud, for it was the leader and protector of Israel; the presence of their God with them, manifesting these mercies which could come from no other source. When God commanded Moses to make a tabernacle, he commanded him to make all things according to the pattern presented to him on the mount. The tabernacle was to accompany the Israelites in their journeyings through the wilderness, and on the day it was reared up, the cloud covered it, namely, the tent of the testimony; and at even there was upon the tabernacle, as it were, the appearance of fire, until morning. So it was always, the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then the children of Israel journeyed onward, and in the place where the cloud abode, there the children of Israel pitched their tents. From the foregoing we cannot fail to see the wisdom and sovereignty of God, in leading his chosen people into the promised land of their inheritance, and they could not lose their way, for God was with them in the cloud as their leader; neither could the enemy destroy them, for the Lord was their protection, and very present help in every time of need. The cloud bade them to march onward, and it commanded them to rest, and whither it moved they went; when it rested, they rested, and it then passed around and stood between the two camps. But these manifestations to national Israel, were but feeble glimmerings of the revelation of the glory of God in his church in the gospel. They were but the shadow of things to come; the body or substance of which is Christ. Our Lord said to his disciples, “Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many

prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” The legal ministration of the law was but a shadow, and all its glory was borrowed, as the light and glory of the moon are borrowed from the sun. And we are informed that the law made nothing perfect, but the bringing in of a better hope did, (which hope is Christ.) There was never a law given which could give life; the veil was over the law, and there was no looking upon it with open face. But in the gospel the apostle says, “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” Here then, the superlative glory, the substance, that better thing, which God hath provided for us in the gospel, is revealed, and was declared out of that bright cloud which overshadowed the disciples at the transfiguration. But why did the cloud appear at this time, and at the ascension of our Lord to glory, and appear no more? To this, it may be answered, that Jesus was a minister of the circumcision, to confirm the promise made unto the fathers, and the types and shadows must remain until Jesus is glorified, and the substance comes in all its perfection, and swallows up all these things in its transcendent glory. When the cloud covered the tent of the congregation of Israel, the glory of the Lord filled the tabernacle, and Moses could not enter into the tent of the congregation. And there is certainly no room for the law of Moses, or a conditional covenant, in the gospel of Christ. There can be no room for the ministration of condemnation and death, in the ministration of life; for it is covered and filled with Christ, its living glory, its life, its all and in all. But it is said that this cloud is taken up, and has not been seen in that peculiar form and manner, in which it appeared to Israel, since the ascension of our Lord. And what is now to be the guide and protection of the church, and how are we to know what has the seal and authority of heaven, and what has not? How are we to know who the people of God are, that are walking in gospel truth and order, and what is the infallible rule by which we may distinguish them from those who are walking after the traditions and commandments of men? All claim to be right, but opposite directions and jargons assure us that some are wrong. And it is truly an important inquiry, how shall we distinguish between him that serveth God, and him that serveth him not? The text affords us the infallible rule. That cloud prefigured Christ as its substance, and the last words heard out of it were uttered by the eternal God, and were, “This is my beloved Son; hear ye him.” The cloud will no more guide the wandering Israelites, for the gospel kingdom is now to be set up, and Christ is King and Lawgiver therein; and he shall tell his subjects, not through the movable emblem of the vaporeing cloud, but with his own words, what the commands of the gospel are, and wherein they shall walk. Moses and Elias talked together with Christ at the transfiguration, but Moses and Elias are now lost sight of, and swallowed up in Christ.

The Patriarchal and Jewish dispensations bore testimony to Christ, but now he has come, the testimony is swallowed up in Christ, the substance. The prophets foretold his coming in the flesh, and now he has come and fulfilled all that was written of him, and here all types, shadows and prophecies, have come to an end. The law and the prophets were until John, but now the kingdom of heaven is preached, and Jesus himself declared, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning him. Hence we are not to take the law of Moses for our guide. The law of Moses has no power over a gospel subject, for Christ is the end of the law for righteousness to every believer. Yet we are not without law to Christ; and in relation to this, the apostle said, “For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.” But to return to the language, “This is my beloved Son, in whom I am well pleased.” We cannot receive the idea, that God has any sons with whom he is not well pleased, or that there is any sonship out of Christ. But here, Christ the Mediator, (and the children of God were never without an elder brother and mediator,) is spoken of particularly. The prophet Isaiah spake of Christ, in his mediatorial character, as

the cloud by day, the shining of a flaming fire by night, and the defense upon all the glory of Zion. He also spake of him as the Son and Lawgiver, and the one upon whose shoulder the government should rest. God also declared that he gave him, a commander and leader to Israel. Now, if the government is upon his shoulder, and he is the commander and leader, it certainly can be nothing short of idolatry to follow in any other way, or establish anything as religious institutions which he has not commanded. The eternal God declared himself well pleased in Christ as Mediator, Savior and Redeemer of the church, and he is well pleased also with his children in him, for they are all accepted together in the beloved, and it is Jesus whom they acknowledge as their only Lawgiver, Lord and Christ. Agreeable with this is the commission itself. In this the disciples are to teach all nations (or the saints among all nations,) to observe all things which Christ has commanded them, and they have nothing to do with Moses, for he is dead. The Lord buried him, and even his sepulchre is nowhere to be found in the gospel. When we listen to the command, "Hear ye him," (my Son) we are as gospel subjects to listen to, and obey God rather than men, and look to Christ, and turn away from Moses. And where can we find where Christ ever commanded a subject in the gospel to keep the law of Moses, and obey the conditions of the old covenant, as a means of salvation, or as having anything to do with the children of grace, under the gospel dispensation? Did he ever tell any one that he had fulfilled a part of the law, and that the balance was to be complied with by man? Never. But he did declare that heaven and earth should pass away, but not one jot or tittle of the law should pass until all was fulfilled. He came to fulfill the law and the prophets; to pay all the requirements of the law; to die under its curse, and to redeem therefrom the bone of his bone, and the flesh of his flesh, and he was straitened until he had accomplished it. He bore the curse of the law for his brethren, and delivered them from that curse; he having been made a curse for them. Many people suppose that they have much to do to help Christ along in the great business of salvation. But all such have yet to learn the beauty and force of that saying, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." In the glorious plan of salvation, Christ does everything, and the church receives all things, and this excludes boasting, exhibits grace, exalts the Redeemer, and glorifies God. And all the commands of Christ are to the children of his kingdom. And these commands are simply to follow him. And how unlike they are to the commands of men. The subject is most beautifully illustrated in Acts XV. There were certain men which came down from Judea, which believed, and taught the brethren, saying, Except ye be circumcised, and keep the law of Moses, ye cannot be saved. And when the apostles had assembled, there rose up certain of the pharisees which believed, saying that it was necessary to circumcise them, and to command them to keep the law of Moses. And these pharisees were believers. In what did they believe? Just what Arminians believe in now, and what they preach and contend for: that it is necessary for man to do something; which something will amount to an obedience which God will accept as conditions of his salvation. But what said that judge in Israel, even the one to whom Jesus gave the keys of the kingdom of heaven? Peter said unto them, Why tempt ye God, to put a yoke upon their necks which neither we, nor our fathers, were able to bear? Peter had received no authority from Christ to command the disciples among the Gentiles to observe these things. But what commandment had he received? We must now most certainly look for him to act in strict accordance with the authority and command given him by his Master. The apostles considered the matter, and sent a message to those brethren, whose hearts had been made sad by these false teachers. And it is still the duty of all the servants of Christ to lift their voice against every species of error, and present to their brethren the glorious consolations of the gospel. This consolation is found in the message already referred to, and which we will here transcribe, and will remark that the effect produced was the same that all gospel messages will invariably produce upon the entire household of faith. After the apostles had prefaced their message with a solemn declaration that they had given those

judaizing teachers no commandment to lay this conditional system upon the disciples, they say, “For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well.” And when the epistle had been read, they rejoiced for the consolation. The gospel of Christ is a message of consolation to the brethren at all times, and under all circumstances. It proclaims to them the fullness of their redemption, and the glory of that liberty wherewith Christ hath made them free. And all the commands of the gospel require nothing more nor less, than for its subjects to follow Christ, in the ordinances of it, through evil, as well as good report. They call upon none in heaven, or earth, to devise ways, make laws, or institute means for the salvation of men, or the furtherance of the glory of God. The eternal Father hath given Christ, a commander and leader to the people, and it is his to command, and theirs to obey. And in this obedience they are not to lead, but are to follow Christ. And he has said, “If ye love me keep my commandments.” They have nothing to do with Moses. They left him on the Pisgah of the law, and were led by Jesus into the Canaan of the gospel, and to him they are to look, and from him they receive all the commands which they are to obey; and in all this obedience they show forth his praise, and acknowledge him as their Redeemer and Commander, and the Captain of their salvation. They know no other commander, they have no other leader; they acknowledge him alone as King in Zion, and it is he that they obey as the only Lawgiver in Israel. Let us then run with patience the race set before us, looking unto Jesus, the author and finisher of our faith.

Middletown, N. Y., Sept. 15, 1854.

GOD’S CHILDREN STRENGTHENED.

“STRENGTHEN ye the weak hands, and confirm the feeble knees.” – Isa. xxxv. 3.

It is difficult to conceive of language more sublime, or of metaphors more striking, to set forth the glory and prosperity of the kingdom of Christ, than those made use of in this chapter. It is a precious cluster of sweet things, and one which the christian loves to approach, and in which he rejoices, while he is enabled to pluck and feast upon its heavenly fruit. And we cannot but admire with all our powers of admiration, that perfect fullness, and fitness there is in Christ for his church. The saints of God are in themselves poor, weak, dependent and helpless; but the gospel of the blessed Redeemer presents full supplies for all their necessities. The church in her militant state is surrounded with Satan’s intrigues, and opposition powers. None of the powers of earth can fortify her walls, nor strengthen her gates. Her walls are salvation, and her gates praise. Hence she is invulnerable to all the attacks of the enemy. Her prosperity is in her king, and in him alone, and it is to this end that the chapter is dedicated, and its living and refreshing streams will never cease to flow into, and refresh the Zion of God. What was to be made manifest as the church of Christ, was at the time when this prophecy was written, a wilderness and solitary place, reference being had to the Gentile nations, in connection perhaps with the children of God among the Jews. The Lord had made promises concerning this church, and had said that not one of them should fail, and it is added, “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.” But upon the adversaries thereof sorrow and

destruction are poured upon them. The promises referred to were not only in regard to the blessings which God had in reserve for his chosen people, but they embraced also the destruction of his enemies, through which his elect should be delivered from their rage and oppression. And it is in the development of this truth that the weak hands are strengthened, and the feeble knees are confirmed. None but the regenerated children of God can know how weak man is. Nature, in the pride of her towering glory, may boast of beauty, power and strength; the wicked may spread himself like the green bay tree, and flourish in his place; he may say, I have increased in goods, and have need of nothing; but the christian realizes that God hath said, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches." "All flesh is as grass, and all the godliness thereof is as the flower of the field," which passeth away. The church of Christ early learned where her strength is. And God in his wisdom has been pleased to lead his church in that way, that they shall know that by human strength no man can prevail, and that the strength of the christian is made perfect in weakness. If we look no higher than earth for support, we cannot fail to discover that the church, and the children of God, as it relates to their strength, have the most fearful odds against them. It will appear in the light of nature that a worldly religion will swallow up, and exterminate from the earth, the doctrine of the cross of Christ. And how often has it been said by self-sufficient and presumptuous man, that in a few years more that bigoted and uncharitable sect, who will receive nothing as a gospel observance, or as being in any way connected with the church of Christ, that has not positive authority in the New Testament, and cannot fellowship as orderly members of the church those who do, nor those who do not walk by the rule laid down in the New Testament, will become extinct, and exist only among the things that were. And in these very things there is a radiant evidence that this sect, which is everywhere spoken against, is the true church of Jesus Christ. For nothing but the real church of God could exist year after year, and age after age, and remain in her unsullied glory, surrounded and beset as she is, and ever has been, by so formidable machinations, and so powerful an adversary as the adversary of the cross of Christ has ever manifested himself to be. The power of wealth, the influence of the mighty and noble ones of the earth, the strong arm of human legislation, the power of kings, and the power of empires, have all been marshalled, and have marched forth in an untiring crusade against the remnant, the poor and afflicted people, the little flock, the helpless and dependent ones, who constitute, and are known by the God of heaven, as his church, and the sheep of his pasture. And yet they exist with strong hands, and grow and thrive, and God's honor still has a place upon the earth. Nature often wonders, and is astonished that the strength of the saints does not fail them, and that they are not destroyed from off the earth. But their strength flows from a living and immortal fountain, and it is treasured up in Christ, proportioned, and communicated to them according to their day, as the Lord hath said, As thy days, so shall thy strength be. Take from them the promises of God, the consolations of the gospel of his grace, and the strengthening influences of the Holy Ghost, and they would faint at once. Deprive them, if it were possible, of the presence, protecting power and the covenant mercies of their God, in a word, separate them in their vital union with Christ, their living Head, and the enemy would make them an easy prey. But of this union, the adversary is totally ignorant, and through this ignorance, and stimulated by a vain ambition, and an unparalleled hatred to the doctrine of the cross, he hopes for final success and triumph in his unholy warfare. But in this he is doomed to final disappointment, and everlasting shame and contempt. The final event, as well as passing ones, will demonstrate the truth, that all the power, strength, artifice and malignity of the enemy, have proved perfectly abortive in destroying the church of God, and in overcoming his saints. And the business of the ministration of the gospel is to present to all the subjects of it the fullness of Christ as Redeemer, Prophet, Priest and King, and the strength and perfection of all the church in him. This will comfort, strengthen and edify them, and redound to the declarative glory of God. To this end

the Lord is still, from his lofty throne, commanding his ministers to cry unto his people, and say unto them that their warfare is accomplished, and their iniquity pardoned. And through this the weak hands are strengthened, and the feeble knees are confirmed.

By the term hand, as it occurs in the text, we understand that member of the body which is very necessary in the performance of certain offices for which God has both designed and formed it. It is also an important member of the body, and belongs to, exists, and is nerved, and made active and efficient, only by a vital union to the head. We could do but little in wielding the sword amongst our enemies, without a hand, in which to hold it. And these hands need strength to grasp the sword, and they need exercise to enable us to wield it. But this strengthening and teaching comes from the Lord. And if (advocating as we do) the ministration of the gospel, possesses strengthening and confirming qualities for the saints, we cannot impute those qualities to the preacher, but to Christ alone, the sum and substance of the gospel, and whom the gospel, or the preaching of it, brings forth as the strength and portion of the church, or as the children of God, whom David said taught his hands to war, so that a bow of steel was broken by his arms. Of Joseph it is said, "The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, from thence is the Shepherd the stone of Israel."

While the temple was being rebuilt, the workmen wrought with one hand, and held a weapon of defense in the other. And in the gospel day, the children of God should never be found without the sword in their hand. And he that hath no sword, let him sell his garment and buy one. We have powerful enemies to contend with, and though they are spiritual foes, and our weapons are not carnal, but mighty through God, to the pulling down of strong holds, yet they are compared to the carnal and deadly weapons of the warriors of this world, and in this light, Paul delivered the following exhortation to his brethren at Ephesus, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And take the helmet of salvation, and the sword of the spirit, which is the word of God. The sword is God's, and he made and gave the hands that hold and wields it. And with it one soldier shall chase a thousand, and two shall put ten thousand to flight; and David like, by his God he can run through a troop, and leap over the wall. By his God he can enter their fortification, and drive them therefrom. The Scriptures of truth, the testimony of Jesus Christ, who is the Word of God, which was made flesh and dwelt among us, will slay, and utterly demolish all the principalities, powers and systems of men and devils, and he will ride triumphantly in the radiance and power of his own glory, the world over. In bringing forward the true character of Christ, and the promises of the gospel, the hands are strengthened, or the christian is encouraged and emboldened to wield the sword. But some very charitable ones, or at least professedly so, say that we must let the sword be in its place, and not use it in these times, but use entreaties. But what has the Almighty God said by David about it? "Let the saints be joyful in glory." "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people, to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the saints. Praise ye the Lord." Thus we can clearly see, that while men may, and do wrangle with a plain exhibition of the doctrine of Christ, vilify and traduce those who faithfully proclaim it, God owns and honors them for it. This honor have all the saints. Let us then, dear brethren, endure hardness as good soldiers of the cross, knowing that all who live godly in Christ Jesus (they who contend earnestly for the faith once delivered to the saints), shall suffer persecution. The weak hands are not only to be strengthened, but the feeble knees

are to be confirmed. The children of God are, in one sense, travelers, and on a journey, and if their knees fail, they are unable to walk. And while their only strength and soundness is in Christ, the gospel, the substance of which is Christ, strengthens and confirms them. The apostle was engaged in exhorting and confirming the souls of the disciples, and exhorting them to continue in the faith, that we through much tribulation must enter into the kingdom of God. We here learn what is meant by the prophet in confirming feeble knees. Many of the saints are feeble in these things, and fearful under them, and they need confirming or strengthening. And whether the expression be used, knees or souls, we understand the same general principle or truth to be embraced. The saints are not only travelers, but they are wrestlers. But their wrestling is not against flesh and blood, but against those institutions, doctrines and commandments, already referred to, and which have no authority in the command of Christ. And if they attempt to wrestle like Jacob in his own strength, like Jacob they will not prevail until it is taken from them, and they learn that so far as human strength is concerned, the lame man takes the prey. The gospel of Christ presents the only strength the christian has, and that strength is Christ himself.

“The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?” The ministration of the gospel feeds, strengthens and confirms the souls of the disciples; cheers and edifies them, and it ever exhibits before them Christ in his almighty fullness, as their all and in all; and while others contend that it is ordained as a means of regenerating sinners, we need it as a cheering and refreshing stream from the great fountain, and it is the river of the water of life which flows into the Zion of God. It saves believers (not unbelievers) from the things already referred to; for it has pleased God, by the foolishness of preaching, to save them that believe. The leaves of the tree of life are for the healing of the nations; not for their creation, but for their healing. The fruit of this tree (Christ being the tree) and the fruit, or the ministration of the gospel, which comes from Christ, is for meat, and the leaf thereof for medicine. Thus we discover that we need much, and all we do need is in Christ, and the meat shall not be consumed, neither shall the leaf fade.

Middletown, N. Y., Oct. 1, 1854.

LOCAL DIFFICULTIES

Local difficulties in churches, or among brethren, should, as far as possible, be confined to their own localities. Publishing them abroad, and especially to the world, can be of no avail to the parties involved; but such injudicious publication will certainly inflict a severe trial on brethren abroad, and bring unnecessary reproach on the cause of truth and righteousness. When brethren become aggrieved with brethren, the gospel points out the course to be pursued, and if we adhere strictly to the order dictated by the Head of the church, however much we may have to suffer for the present, we shall however enjoy the approving smiles of our heavenly Father. Any step which we may take to expose an erring brother, however aggravating the circumstances seem to us, will have the effect to make us appear in the wrong, in the eyes of those who are disinterested in the immediate cause of the difficulty. Meekness and humility becomes those who profess to be the followers of the lowly Lamb of God. After having labored faithfully, and in the spirit of the gospel, to reclaim an erring brother, if unsuccessful, we are to take the next step in the order of discipline. In all this labor the grand object should not be so

much to set ourselves in an approved position, as to gain our brother or sister who have erred. If we feel a consciousness that in the whole matter we have been blameless, we should ascribe it all to the restraining grace of God; and consider ourselves, lest we also be tempted. When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. Nothing is better calculated to secure the esteem and fellowship of the children of God, than a spirit of meekness, patience and long-suffering. Nor can we in any other course so much conform to the example and precepts of our Lord Jesus Christ. We should not suffer sin to rest on a fellow-member of the kingdom. We are to watch over them for their good, and when we have admonished them in love, and with a prayerful desire to reclaim them, when every previous effort warranted by the laws of Christ has failed, then are we to tell it to the church, and there submit the matter. The church, if in gospel order, will make a righteous decision, and to that decision we should quietly submit. It does not become us in any stage of the difficulty, or investigation of it, to spread the matter abroad, or act as though we desired to let everybody know how badly our brother, or brethren, as the case may be, have acted. "Tell it not in Gath. Publish it not in Askelon," for that would only cause the uncircumcised to triumph and rejoice.

We have now on our table several communications written for publication in the SIGNS, setting forth matter of local difficulties. Some from a distance of more than a thousand miles from this place, others from regions not so remote, but all complaining of troubles which cannot be mitigated by any such publications. Why then should the hearts of God's dear children be made sad in every part of our widely spread country by such publications? The more public we make our difficulties, the more difficult it will be to reconcile them. An offending brother will not be more easily reclaimed by our letting all the world know how bad he is.

Churches, as well as individuals, may sometimes be at fault, in regard to their treatment of members who have offended. The church, no more than individual members, has a right to depart from the divine rule. We are, and have long been, a stickler for the independence of churches. We hold that a gospel church is the highest court under heaven, and that no orderly member can disrespect her authority. But, as before remarked, even the church has no right to do wrong. Her independence does not make her infallible, nor give her the right to depart from the letter or spirit of the gospel, in faith or practice. If therefore any church shall transcend her authority in administering the discipline of the gospel, by departing from the rule of discipline which Christ has given, she makes herself a transgressor, and her sister churches are not, in such a case, to regard such administration valid. The churches are, as branches of the common kingdom of our Lord, not vested with authority to administer any other than the laws of her King. When she acts in her true sphere, and administers the laws of Christ, no other church or council has a right to question her authority, or to attempt to make void her decisions.

But to return to the particular subject on which we commenced this article. We are receiving correspondence continually, from every state and territory of our great Republic, and even from other countries, and should we open our columns for the publication of local difficulties of brethren, churches, or even associations, the grand object of our paper would be defeated. It cannot be expected that we, at so great a distance from the places where the difficulty exists, can be competent to judge of the merits of the cases, on *ex parte* testimony. If the brethren or churches involved, desire counsel, it is better for them to call on brethren or churches nearer by, who can counsel them advisedly, having a better knowledge of all the circumstances of the cases in which their counsel is required. Thus proceeding we avoid the making of our local difficulty the subject of general grief to all the saints scattered abroad, who, as a general thing, have trials enough of their own to sufficiently weigh them down.

Another reason that we may urge for declining to publish such difficulties is, that the course would involve endless controversies in our paper. An aggrieved party relates its complaint in the SIGNS, the other party then claims, as matter of course, a right to make a defense, and there is no knowing when or where the matter will end.

We believe the Old School Baptists are the most orderly people on earth, and that there is as little cause for complaint among them, as among any people in this vale of tears; but still we have found that “offenses will come among them.” Let us not publish our distresses to the world; the world has no sympathy for the children of God, but let us strive together for the things whereby one may edify another, and let us ask counsel of God, who giveth liberally unto all men, and upbraideth not. While feeling aggrieved with others, let us see to it that we are not occasioning grief to those whom we love in the Lord. Finally, brethren, be of one mind, love as brethren, keep the unity of the spirit in the bonds of peace, and may our God bruise Satan under our feet shortly, Amen.

Middletown, N. Y., Nov. 1, 1854.

THE SABBATH.

There is much said at the present day on the subject of a Sabbath day, as being of perpetual obligatory force on all mankind throughout all time. But in what part of the Scriptures they find a precept to that effect we are not informed. They certainly but seldom, if ever, refer us to the fourth commandment of the decalogue; and we have supposed their reasons for not doing so were obvious.

1. Because we are expressly informed by Moses himself that, that very covenant, or law, was made exclusively with those Israelites who were all of them then present, and alive on the day that the ten commandments were presented to them from the Mount of God. It was a law which had not been given even to the patriarchs. – See Deut. v. 1-4.
2. Because the fourth commandment required those unto whom it was given, to observe the seventh, and not the first day of the week, as the Sabbath of their God; because that God had rested from the work of creation on the seventh, and not on the first day of the week.
3. Because the children of Israel were by the fourth commandment required to observe the seventh day altogether differently from the manner in which professed christians pretend to observe the first day. The children of Israel were to totally abstain from all labor, themselves, their wives, their children, their servants, and even their cattle; no fires were allowed to be kindled, no horses to be harnessed, no meetings to be attended, no Sabbath Schools to be kept, no collections for mission or other purposes, to be taken up on that day.
4. Because the penalty for a transgression of that precept, was altogether different from that inflicted by modern Sabbatarians for a breach of the Sunday laws of our own, or any other lands. That provided in the Jewish law, being death by stoning, and the laws of men only requiring fines and imprisonments.

5. The fourth commandment required those unto whom it was given to labor six days, including the first day, and the Sunday laws of our land forbid our obedience to that part of the fourth commandment which requires us to labor on the first day of the week.

We know of no partial obligation to keep the law. If the Sinai covenant, which was given exclusively to the children of Israel, is binding on the Gentiles to any extent, it must be binding in its full extent. An inspired apostle has settled this question beyond all reasonable dispute, “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” – James ii. 10. And Paul to the Galatians, v. 3, shows who are debtors to keep the law. He says, “For I testify again to every man that is circumcised, that he is a debtor to do the whole law.” But in searching the Scriptures, we can find none who are obligated to obey part of the law, or partly obligated to do the whole law. “Whatsoever the law saith, it saith to them that are under the law,” and they are of course bound to go according to the letter of the commandment. The grand question then is, whether the whole Sinai law is binding on all men, and throughout all time? If so, then all are involved in the curse, and the salvation of tiny of the human family is impossible. For as many as are of the works of the law are under the curse; for all have sinned; and consequently by the deeds of the law, no flesh shall be justified in the sight of God.

The doctrine of redemption is very prominently set forth in the gospel; and Christ has not only redeemed his people from the curse, but also from the dominion of the law; and the apostle has made the emphatic proclamation to the saints, “Ye are no more under the law, but under grace.” The inquiry then is reduced to this, How far are we obligated to keep a law that we are not under? When Paul found some of the brethren inclining to the works of the law, he was afraid of them, lest he had bestowed on them labor in vain, for they observed days, and months, and times, and years. In his allegory, Gal. iv. 21-27, Paul sets forth the old Sinai covenant, by the person of Hagar, the bond woman, who could not be the mother of a free child. For this Agar is Mount Sinai, in Arabia, which answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem, which is above, is free, which Jerusalem he affirms, is the mother of all those saints, who, as Isaac was, are the children of promise. In the second chapter to the Colossians, we are informed that Christ has blotted out the handwriting of ordinances that was against us, which was contrary to us, and took them out of the way, nailing them to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ. This language would seem to be plain enough for an ordinary christian, taught of God. These ordinances of the old covenant were a shadow of things which are realized in the body of Christ, or in the gospel church, which is his body, his flesh and his bones. We trace the shadowy import of the Sinai Sabbath to the body of Christ, or to the gospel church, and there we enter into that rest which was shadowed forth by the legal Sabbaths of the old covenant. The antitypical Sabbath, being found alone in that rest which remaineth for the children of God, and into which all those who, with a true and vital faith, believe in our Lord Jesus Christ, have entered, is clearly set forth in the New Testament, particularly in the third and fourth chapters to the Hebrews.

This gospel Sabbath we understand to be the whole gospel dispensation; in distinction from the old covenant dispensation, and it begins severally with each believer in Christ, as soon as they truly believe in our Lord Jesus Christ; and are enabled to rest alone on him for their justification before God. We have not the time nor the space necessary to show the analogy which the typical Sabbath of the law bears to the rest which is enjoyed by the saints in the gospel. A very few particulars must for the present suffice, and,

1. The old covenant Sabbath was given exclusively to the circumcised children of Israel, and to no other people; so the gospel Sabbath, or Rest, is given exclusively to the spiritual Israel, who are the circumcision which worship God in the spirit, rejoice in Christ Jesus,, and have no confidence in the flesh.

2. The children of the old Sinai covenant were often charged with the sin of Sabbath-breaking, and that sin, with them, consisted in their performing on the seventh day, such labor as was only lawful for them to perform in the six days in which they were commanded to do all their labor. So under the gospel dispensation, the saints, by adhering to the abrogated institutions of the old working dispensation, observing days, and months, and times, and years; or by looking for justification before God by anything short of the blood and righteousness of Christ, do violence to the holy Sabbath of the gospel. As in the types, many of the children of Israel could not enter into rest, because of unbelief, so we find that our doubts and unbelief, which often press us down, render it impossible for us to enter into that rest which remaineth for the children of God. Our own experience teaches us that when we doubt the reality of our interest in Christ, or the application of his promises to us, we are like the troubled ocean that cannot rest: we labor, and toil to do something ourselves, to reinstate ourselves in the favor of the Lord. When we feel cold, we are prone to kindle fires of our own, and to compass ourselves with sparks of our kindling, and endeavor to walk in the light of our fire; but if we are truly the children of God, we shall for all this lie down in sorrow; for this is Sabbath-breaking. No fires were to be kindled by the Israelites on that day. Nor will the Lord suffer us to warm or enlighten ourselves by any fires that we can make.

Christians are commanded to forsake not the assembling of themselves together for the worship of God, and for their mutual edification. To obey the command, suitable times must be appointed for such meetings; the first, or any other day of the week, may be designated, provided that we attach no special sanctity to the time; and the first day of the week is as suitable as any other day. The apostles met frequently on the first day, and also on all the other days of the week, they were daily in the temple praising God, &c. So we conclude that the christian church is at liberty to make her own appointments, as to time; provided that she allows no man, or set of men, to judge her in regard to the time, and when she makes such appointments, each member is in duty bound to attend the appointment, unless providentially detained.

As christians we have no right to observe any day religiously in obedience to human legislation; either Sabbaths, first days, or thanksgiving days; because God has forbidden that we should allow any man to judge us in these things. We require no human legislation on the subject. The order and decision of the church is more effectual with the saints than all the pains, penalties and fines, ever imposed by the rulers of the darkness of this world. Let us observe the admonition of the apostle, and “Stand fast therefore in the liberty wherewith Christ has made us free; and be not entangled again with the yoke of bondage.”

The Sabbath of the Jews, required no grace in the heart, no spiritual emotion of the new man, to qualify those to whom it was given, to observe it. Their service was in the oldness of the letter, and theirs was a worldly sanctuary , and carnal ordinances. Any circumcised Jew, whether a believer or an infidel, could abstain from labors on the seventh day, and that was all that was required of them. But the antitypical, or gospel Sabbath, requires faith in Christ; for none but believers can enter into that rest which remains for the people of God. The hour has come in which the true worshipers must worship God in spirit and in truth. Not only the Scriptures of the New Testament declare it, but the testimony is corroborated by

every christian's experience. Christians know that they cannot believe only as the Lord gives them faith; and equally well do they know that they cannot rest unless they believe.

When faith, which is of the operation of God, is given, the recipient requires neither the thunder of Sinai, nor the arm of secular legislation, to incline him to keep the christian Sabbath of gospel rest. The starving soul requires no coercion to incline him to eat, nor does the weary, heavy laden soul require legal enactments to drive him to his rest. As the Sinai Sabbath required the carnal Israelite to abstain totally from servile labor, so the gospel Sabbath requires the spiritual Israelite to cease from his work, and trust, and rest alone on Christ, for his justification and acceptance with God. As the Sabbath-breaker under the law was to be stoned to death, by all the children of Israel, so the legalist who would attempt to drag the ceremonies of the legal dispensation into the gospel church, or to justify himself before God by the works of the law, is to be stoned, (not with stones literally, but with the smooth stones from the brook of gospel truth,) by all his brethren, until his legal spirit yields up the ghost.

Those who have no higher conception of a gospel Sabbath than to suppose it consists in the literal observance of one day out of seven, have yet to learn that "Whom the Son makes free, are free indeed."

Middletown, N. Y., Jan. 1, 1855.

HOSEA VI. I.

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

The language of Ephraim and Judah in the text, implies a confession that they had departed from the Lord, and had gone into idolatry, and that the Lord in covenant faithfulness had humbled them by sore chastisement. As he had said in chapter v. 14, "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will tear and go away; I will take away, and none shall rescue him." These fearful judgments had been felt, and being thus abased before the Lord, their language is, "Come, and let us return unto the Lord." They acknowledge that the hand of the Lord had been upon them, and that he alone could heal them. In the prophetic import of the subject, Judah and Ephraim appear to represent the church of God in her gospel organization, who, like the type, manifests a strong inclination to run into idolatry, by departing from the Lord in doctrine, in practice and in the discipline and order of his house. In all such cases, God is faithful to the provisions of his covenant. He will, and he does, visit the transgressions of his children with a rod, and their iniquities with many stripes, until they feel suitably humbled, feel a contrition of heart for their follies, and a desire to return to the order of the gospel. Then their language will be like that of Judah and Ephraim, "Come, and let us return unto the Lord." They understand that afflictions have not arisen up out of the dust, nor their troubles come upon them by chance. The Lord has torn them, and he alone can heal the breach. When churches forsake the laws and ordinances of the gospel, depart from the simplicity of the doctrine and practice which he has laid down and enjoined, they soon become torn, divided and scattered, they lose that heavenly love and unity, so far as the sensible enjoyment of it is considered, and they are made to feel the folly of their course. With deep repentance they are then heard to say, "Come, and let us return unto

the Lord,” for it is his hand that is upon us, and he alone can heal us. An assurance springs up in their heart; faith in them revived, lays hold of the new covenant promise that he will be merciful to their unrighteousness, and their sins and iniquities he will remember no more.

Middletown, N. Y., Jan. 1, 1855.

CHRIST THE ANTITYPE OF ADAM

“But we see Jesus, who was made a little lower than the angels for the sufferings of death, crowned with glory and honor; that he by the grace of God should taste death for every man.” – Heb. ii. 9.

Our excellent brother, Elder David W. Patman, of Georgia, has made some very appropriate remarks on the above text, and in his conclusion expressed a desire to hear from us on the same subject. We have not the vanity to presume that we can improve upon what he has written on the subject, but feeling a desire to gratify him, we will attempt to offer a few remarks, in perfect harmony with what he has said. In this connection the inspired writer of the epistle shows that all the knowledge that mortals ever had, or ever can have, of the things of the eternal Spirit, is by revelation from God. God spake to the patriarchs and their children, under the old dispensation, by the prophets. The prophets spake as they were inspired by the Holy Ghost; and Peter says, The Spirit of Christ in them did signify the suffering he was to endure, and the glory which should follow. The same God who spake to the fathers by the prophets, has in these last days spoken to us by his Son. The whole fullness of the eternal Godhead being identified with and comprehended in Christ, the revelations of the Son are essentially the same, as to their emanation, as those which were made by the prophets. That is, they all came from God. But the apostle shows that there is a peculiar dignity attached to the communications made to us by the Son of God, on account of the superior greatness of the Son. The wide disparity between the prophets, or even the angels of God, and the Lord Jesus Christ, is clearly set forth as a reason why we should give the more earnest heed to the things which we have heard from him, than to the words spoken by angels, &c. Christ, who is absolutely God, as well as man, and Mediator between God and men, is worthy of more profound reverence, when speaking to us personally, than the angels, or prophets, by whose mouths God has been pleased to speak to the fathers.

In setting forth more clearly the supreme glory of the Mediatorial office of the Son of God, among other strong arguments, allusion is made to Adam, as the figure of him that was to come. Particularly in that dignity which the Creator bestowed on Adam, in setting him over the works of his hands, giving him dominion over the beasts of the field, the fowls of the air, and the fishes of the deep. In all this Adam was crowned with glory and honor, as the type of Christ. But man this being in honor, did not therein abide, and we see not all things put under him. But while we may now look in vain for that honor of Adam’s primeval state, we are in the gospel presented with the glorious antitype, in whom all that was said of Adam’s dignity is fully realized in its spiritual and prophetic allusion to the second Adam, which is the Lord from heaven.

“*But we see Jesus.*” Who sees him? Not everybody; for this epistle was not written to everybody. It is addressed to “Holy brethren, partakers of the heavenly calling,” &c. None can see Jesus, especially in

his exaltation and crowned with power and glory, unless they are taught of God. Paul says, When it pleased God, &c., to reveal his Son in me. Again, God who commanded the light out shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. John says, He was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. These are the only descriptions of characters to whom the address is made, or to whom these words apply.

“Who was made a little lower than the angels.” Those unto whom a revelation of Christ is made, have a view of him in his glory, and in his humiliation. He is revealed to their faith as the Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace, and to them he is also made known as the man of sorrows, who was acquainted with grief. They see him, according to chapter first, and verse third, as the brightness of his Father’s glory, and the express image of his person; as the Word that was with God, and the Word that was God. They see him made a little lower than the angels, by his incarnation; for the Word was made flesh and dwelt among us. He whose glory had filled the heavens from everlasting, was made of a woman, made under the law, to redeem them that were under the law. “He took not on him the nature of angels, but he took on him the seed of Abraham.” And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.

But why this humiliation?

“For the suffering of death.” The assumption of the nature of angels would not have brought him under the law that his people had transgressed; it was necessary that he should take part of the same flesh and blood, in which his children had transgressed the law, that he might be legally identified with them in their law state. Hence it is written, “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death,” &c. As the great object of his incarnation was to redeem his people, by doing and suffering all that the law required; he was made lower than the angels. This by no means implies that the glory of his eternal Deity, or his ancient Mediatorial glory, which he had with the Father before the world began, had depreciated in the smallest degree; for though in his humiliation he was found in fashion as a man, and humbled himself and learned obedience, and became obedient even unto death, and that the ignominious death of the cross, was made sin for us who knew no sin, and was even made a curse for us. As it is written, “Cursed in every one that hangeth upon a tree”; yet at the same time he thought it not robbery to be equal with God, and was acknowledged by the Father in that equality, even in issuing his death-warrant, if so we may speak, “Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts.” While hanging on his cross, all heaven glowed with the radiance of his unfading glory.

“Crowned with glory and honor.” In his incarnation he was recognized by the law, by divine justice, by the eternal Father, and by all the shining hosts of heaven, as the Son of God. The darkened skies, the quaking earth, the rending rocks, the opening graves and the raising dead, together with the sundered veil of the temple, proclaimed in the most emphatic language, This was the Son of God! He was crowned as the antitype of Adam, with glory and honor; for all power in heaven and in earth was vested in him; and by virtue of his coronation, he hath power to lay down his life, and to take it up again. But in his suffering of death he is crowned with the glory and honor of complete success; the full accomplishment of all that was designed to be affected, his people completely redeemed, and by his one suffering perfected forever. A deathless victory was achieved over sin, death and hell, and all his enemies were vanquished forever.

“That he by the grace of God should taste death for every man.” It was only by the grace of God that a vicarious sacrifice could be admitted for the redemption of the people of God; that grace had reigned in righteousness in the counsel of eternity; in the election of grace; in the predestination of his members to salvation through him; in the love which the Father has bestowed on them, that they should be called the sons of God, and heirs of immortality. Not by the merits or the works of men, but by the Grace of God, did he taste death for every man. That is, as explained in the next verse, “For it became him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings.” To him was committed the work of redeeming many sons, and of bringing them to glory. In order to accomplish this he must of necessity taste death for them all. If one of them had been missed, and left to work his way from under the guilt of sin and the curse of the law, to glory, that one would have been lost forever, and the family of God could never have been complete. But it was the will of the Father, That of all he had given him, he should lose nothing, but raise them up at the last day; and it was the will of the Son, That all that the Father had given him should be with him, and see his glory, which he had with the Father before the world began.

Middletown, N. Y., Jan. 1, 1855

THE EVERLASTING KINGDOM OF OUR GOD.

“And in the days of these kings 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.” – Daniel ii. 44.

Brother John R. Martin, of Virginia, having requested our views on the above text, we feel a pleasure in offering for his, and for the consideration of our readers generally, such views as we have upon the subject. Limited, as indeed our views are, we cannot in truth say that we have none, for we have often thought of the text, with the most pleasing admiration and delight. There are many things sealed up in the prophecy of Daniel, which have seemed to our mind more dark and hidden than other portions of the sacred Scriptures. Among other things, the images of beasts, rams, and he-goats, &c., by which it pleased God to indicate the various periods of time, revolutions in the governments, and affairs of the world, from the time of the captivity of Israel in Babylon, to the advent of our Lord Jesus Christ. But however dark and obscure, to our feeble understanding, many portions are, this text is presented in connection with so many, and so brilliant evidences of its application, both as to the identity of the kingdom, and the particular period of time in which it should be set up, that we cannot doubt that the kingdom intended is the church of the living God, the ground and pillar of the truth. In the dream of the king of Babylon, according to its interpretation by the prophet of our God, a succession of kingdoms, kings, revolutions and important events, were provided and ordained of God, to fill up the years intervening from the dynasty of Nebuchadnezzar, over the Caldeans, to that of the Caesars, over the Roman Empire, &c. Whatever obscurity may invest the great image which the king saw, with its head of gold, and his feet of iron and clay, with all its various composition, in portraying the things which they represented, the fact that our Savior was born in Bethlehem, in the days of Caesar Augustus, and that he suffered on the cross, arose from the dead, ascended up into heaven, sent down the Holy Spirit,

organized his kingdom, and fulfilled all that was embraced in the prophecy of our subject, in and during the days of the dynasty of the house of the Caesars, is to us sufficient testimony that it was in their days, according to the prediction, that this kingdom which was destined to endure forever, was to be set up. We will pass to notice some very important declarations in regard to the kingdom, its origin, growth, perpetuity, subjects, conquests, and glory.

IT'S ORIGIN.

This kingdom is presented under the similitude of a stone cut out of the mountain, without hands. If by the mountain, we understand the mountain of Jehovah's holiness; and by the stone, Christ, who is the tried and elect precious cornerstone, which God has laid in Zion, it was said by the psalmist. His foundation is in the holy mountain, and from that holy mountain he was never brought forth in manifestation by the hands, wisdom or power of men, for no man knoweth the Son but the Father, and he to whom the Father will reveal him. Or, if by his being cut out of the mountain, &c, is intended his descent from Abraham, according to the flesh, though for ages the prayers of the patriarchs and ancient men of God were constantly raised, "O, that the salvation of God were come out of Zion!" None of them ever presumed that they were able to bring him out; and when the fullness of the time for his advent had come, no ordinary generation could give him birth. A virgin conceived, and the Savior was born. In him was recognized the embodiment of this kingdom. The crown is on his head, the laws of it are in his hearts; and all the subjects of it were chosen in him before the foundation of the world, and he has carried and borne them all the days of old. But more especially we look to the time when he was begotten from the dead, as the first-fruits of them that slept; and here appears the exceeding greatness of the mighty power of God, which he wrought in Christ when he raised him from the dead. In his resurrection he returned not from the war without the spoils of victory. But in all this there was no show of hands. All was accomplished by the God of heaven, without the aid of men. But, once more, if by the kingdom, we understand its subjects, as the term is sometimes used, then may we look to the rock whence we are hewn, and unto the whole of the pit whence we are digged, and in this application, we shall find that the members of Christ are brought into manifestation, as the Stone was cut out of the mountain without hands. "Look," says Isaiah, "unto Abraham your father, and unto Sarah that bare you." Abraham was stricken with age, and Sarah's system of means had failed to bring forth anything but a mocking Ishmael; the child of promise could not be born until God's appointed time had come, and the power of God without the help of men was displayed, then Sarah had a son, according to the promise of God. John saw this kingdom, this heavenly Jerusalem, come down from God out of heaven, adorned as a bride for her husband. The whole system of religion means, for the production or for the upbuilding of the kingdom of Christ, at the present day, embracing the whole machinery of modern or ancient missionism, together with all the work-mongrel plans, schemes and financial stock-jobbing operations, is based upon the false supposition that the stone must come out of the mountains by hands, and that the building must go up by power and by might, and not by God's Spirit, as he has said.

THIS KINGDOM SHALL GROW, OR WAX GREAT.

The prophet Isaiah has testified thus, "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." From these, with many other Scriptures, we are taught in what sense the kingdom is to grow. Not in a manner that is to augment the number of God's elect, or of those whose sins Christ has borne in his

own body on the tree, but by their being all gathered together in one, till they all come in the unity of the faith, and of the knowledge of the Son of God: unto a perfect man, to the measure of the stature of the fullness of Christ, and the church over which he is the Head, is that fullness. In his elect members his stature is complete; for God has given him to be the Head over all things to the church, which is his body, and the fullness of him that filleth all in all. As the leaven was hid in a definite quantity of meal, (three measures), until all was leavened. But let us not forget that the Stone when it shall have broken in pieces and consumed all other kingdoms, and when it shall fill the whole earth, is precisely the same stone that was cut out of the mountain without hands. The whole kingdom or stone, whether as seen in the grain of mustard seed, or when developed as a spreading tree in whose branches the fowls of the air seek for shelter, is the same which was originally in the mountain. All the increase has not, and will not, carry her beyond the measure of the stature of Christ. Just what this kingdom was, as chosen and existing in Christ before the world began, it shall be when time shall be no longer.

THE PERPETUITY OF THIS KINGDOM.

In our text it is said of its perpetuity, it shall never be destroyed, and, secondly, it shall stand forever. The same vision shows the decline and ultimate destruction of all earthly kingdoms. The kingdoms of gold, of silver, of brass, iron and clay, shall all be broken in pieces and consumed, but the kingdom of Jesus Christ is an everlasting kingdom, and this dominion hath no end. In this kingdom, God hath set his King upon his holy hill of Zion; and unto his Son he saith, “Thy throne, O God, is forever and ever.” If the elements of dissolution were in its composition, Zion’s sons might tremble; but they are not there. No ravenous beast shall be there, nothing to hurt or destroy shall ever be in this holy mountain. But God is in the midst of her; she shall not be moved, God will help her, and that right early. As mountains were round about Jerusalem, so is God around about his people. He is a wall of fire round about, and a glory in the midst, and he has appointed salvation for walls and for bulwarks, and the gates of hell shall not prevail against it. From the days of Cain to the present hour, she has endured the wrath of earth and hell; but not one of her cords have yet been broken, nor has any one of her stakes been removed. Our God assures us in the text that this kingdom shall never be destroyed. He will not himself destroy it, and no other power can. He has sworn that he will not be wroth with her, nor rebuke her. It shall stand forever, a monument of the power, goodness and faithfulness of her covenant God. Wherefore, says Paul, we receive a kingdom which cannot be moved. How deep are her foundations, how invincible her battlement, and how strong are all her fortifications! No weapon formed against her shall prosper. The eternal God is her refuge, and underneath are the everlasting arms. He rideth on the heavens in her help, and in his excellency on the sky. It shall stand forever; but not forever in her militant state, not always in the habiliments of war; the battles of the warrior will soon be over, and the garments rolled in blood, be laid aside; and when the last enemy, which is death, shall be destroyed, this standing kingdom shall be delivered up to God, as full, as pure and as complete as when it was given to the Son, before there were any foundations abounding with water, or ever the earth was. This kingdom was prepared for the saints of God in Christ to inherit, before the foundation of the world, and after earth’s old pillars shall have fallen, and her foundation shall be dissolved, still the kingdom of our God, and of his Christ, shall stand forever, and the saints in glory shall confess, “For thine is the kingdom, and the power, and the glory, forever and ever, Amen.”

THE SUBJECTS OF THE KINGDOM.

They are forever and unchangeably the same. The kingdom shall not be given to other people. None but the sons of God are heirs of glory, and none but the heirs can inherit the kingdom. As the King shall say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you

before the foundation of the world, others cannot inherit it; for it was prepared by the immutable Jehovah for them. Neither can they inherit a kingdom prepared since the foundation of the world, for the kingdom to which they are heirs, was prepared and given them in Christ Jesus before the world began. All the missionary zeal and strife of will-worshippers to bring in another set of heirs will avail nothing, as God has given the unalterable pledge that it shall not be given to another, but to the same people for whom it was prepared before the foundation of the world. Nor can the positions in the kingdom of the heirs be changed. To sit on my right hand, and on my left hand, are not, says Christ, mine to give; but it shall be given to them for whom it was prepared of my Father. Christ, in his mediatorial character, told his disciples that the Father had appointed him a kingdom and he also appointed them in like manner a kingdom; and farther he said to them, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom." This is the same kingdom that the stone cut out of the mountain without hands signified; these who are the subjects of it now, were, as they existed in Christ their head, always the subjects of it; and always shall be the subjects of it; for it shall not be given to other people. It is true that many of the subjects of this kingdom have finished their course, and have been called home from the battle-ground to their crowns, and others have been gathered in to fill up the ranks, but not one has been added to the original enrollment or registry; for in God's book all the members were written, and in continuance were fashioned, when as yet there were none of them. Those who have gone home to glory have not left the kingdom; for the subjects shall come from the east and west, and from the south and north, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God. He says to the North, Give up! And to the South, Keep not back; bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory.

THE CONQUESTS OF THIS KINGDOM.

The stone which was cut out of the mountain without hands, smote the image upon his feet, and broke in pieces the gold, silver, brass, iron and clay, so the kingdom which the God of heaven has set up was destined to break in pieces all the kingdoms and powers of this world which the image signified, and to triumph over them all. When the Redeemer slew the enmity, and nailed the hand-writing of ordinances to his cross, he abolished the middle wall of partition, which had stood between Jews and Gentiles, and took it out of the way. Then did this stone smite the image upon its feet of iron and clay, and break in pieces all the kingdoms of this world. Then did our Redeemer receive the heathen, or Gentiles, for his possession, and the utmost parts of the earth for his inheritance, to rule them with a rod of iron, and to break them in pieces, like a potter's vessel. Under and throughout the whole gospel dispensation, as we understand the subject, this stone fills the whole earth; and the dominion of that King whom God has set upon his holy hill Zion is from the rivers to the ends of the earth, and he has power over all flesh, that he should give eternal life to as many as the Father has given him. Before him now all nations are assembled, and he is, and for the last eighteen hundred years has been, separating them as a shepherd divideth his sheep from the goats, and calling all the blessed of his Father into his kingdom, to sit down with the patriarchs, and to go no more out forever. The kingdoms and kindreds of the earth are broken in pieces, and are being broken, when he takes one of a city, and two of a family; when he sets the father against the son, the mother against the daughter, and the mother-in-law against the daughter-in-law. When a potter's vessel is broken to "shivers," it is beyond the ingenuity of man to unite the particles again. Even so when God calls his people out of darkness into light, and brings them to his holy hill, nothing can effectually resist his power, or annul his word. But the triumph of the kingdom of our God, as we have hinted, also contemplates the utter subjection of all things to Christ the King. Unto him it is said, Sit thou on my right hand, until I make thy foes thy footstool. All things must be

subdued, and all the subjects of this spiritual kingdom shall be more than conquerors through him that has loved them: Therefore speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished. Christ has triumphed over hell and death. The kingdoms of gold, silver, brass, iron and clay, crumble and fall to pieces before him. His dominion is to the ends of the earth. He hath all power over all flesh, and the kingdoms of the world have become the kingdoms of our God, and of his Christ; and he shall reign forever.

The last general proposition in regard to this kingdom which we were to notice is its superlative glory. The superior glory of the kingdom is expressed in the inspired record; it is called the kingdom of heaven, of God, of Christ, &c., and in a different sense from that in which the providential government of Jehovah is administered over all the kingdoms and events of the world, for in distinction from the general government of God in providence over all the powers of earth, this kingdom is called the kingdom of heaven, and in contrast with the kingdoms of men. This is of heaven; all others are of the earth. This is the kingdom of light; all others are of darkness. This is from everlasting to everlasting; all others of time, and destined to decay and pass away like a vapor. This is a spiritual and incorruptible, all others are carnal, earthly, corruptible, perishable. The kingdom of Christ is founded in the boundless wisdom and amazing grace of God; all others upon the wisdom and ambition of men. The kingdom of Christ is invincible, and shall stand forever; all others shall be broken to pieces, like a potter's vessel. But the peculiar glory of this above all other kingdoms more fully appears from the consideration that our God and Savior Jesus Christ is the presiding King, Ruler, Head and Proprietor of it. While all the glory of the invincible God shines in his face, he is himself the light of it. No sun, no moon, no stars, no lights of nature or of art can possibly add to the radiant blaze of that refulgence which beams from his divine countenance upon all the subjects of this spiritual dominion. His kingdom requires no allied powers, no earthly marshalled troops, no human fortifications, for the safety of its King or subjects. God is himself, in all his might and omnipotence, its strength and its security, and therefore this kingdom cannot be moved, destroyed or given to another people. Except a man be born again he cannot see it. Except a man be born of the water and of the Spirit, he cannot enter into it. May God grant unto us a comfortable and reliable evidence that this kingdom is prepared for us, and that it is our heavenly Father's good pleasure that we shall inherit it. May we as loyal subjects obey our heavenly King, and speak of the glory of his kingdom and talk of his power.

Middletown, N. Y., Jan. 15, 1855.

1 PETER IV. 4-7; GENESIS VI. 5-8.

We have always regarded the passages proposed for consideration among the most obscure and hidden parts of the Scriptures, and what we now venture to write upon the subject, is humbly submitted to the consideration of our readers with much hesitation and trembling. Brethren will read our remarks carefully, and compare them with the infallible standard of truth, and wherein they may find our views at fault, kindly point out to us the more excellent way, and their faithful words shall not break our bones, but be an excellent oil.

In the first passage proposed, the apostle, after having spoken of the two distinct elements personally identified in the christian, namely, the flesh and the spirit, and having drawn the line between them according to the doctrine of Christ, that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit, proceeds to enforce the exhortations with which all the apostolic writings abound: to mortify the deeds of the flesh, and crucify the old man with his lusts, and put on the new man which, after God, is created in righteousness and true holiness. These exhortations are urged in our text and its connection from the consideration that Christ has suffered for us in the flesh, that we are crucified with him, that the body is dead because of sin, that we are dead, and our life is hid with Christ in God, and although dead with Christ, nevertheless we live; yet not we, but Christ liveth in us; and the life which we now live in the flesh, we live by the faith of the Son of God, who hath loved us, and given himself for us. – Gal. ii. 20. Forasmuch then as Christ has suffered for us in the flesh, arm yourselves 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. He then particularizes the manner in which those saints had formerly wrought the will of the Gentiles, in the abominations which now characterize the ungodly. “*Wherein they think it strange that ye run not with them to the same excess,*” &c. When the saints are called by grace, and become followers of God, as dear children, the world thinks it strange that they should thus renounce, and turn away from their idolatrous and fleshly pursuits, their doctrines and commandments, and become a circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. The world has instituted so great a variety of worldly religions, so carnal, so popular, so agreeable to every fleshly passion, and so pleasant to every fleshly palate, that they can see no necessity for singularity, or for embracing an unfashionable kind of religion. They are offended that their splendid delusions should be rejected, exposed and forsaken; and therefore they speak evil of the saints. For if any man will live godly in Christ Jesus, he shall suffer persecution; they shall say all manner of evil against you falsely for Christ’s sake. But they are amenable to him who is ready to judge the quick and the dead. They are held strictly accountable to him, and whosoever shall offend one of them, shall find that it were better for him that a mill-stone were hanged about his neck, and he cast into the midst of the sea. By the quick and the dead, are meant the living and the dead. It applies to quickened sinners, for God shall judge his people; and it also applies to sinners who are dead in sins, for God shall judge the world in righteousness, at the last day, by that man whom he hath appointed. And to christians it applies, both in regard to the inward and the outward man, the body that is dead by reason of sin; and the spirit which is life because of righteousness. – See Romans viii. 10.

We come now to the sixth verse, which reads thus: For, 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. There must always of necessity be a cause for the production of an effect. A cause is therefore stated for the preaching of the gospel, namely, that they unto whom it was preached, might be judged according to men in the flesh. Here we find the cause in the purpose of God, and not in the resolutions of mission boards, nor in the wisdom, power or contributions of men. It was and is preached to answer the precise end for which God designed it, and the accomplishment of that object it cannot fail to secure. But it was preached also to them that are dead. If we understand this declaration to mean those of former ages, under the old dispensations, it was true, for the gospel was preached in types, and set forth in shadows of good things to come, from the days of Abel, in the firstling of the flock, the unblemished lamb which he offered in sacrifice to God, and by Noah, in the building of the ark, and the souls which were saved, as by water, in a figure of like signification to that of baptism under the gospel dispensation; and those unto whom it was so preached, are literally dead. And they are judged

according to men who are now in the flesh, unto whom it is preached, but who have no ear to hear, heart to love, receive or understand it. Thus, when Abel preached, Cain was wroth, and slew him, showing his carnal or fleshly propensity, the latent enmity of his carnal mind was roused, and the murderous lusts of the flesh broke forth. Men now in the flesh answer to their type, "Woe unto them, for they have gone in the way of Cain." When Noah, who was a preacher of righteousness, was engaged in building the ark, he was resisted, mocked and ridiculed by those unto whom he presented the figure of salvation; so, under the present dispensation, Stephen testified of men in the flesh. As their fathers did, so did they always resist the Holy Ghost. Not that they could, or ever did hinder the accomplishment of the Spirit's work, but they opposed, and contended against it. But all these references, and illustrations, seem to be designed to enforce the admonition and exhortation to the saints, who are called on to crucify the old man, with its affections and lusts, and to arm themselves with that mind which the adorable Redeemer evinced when he suffered in the flesh for us, that he might bring us unto God. If we are subjects of the new and heavenly birth, we have in our carnal, corrupt and depraved nature, all the elements of men in the flesh. Our fleshly minds are the same in all respects as the carnal minds of other men; not subject to the law of God, neither indeed can be; and so far as they are concerned, they are judged according to men in the flesh. To christians it was said, "If ye sow to the flesh, ye shall of the flesh reap corruption," for the fleshly soil is incapable of yielding any other crop. Paul is very clear on this point in the eighth chapter to the Romans. "Therefore, brethren," says he, "we are debtors, not to the flesh, to live after the flesh, for if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." The two natures which struggle in every saint on earth, are opposite each to the other; the contrast is presented under the names by which they are designated, as flesh and spirit, old man and new man, outward man and inner man, corruption and incorruption, mortal and immortal, death and life, sin and holiness, &c., and each is traced in Scripture to its seminal or progenitive origin. That which is called flesh, is of the earth earthy; was made of the dust of the earth, subsists on the productions of the earth, cleaves to the earth, and is destined to return to the earth; it is earthly, sensual and devilish, and all its productions are according to their corrupt source. The new, spiritual, inner man, is born of God; its life is hid with Christ in God, and only appears when Christ, who is our life, appears. It is heavenly, and can only subsist on heavenly food, on him who is the true Bread; eating the flesh, and drinking the blood of him who came down from heaven, nor can it subsist on any other food. It is a life which we live in the flesh, but it is not the flesh, nor is it of the flesh. It is eternal life; it is immortality, and it shall never perish. It is born of God, and cannot sin, because it is born of God. It is born of the Spirit, and therefore it is spirit. And when this earthly house of our tabernacle shall be dissolved and fall, the spiritual, immortal, eternal life shall survive; it cannot die. The dust in dissolution shall go back to its original element; and when that judgment which came upon all men unto condemnation, and which has passed upon us, as judged according to men in the flesh, shall have been executed, a glorious resurrection of the bodies of all the saints awaits them. That spiritual, divine and heavenly life, which we now have in Christ, shall quicken, animate and stamp immortality upon our rising bodies, so that though now judged according to men in the flesh, though now imprisoned, and held fast for the time being, in the bondage of corruption, so that we have to cry out, O, wretched man that I am! who shall deliver me from the body of this death? We can, through grace triumphing over the flesh, with the apostle, add, I thank God, through Jesus Christ our Lord. So then with my mind, (the spiritual, heaven-born man,) I myself serve the law of God; but with the flesh, the law of sin. Thus while in our flesh, we are judged according to men in the flesh, we live according to God in the spirit. After God, this new man has his creation in righteousness and true holiness; created in Christ Jesus unto good works, which God hath before ordained that we shall walk in them. According to God, that is, according to his purpose, design, and

spiritual sustenance afforded, we live; and as our immortal life is an emanation from God, it aspires to holiness, purity and godliness; above all things desiring to show forth his praises, and to glorify God in our bodies, and in our spirits, which are his.

In regard to the text, Gen. vi. 5-7, we have neither time nor space to treat largely upon the subject. God saw that the wickedness of man was great upon the earth, and expressed his determination to destroy both man and beast, by a deluge of water. The manner of making this announcement was in language calculated to impress our minds with a sense of that abhorrence with which God regards the transgressions and sins of the sons of men, as sin is the very opposite to holiness. But we cannot understand the terms “repented him,” and “grieved,” in the text, in the ordinary acceptation of the words, or as when used in relation to finite beings. Repentance, when applied to God, cannot mean a change either in his nature, or any of his attributes, or perfections; for we are expressly informed that with him there is no variableness, nor shadow of turning. He is of one mind, and none can turn him, and he has himself declared, “I am the Lord, I change not; therefore the sons of Jacob are not consumed.” Nor are we at liberty to construe the term grief, in this case, so as to imply that God is a being of excitable passions, such as we possess. The most brutish darkness ever charged on sinful man, was in that they had supposed that God was such an one as we are, or in likening or comparing him with ourselves. His ways are not our ways, neither are his thoughts like our thoughts; for as the heavens are higher than the earth, so are his ways and thoughts higher than ours. Any interpretation given to any portion of the Scriptures, which conflicts with any other portion, must be wrong, for the Scriptures are in perfect harmony. We, being finite, and consequently limited in our understanding, may fail to comprehend many portions, and perhaps all the inspired writings of the Bible, but that does not prove a defect in the Scriptures, but weakness and inability on our part. In this passage, and in what is said in the book of the prophet Jonah, of God’s dealings with Ninevah, we understand that nothing more is intended than to show a change of providential dealings with men. God had borne long with the abominations of the old world, and as Peter has said, “Once the long-suffering of God waited in the days of Noah.” God had manifested a long forbearance toward them; but their iniquities were now full, and according to the holy standard of all God’s administrations, namely, the counsel of his own will, according to which he worketh all things, the time had come for him to make known his wrath upon the vessels of wrath, fitted to destruction; and he in vindication of his own holiness, displayed his righteous displeasure against their abominations, unstopped the bottles of heaven and poured down on them the deluge, and swept them from the earth, on which he had permitted them so long to dwell, and at the same time made provision for the salvation of his chosen servant Noah, and his family, as embraced in the covenant provisions of mercy; and hence it is said, “And Noah found grace in the eyes of the Lord.” The whole figurative import of the subject, embracing the wickedness of men, the justice and mercy of God, is to set forth in a figure the sublime and glorious doctrine of salvation by grace, and by grace alone. For 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. There was no redeeming quality. Not one thought, not one imagination, not a work at that, or at any other time, but was evil, and evil continually. Upon the ground of human merit, none could be saved. Grace, and grace alone, could reach the case of man; but all did not find grace, neither did all desire grace. It is probable that the ante-deluvians hated the doctrine of grace then as bitterly as all Arminians of the present generations now do; but Noah found grace, because God had grace in store for him; and that grace secured him and his family in the covenant of salvation, from the waters of the flood.

From the plain import of our figure, let us then understand that a day of retribution awaits the ungodly world, when God, whose mercies have hitherto been showered down upon the just, and upon the

unjust, will be withheld; when death and hell shall deliver up their dead; when he will judge the world in righteousness, and turn the wicked into hell, with all the nations that know not God, when only the subjects of his grace, embraced in the covenant of life and peace, embraced in the rainbow that encircles the throne of God and the Lamb, shall be brought into the ark, and therein lifted above the earth, and finally lodged in the mount of Jehovah's holiness, where there are pleasures for evermore. May it be our privilege, through abounding grace to the chief of sinners, to sing the song of the redeemed in that great day, for Jesus' sake. Amen.

Middletown, N. Y., Feb. 1, 1855.

“AND HIS BANNER OVER ME WAS LOVE.” **– CANT. II. 4.**

That portion of the Scriptures which is so appropriately called “The Song of Songs,” abounds with a rich variety of the most clear and striking figures for the instruction, comfort and edification of all who hath an ear to hear what the Spirit saith to the churches. While from the carnal mind of man the spirituality of this inspired and inspiring sound is altogether concealed, to the saints of the Most High, when opened and appropriated by the heavenly Comforter, it discloses much of the marrow and fatness of the gospel of God our Savior. The manner of the love of God bestowed on the saints, whereby they are called his sons, and the vital and indissoluble union of Christ and his church, are presented in the strongest possible terms. In the conjugal relationship of the Beloved and the spouse, the fitness and force of the song is most pleasingly appropriate. The spouse, whose noblest theme has always been to declare what her Lord has done for her, in the immediate connection of our text, proclaims to all the daughters of Jerusalem, that as an apple tree, he had offered her a shadow from the burning heat of noon, and supplied her with the rich fruit which he bears for her comfort and support. “I sat down under his shadow with great delight, and his fruit was sweet to my taste.” While he had stayed or supported her with flagons, he had comforted her with apples, for the words of his mouth, the consolations of his words had been to her as apples of gold in pictures of silver. But he had not only seated her under his shadow, and made her to partake of the delicious fruits of the Tree of life, which is in the midst of the paradise of God, but he had made for her a glorious entertainment, a cheering banquet, and had brought her to it. He had not merely made the provision for a banquet and sent her an invitation to attend, or offered her a chance upon condition of her willing or doing something, but she declares, “He brought me to the banqueting-house,” and thus she joyfully gives him all the praise. In connection with these testimonials of his sovereign goodness and distinguishing love to her, she adds, “And his banner over me was love.”

Every regular army, every state and civilized nation, has its peculiar banner or standard, and distinguished from all others by some peculiar device or color, by which it may be readily known by those whose honor, interest or protection, it represents. As the church of Christ is a peculiar people, she requires a peculiar banner, distinct from every other banner; as a holy nation she requires a national standard, and as a marshaled host she must be identified by the unmistakable peculiarities of her

flowing ensign. Hence the inspired psalmist says, “Thou hast given a banner to them that feared thee, that it may be displayed because of the truth.” – Psalm xlv. 4, and in Psalm xx. 5, he says, “We will rejoice in thy salvation, and in the name of our God we will set up our banners.” Thus shall the church of God appear in distinction from, and defiance of all her enemies, “Terrible as an army with banners.” – Songs vi. 4. Four important considerations are presented for our instruction and comfort in the contemplation of the banner which our God has given us.

First. The distinct character and militant state of the church of God as she exists in the world.

Second. The identity and peculiarity of her banner.

Third. That it is to be displayed, and for what cause.

Fourth. That all her battles must be fought, and all her conquests achieved under it.

1. That the church of God is a distinct and separate people from all the rest of mankind, is abundantly testified throughout the Scriptures, and if this were not the case, she would not require a separate or distinct ensign or banner. To rally under any other than the legitimate banner of the government to which the citizens of any nation belongs, is treason, and subjects the offender not only to a forfeiture of the protection of such government, but to the dishonor and retribution in such cases provided for traitors. God has ordained that his church, or Israel, shall dwell safely alone, and that she shall not be reckoned with other nations; and the Captain of our salvation has declared, that his kingdom is not of this world, and by the mouth of his apostle hath told us that flesh and blood cannot inherit it. He said to the ruler of the Jews, Except a man be born again, he cannot see it, and except a man be born of the water, and of the Spirit, he cannot enter into it. The Holy Ghost, by the prophet Daniel, declares this kingdom differs from all other kingdoms, and that it shall break them in pieces, and consume them, and it shall stand forever. And that this kingdom is in a militant state, that she is in a state of warfare, is equally certain from the record of truth. Her members are chosen in a furnace of affliction, and they are called to be soldiers of the cross, to fight the good fight, until her course shall be finished, all her conflicts over, the last of which to be subdued is death. The marshaled host of sin, and death, and hell, are in the field against her; the world, the flesh and the devil are to be encountered, and although ultimate triumph awaits her, and more than conquering laurels are already treasured up for her, in Christ her Lord, her conflicts, so far as relate to the personal experience of her members, which are here in the flesh, will not cease until the Lord himself shall descend from heaven with a shout and the voice of the Archangel shall announce their triumph, and their ransomed bodies rise in the image of Christ’s glorious and immortal body. Now she is, “As the lily among thorns.” Like the bush in the devouring element, and yet unconcerned, and like the Hebrew children in the fiery furnace. Until the war is ended, until the clash of arms, the smoke and carnage of the war shall cease, her banner must continue to wave, and all her valiant men to rally round it, having on the whole armor of God.

2. The identity and peculiarity of the banner is expressed in the word of our text. It is, “Love.” This is his banner, and it differs from all other banners. No human force was ever marshaled for a deadly conflict under such an ensign as this. Hatred, which is the very opposite to this banner, is displayed in all the hostile movements of the sons of men. Hatred, instead of love, brought Cain into the field to slay his righteous brother; and hatred, instead of love, has characterized all scenes of slaughter which have drenched the earth with human gore, from the days of Cain to the present day. Hatred, instead of love, makes the feet of men swift to shed blood, because there is no fear of God before their eyes, and the way of peace they have not known. How striking then is the contrast between the banner of Christ, which waves in righteousness over the Lord’s host, and that of the enemies of the Lord. All the opposition of men and devils against God and truth, and against his people, is instigated by hatred to

God, to holiness, to truth and righteousness, and therefore the banner over the church is the more clearly identified, and the more readily known by those unto whom it is given, and over whom it is unfurled. His banner over them is love.

3. This banner must be displayed. It is not to be concealed, furled, or laid aside. None but pirates on the high seas, or lawless banditti upon the land, will fight without displaying the banner under which they fight. It must be displayed, because God has authorized and commanded it; therefore we cannot, without disobeying him, conceal it. It must be displayed, because the armies of Israel can neither be identified by friends or foes, unless they display the love of God, which is over them, as well in the field of conflict, as in the banqueting festivities of the bride, the Lamb's wife. How is an individual to be recognized as a child of God, and an heir of glory, if he gives no evidence that the love of God dwells in him, being shed abroad in his heart, as influencing his walk and conversation? How, in the absence of the love of God, which centers in Christ, fixes upon his doctrine, ordinances and the order and provisions of his house, to be distinguished from the world? How shall it be said of them, Behold how they love one another, if they display not this banner? How can they love one another with a pure heart fervently, if love, which is the banner, be unseen among them? It must be displayed because of the truth. Only by this banner can we show our relish for, or attachment to, the truth as it is in Jesus. This being his banner, or his love, it differs from the carnal passions of the flesh, human affections are fickle, wavering and transient, God's love is immutable, eternal, and he rests in it. The creature's love has its element in this world, and if it predominates in us, the love of the Father dwells not in us. His banner, or his love, has its origin in God, it is the banner he has given, the love which he has bestowed, the greater love wherewith he has loved us, and as it came from God, so it will center in him, and it will rest on the same objects on which it rested before it was communicated to us, it will, in us continue to "love the thing our Father loves, and hate the work he hates." We cannot possess it and hate God, his people, his doctrine, his authority or his government, for love is of God, and he hath loveth is born of God.

4. Under the banner of his love we are to fight the good fight, finish our course, and keep the faith. Paul says, "And if a man also strives for masteries, yet he is not crowned, except he strive lawfully." – 2 Tim. ii. 5. Although the saints are not to strive for mastery over each other, or to be lords over God's heritage, yet they are to strive against sin, and for mastery over all the lusts of their flesh, and to keep their bodies under, and to contend earnestly for the faith and order of the gospel. In all this strife they are required not only to strive, but to strive lawfully, or they fight as one that beateth the air. – 1 Cor. ix. 26. The law of the kingdom to which we belong, as the disciples of our Redeemer, is written, not on tables of stone, but on the tables of the heart, and in the inward parts of his subjects, and this law directs that all our fightings shall be performed under his banner, which is love. We have already hinted that to fight in any case, without a display of the love of God in and over us, is piracy, consequently unlawful and ineffectual. If called to resist unto blood, striving against sin, let it be clearly seen that the love of God, of truth and righteousness, instead of vain ambition, or the gratification of our carnal lusts, is what stimulates us. They who hold the truth in unrighteousness, may feel a vain ambition to carry their points, when their own fame and selfish pride, rather than a zeal for the honor of God, and a regard for the banner of his love, predominates in them. The truth of God requires no unlawful defense; better by far, that the ark of the Lord jostle on the new cart, than that we attempt to steady it by unlawful interference. When the disciples proposed to call for the fire from heaven to consume their enemies, Jesus rebuked them. Their impatience and contemplated vengeance, made no display of the banner of God's love. And when Peter proposed to shield his Lord from the assaults of his enemies, by the use of carnal weapons, he savored of the things which be of men, and not the things which be of God; and he

was sharply rebuked, and informed that he that shall resort to the force of arms, even in defense of Christ and his cause, shall perish by the sword. When we stand up to preach Christ, and him crucified, all our orthodoxy, eloquence and zeal, will be ineffectual, if the banner of the love of God be not displayed as that which moves us to action. A selfish ambition to carry our points, that we may exult over a vanquished opposer, that we may be regarded as the more expert or talented, is an unworthy and unlawful motive, and offers an insult to our glorious banner. Love, which is the lawful standard, worketh no ill to our neighbors, hence we cannot, under the banner of love, call for fire to burn them, nor for fines, or imprisonments, to punish them for their assaults on us, or on the cause; for vengeance belongs to God, and not to us; he will administer it at the proper time and in a righteous manner. Proscription, persecution, the infliction of personal injuries, are the armor of the powers of darkness, but they cannot be under the banner of God's love. The love of God will constrain all the soldiers of the cross to fight manfully, and to die rather than sacrifice one principle of truth, or make any liege with the common enemy; but it will never lead us to fight for personal renown, or self-aggrandizement. It being then unlawful for us to fight the powers of earth and hell, from any other impulse than that inspired by the banner of love, how much more unbecoming for us to contend with our brethren, who are of the household of God. Can we love God supremely, and hate our brother? What if we have seen in our brother, defection, infirmity or departure from the gospel, should this enkindle our wrath, or be made a pretext for violence? Truly we are called on to protest against this sin, and to strive to reclaim him, but it must be in love, or it cannot display our banner. If we can know what spirit we are of, it will be easy to determine whether we are prompted by the love of God, or by some fleshly feeling, when we labor with an offending brother or sister. When they offend, or trespass against us, if we ourselves be under the banner of his love, we shall be grieved, and feel disposed to labor to restore the offender, in the spirit of meekness; but if not actuated by love, our carnal passions will be aroused, the old man offended, or made angry, and we shall feel inclined to deal in retribution, for the injury which we suppose we have received. In our pilgrimage of more than forty years, we have witnessed cases where brethren have labored most perseveringly to prove the guilt of an offending brother, and with a seeming diligence to fortify themselves with scriptural authority for every movement, and yet instead of displaying the banner of love, in a kind brotherly desire for the recovery of the brother, a settled determination to head him off at every point, and to lower him in the estimation of all his brethren, and finally to have him excluded from the fellowship and society of the church, is far more prominently displayed, than is the banner of God's love. Can this be strivingly lawful? Can such as strive in this manner, be crowned? Brethren in the ministry have sometimes become disaffected towards each other, sometimes having a just cause, and sometimes from jealousy, or envy, and instead of displaying the banner of love, a disposition to bite and devour has been betrayed. Carnal nature has shown its teeth, and claws; hard speeches, sly hints, cruel and ungenerous insinuations, have been thrown out, the brother's character assailed, his reputation stained, much private and confidential whispering, but not to the accused, and with great seeming cautiousness, for the ostensible object of having counsel and advice on the subject, but in reality to get brethren committed, while a settled determination is fixed, to make the suffering brother appear in the worst possible light. His words are scrutinized, perverted, and made to imply what we all know he never intended, and all this to gratify some carnal propensity, or passion of the old man. How dwells the love of God in such, while thus proceeding? Where is the banner of divine love under which they have enlisted? The banner under which the great Captain of salvation grappled with the powers of darkness, encountered sin, death and hell, for our redemption, was the banner of his love. Are we his followers? Does his love dwell in our hearts, and wave over our heads? Then let us display this banner in all our conflicts. The little personal injuries we sustain, are but for a short season, the storm will soon be over, and they shall only ripen us for that glory which God

has laid up in heaven for us, and for that crown which the righteous Judge shall put upon us in that day. Unto us it is given, not only to believe on him, but also to suffer for his sake. If then we be reviled, let us remember that we are not to revile again. If we would win the misguided brother, who has injured us in our persons, property, reputation or feelings, let us display to him the banner of love. If anything will reclaim him; if anything is calculated to subdue his heart, and lead him to reflect profitably on the error of his cause, it will be a sight of the banner; a conviction that his blows are leveled against one who sincerely and tenderly loves him. If under this banner we cannot reclaim him by a first, and second step, of faithful labor, we must tell the matter to the church, and submit quietly to its righteous decision.

Having considered the love of God, as the true banner under which the saints are to rally for the defense of the truth, under which all their battles must be fought, and by which they are destined to triumph over all the powers of the darkness of this world, the corruptions of the flesh, and the temptations of Satan, and the certainty of victory through him that had loved them, and spread this glorious banner over them, and also of the delightful privilege allowed them, while in their militant state, from time to time, of banqueting with their Lord under the protection of this banner of love, we will now offer a few remarks by way of admonition to the children of God, to beware of all other standards, especially of the counterfeits of this banner of our Redeemer.

It is important that soldiers should be well acquainted with their own banner, in order that they may easily distinguish it from all others; otherwise in the time of battle, they may haply be found fighting against their brethren, and weakening the hands of those whom they in reality love, and in whose defense they would cheerfully lay down their lives. One of the wily tricks of the adversary has often been to decoy the inexperienced soldier of the cross, by exhibiting a counterfeit banner of love; which, although easily detected by the practiced eye of the veteran soldier, who is not ignorant of Satan's devices, is calculated to deceive some of the new recruits; for, although the false standard is composed of love, yet it is not the love of God. How often have even christians been temporarily deceived by a display of human, instead of divine love. The Captain of salvation has pointed out to his soldiers the difference; and to his admonitions we would do well to take heed, lest at any time we should let them slip. "He that loveth the world, the love of the Father is not in him." The affections, as well as all the other lusts of the old man, are to be crucified; for we cannot possibly retain them, and enjoy the love of God dwelling in us.

Men who profess to be ministers of Jesus, and soldiers of the cross, often tell how much they love souls; how ardently they desire the salvation of every body. They love all the various orders, sects and denominations of religionists, with perhaps the single exception of that sect which is everywhere spoken against. They love all kinds of doctrine that will gain proselytes, and produce excitement of the natural or fleshly passions of the multitude; they love all the humanly invented religious societies of the age, and consider them eminently calculated to save sinners; and they love the wages of unrighteousness, and, like Balaam, they run greedily after it. A banner of this kind of love has strong attractions, not only to the unregenerated of mankind, but the carnal sympathies of the flesh in christians are strongly attracted by it. They are too prone to forget that the love of the creature is only a stream from a corrupt fountain, which is poisoned with the corruption of the fountain from which it proceeds; while the love of God is pure and holy, and as far transcending all earthly love, as the heavens are higher than the earth. A standard, or banner, composed of human love, may be splendidly painted, with very many attractive devices; and such is truly the case with all the false ensigns, which the enemy has set up for signs; but through all their coloring, those who are taught of God, will be enabled to see that they savor of the things which be of men, and not the things which be of God. Not only in the general conflict with the consolidated powers of darkness, are the children of God called to

guard against this universal charity, but also in their intercourse with those who are of the household of faith, and even in their communion with their own hearts. The fellowship of the saints, one with another, is not to be regulated by carnal feelings of personal attachment; but by the infallible rule laid down for their government in the New Testament of our Lord Jesus Christ. If under the banner of our Savior, whatever may be our fleshly predilection in favor of brethren, we will not suffer sin to rest on them. The influence of that banner on us will inspire faithfulness in laboring according to the rule, to reclaim offenders, in the spirit of meekness; and if not successful, from every brother that walketh disorderly, it will dictate to us to turn away. But if we set about the work while we are ourselves under the wrong banner, we shall make wretched work. We would be poorly qualified to pull the mote from a brother's eye, while a beam is in our own eye. If we are not governed by the love of God dwelling in, and waving over us, all our efforts at discipline will be worse than nothing. If in our labor to reclaim our offending brother, we are influenced by the banner of God's love, the honor of God, the peace and purity of the church, and the good of the brother with whom we are called to labor, will predominate in our hearts. But if under a banner of fleshly feelings, we will be apt to lose sight of these incentives, and strive for the mastery, with vain ambition to secure some credit to ourselves, or at least to lay our plans so as to carry them out, and head off the brother at every point. Or, on the other hand, if swayed by an undue fleshly attachment to the offending party, we may flatter ourselves that we are exercising a christian virtue, by saying to our Lord's debtor, who owes an hundred measures of oil, take the bill and write fourscore. A fleshly feeling in us predominating, disqualifies us for the faithful discharge of our duty to our brethren; it will either lead us to exact more, or to be satisfied with less, than the word dictates. One brother is made an offender for a word; that is, for not using the same word or form of expression to express a similar idea, when there is no essential difference involved, and another is held in fellowship, who has departed from the faith and order of the gospel of Christ, because of some personal attachment.

In communion with our own hearts, let us not be deceived. We have within us, as it were the company of two armies. Each of these has its own banner; the one has the banner of God's love, the other the vile affections and lusts of the flesh, which war against the spirit. And these are contrary the one to the other. Hence we are admonished to deny ourselves, and take our cross and follow our Lord and Master. Human love is always on the alert to supplant the new man. The old man becomes wounded, and we think the new man is grieved. The old man meditates revenge, and we mistake it for christian diligence in contending against sin. Thus we sometimes think the new man is grieved, when only the old man is mad.

The minister of the gospel of the Lord Jesus, is in trouble, his mind is shrouded in darkness, he is called to preach; an assembly is before him; but he has no subject; he feels depressed and in bitterness. He worries, frets and murmurs. He says, "My Lord is requiring me to preach without affording his presence, gathers where he has not strewed, and reaps where he has not sown." He concludes like Jonah, that he does well to be angry even unto death. What is the matter now? Poor man, his carnal pride and vain ambition is on the rack, and must be crucified with its affections and lusts, and in the end he is astonished to find that his deep anxiety to preach well, was more for the gratification of his own fleshly ambition, than from a desire to glorify God, and edify the saints. We essay to bow in prayer before the throne of God, and we have certain desires which we wish to present in prayer and supplication; but by what spirit are these desires inspired within us? If they are fleshly desires, we may detect something selfish in them, inclining us to ask for something to consume upon our carnal lusts. How gracious is our God in withholding these things from us. But when his banner over us is love, the preacher is as ready to stand in silence before his congregation, if God wills it, as to speak with the

tongues of men or of angels; and the humble christian in his closet, inspired by the flowing banner of his Redeemer's love, is all submission to the will of God. His language is copied from his Savior's lips, "Not my will, but thy will be done."

Finally, may it be our happy privilege to fight all our battles under the triumphant banner of the love of God, and may it be spread over us when we are permitted to enjoy our banqueting seasons with the King. And may he preserve us by his grace, from dishonoring, deserting, or failing to display the banner of his love, in all our walk and conversation. Then shall we look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Middletown, N. Y., March 1, 1855

HEBREWS VI. 4-6

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

We should observe the general drift of the apostle's argument throughout this epistle, is to show the distinction between the legal and the gospel dispensations, that the one was typical, figurative, and shadowy, and only designed to prefigure eternal realities which should be disclosed under the gospel dispensation, while the other is antitypical, and answers to all that was shadowed forth under the former. Those early converts, many of whom had been brought up under the ceremonial law, were exceedingly dull to comprehend the distinction between the two covenants. In the shadows of good things to come, the carnal or fleshly children of Abraham were required to sustain the Levitical priesthood, which provided for typical offerings continually. So that those who were once purged, ceremonially, by the blood of bulls, goats, and other animals, were just as liable to conviction, or consciousness of guilt, after, as before being so purged. But it is far otherwise in the antitypical offering of the Redeemer. He, by one offering, has forever perfected them that are sanctified. His blood effectually cleanseth those for whom it was shed, from all sin. He having through the eternal Spirit, offered himself without spot unto God, has obtained eternal redemption for them. Hence he needed not, like the Jewish priests, to repeat his offering from time to time, but only to offer himself once for all. That is once, never to be offered again. In insisting on these disciples of the Redeemer leaving the principles, or first rudiments of the doctrine of Christ, as they had learned them in the types, in the a,b,c, of the shadows, and going on to perfection, the inspired writer proves that the law could make nothing perfect, but the bringing in of a better hope. The gospel makes everything perfect, hence he exhorts these primitive disciples to leave the former, and go on to the perfection of the latter. As an argument in support of his admonition, he shows in the text before us, that the repetition of Jewish offerings are totally inapplicable to the saints under the gospel economy. If we were only Abraham's seed according to the flesh, and under the old priesthood, we might very often receive the purifying and cleansings provided in the ceremonial covenant; but if we are of the character in our text set forth, who have been once enlightened, passed from death unto life, translated from the power of darkness into the

kingdom of God's dear Son, have tasted of the heavenly gift, partakers of the Holy Ghost, and joys of the world to come, then are we very differently situated from those under the law. And it is impossible for these to fall away and be renewed again to repentance, as the Jews were in the habit of falling away and being renewed by the provisions of the Levitical priesthood; for the priesthood of Christ is after order of Melchisedec, and not after the order of Aaron; by the power of an endless life, and not by the law of a carnal, or fleshly, or ceremonial commandment. First. It is altogether impossible for these to fall away, for by his one offering, as we have shown, he has perfected them forever, he has obtained eternal redemption for them, and pledged his veracity that they shall never perish, neither shall any pluck them out of his hand. But in the supposition that it were possible, and these should fall away, what then? Why, in that case the repeated offerings under the law could not avail them, for there remaineth no more offerings for sin. If Christ has given himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, if he has borne our sins in his own body on the tree; if he was delivered for our offenses and raised again from the dead for our justification, and it were possible that we should lose our interest in his blood and righteousness, then might we indeed sink down in everlasting despair. If the gospel fails to save, the law certainly cannot effect for us a salvation; or if the blood of Christ has not efficacy to secure our redemption, we may seek that efficacy in the law in vain.

Those who have contended that christians are liable to fall from grace, have generally also contended that they might be renewed again to repentance, just as the Jews were from time to time cleansed ceremonially by the offerings made under the law. According to their theory, if we understand them, they may get religion as they call it, and lose it as often as they will, and having got it, and lost it, they are to repeat the same process of offerings and operations, and get it again. In truth we have no doubt that they can get and lose, and get again, what they call religion, as often as they please; but unless the Lord in infinite mercy saves them from their gettings, as well as from their losses, they will die in their sins, and perish eternally. But if they had ever been once enlightened, tasted of the heavenly gift, been made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the world to come, the getting, and losing, and getting again, would be impossible. If these shall fall away, it would be impossible to renew them again unto repentance. Why? Because a second offering would derange the whole plan of grace, and falsify what eternal truth has affirmed. God, in covenant with all those for whom Christ has died, has confirmed his promise by an oath, that by two immutable things in which it is impossible God should lie, that we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us. What is that hope and that promise, confirmed by the oath of Jehovah? Christ is the christian's hope of glory, and this hope we have as an anchor of the soul, both sure and steadfast. The promise in the New Covenant is, I will be their God, and they shall be my people, and I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more. Now all these promises must fail, and the everlasting covenant must fail, before any of God's children can fall away, or lose their interest in his one offering; but should all this take place, should the blood of Christ fail to cleanse effectually those for whom it flowed, should his righteousness fail to justify them, should the promise and oath of God fail, and should they fall away, they could not be renewed again to repentance; because such a renewal would involve the necessity of Christ being again crucified, and put to an open shame. As his crucifixion was indispensable to our redemption in the first instance, it would be no less indispensable in a second, and if he were thus required to try again to execute what he supposed he had forever completed, it would show some imperfection in his work, or in his wisdom. The failure of the blood of beasts offered under the law to save from guilt and wrath, proved that the law could make nothing perfect. But 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. There can be no possible failure in this, for the decree was published by the holy prophets. He shall not fail nor be discouraged. Behold, the Lord cometh with a strong hand. Behold, his reward is with him, and his work before him. He shall gather his sheep with his arm, and carry them in his bosom. He shall say to the north, Give up, and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory.

The supposition that those who were once enlightened, and had tasted of the heavenly gift, &c., were not regenerated persons, hardly requires a serious thought; for we venture the assertion that there is not a saint on earth, or in heaven, that has ever experienced more than what is here stated, in describing them. Nicodemus, with all his opportunities for acquiring an acquaintance with the religion of the Jews, had never been once enlightened in regard to the new birth. Knew not how these things could be. When a sinner is enlightened, it is as the apostle has declared, “God, who commanded the light to shine out of darkness, has shined in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” Until God commands this light to shine in us, we are held in chains of darkness. Nor can we taste the heavenly gift, until that gift is bestowed, and the gift of God is eternal life through Jesus Christ our Lord. We could neither receive the Holy Ghost, nor partake of the joys of the world to come, if we were not born of God, for Christ has said of the Holy Ghost, “Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him.” A taste of the joys of the world to come, is an earnest of the inheritance of the saints, and of course is given to none but the legitimate heirs. AS it is written, “After that ye believed, ye were sealed with that Holy Spirit of promise, which is an earnest of our inheritance, until the redemption of the purchased possession.”

Middletown, N. Y., March 15, 1855

GALATIANS III. 16.

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ.”

How many churches there were in Galatia, we are not informed, nor is it necessary for us to know, whether many or few, they were all addressed by the faithful and divinely inspired apostle of our Lord Jesus Christ. The peculiar circumstances which called for the admonitions, reproofs and corrections in righteousness, with which this epistle abounds, are disclosed by the apostle, who used great plainness of speech in this his labor of love. Paul marveled to find these Galatians, before whose eyes Jesus Christ had been evidently set forth crucified, so soon moved from him who had called them into the grace of Christ, unto another gospel; which is not another; but there were some who troubled them, and who would pervert the gospel of Christ. These troublers of the churches were detected by the holy apostle of our Lord, and their base designs to pervert the gospel of our blessed Redeemer, are discovered and exposed, and the record of the same placed as a beacon upon the hill of Zion, for an everlasting warning to the saints of God, in all succeeding ages of their militant state, to beware of

those workmongrel legalists, who, under pretense of setting up a higher standard of morality and religion, than that which was taught by Christ and his apostles, insinuate themselves into the confidence of the saints, until they find opportunity to beguile unstable souls. It is probable that in every age of the gospel church, from Pentecost to the present day, some portions of the church have been infested with the same description of troublers, under a variety of names, forms and pretenses, but whose grand design has been to so pervert the gospel of Christ as to represent it unsafe to trust alone for justification before God in the blood and righteousness of the Son of God, without some work of the creature to give efficiency to the Savior's blood, and to entitle us to the saving benefits of his righteousness: "Except ye be circumcised and keep the law of Moses," say they, "ye cannot be saved." This was the language of Judaizing teachers at Antioch, at Galatia, and such, in substance, is the doctrine of all will-worshippers, and gospel perverters, down to the present hour. The same arguments used by the inspired Paul, in this epistle, for the refutation of the doctrines of those who troubled the Galatian saints, are equally in point at this day, in resisting the strong current of arminianism which has only waxed more strong, artful and sly, as it has progressed in years.

Having himself been brought up a pharisee, in the Jews' religion, this apostle to the Gentiles was eminently qualified to treat upon the subject of the old covenant, and the whole Jewish economy; but by the immediate inspiration of the Holy Ghost, his arguments, deductions and conclusions, are free from all the imperfections of human judgment, infallible, beyond all contradiction. These simple-hearted Gentile converts, who knew that circumcision was enjoined upon the carnal seed of Abraham, by the old covenant, and that the sons of Jacob were required by the Sinai covenant to keep the law of Moses, were easily ensnared by designing and artful Judaizers, to drink in the plausible but intoxicating and bewitching doctrines which they taught, and probably thought that even if the gospel was alone sufficient to save them, as a prudential measure, they would be still more safe, if in addition to justification by Christ, they could avail themselves of a law-righteousness to fall back upon in case of necessity, and it could do them no harm. If such were their thoughts, how surprised and mortified must they have been to hear the apostle affirm that this notion was a complete perversion of the gospel of Christ; that if they were circumcised they became debtors to do the whole law, and if they performed all the law, and were justified by the law, they were then fallen from grace, and Christ should profit them nothing; that if salvation be of grace, it is no more of works, &c.

By way of correcting the wrong impressions which had been made on the minds of the saints, by false teachers, in regard to the spirit and design of the law, to show them what that law could, and what it could not do, the apostle labored to show them, that while the letter of the law with its almost interminable ceremonies, temporal blessings for obedience to its precepts, and temporal curses for disobedience, was given to the carnal, or fleshly tribes of Israel, and adapted to their carnal state and condition, that every precept, every rite, ordinance and ceremony, that it contained, was typical of good things to come; of things of a spiritual nature. Even Abraham, and all the patriarchs, in their persons, in their progeny, and in all their history, including all that is written of them in the Scriptures, were figures of things which should be brought to light under the gospel dispensation. Conspicuous among these types, the apostle recognized the covenant which God made with Abraham, in which Abraham, as a unit, and Abraham, as multiplied beyond the number of the starry hosts, was included, and to this covenant, and its provisions, the apostle alludes in the text proposed for consideration.

Now to Abraham and to his seed were the promises made. For an account of the covenant and promises, read Gen. xii. 1-3. "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.” Also, Gen, xvii. 3-7. “And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and thy seed after thee.” And for the confirmation of this covenant, read Gen. xxii. 15-18. “And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

From these Scriptures we perceive the truth of the apostle’s declaration, that unto Abraham and his seed were the promises made. All the seed of Abraham being in the loins of Abraham at the time the promises were first made, and only Isaac his son, his “only son,” made manifest by generation, when the promises were confirmed by the oath of God, to Abraham and to his seed.

“He saith not, And to seeds as of many; but as of one, And to thy seed which is Christ.” How strikingly sublime and glorious the figure before us! Abraham the chosen, called and consecrated friend and servant of the eternal God, separated from his father’s house, from all his kindred, and from all the inhabitants of the world; called out alone. In him embodied, and by him represented the whole election of God. All their life and being was in him, when the covenant and promises were made. The covenant and promises, providing for, and securing their subsequent manifestation, by generation after the flesh, and all their covenant blessings given and secured to them in him. They were so completely identified with Abraham, that the patriarch could not be known in the covenant or promises without them. “Blessing I will bless thee, multiplying, I will multiply thee.” The personal pronoun “thee” as fully identified the seed, as the progenitor. Thee, when viewed as a unit, and equally so, when multiplied. Thee, when called from his father’s house and kindred, and thee, when multiplied into many nations. The singular number must not be lost sight of in this astonishing figure, for, “He saith not, unto seeds, as of many, but as of one.” One before the birth of any of his posterity, and but one in the development of all his seed. Here then we have the patterns of the things in heaven; though this is but a man’s covenant, or a covenant made with Abraham, as a man, and embracing his natural posterity after the flesh; yet inasmuch as it was confirmed by the oath of him who could swear by no greater, and who swore by himself, none could annul or add to it. All the provisions of the covenant, and all the blessings promised, were made certain and secure to Abraham and his seed. According to the covenant and promises, the process of multiplying began with the birth of Isaac, and continued until Abraham outnumbered the sands of the sea shore, and had branched out into a multitude of nations. This multiplication which began with Isaac, terminated, or was completed, by the birth of the Messiah, for confirmation of which, read Matthew i. 1-16. Now to Abraham, in his seed, was the land wherein Abraham sojourned being a stranger, eventually given; according to the covenant and promises, after that seed had sojourned in Egyptian captivity four hundred years, and all the other stipulations of the covenant were fulfilled to Abraham, in his seed, according to his flesh, no man disannulling nor adding thereto. “So [says Paul] after he [Abraham] had patiently endured, he obtained the promise.” – Heb. vi. 15. What promise? The promise made in this covenant, “Surely blessing I will bless thee, and multiplying, I will multiply thee.” – See verse 14, same chapter. Though Abraham, in his individual

person, had been dead for centuries, yet Abraham multiplied, in his seed, received the promises. Now for the application of the figure. “He saith not, And to seeds, as of many; but as one, and to thy seed which is Christ.” It is Christ, set forth, the same as the rock in Horeb, which supplied the streams of life and salvation to Israel in the wilderness, was Christ. According to the flesh, Christ was of the seed of Abraham. – See Matthew i. 1. But we understand the expression in a higher, and more important sense, Christ as the grand antitype of all types, and the substance of all the shadows going before. Christ in coming in the flesh, “took not on him the nature of angels; but he took on him the seed of Abraham.” – Heb. ii. 16. “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” – Gal. iii. 29.

Abraham as the head of life to, and personal embodiment of all the fleshly seed, very fitly represented in figure, what the gospel has now disclosed of the church of the living God created, chosen, blessed with all spiritual blessings, preserved, saved and called, in Christ Jesus before the world began. As Abraham was the head of life, and old covenant blessings to his posterity, so Christ is, and was, the Head of spiritual life, and of all new covenant blessings to his spiritual posterity; to that seed that should serve him, and that should be counted to the Lord for a generation. As all the fleshly seed of Abraham, including Levi, and all the levitical priesthood, was in the loins of Abraham, when the covenant and promises were made, and as God made that covenant, and those promises with, and to them, when, and as they then existed, only in him, so the God and Father of our Lord Jesus Christ hath blessed us, (all the saints and faithful in Christ Jesus, Eph. i. 1,) with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him, before the foundation of the world. – Eph. i. 3, 4. And as the covenant and promises made to Abraham, as fully and as infallibly embraced his posterity as his person, so the covenant of life and peace, which the eternal God has made with his chosen, as fully and infallibly embraced the whole election of grace, as it did the chosen and anointed Head over all things to his church. No old covenant blessings were ever added to the fleshly seed of Abraham, which were not provided for in the original covenant, neither is there any new covenant blessing ever to be given to the church of God, which was not embraced in covenant provision made and secured in Christ, for his people, before the world began; nor can any that were made ever fail to be accomplished. Hence our hope of eternal life is based on what God, that cannot lie, promised before the world began.

From what we have written, it will be perceived that we understand that the whole spiritual import of the covenant and promises made to Abraham, had reference to Christ. While the seed of Abraham embraced a numerous posterity after the flesh, which are not the children of God, a multitude of nations, &c., the antitypical, or spiritual application had Christ, and in him his church, alone in view. In this sense, Christ as a unit, is recognized as the seed of Abraham, but as all the election of grace are members of Christ, his body, his flesh and his bones, so, If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise. – Gal. iii. 29.

We might greatly extend our remarks on this interesting subject, but we must forbear for the present.

Middletown, N. Y., April 1, 1855



I PETER III. 18-20.

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.”

When the prophet of the Lord applied to the widow of Sarepta for food, she did not withhold from him a portion of the scanty provision on which she and her son depended for subsistence, because she had so little, but generously divided her little store with him; neither do we feel at liberty to withhold from our brethren and sisters such views as we have, because we are unable to comprehend the deep things of God any farther than it is his divine will to lead us into an understanding of them by his Spirit. Like the widow’s meal and oil, our stock of understanding is exceedingly limited, and if we were certain that such views as we have, limited though they are, were all taught us by the Spirit, we should feel relieved from much embarrassment. The first verse seems clear and plain; but the two succeeding verses have puzzled the minds of some of the most wise and talented commentators we have among us.

That Christ has once suffered for sins, is a truth so rooted and established in the hearts and experience of all who are born of God, that we cannot recognize any as being of that number, before whose eyes Christ has not been evidently set forth crucified, for it is only by a revelation of the crucified, risen and exalted Savior, that any of us have truly found deliverance from the condemnation which we were under as sinners before God. But in this instance, the inspired apostle, in urging upon the saints the necessity of a circumspect and holy walk and conversation, and a patient endurance of all the sufferings they are called to bear, reminds them that their adorable Lord and Master, once suffered for sins. Having admonished them against giving occasion for being buffeted for their sins, he adds, But and if ye suffer for righteousness’ sake, happy are ye; and be not afraid of their terror, neither be troubled; and as an encouragement to them in their suffering for righteousness’ sake, he reminds them that the blessed Savior suffered the just for the unjust. No guile was found in him; he was holy, harmless, separate from sinners, and higher than the heavens; and yet he suffered for sins. But his sufferings were for the sins of his people, which he bore in his own body on the tree. Only on the ground of imputation could he be numbered with the transgressors; but in that indissoluble union and relationship in which the holy law of God could regard him as the Head over all things to his church, and the members of the church, as members of his body, of his flesh, and of his bones, could eternal justice lay on him the iniquities of us all. Thus related he could surely bear our griefs, carry our sorrows, and endure the chastisement of our peace, so that with his stripes we are healed. Thus related, and thus united, he was delivered for our offenses, and raised from the dead for our justification. He who knew no sin, was made sin for us, that we might be made the righteousness of God in him. In this sense he suffered the just for the unjust.

The grand object of his sufferings was, as stated in our text, that he might bring us to God. He is himself God in his eternal oneness and equality with the Father, but in his mediatorial relationship with his church, he was found in fashion as a man. The Word which was God, was made flesh and dwelt among us; and we beheld his glory; the glory as of the only begotten of the father, full of grace and truth. While his eternal Godhead is underived, and unbegotten, his mediatorial identity is begotten of the Father, and did proceed forth and come out from the Father, and as Son of God, and Head of the church, his goings forth were of old, from everlasting. As truly and absolutely the very and eternal God, as he is truly and absolutely the mediatorial Son of God. Hence, when as a Son, all things shall be subdued unto him, and the last enemy shall be destroyed, he shall deliver up the kingdom to God, even

the Father, and the Son himself shall be subject to him that put all things under him; even then his eternal Majesty and Godhead shall be but the more fully understood, worshiped and adored by his redeemed family. He shall not fail nor be discouraged; though suffering, bleeding, groaning and dying on the painful cross, lay in his way, he had undertaken the redemption of his people unto God, and he was fully able, and fully resolved to bring them to him. Therefore it was for the joy that was set before him, he endured the cross, and it behooved him to suffer all these things, and then to enter into his glory. All this he has effectually accomplished.

“Being put to death in the flesh.” Some have contended, and some do still contend, that the Son of God was not put to death in the flesh; that only the flesh of the Son of God suffered. We design not in this article to join issue with them on the point; but we will only say, the flesh in which he suffered, was that flesh which the Word of God was made; for the Word was made flesh, and as such was recognized as the Son of God, the only begotten of the Father, full of grace and truth. – John i. 14. At least until we shall be better informed, we desire to be excused for believing that Christ himself bare our sins in his own body, and that Christ suffered, and that God spared not his own Son, but delivered him up, and that he commanded the sword to awake against the man that was his fellow, and that Christ was, even as our text plainly declares, put to death in the flesh. Christ was crucified, Christ died, and Christ is risen indeed, and become the first-fruits of them that slept.

“But quickened by the Spirit.” Do any inquire, By what spirit was he quickened? We understand it to be the Spirit of the Lord God, which is upon him, because he is anointed to preach good tidings to the meek, to bind up the broken hearted, &c. Paul speaks of it as being the Spirit of Christ, and in the same connection, of its dwelling in his saints, and of their walking after it, and sowing to it, in distinction from the flesh. Says he, “And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” – Rom. viii. 10, 11. The same Spirit that raised up Christ, shall also raise up all the members of his body. For, “There is one body, and one Spirit, even as ye are all called in one hope of your calling; one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all.” – Eph. iv. 4-6. This Spirit is life, and this life is Christ. “And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life.” – 1 John v. 11, 12. In Romans viii. 9, it is called the Spirit of God, and the Spirit of Christ; and in the same chapter it is also called the Spirit of life, and the Spirit of him that hath raised up Jesus from the dead. But the Spirit by which he was quickened is in our text simply identified as that.

“By which also he went and preached to the spirits in prison.” Who the spirits in prison were, when he went and preached to them, or what, or how he preached, we are not told; only the spirits preached to, were sometime disobedient, and a reference is made to the long-suffering of God, in the days of Noah, &c. Many vague and vain speculations have been indulged in regard to the meaning of the apostle, while very many of the more cautious have regarded the subject as Peter did some of the writings of his beloved brother Paul, hard to be understood; and so have generally passed it by as too deep and obscure for their soundings. Of this last class, the writer of this article may be numbered, as we have never ventured to express any view upon the subject, until the present time; and even now we approach the subject with fear and trembling. Some have expressed the opinion that the spirits in prison here intended, are the spirits of the departed dead, and that when Jesus died he descended into hell, and there preached to the spirits of the damned; what they suppose he preached to them we are not informed. Others have supposed that the spirits of all the dead remained in a sort of purgatory between heaven

and hell, but in neither until after the crucifixion of Christ, and that he went and preached to them, disclosing to them the destiny that awaited them. But our own view of the subject is, that the same Spirit by which Christ was raised from the dead, is that in which his goings forth have been of old, from everlasting. By his Spirit, or angel, before he was made manifest in the flesh, he went and preached to the spirits in prison; and the example given in the text may be regarded as an illustration of every other instance. In the days of Noah, while the ark was a preparing, he went by this spirit and preached to the antediluvians. His Spirit then strove with men, in the person, and in the work of Noah. Christ, not in his incarnation, but by his Spirit which was in and upon Noah, was a preacher of righteousness. Thus by his Spirit his goings forth have been of old, as he appeared unto the patriarchs, to Moses in the burning bush, as the Captain of the Lord's host unto Joshua, unto Manoah, to the three Hebrew children in the fiery furnace, to Daniel in the den of lions, and in many other examples which are given in the Scriptures. The same apostle says the prophets sought to know what manner of time the Spirit of Christ, which was in them, did signify, when it spake of his sufferings, and of the glory that should follow. As we know of no mission which Christ had to those who are finally lost, we are compelled to the conclusion that the spirits in prison, had reference to the prisoners of hope, and that he, by the same quickening Spirit which raised up his crucified body from the dead, went forth from the days of Abel, in spiritual converse and communion with all the Old Testament saints, the same as he now, by the same Spirit, preaches to the heirs of promise under the gospel dispensation. His mediatorial commission is to the meek; to them he is anointed with the Spirit of the Lord God, to preach good tidings. He is sent to bind up the broken hearted, to proclaim liberty to captives, to open the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day and vengeance of God, and to comfort all that mourn, &c. Our text does not say, nor imply, that he went during the time his body lay in the tomb, or immediately after his resurrection, and preached to the spirits in prison, but simply we are informed that his body was quickened by the Spirit by which also he went and preached to them.

We shall not at this time attempt to show in what sense those unto whom Christ ministered, by his Spirit, either under the old or new dispensation, are called spirits in prison; it is enough to know that they were so called, and that as such, in all their afflictions, he was afflicted, and the angel (or Spirit) of his presence saved them; in his love and in his pity he redeemed them, and he carried them, and bare them all the days of old. They were addressed by the angel of his presence, through the prophet. "Rejoice greatly, O daughter of Jerusalem, Behold thy king cometh unto thee; he is just, and having salvation," &c. This was loud preaching to the meek; and in this connection he adds, still addressing the daughter of Zion, of Jerusalem, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee." – Zech, ix. 11, 12. The inspired psalmist says, "This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoners; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem." – Psalm cii. 18, 20. It is, we think, in view of this quickening, or life-giving Spirit of the Lord God, which was and is upon Christ, as the anointed One, by which his own body was quickened from the dead, and by which also his mystical body is quickened together with him, and made to sit together with him in heavenly places, by which he putteth forth his own sheep, and goeth before them, that Paul speaks of the quickening of all the saints, as being effected only by the exceeding greatness of the mighty power of God, which he wrought in Christ when he raised him from the dead. In perfect harmony with the same idea, Peter, in our text, says

the Spirit by which he was quickened from the dead, is that by which he went and preached to the spirits in prison. His preaching to such spirits, is the preaching liberty to captives, the opening of the prison, and the bringing the prisoners out of these prison-houses. It is the preaching of righteousness in the great congregation. Thus did he go by and in his prophets, at sundry times, and in divers manners, in days of old, and thus by his apostles, and other gifts bestowed on his church, does he now preach glad tidings to the meek. In all these things may we know him, and the power of his resurrection, and the fellowship of his sufferings; being made conformable to his death. May he, by that Spirit by which he burst the bars of death, bruise Satan under our feet, deliver us from all bondage, open our prisons, and set us at large. The reason of the reference to the days of Noah, the builder of the ark, and the salvation of Noah and his family, appears to be because it presents a striking figurative illustration of the doctrine embraced in the text. The Spirit of Christ in Noah, striving with, and contending against the wickedness of the people, made him a preacher of righteousness. The building of the ark, was in itself a preaching of righteousness, testifying the impending judgments which hung over a guilty world, and the salvation which God had provided for Noah, and those who went with him into the ark. Eight souls were saved by water; the same water which bore up their ark, and saved them, overwhelmed the ungodly in death. This was a figure of salvation, not a type of baptism; but a like figure. The ark, and the preservation of the godly in it, was a figure, and so baptism to us is a like figure of the same distinguishing grace of God, in the salvation of his people. The ark did not save or deliver the eight souls which it contained from the curse of the law of God, or prepare them for eternal glory, their eternal salvation, as well as that of all the saints, is by the blood and righteousness of the Son of God alone; but their temporal salvation from the deluge, was a figure, and a very brilliant one, of God's method of salvation, and so also is baptism a figure of that salvation which is effected by the death, burial and resurrection of Jesus Christ our Lord.

If what we have written shall be blessed of the Lord to the edification of any honest inquirer after truth, our labor will not be in vain. If any, or all of our brethren shall see defection in our views, or in our manner of presenting them, we shall not be surprised; we will only say we have done the best we can, and shall be glad if brethren who are favored with a clearer view of the subject, will let their light shine. The subject is by no means exhausted, and we will be highly gratified to receive the views of others on it.

Middletown, N. Y., April 15, 1855.

WHAT EARLY CHRISTIANS BELIEVED

Brother Wm. Batting has sent us some paragraphs clipped from the *New York Chronicle*, for which he will please receive our thanks.

The sentiments expressed by the editor of that journal, although blasphemously contradictory to the inspired Scriptures, are harmonious with the popular doctrine of New School Baptists, and of all Arminian will-worshippers of the present age. The assertion of the *Chronicle*, that, "The early Christians believed that they could conquer the world to Christ," is a slander on the primitive saints; but probably true in reference to the modern nominal professors of Christianity. The missionary stock-jobbers, and

probably all other workmongers, act upon the principle that they could greatly enlarge, and essentially improve the kingdom of Christ, by their exertions and treasures, and their belief of that falsehood, is the grand principle of all their unscriptural operations. But the primitive saints held sentiments diametrically opposite. Instead of believing that they could in any sense, conquer the world to Christ, they believed that Christ could conquer the world unto them, and all the victory that ever had expected or desired was that which God giveth them through our Lord Jesus Christ. They believed that Christ could make them more than conquerors; but they never had the vanity to believe that they could make Christ a conqueror by anything in their power; for well they knew the truth of the Savior's words, that without him they could do nothing. The apostle John testifies that "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" – 1 John v. 4,5. This is a very different thing from the saints conquering, or subduing the world to Christ. "Whatsoever is born of God," had its existence in God before its birth, and therefore is not of the flesh. The power then by which the saints triumph over the world, is of God, and not of even the saints. "This is the victory that overcometh the world, even our faith." This declaration, read in connection with the first clause of the text, "Whatsoever is born of God, overcometh the world," shows that the faith of God's elect is born of God, and not a thing of earthly or human origin. By grace you are saved, through faith, and that not of yourselves; it is the gift of God. Paul says, The life which I now live in the flesh, I live by the faith of the Son of God, who has loved me and given himself for me. Of this faith which overcometh the world, Jesus Christ is both the Author and Finisher. – Heb. xii. 2. And for the exemplifications of faith's victories over the world, read the eleventh chapter to the Hebrews.

The sense in which the editor of the *Chronicle* uses his extravagant language, was not, as he would not pretend, in reference to the triumphs of faith in Christians over the lust of the world, the lust of the eyes, and the pride of life, according to 1 John ii. 16, for he made the declaration in connection with his boasting assumption, that the weakest possessor of a Christian hope, "believes that he can bring sinners, as trophies to his Master. He believes that the worst of men may be converted, and goes at the work with the assurance that he shall succeed"; then follow the words quoted and commented upon. "The early Christians believed that they could conquer the world to Christ."

Being called on, in a subsequent number of their *Chronicle*, by a writer over the signature "C. S." to prove by Scripture testimony, that the early Christians believed that they could conquer the world to Christ, and after proving they so believed, prove by the same authority that they were correct in so believing, and if they believed so, and were correct in so believing, to show why they did not arise in their might, and do it; they attempt very adroitly to back out of their position, by saying, "We did not mean that they believed that they could conquer the world in the sense of bringing every man it, or even the great majority, to be true Christians; but only that they could vanquish the enemies of their personal holiness, and also succeed in the face of all opposition, to establish the kingdom of God in the world, and could multiply its subjects in all lands," &c. Well, how much will this subtlety avail? Pray, Mr. Chronicle, tell us, if Christians can convert the worst of sinners to Christ, why they cannot with equal ease and expedition convert the better class, and so save them all? Is the machinery so geared, that it will only take in the worst? You say, "The weakest possessor of Christian hope believes that the worst of men may be converted, and goes at the work with the assurances that he shall succeed." Now if the weakest Christian can succeed in converting the worst of men, and bring them in, as you say, as trophies to Christ, why, in wonder, cannot the stronger Christians, the Sampsons, for instance, manage to convert the better portion of mankind, and so subdue the whole human family as trophies to Christ? Is it possible that the worst of men are so much easier converted, that the weakest

saints can manage them, while the very best of men, are more than a match for your Sampsons? But, “You only mean they can vanquish the enemies of their personal holiness, and succeed in the face of all opposition in establishing the kingdom of God in the world, and can multiply subjects in all lands.” Did the primitive saints believe even this? Did Paul believe that he had power to vanquish the law in his members, which warred against his soul, and brought him into captivity to the law of sin? Did he believe that he was able to vanquish the body of this death, that made him cry out, “O wretched man that I am?” Did he and his brethren really believe that they were going shortly to bruise Satan under the feet of Messiah? Or, did they not feel encouraged in the thought that God would shortly bruise Satan under their feet, and give them victory over sin, death and hell, through Jesus Christ their Lord?

Again, Mr. Chronicle, How do you ascertain that the early Christians possessed power, or that they believed themselves able to establish the kingdom of God in the world? Christ has testified that the kingdom of God was prepared for the saints from the foundation of the world. Daniel, by the Spirit testified that, “In the days of these kings the God of heaven shall 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 shall consume all these kingdoms, [which were indicated by the image in Nebuchadnezzaar’s vision], and shall stand forever.” Pray, where did you learn that the early, or the latter Christians, were to do this? Is the kingdom of our Lord, and of his Christ, a house made with hands? a building of men, set up, or established by men? When the eternal Jehovah said, “I have set my king upon my holy hill of Zion.” – Psalm ii. 6. When, “Unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” – Heb. i. 8. “When he spake in vision to his Holy One, and said, I have laid help on one that is mighty; I have exalted one chosen out of the people: I have found David my servant; with my holy oil I anointed him: with whom my hand shall be established; mine arm also with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers, he shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven.” – Psalm lxxxix. 19-29. Was all this designed to teach us that the kingdom was to be established by men, or that the trophies to Christ were to be gained by the zeal and labor of his disciples? Was it said that Jesus should ask of his early or later saints, and they would give him the heathen for his inheritance, and the uttermost parts of the earth for his possession? Or, did his people say unto him, Sit thou at our right hand, and we will subdue all things unto thee? We will procure thy trophies? We will make thine enemies thy footstool, and we will establish thy kingdom? Where shall we find a record of anything of this kind? Why, in the *New York Chronicle*; but not in the Bible.

Nor less fallacious are the assumptions of the Chronicle in regard to the subject of Christ’s kingdom being either multiplied, or diminished, by the Christians, early or late. “Except a man be born again he cannot see the kingdom of God.” Those who are born again, are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Such, and no others, are subjects of the heavenly kingdom; for them exclusively, the kingdom was prepared before the foundation of the world. It is the good pleasure of God that such, and only such, shall inherit the kingdom. Christ will gather all such with his arm, and carry them in his bosom. He shall say to the north, Give up, and to the South, Keep not back, bring my sons from far, and my daughters from the ends of the world; even every one that is called by my name, for I have created him for my glory. “All that he Father giveth me, shall come unto

me, and he that cometh, I will in no wise cast out.” “No man can come unto me, except my Father which sent me, draw him.” It does not depend on the mission efforts of men, but the sovereign power and purpose of the unchanging God. Christ, the good Shepherd, putteth forth his own sheep, and goeth before them, and they follow him, and he giveth them eternal life, and they shall never perish, neither shall any pluck them out of his hand.

In conclusion, we will say to the Solons of the *Chronicle*, Cease your ravings, at least until you issue your new Bible. We do not wonder that you desire a new translation of the Scriptures; for it must be hard for you to kick against the pricks.

Middletown, N. Y., May 1, 1855

1 TIMOTHY I. 15.

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.”

That saying which declares the advent of Christ Jesus, and the work which he came to perform, when made by holy men, who spake as they were inspired by the Holy Ghost, must be faithfully and truly said, and worthy to be accepted and relied upon as the infallible truth of God.

First. The saying is an announcement of the advent of Christ Jesus, involving the consideration of his prior existence, and the place from whence he came, the definite and fixed purpose pursuant to which he came, as expressed clearly and faithfully in the declaration of the object of his coming, to save sinners, and from the consideration of his ability to execute the work, the certainty of his success, and this exemplified in the experience of Paul, who claimed to be the chief of sinners, and less than the least of all saints.

That Christ came into the world, is so evident that no arguments are required to establish the fact. The Jews who rejected him as the true and promised Messiah, did not dispute that he had come into the world, but they did dispute that he was the Son of God, and that he came from the bosom of the Father. They charged that in saying that he was the Son of God, he made himself equal with God, and in so doing, they charged him with blasphemy. But the declaration that Christ Jesus had come into the world, was in testimony that the Messiah had come even the promised Messiah, whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace, on whose shoulder the government should rest; and of the increase of whose government and peace, there should be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even forever. – Isa. ix. 6. The names and titles which he bears, express that he is the very Christ; the anointed Prince and Savior, of whom all the prophets have testified, and to whom all the types and ceremonies of the law pointed. The names applied by the apostle in our text, signify that he is the Anointed Savior; for the name Christ signifies that he is the anointed One. Even as he himself declared, when, after having read in the book of the prophet Isaiah, “The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings,” &c., he said to the people, “This day is this Scripture fulfilled in your ears.” Isa. lxi. 1, compared with Luke iv. 16-21. When Peter

and the disciples had declared their faith and knowledge of him as the Christ, the Son of the living God, Jesus 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. – Matt. xvi. 16, 17. Thus by a direct revelation from the eternal God to the disciples, the important truth is settled forever, that he was, and is the Christ, the Son of God. Also at the baptismal waters of Jordan, God in audible words declared, “This is my beloved Son, in whom I am well pleased,” and also on the mount of Transfiguration. A special message from the throne of the eternal God was sent down to pronounce his name, “And thou shalt call his name Jesus, for he shall save his people from their sins.” Thus by special testimony, miraculously brought down from heaven, we are assured that he is Jesus, the Savior of sinners. Furthermore, we are informed that there is salvation in no other name given under heaven among men.

Thus it is established beyond all successful contradiction, that Christ, the Messiah, the Immanuel, has come into the world according to all the predictions of the Old Testament; and that the Father has given the most clear and positive demonstration of his identity as such. But, from whence came he into the world? If his coming into the world, and assumption of flesh, was that which constituted his Sonship, (in distinction from his absolute and eternal Godhead) and his mediatorial Headship of the church, how are we to understand the declarations with which the Scriptures abound, that his mediatorial goings forth, were from of old, even from everlasting? He has himself declared that, he proceeded forth and came from God; neither came I of myself, but he sent me. – John viii. 42. And Paul has testified thus, “But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” – Gal. iv. 4,5. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made.” “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” – John i. 1-3, 14. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death 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 lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham.” – Heb. i. 14-16. We have thus briefly, but we trust effectually proven, by corroborating Scriptures, the faithfulness of the saying, that Christ came into the world; we will now endeavor to show by the same indisputable testimony, that his object in coming into the world was to save sinners.

We have already presented the testimony of the angel, that he shall save his people from their sins; and also that he took part of the same flesh and blood that his children are part-takers of, that through death he might destroy him that had the power of death, and deliver his children who were in bondage through fear of death. None but sinners stand in need of a Savior, and it is therefore evident that those who Christ came to save, were such, for he came, as we have seen, to save them from their sins; and in our text Paul presents his own case as a demonstration of the faithfulness of the saying; for he had received mercy through the salvation of Christ, though he was the chief of sinners. But in the consideration of this part of our subject, it may be proper that we attend to the question, Whether he came to save all sinners, or some particular class or portion of sinners? If he came into the world to save all sinners, he has either accomplished the work, or failed in the object of his mission. If he has accomplished the salvation of all sinners, then none will be lost; even devils are included; and the doctrine of universal salvation must be established. If he has not effected the salvation of all sinners, men and devils, then one of two positions must be true; either he did not intend to save all sinners, or he has failed to accomplish what he intended; and if he has failed, and there being salvation in no other

name, all are left in their sins, and all must inevitably perish, and the doctrine of universal damnation of all sinners, must prevail.

It will not do to say that he came to bring all men into a state or condition in which they could save themselves, by performing certain conditions, or accepting certain overtures; for it would not be a faithful saying, that would say one thing and mean another. To say that Christ came to save sinners, when he only came to enable them to save themselves, would fall very far short of a faithful presentation of the subject; and the defect in the statement might be attended with the most fatal consequences, for sinners who supposed that God really meant what he said, and said what he meant, would fall naturally into the mistake of old Jonah, and suppose that salvation was really of the Lord, and so neglect to save themselves, and consequently be lost. But if we admit the saying of our text to be faithful and true; fairly expressing the truth, the whole truth, and nothing but the truth, by the inspiration of the Holy Ghost, we cannot resist the conclusion that Christ came to save sinners. The text also implies very clearly what kind of sinners he came to save, even the chief, just such as was Saul of Tarsus, when breathing out slaughter against the saints, and persecuting them in strange cities, up to the hour when he was arrested by a voice from heaven, which brought him prostrate to the ground. The heavenly messenger who announced the Savior's name to Joseph, brought information down from the throne of God, that the sinners which Jesus came to save, were his people, and his mission to our guilty world, was to save them from their sins. The Holy Ghost has testified, that in this work he shall not fail nor be discouraged; that he is able to save to the uttermost all who come unto God by him, seeing that he ever liveth to make intercession for them. We cannot doubt that he understood perfectly himself, the very object of his advent, for the prophet has said of him, "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock, like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom." His work being before him, he must have understood it perfectly, and he says, that he came to do the will of him that sent him, and to finish the work. Therefore if we credit his own words, we must reject the notion that he has left the work of salvation to be finished by men, by compliance with terms, or performance of conditions. He came to do his Father's will, and to finish the work. And this is the will of the Father, says Jesus, That of all that he has given me I should lose nothing. And this absolute, settled, eternal and immutable will of the unchanging God, Christ came to do, and to finish the work. This is also his own will, for he says, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." – John xvii. 24. In the commencement of this chapter he said to his Father, "I have glorified thee on the earth: I have finished the work which thou gavest me to do," and in the same connection he acknowledges the Father has given him power over all flesh, that he should give eternal life to as many as he had given him. If then we believe the Scriptures, the very words of Jesus himself, He came to save as many as the Father gave him; this he undertook to do, and this he has finished, completely and perfectly accomplished, and on the ground of his finished salvation he declares, "All that the Father giveth me shall come unto me, and he that cometh unto me, I will in no wise cast out." While he also testifies, "No man can come unto me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." The conclusion is irresistible, that Christ Jesus came into the world to save a definite and exact number of sinners, and that he has succeeded in the work, and saved them with an everlasting salvation. He has given them eternal life, and they shall never perish, neither shall any pluck them out of his hand. He has saved them, and they shall come unto him; and they shall in no case be cast out. They shall all be taught of

the Father; they shall all come to Christ; they shall all behold his glory, and he will raise them all up at the last day. In this Bible view of the subject, we see that the saying of our text is faithful and true. But upon no Arminian ground could the saying of our text maintain the appearance of truth or faithfulness.

“And worthy of all acceptation.” The saying being true and faithful, is worthy to be accepted, regarded and relied on, as such. The reason why Arminians, and every other class of graceless infidels, reject this testimony, is not because of any defection in the testimony itself, but because the love of truth is not in them. It is taught only to the people of God, by the holy Comforter, whom Jesus said he would send to dwell with his people, and lead them into all truth, “Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him.” The words of the text imply that this faithful saying is not accepted by all. Who are they that accept, and who are they that reject the saying? They who accept, are those who are taught of God, have come to Christ, have received his word, and do set to their seal that God is true. They who reject the faithful saying, are those who believe not what God has said; they are unbelievers, infidels; and this class includes the unbelieving Jews, who, though they profess to be the people of God, and to believe the Scriptures of the Old Testament, which testifies of Christ, rejected him. It also includes all those who dispute that Christ has effectually and forever saved, with an everlasting salvation, as many as the Father has given him.

Middletown, N. Y., May 15, 1855.

JOHN V. 40.

“And ye will not come to me, that ye might have life.”

Our Lord was in discussion with the Jews, who professed a sacred regard for the Scriptures of the Old Testament, and for all the requisitions of the law which was given to their fathers; but they rejected Christ as the true Messiah which was to come. They had charged him with a desecration of their Sabbath day. Christ asserted his power not only to heal the sick, but also to raise the dead, and judge the world, and claimed that his honor and glory was identical with that of his Father, so that he that honoreth not the Son honoreth not the Father, for he and the Father are one. He also referred them to the testimony that his Father bore of him, and to the testimony of John, and the works which he wrought, and finally to the Scriptures on which they professed to rely as the infallible truth of God, and in the preceding verse, he said to the Jews, “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come unto me that ye might have life.”

From this Scripture and its connection, as well as from all other parts of the Scriptures, we are clearly taught that no external evidence presented to the natural intellect of man, can possibly make men savingly acquainted with our Lord Jesus Christ, as the Son of God, and the only Savior of lost, helpless sinners. These Jews were exalted to heaven in regard to their opportunities, and, as he had frequently reminded them, they had been more highly favored in regard to external evidence than any other nation or people under heaven. To them pertained the giving of the law; to them the Scriptures were given; to them all the prophets had been sent; to them John the Baptist had come in the Spirit and in the power of Elijah. To their shepherds the angelic messengers had brought down from heaven the news of his

wonderful birth in Bethlehem; to them he had personally come in the flesh, in precise agreement with all the predictions of their prophets, and in harmony with all the types and shadows of their law. In their hearing he had spoken as never man spake, preached as never man preached; in their presence he had healed the sick, cast out devils, raised the dead, and performed many wonderful works; but with all this mighty array of testimony before their eyes, they could not regard him in his true character, as the fountain and source of life and immortality, or they would come to him for life, instead of seeking to be justified by their own works. If these Jews, with all the testimony which was presented to their natural understanding, were still destitute of saving faith in him, how preposterous that Gentile sinners, with more limited opportunities, should become more savingly acquainted with him, as the true God, and eternal Life, without a special revelation of him to them as such, by the Father. “No man knoweth the Son but the Father, and he to whom the Father will reveal him.” These Jews, as we see, were as destitute of will as they were of power to come to Jesus for life, for they neither possessed the ability or disposition to look to him for life and salvation. As to their will, they thought they had eternal life secured to them in the Scriptures, inasmuch as they understood the Scriptures to signify that salvation was of the Jews, and like all Arminians of every other age, their will was enlisted in the vain hope of being justified by the deeds of the law, and to inherit eternal life as a consideration for works of righteousness which they had done, or intended to do. Therefore they had no disposition, inclination, desire or will to look to him, or come to him, that they might have life. Another evidence that they had not the will was, they did not believe that he had power to give eternal life to any of the children of men; for they did not believe on him as the Son of God. Furthermore, they saw no necessity of coming to him for life, as he had just told them, they thought they had eternal life in the Scriptures. They had mistaken that temporal life, which was promised to the children of Israel on condition of their obedience to the law, for eternal life, and claimed that they were Abraham’s children, and never in bondage, and hence they spurned the idea of being made free. The reason why they had not the will to come to him for life, is very clearly stated in the thirty-seventh and thirty-eighth verses of this chapter. Speaking of the Father who had sent him, and who had borne witness of him, he said to them, “Ye have not heard his voice at any time, nor seen his shape. And ye have not his word abiding in you, for whom he hath sent, him ye believe not.” They could have no will to come to Jesus, as the only Savior, unless God worked in them, both to will and to do of his good pleasure.

We are aware that many are taught that sinners, in a state of unregeneracy, are only deficient in their inclination, and that if by moral suasion their natural minds could be convinced by argument, or otherwise, that it would be to their interest to come to Christ, their wills would yield, and there would be no other impediment in their way. Allowing this theory to be true, there would be no need of a Christ to save a sinner at all. Every intelligent being knows that the human will of man is accessible to the power of man; and if nothing more were required than a change of will, the selfishness of man may be successfully appealed to by the eloquence of revivalists, and their carnal will enlisted to be happy here and hereafter, and if this were all the difficulty, the work would then be done. But this idea conflicts not only with the Scriptures, but also with the experience of every quickened sinner. Every subject of grace will testify that when their blind eyes were opened to discover their sinful state, they were not only willing, but would have given worlds, if they possessed them, to see a way possible for them to be saved without a sacrifice of the justice and truth of God. This is what filled them with deep despair, not that they were unwilling to be saved; but that there were impediments in the way which none but God was able to remove. They knew that they could not be saved in their sins, and they knew not how they could be saved from their sins. Nor could this difficulty be removed from them, until Christ was revealed to them as their Savior. They then felt they knew, and they confessed that their salvation was

wholly of the Lord, from first to last, that it was not of him that willeth, nor of him that runneth, but of God who sheweth mercy. But to settle this point eternally, Christ has declared, “No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day.” – John vi. 44. The caviling of Arminians, that the Father draws every one of the human family, is silenced by the declaration that Christ will raise him up at the last day all that are drawn by the Father to him. And in the thirty-seventh verse of this same chapter he says, “All that the Father giveth me shall come to me: and he that cometh to me I will in no wise cast out.” This settles the matter effectually and forever. The emphatic testimony of Christ himself is an end of all controversy with all who fear God. We cannot honor the Father except we honor the Son, and certainly cannot honor the Son if we believe not his testimony on this, as well as on all other subjects.

That all unregenerate men are destitute of a will to come to Christ that they might have life, is certain from the testimony of the Scriptures, especially from the words of the Savior himself, and the reason why they are destitute of the will, is because his word abideth not in them; and the reason why his word abideth not in them is, because they are not “Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” – 1 Peter i. 23. And, “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” – 1 John iii. 9. “Of his own will begat he us, with the word of truth.” – James i. 18. The testimony is not, That of our own will begat he us, by the word of our power. But it is just as our blessed Redeemer has said, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” – John vi. 63. “For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.” – John v. 21. Here we have, in this last passage, an illustration of the manner in which the Son of God quickeneth whom he will. How does the Father raise the dead? Does he wait until the dead are willing to come to him for life? Does he promise to the slumbering tenants of the graves, that if they are willing he will raise them and quicken, or give them life? Certainly not. “The Lord shall descend from heaven with a shout, [not with a proposition, a proffer, or an invitation, but] with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first.” – 1 Thess. iv. 16. “We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised.” – 1 Cor. xv. 51, 52. “Even so,” or exactly so, precisely so, “the Son quickeneth whom he will.” Will-worshipers, free-agents, and all Arminians, in whom the word of life does not abide, may, with the Jews, rage and blaspheme, but helpless sinners saved by grace, will exclaim in the fullness of their enraptured spirit, “Great and marvelous are thy works, Lord God Almighty; just and true are all thy ways, thou King of saints.” “We give thee thanks, O Lord God Almighty; which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.” – Rev. xv. 3, & xi. 17.

Middletown, N. Y., June 1, 1855.

2 CORINTHIANS II. 15, 16.

“For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other savor of life unto life. And who is sufficient for these things?”

The term “savor,” signifies literally, anything that affects the organs of taste or smell; a sweet savor, is that which has a pleasant odor or taste. The incense and perfumed offerings which were made under the law, were to signify such offerings as are acceptable to God, and things with which God is well pleased; and in this sense we understand it is used by the apostle in our text. In the preceding verse Paul says, “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place: for we are unto God a sweet savor of Christ,” &c. As the members of Christ, as his apostles, standing in him, by whom the savor of his knowledge is made known in every place, the apostles, their gifts and labors in the gospel, are well pleasing to God, not only in the effect produced on them that are saved, but also on them that perish. In drawing the line between the living and the dead, in feeding, comforting and building up the saints, and in exposing the hidden things of dishonesty, they draw down on themselves the wrath and persecution of the enemies of God and truth. So that in every place where they were called to labor, whether men would hear or forbear to hear, whether sinners were converted to God, or enraged by the testimony, in all cases God caused them to triumph, or made their ministry effectual, either by bringing to light those who have an ear to hear what the Spirit saith unto the churches, or in exposing those who were those who were of the opposite character; in no cases were their labors in vain in the Lord. “We are unto God a sweet savor of Christ.” There was nothing in even the apostles, which was well pleasing unto God but what was of Christ. They, in themselves, were by nature children of wrath even as others, hence all that they possessed as the children of God, disciples of Christ, or apostles of the Lamb, was of Christ, and the savor of that treasure which was committed to them, as unto earthen vessels, was a savor of Christ unto God. Their election, their calling, their qualifications for the ministry, and their administrations, were acceptable unto God by Jesus Christ.

“To the one we are the savor of death unto death.” That is to the one class, for they are presented in our subject as two classes, them that are saved, and them that perish. To the latter class, the apostle says we are the savor of life unto life. But how are we to understand this declaration? Does he mean that the preaching of the gospel is to them who perish the cause of their damnation, or of their perishing? That the gospel proposes to them terms, conditions, and proffers, and their rejection of them, or failure to comply with them, is the cause of their eternal death? Certainly not, for such is not the truth. Neither the gospel itself, nor the preaching of the gospel, can possibly injure any one. The gospel has no more power to damn, than the law has to justify and save. Condemnation and wrath is by the law, justification and immortality is by the gospel. The law is the administration of death, but the gospel administers life only to them that are saved, for those unto whom this life is administered cannot perish. Christ has said, I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hands. How then, are these apostles the savor of death unto death in them that perish? We understand the matter thus. To them that are dead in trespasses and sins, the preaching of the gospel only comes in the letter, or external sound of it; it falls upon their deaf ears as a dead letter; it has no life in it to them, inasmuch as they being dead, cannot receive it in its spirit and life. Take a bird from the open air, and confine it in water, as its nature is not adapted to the water, this element is death to the

bird, but it is life to the fish. But the water, although adapted to the nature of the living fish, can administer no life to the dead fish. So the preaching of the apostles was to the Jews a stumbling-block, and to the Greeks foolishness. The word can only come to the dead, in the oldness of the letter, and not in the newness of the Spirit. To them it comes in word only, not in power, or in the Holy Ghost, or in much assurance, as it comes to quickened sinners; to them, Christ who is the substance of the gospel, is as a root out of dry ground, having no form or comeliness, and they have no desire for a knowledge of his ways, and the preaching of the cross is to them foolishness. It being spiritual, and they being carnal, they cannot comprehend it, they cannot feast upon it, nor can they derive vitality from it until they are quickened by the Spirit, and born of God; for the natural man receiveth not the things of the Spirit; for they are foolishness unto him, neither can he know them because they are spiritually discerned.

But to the other, that is to the living children of God, who possess life, the gospel is the power of God and the wisdom of God, it has life and comfort in it to cheer, sustain and animate that life that is in them. It is death to their carnal nature, to their outward man which perishes it has no life; but the inward man is by it renewed day by day. Every Christian must know in his own experience, that the gospel is full of life, joy and consolation to them, for they live upon it; it is Christ, and him crucified, and it is therefore the bread of heaven unto them. When the apostles and primitive ministers of the word were preaching, in all the examples recorded in the New Testament, there were some who gladly received the word, who fed upon it, and there were others who had no relish for it, who could not receive it, and who resisted and blasphemed. They preached Christ crucified, unto the Jews a stumbling-block, and to the Greeks foolishness, but unto them who are called, both Jews and Greeks, it was Christ, (and therefore life, for Christ is the Life) the power of God, and the wisdom of God. "For the preaching of the cross is to them that perish foolishness; but unto us what are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Not them which do not believe, it is death to them, but the sheep of Christ, and they hear his voice, and they know his voice; but a stranger they will not follow, for they know not the voice of strangers.

"And who is sufficient for these things?" Who is sufficient to discriminate between the living and the dead, between them that are saved, and them that perish? Who is sufficient to pour forth into the hearts of God's living children the streams of that river that makes glad the city of our God, to warm, revive, comfort and refresh them, while in their pilgrimage, and to bear the reproach, persecution, rage and violence of those unto whom the preaching of the word is foolishness? Those, and those only, whom God sustains, whom he causeth to triumph in Christ, as he did the apostles, are sufficient for the work whereunto the Holy Ghost has called them. Through him they can feed the flock of God, over the which the Holy Ghost has made them overseers, and through their God they can rush through a troop, and leap over a wall. But no part of the excellency of the power of the gospel is of them; it is of God, it is a sweet savor of Christ unto God, in them that are saved. The very fact that the gospel as preached by them does not feed, comfort or build up the unregenerate, that it is death unto death unto them that perish, is as irrefragable testimony that they are unto God a sweet savor of Christ, as when they are the messengers of joy and comfort to them that are saved. For the preaching of the cross, if preached in its purity, is just as sure to be foolishness to the ungodly, as it is to be the wisdom of God to them that are saved.

Middletown, N. Y., June 15, 1855

THE WITCH OF ENDOR.

A brother requests an expression of our opinion in regard to the witch of Endor, and of her bringing up Samuel; and what we write on the subject, we wish our readers to understand, so far as it is not sustained by direct Scripture authority, to be given only as our opinion. All human opinion is fallible; but what God has said in the Scriptures endureth forever. From a very early period in the history of the world we read of witchcrafts, sorceries, divinations and enchantments. That such things existed in the world, and that through them the superstitious were often captivated and led into idolatry is certain; because we are so informed in the unerring word of God. But to define the mysteries of iniquity, and explain the nature, power and extent of them, requires more knowledge than we possess. But it is our opinion however, that all the events which transpired in the old world, so far as God has been pleased to give us a record of them, were to some extent figurative of something which was afterward to be developed either in, or in opposition to the kingdom of Immanuel. Saul was king of Israel, he had been anointed to govern Israel, and administer the laws as given by God himself to that people; and so long as he himself obeyed the instructions given by the Lord, he had the assurance that he and his house should enjoy the protection of the Lord. We are informed that Saul had disobeyed the Lord, and the Lord had withdrawn from him the evidences of his presence and approbation, and further that he had brought him into a very critical collision with the army of the Philistines, and when he surveyed their overwhelming number, he was afraid, and although he had asked counsel of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets, and in his extremity he commanded his servants to seek him a woman that had a familiar spirit, that he might go and inquire of her, and they directed him to the witch of Endor; and when he applied to her, she brought up by her witchcraft what appeared to be the person of Samuel, and the apparition talked with Saul, reproved him for his rebellion against God, and predicted his sudden death, and that David should supersede him as king of Israel.

We would cautiously avoid unwarrantable speculation on what is recorded in the Scriptures, but to our mind it appears that so far as the witch was concerned, all was simply witchcraft, and that God overruled the whole matter, as he does all other matters, for the accomplishment of his own purpose, in rebuking the rebellious king, and in alarming the officiating witch. That God should make the apparition of Samuel speak, is no more strange than that he should make the dumb ass speak with a man's voice, when he rebuked the madness of Old Balaam. It is not our opinion, or understanding of the Scriptures, that witches or wizards have any power to disturb the silent slumbers of the dead, or that Samuel was in reality under any influence of the witch, or her enchantments, but that the whole scene was directed in the wisdom of God to answer his own wise and righteous purpose, not only in rebuking Saul, but also in furnishing a type of the witchcrafts, sorceries and delusions which should mark and characterize the man of sin in all his anti-christian forms and workings. The inspired writers in the New Testament frequently applied the term witchcraft, or terms equivalent, to the delusions and abominations which prevailed in their day, and in Revelation it is used in reference to the anti-christian beasts, to Mystery Babylon, &c., and the power they should manifest in the sight of men, to bewitch the people which dwell upon the earth. As the magicians of Egypt mimicked by their enchantments the wonders which the God of the Hebrews wrought by Moses and Aaron, so do the magicians of antichrist mock the children of the free woman. Neither Moses nor Aaron pretended that they had any power to perform those wonders only as God wrought by their hands, but the magicians could do all their lying wonders by their enchantments. It is the same in modern times. None of God's children entertain the

idea that they can effect either their own, or the salvation of others, but nothing is regarded easier by the religious magicians of the present time, than to produce by their enchantments, (or instrumentality, as they call it,) the salvation of men. Some of them have declared it to be as easy performed as for one to turn his hand over. In the sight of men these wonders are performed, and to those who wonder after the beast, their lying wonders seem to be real, and they verily believe their revivalists have power to bring fire down from heaven, or to raise not only dead sinners from the dead, and raise up prophets, but also, by their mummeries, to produce, call up, or procure, the presence of Christ, of the Holy Spirit, and wield the power of God, both in mercy and in wrath. They can, as they pretend, send the gospel forth and convert the heathen unto God, or launch the thunder-bolts of heaven on our congress at home. In the sight of the beast, and in the sight of a majority of men, these delusions pass for realities. By their mystic arts, they can supply any quantity of ministers, and bring them up, as the witch did the apparition of Samuel, and qualify them for any kind of service they can desire to be employed in. With them it is rank anti-nominanism, to acknowledge that men are subject to the high decrees of Jehovah, and that salvation is only of the Lord, that he hath mercy on whom he will have mercy, and whom he will he hardeneth. The witch of Endor was remarkably modest in her pretensions, when compared with her sisterhood of the present day. She was alarmed at the result of her use of means, when she saw, or thought she saw, gods ascending out of the earth, but our modern witches pretend to bring gods out of the earth, and instead of being terrified, they exult in their achievements. What we mean by their bringing gods out of the earth is,

First. In producing by earthly power, that which in reality can only be performed by God himself. Jehovah has said, "I am God, and beside me there is no Savior." But from the flesh, which is of the earth, by the use of their enchantments, (or means as it is now fashionable to call them) they can produce salvation, and each of their earth-born gods in turn can effect the salvation of others, and so become saviors. In this modern witchcraft they see gods ascending out of the earth.

Second. From the bowels of the earth they bring the precious metal of which their mighty dollar is composed, to which they ascribe the power of saving souls. Indeed we know of nothing that is specially and exclusively ascribed by divine revelation, to the living God, that they do not ascribe to these kind of gods which they see coming out of the earth. Doctor A. Judson, in his day, in plain terms ascribed the eternal salvation of souls from the quenchless fires of hell, to the jewels of the American ladies, and the Doctor is regarded as an oracle by the whole fraternity of modern missionism. Did not the Doctor see gods coming out of the earth when he exclaimed, "How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations to the end of time, yea, stretch away in the boundless eternity, and be a subject of praise millions of ages after this world and all its ornaments are burnt up." – See Dr. Judson's letter to American ladies in 1832.

But there are other applications of the figure of witchcraft. The influence of Judaizing teaching on the saints in the Galatian churches, was regarded as witchcraft, and the saints which were contaminated by it, were interrogated, "Who hath bewitched you?" &c. The prophet Samuel told Saul, that to obey was better than sacrifice, and to hearken than the fat of rams, but rebellion was as the sin of witchcraft. We have not the time nor space that might be profitably devoted to the consideration of this subject in all its bearings. We rejoice to know that however the saints may be tried, perplexed, and bewildered by those who seek unto those who have familiar spirits, to witches, and wizards that peep and mutter, old Balaam was compelled to acknowledge that no enchantment can prevail against God's chosen tribes. While the God-forsaken kings and rulers, and the hardened Egyptians, may seek unto witches, and resort to enchantments and sorcery, instead of looking to God alone for support, it is our duty and our

blessed privilege to ask counsel of God, who giveth liberally to all men; and may we remember that it is written and “engraved as in eternal brass,” “They that trust in the Lord shall be as Mount Zion that cannot be removed, but abideth forever.”

Middletown, N. Y., June 15, 1855.

LUKE XVII. 1, 2.

“Then said he unto the disciples. It is impossible but that offenses will come: but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.”

These words were spoken by our Lord Jesus Christ, and addressed, as our text reads to the disciples. The time when they were spoken, is indicated by these words, “Then said he,” &c., it was, as we infer from the preceding connection, immediately after he had spoken to them in parables, in the presence of the pharisees, of the unjust steward, for which the pharisees derided him; and after a direct rebuke to them, he also spake of the rich man and the beggar. Having uttered these sayings, and spoken the parables which are recorded in the sixteenth chapter, “Then said he unto the disciples,” &c. All that was said by our Lord must be full of interest to his people; but especially those things which he said to his disciples. He said many things to them by way of instruction, encouragement and admonition, but nothing unnecessarily. There is a weighty importance in every word that fell from his lips, and he has informed them that they who heard his sayings and kept them, were like a man who built his house upon a rock, which could not be moved because it was built upon a rock.

From the application which he made of the words of our text, and the instruction and admonitions which are recorded in the succeeding part of this chapter, we conclude that he spake of offenses that should come among them as his disciples, and not only in the time of those who were personally addressed, but unto his disciples in all the subsequent ages of the church, down to the end of her militant state. That offenses should certainly come, and in a manner that would offend some of his little ones, is expressly declared, but the source from whence they should come is not stated in the text. Elsewhere in the Scriptures we are informed of the exposure of the saints, from the world, the flesh, and from the devil. “Woe unto the world because of offenses.” “In the world ye shall have tribulation.” If ye were of the world, the world would love its own, but I have called you out of the world. That which is born of the flesh is flesh. The apostle has said, and every christian has a witness of the truth of his words, “The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would.” Satan goeth about as a roaring lion, seeking whom he may devour. He desired to have Peter, that he might sift him as wheat, and we have reason to know that he also desires to tempt, annoy and perplex the family of God as far as he may be permitted. Many offenses from the powers of darkness were, at the very time that the words of our text were spoken, just ready to break forth upon the little flock of our Redeemer. They were not only to witness the derisions and reproaches which the pharisees were belching forth on their beloved Lord and Master, the treachery of Judas, and the final sufferings and crucifixion of the Redeemer, from their wicked hands, but they were themselves shortly to be scattered abroad, and by the violence of

persecution to be driven into strange cities, that they might go everywhere preaching the word. The man of sin, that wicked man whose coming is after the working of Satan, was also to be revealed in his time, when the *let*, by which he was then in that form restrained, should be removed, and he should come with signs and lying wonders; with all deceivableness and unrighteousness, &c. The development of antichrist, in all its beastly forms of dragon heads and monster horns, should drench the earth with the blood of the saints. But besides all the offenses and opposition which the saints were admonished to expect from without, they were to experience offenses among themselves. These disciples to whom the words of the text were spoken, as we see by what is said in the fifth verse, were the twelve apostles, and Judas was still among them, and numbered with them, and special allusion was had to him, in the words, “but woe unto him by whom the offense cometh.” This was clearly realized in the night in which our Lord was betrayed, when Judas came with a band of armed men, to deliver him into their hands. The fearful end of Judas, shows that it were better for him to have a millstone attached to his neck, and be plunged into the sea; for without tracing him after his death to his own place, where he went, his suicide, and the manner of his death was even more shocking than would have been a death by drowning in the sea. But it is not our privilege to say that all offenses were to cease among the disciples even after Judas had performed his dreadful work. Paul, in his address to the elders at Ephesus, said he knew that after his departure, grievous wolves should enter in among them, not sparing the flock, and said he, “Even of your own selves shall men rise up, speaking perverse things, to draw away disciples after them.” The very rule of gospel order laid down as the law of his kingdom, in the third and fourth verses of this chapter, and immediately following our text, as well as the rule of discipline given in the eighteenth chapter of Matthew, shows that offenses should come among brethren. Hence the solemn charge, Take heed to yourselves. If they were secure from danger of offending one another, why this admonition? If thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day and turn again unto thee, saying, I repent; thou shalt forgive him. Not only the primitive disciples, but the saints in all ages have great reason to heed this admonition to forgive their penitent brother, otherwise they become themselves offenders, and may offend some of Christ’s little ones. It is not enough when we feel perfectly satisfied that their turning and repentance is honest, sincere and genuine; but if seven times in a day he offend, and as many times in a day turns to thee, saying, I repent; thou shalt forgive him. This lesson is solemnly enforced by the divine Master, when he taught his disciples to pray, saying, “Forgive us our debts as we forgive our debtors.” For, said he to them, If ye do not from the heart forgive them that trespass against thee, neither will your heavenly Father forgive you. And the inspired apostle exhorts the church of God to be kindly affectionate one towards another, forgiving one another, even as God for Christ’s sake had forgiven them. The children of God possess a carnal nature that requires to be closely watched, it is predisposed to resent injuries, and would seize a debtor by the throat, and say, “Pay me that thou owest,” and even when the debtor entreats, saying, Have patience, and I will pay thee all, will not relent, but thrusts him into prison. O, may the disciples of the meek and lowly Lamb of God, take heed to themselves. It is impossible but offenses will come. Ah! in a variety of ways. They may be introduced by false brethren who come in unawares, to spy out our liberties. And we are commanded to “Beware of men who come unto us in sheep’s clothing, while inwardly they are ravening wolves.” But how shall we know such, that we may distinguish between them and those whom we are commanded to forgive? By their fruits ye shall know them. Their ministry never builds up the saints in their most holy faith; never feeds the church of God which he hath purchased with his own blood. Men do not gather grapes of thorns, nor figs of thistles. Where the evidence has been clearly given that a brother or a sister has passed from death unto life, if he or she be overtaken in a fault, (whatever that fault may be,) ye that are spiritual, are commanded to restore such an one, in the

spirit of meekness, considering thyself, lest thou also be tempted. Bear one another's burdens, and so fulfill the law of Christ. – Gal. vi. 1, 2.

“But woe unto him by whom they come.” If the offense comes from an enemy, woe unto him; for, “The enemies of the Lord shall be broken to pieces; out of heaven shall he thunder upon them.” And if this offense comes through a tempted child of God, there still is a woe, bitterness, sorrow and anguish of heart, more to be dreaded than to be drowned in the sea. Their transgressions shall be visited with a rod, and their iniquity with stripes, but the Lord says, “Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail.” – Psalm lxxxix. 31-33.

Seeing then that offenses must needs come, and that all the children of God are exposed to trials and temptations, while here below, how important it is that we should watch and be sober; that we should put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another. If any man have a quarrel against any; even as Christ forgave you, so also do ye. Seeing that you have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him. Let the peace of God rule in your hearts, to the which also ye are called in one body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Behold how good and how pleasant it is for brethren to dwell together in unity. But if we bite and devour one another, take heed lest we be consumed one of another.

Middletown, N. Y., July 1, 1855.

ABSOLUTE PREDESTINATION

Our Standard Lexicon defines *absolute* to mean, in its literal, or general sense, free, independent of anything extraneous. 2. Complete in itself; positive, as an absolute declaration. 3. Unconditional; as an absolute promise. 4. Existing independent of another cause; as, God is absolute. 5. Unlimited by extraneous power or control; as an absolute government or prince. 6. Not relative; as absolute space. See Webster's definition. As this word is nowhere used in the Scriptures to qualify the word Predestination, we will not contend for it, especially as the word predestination when rightly understood needs no such qualification, as it cannot be otherwise than absolute. We merely use the word absolute to distinguish our views of predestination from those who, while they admit that the term is frequently used in the Scriptures, deny its plain and obvious meaning, as though it were only vaguely used by the inspired writers, without any positive or unequivocal meaning.

On the signification of the word predestination, our brother is correct; it means foreordination by an unchangeable purpose, But the grand question on which we are principally at issue, is, whether the predestination of God extends to the wicked actions of men or devils. We have rejoiced greatly in the firm belief, that God's government is universal, that there is not a sparrow or a worm, but is found in his decree. That sin, and death, and hell are under his control, so that the wrath of man shall praise him, and the remainder of wrath he will restrain. If the Scriptures do not authorize us so to believe, we know

not at what hour we may fall a prey to the unbridled rage of the enemies of God and of his people. If the divine government of Jehovah only extends to the good conduct of his creatures, his government is much more limited in regard to this world, than we had supposed, for he has informed us that there is none that doeth good; no not one. But that he has set limits to the wicked men, we should infer from his declaration, ‘I have formed the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work; I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that riseth against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.’ – Isa. liv. 16, 17. If God has created the smith, and the waster, to destroy, and so limited their operations that they cannot go beyond his decree, and if this is a part of the heritage of his servants, they cannot yield it without marring their inheritance. We confess that to us this part of the saints’ inheritance is too valuable to be sold for a mess of pottage. Paul has said, that God worketh all things after the counsel of his own will; and God has told us, by the mouth of Isaiah, that he has declared the end from the beginning, &c., “saying, my counsel shall stand, and I will do all my pleasure: calling a ravening bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass, I have purposed it, I will also do it.” How unmeaning would all this language be to us in the absence of predestination! The end declared from the beginning, and yet not determined in the mind or purpose of God, how preposterous! We cannot believe that our God would declare a thing beforehand that he was undecided upon, and which might be quite different from what he had declared; and if he has only declared what he had determined on, that is the most absolute predestination that we have any knowledge of. This predetermination of events extends throughout all the intervening space, from the beginning to the end, and consequently embraces all things. When wicked men conspired against the life and liberty of Joseph, and against the predestination of his and their own destiny, as signified by Joseph’s dreams, they intended evil, but God intended all for good. If God had not previously intended to harden Pharaoh’s heart, he would not have told Moses that he would do so. If he had not predestinated that the children of Israel should sojourn in a strange land, and be afflicted by the Egyptians four hundred years, he certainly would not have told Abram so; read Gen. xv. 12-16. Let it be remembered that God told Abram this long before either the children of Israel or the Egyptians, who were to be concerned in it, were born, and the things which the Egyptians were to do to the children of Israel were such, as God told Abram he would judge and punish them for the Son of God was delivered into the hands of wicked men, that they should, with wicked hands, do to him what God’s hand and counsel had before determined to be done. He was delivered by the determinate counsel and foreknowledge of God.

Paul writes to the Thessalonians concerning the manifestation of that wicked people, whom the Lord would destroy, and says, God will send them strong delusions that they may believe a lie, that all may be damned, &c. God said by the mouth of Isaiah, that he would choose their delusions. This is solid Bible testimony, and it is what we intended to express by the words absolute predestination. And pray brother, what objection have you to it? Would you wish the right, the power, or the government of God to be circumscribed? Would you wish to restrict his government, and confine his dominion to good people and their good works and leave the powers of darkness to rage at random, without the restraint of God’s predestinating decrees? Are you fearful that this view reflects upon the purity and holiness of God? But why these fears?

Are not the inspired Scriptures sufficiently guarded to secure the honor of their supreme Author? If not, all our attempts to supply the supposed deficiency, will be as vain, if not as presumptive, as Uzzah’s attempt to protect the ark of God. Because God controls, restrains, overrules and disposes of all beings,

and all events, precisely as he eternally designed to do, it does not by any means follow that he is the fountain from whence impurity proceeds. He is perfectly holy, just and good; but he has all power to set bounds and limits to that which is unholy, unjust and wicked. If it be admitted that God now has power to restrain the wickedness of men and devils, according to his sovereign pleasure, and that he is immutable, then it follows, that he always had that power. If it be denied that he has that power, where is the safety of his church? Of if he has now a perfect knowledge of all beings and of all events, then he must always have had that knowledge. It certainly does not become us to say that either his wisdom, holiness, prescience or power, are at fault, that he has allowed his creatures to rebel against his government, when he had power and wisdom enough to have prevented it, if it had been his pleasure so to have done. We do not charge our brother, nor those brethren who are associated with him, with attempting to limit Jehovah, or set bounds for him to be governed by, but we would give and take the admonition, "Be still and know that he is God." If we cannot comprehend him, it still is our privilege to confide in him, for he is too wise to err, and too good to do that which is wrong.

We have no disposition to press our views on those who do not understand the Scriptures as we do, on every subject. But we wish all our readers to understand that we do as firmly believe, and as greatly rejoice in the doctrine of Predestination, and its extension to everything in heaven, earth and hell, as we do in any other part of divine revelation.

Middletown, N. Y., July 1, 1855.

MATTHEW VII. 7, 8.

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

These words are plain and emphatic, and sufficiently simple to be comprehended by the merest infants among the children of God, whose minds are unbiased by false teaching. But such has been the indefatigable zeal of the enemies of the Lord, to pervert the Scriptures of truth, that even these words of our divine Master, have been strangely misconstrued, and it is to be feared that some of God's dear children have been imposed upon by the enemy, in regard to their real meaning. To understand properly any Scripture, especially the text under consideration, it is indispensably necessary that we should observe who is the speaker, and who are the subjects of address, as well as the true meaning of what is spoken. The Scriptures generally are a communication from God himself. Holy men of old spake as they were moved by the Holy Ghost, and God spake to the fathers, the ancient patriarchs, by the prophets, so that their inspired communications to Israel were no less the words of God than that which he has in these last times spoken to us by his Son. The words of our text were spoken by our Lord Jesus Christ himself, and therefore must be regarded as clothed with all the power and infallibility of the supreme and eternal Godhead. They are entitled to the sacred reverence which we have for him from whose lips they were spoken. No one, we conclude, who fears the Lord and trembles at the majesty of

his words, would designedly pervert their meaning, or countenance their perversion by others. But so it is, as we shall presently show, this with the general tenor of the Scriptures is most awfully misrepresented, distorted, misinterpreted and misapplied, by very many who claim to be the children of God, and ministers of the gospel. By them it is generally, and perhaps we may say universally, applied to mankind in general, and to the unconverted or unregenerated, in particular. Those who contend for what they call “Free agency,” offered salvation on conditions to be performed by men, human ability to repent and believe the gospel, to exercise faith in Christ, to love God, and to secure their own eternal salvation by their own wills and works, frequently repeat the words of our text, and other passages in the same connection, with an air of assumed triumph, as though they either believed themselves, or intended to make others believe, that these words were addressed by our Lord to the human family at large, and to the most ungodly in a special manner. They even go farther, and represent that the God of glory was in the act of expostulating with unrenowned sinners, and laboring to induce them to apply to him for salvation. As though the subject on which our Lord was speaking, was to show how possible it was, and how very cheaply every sinner might save himself. That if the sinner can be prevailed on to seek for religion, he shall find it; if they will seek for Christ, they shall find him; and if they will seek for justification before God, and eternal life and happiness, they shall find it. That if they will knock at heaven’s gate, the portals of immortal glory shall on that condition be thrown open to them, &c. A careful examination of the Scriptures however, will show to those unto whom it is given to know the things of the kingdom of Christ, that such a gross perversion of the text is a most presumptuous and blasphemous contradiction, both of the letter and spirit of what our Savior said, and also of the uniform testimony of all the record of the holy Scriptures on the subject.

Instead of addressing the words and assurances of the text to the world of mankind indiscriminately, or to ungodly sinners in particular, they were spoken exclusively to his disciples, and we have his own authority for saying that they apply to no other characters. At the commencement of the fifth chapter, we are informed of the peculiar circumstances of the occasion, when Christ delivered this discourse, or “sermon on the mount,” as it is called, which is given in the fifth, sixth and seventh chapters, and of which our text is an important part. It reads thus, “And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying,” &c. Now if he had intended this discourse to apply to sinners indiscriminately, why did he retire from the multitudes and address it exclusively to his disciples? Why, if it concerned the multitudes, did he not address it to them? Can any mortal tell? Again, if he were only speaking to his disciples of things which were applicable to the multitudes of the unconverted, why did he address his words to them, in the second person, *ye* and *you*, instead of *they* or *them*? Will any one dare to charge that he did not know the proper use of words, or that he would say one thing, and mean another, and that, too, essentially different from what he said? If in our text he had been speaking of asking for, and receiving regeneration; seeking for, and finding pardon; knocking, and thereupon having the doors of mercy, or salvation, or of eternal life, opened to them, then they unto whom the words were addressed, were those of all men, unto whom they had the least application, for as his disciples they were regenerated already, and he said they followed him in the regeneration, they had already received the forgiveness of their sins, and could, and did experimentally know, and unequivocally testified that, “The Son of man had power on earth to forgive sins.” And in so testifying, Jesus said to the rulers of the Jews, “We speak that we do know, and testify that we have seen,” &c. They had already been admitted into the kingdom of the Messiah; had already entered into life, and already stood freely justified in the Savior’s righteousness, before the throne of God. Why then, we repeat the question, did he retire from the multitudes, and speak these words only to his disciples? If he had designed these

words to express a conditional offer of salvation to unconverted sinners, is it not rational to believe that he would have availed himself of so favorable an opportunity as he had before he departed from the multitudes? How irrational then to suppose that with these words on his lips for the multitudes, that he who is too wise to err, should have deliberately left those to whom he designed his words to apply, and who, more than all the others, were the most vitally interested in them, and without uttering one word of the kind to the indiscriminate multitudes, ascend a mountain, and when his disciples came to him, open his mouth, and deliver to them the message which he had intended for the very multitudes which he on that occasion purposely avoided.

Another equally conclusive and irresistible testimony in the Scriptures, against the heresy of the Arminian notion, that God has offered salvation to all who will seek for it, is found in the words of our Lord in reply to his disciples, when they had asked him if there were many that would be saved. In this case observe the subject was salvation, and concerning the extent of salvation, Jesus said in reply, not to the world, but to his disciples, “Strive to enter in at the strait gate; for many shall seek and shall not be able.” Who can believe it possible that our Lord should at one time say that all sinners who seek for salvation shall be saved, and at another time declare positively that many should seek, and should not be able to enter in at the strait gate, which leadeth into life? To say nothing of the absurdity of the notion of blind men’s seeking, and dead men’s knocking, &c., it is enough for us to know that Christ is sought of them that asked not for him, and that he is found of them that sought him not. That Israel (that is carnal Israel) hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded. (Rom. xi. 7). “But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone: as it is written, Behold, I lay in Sion a stumblingstone and rock of offense: and whosoever believeth on him shall not be ashamed.” – Rom. ix. 31-33. God has bidden his Israel to seek, (not to procure their salvation by deeds of the law, or works of righteousness which their own hands have done, or can do,) but he has commanded them to seek his face. He said not unto the seed of Jacob, Seek ye my face, in vain. It was not in vain that he has said unto his spiritual Israel, “Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else.” It is because none but God can save a sinner, that God commands his Israel to look to him for salvation, and to him alone; for in the Lord shall all the seed of Israel be justified, and shall glory. Not in themselves, nor in their resolvings, nor in their seekings or doings, for the Lord has made bare his holy arm, and the ends of the earth shall see his salvation. He shall say to the north, Give up; and to the south, Keep not back. He will gather them from the east and from the west, and shall also say, Bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name, for I have created him for my glory, &c. When he who is the good Shepherd putteth forth his own sheep, he goeth before them, and he calleth his own sheep by name, and leadeth them out. When dead in sins, they are made to hear the voice of the Son of God, and they that hear shall live. Who are the dead that shall hear, and that shall live? Christ has himself settled this question, “My sheep hear my voice”; because he has put them forth, gone before them, and called them by name. “My sheep hear my voice, and I know them, and they follow me; and I give to them eternal life, and they shall never perish, neither shall any pluck them out of my hand.” We have shown, by such testimony as men will not disregard with impunity, that the words of our text were spoken by Christ, and addressed to his disciples exclusively; that it is audacious presumption in those who labor to pervert his words, and to turn the truth of God into a lie. It remains now for us to show who are the disciples, and in what sense these words were applied to them, and the eternal consolation which they afford to such as are his disciples indeed.

They only are recognized in the New Testament as his disciples, who deny themselves, take up their cross and follow him. To be born again, born of the Spirit, and born into the light and love of the Redeemer, affords evidence that we are the children, and heirs of immortality; but some of God's children walk in disobedience, at least for a season; but in their disobedience to him as their Prince and Savior, their Leader and King, they are not scripturally speaking, his disciples, though they be his children. The disciples who went to him in the mount, and who listened to his discourse, were those who had not only passed from death unto life, but they had forsaken all, and followed him; to them therefore his promises in his discourse were, and to such now, are applicable. "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you." He had told them in a former part of his sermon, or discourse, of the special providential care which their heavenly Father had over them, that he feeds the ravens, and protects the sparrows, clothes the grass, and beautifies the frail lilies of the field, and that he would also provide all things needful for them. Although exposed to the rage of their enemies, disfranchised as citizens, cast out of the synagogues, and even driven from their houses and homes, they need not distrust the goodness and constant providence of their God, or say, What shall I eat, or what shall I drink, or wherewithal shall I be clothed? for their heavenly Father knoweth that they have need of all these things. They were directed to seek first the kingdom of God, and his righteousness, and all these things shall be added unto them. The kingdom of God, and his righteousness, then, was that they were to seek, and our text assures us that they would not seek in vain, for they shall find. None but those who are born again, can seek that kingdom successfully, for except a man be born again, he cannot see it; and we cannot be qualified to seek for things which we cannot see. But Christ had said to his disciples, "Blessed are your eyes, for they see, and your ears, for they hear." To them it was given to know the things of the kingdom; but to them that are without, it was not given. Therefore he said to his disciples, apart from the multitudes, Seek, and ye shall find, as they were directed to ask, and it should be given to them. He had taught them to pray, and to ask God to give them their daily bread, deliver them from evil, protect them from temptation, and forgive their trespasses, &c., and in our text he assures them that they shall not ask in vain, for these things shall be given to them. If earthly parents knew how to give good gifts to their children, how much more should your heavenly Father? for he told some who claimed to be children of God, that if God were their Father, they would believe on him; but he said they were of their father the devil. To the children of God belongs the privilege to ask, with the assurance that they shall find the kingdom of God, and his, God's, righteousness; and to knock, and the doors of deliverance from all their fear shall be opened unto them. Of them, as the disciples of the Redeemer, it may truly be said, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." What encouragement is here for the tried disciples of the Lord Jesus, while well they know that all who will live godly in Christ Jesus shall suffer persecution, yet amidst all their conflicts, their God is within hearing. He rideth upon the heavens in their help, and in his excellency on the sky.

May the kind assurances with which the new covenant abounds to them, be set home with power and grace to the heart of all who love the Lord, and may we be encouraged to trust in, and rely upon, him, constantly, firmly and forever.

Middletown, N. Y., July 15, 1855.

GENESIS I. 26

“And God said, Let us make man in our image, after our likeness.”

The plural form of the personal pronouns used in this text imply a plurality of personality engaged in the creation of the world. That God, as Father, Son and Holy Spirit, was in the work of creation, as the one only living, and the true God, to work of creation, as the one only living, and the true God, to us appears abundantly demonstrated. We are expressly told, “And the Spirit of God moved upon the face of the waters,” and God said, “Let there be light,” &c. That Christ as the Son of God, and mediatorial Head and Life of his church, was there, is equally certain, from the declaration, John i. 3, and Col. I. 16-18, and that the creation and formation of man, was designed especially to set forth Christ in a figure. We have never understood that man was to be like his Maker in every particular; God was to be the Creator, and man the creature, and consequently subject to the government, power and providence of the Creator. If man had been in the likeness of God, in relation to his eternal perfection’s and peculiar attributes, he could not have fallen, for he would have been immutable. His fall proves to us, then, that it was not in that sense that he was made in the image of his Maker. That he came from the hand of his Creator, a pure, sinless being, and a perfect specimen of the workmanship of his God, is sufficiently clear, and that he remained in a state of a spotless innocence until he sinned, is beyond dispute. But we must remember that no creature or created perfection can compare with the uncreated perfection of the eternal God.

We are told in our text that “God said, Let us make man in our image, after our likeness.” In the next verse we are told that God created man in his image, in the image of God, he created he him, male and female, created he them. And in chapter iii. 22, the Lord God said, “Behold, the man is become as one of us, to know good and evil,” &c. From all these, and many other portions of inspired truth, we infer that the image and likeness of God, in which Adam was created, consisted in his being created and formed, “the figure of him that was to come,” which is Christ, according to Romans v. 14. To create Adam a figure of him that was to come, namely, a figure of Christ, was to create him in the likeness of Christ, so far as the figure is applicable; for Christ is the brightness of his Father’s glory, and the express image of his person. (Heb. i. 3). Paul declares to the church of God, that, “We have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature.” – Col. i. 14,15.

There are many things in the person and history of Adam, which fully justify Paul in declaring that he is the figure, or image of Christ. Let it be remembered that there can be no image without a figure, and that wherein a figure delineates its object, or prototype, is that wherein the imagery consists. Thus the image of a man may be made of a block of marble, by dressing the marble in such a manner as to fashion its form to the figure or likeness of a man, and yet the man is an animate, and the marble an inanimate, substance. Although the whole ceremonial economy abounded with images, or figures of the Messiah, yet Adam is emphatically the figure of him that was to come, which is Christ. Time and space will not allow us to trace even the outlines of this important image, but we will briefly notice a few of the most prominent of them. First, as being vested with universal, temporal dominion, over all the animal creation, he prefigured him that was to come, whose spiritual dominion should be from the rivers to the ends of the earth, who should have all power in heaven and earth, and power over all flesh, that he might give eternal life to as many as the Father hath given him. The manner of his creation, “Male and female, created he them” teaches us the important doctrine of the creation of the church of God, in Christ, and her standing in him from everlasting. Not only Eve, the bride of Adam, but all their posterity was created in Adam, were embodied in him, and their manifestation are the multiplication, or

development, of Adam, and in this he was a very striking image or type, of our Lord Jesus Christ; for Paul says of the church, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” – Eph. ii. 10. Adam said of his bride which was created in him, after her distinct formation, “This is now bone of my bones, and flesh of my flesh, she shall be called woman, because she was taken out of man.” – Gen. ii. 23. Paul says, “No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones.” – Eph. v. 29,30. Again, Eve and all the human family were created in him, for, “This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name. Adam, in the day when they were created.” – Gen. v. 1,2. So also it is written, “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.” – Eph. iii. 14,15. As the married wife is known by her husband’s name, and as all legitimate children have an inheritance in the name of their father, so all the members of Christ are interested in his name. It is only in his name they can approach the Father, receive the Spirit, or inherit the promises of the new covenant. His name is a strong tower, into which the righteous flee and find safety. In his name they trust; in it they preach, pray, sing and exhort, and in that name is all their hope, and all their salvation.

We have thus briefly given our views, on the question, of wherein consisted the image and likeness in which Adam was created. How far any brother may be able to form his conclusions as to what man was, and what he lost by the fall, we cannot say; but among all his losses, we are nowhere in the Scriptures told that he lost the image in which he was created. But after the transgression of man the Lord God said, “Behold, the man has become as one of us,” and if he has lost the image, and ceased to be the figure of Christ, it must have happened subsequently to the date of Paul’s epistle to the Romans, for up to that time Paul used the present tense, in declaring that Adam is (not was) the figure of him that was to come.

Middletown, N. Y., August 15, 1855.

HEBREWS XII. 16, 17.

“Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.”

The birthright of Esau, as the firstborn of the patriarch Isaac, was only that which entitled him to a temporal inheritance, which consisted in earthly dominion, and worldly possessions, and in its figurative import, set forth the spiritual privileges of the saints, in the house of God, under the gospel dispensation, these privileges and rights which belong to them in the gospel organization of the church, by virtue of their spiritual birthright, such as church membership, and the fellowship, and communion of the saints, as belonging to the household of faith. Esau, as we are informed, despised his birthright, and sold it to Jacob for a mess of pottage. Of course we are not to understand that the eternal inheritance of the saints in glory can be by them either bought or sold; for that inheritance is

incorruptible, undefiled, and cannot fade away, because it is reserved for them in heaven, and they are kept for the possession and enjoyment of it, by the power of God, through faith unto salvation, ready to be revealed at the last time. (1 Peter i. 4,5.) The apostle's admonition in our text, implies that there are, or may be, among the saints in the christian church, while here on earth, some, who, like Esau, will barter away their spiritual privileges in the church, for carnal gratifications. This they can do to a limited extent. Those who are born of God are commanded to take Christ's yoke, and learn of him, to deny themselves of all ungodliness, and worldly lusts, to live soberly, righteously and godly; and they are assured that in this course, they shall find rest to their souls. This is their peculiar birthright, so far as concerns their privileges in the Zion of God, here on earth. But if to gratify the lusts of the flesh, they will walk disorderly, in rioting, drunkenness, or in any other manner of disorder, they sell at a cheap rate, the social, substantial and spiritual privileges of their birthright, for the momentary gratification of the flesh. So also when the children of God forsake the assembling of themselves together, as the manner of some is, they sell a precious birthright privilege, for the accommodation of some worldly lust. It may be their desire to accumulate worldly gain, or to gratify a lazy inclination; but in all cases it is only for pottage. If our carnal natures were, as some have contended, born again, or made spiritual, there would be in us no such wicked propensities to please; but we find by experience, that in us, that is, in our flesh, dwelleth no good; while with the mind we serve the law of God, with our flesh we serve the law of sin. There is in our depraved nature, a strong craving something for a certain kind of red pottage, as near as we can describe it, like this; to build up a sort of reputation by magnifying the faults of our brethren, in the gratification of which, we are inclined to make a brother an offender for a word; to thrust with side and shoulder, by disparaging the reputation of our fellows, so that we may be ourselves considered the largest fish in the pond; but the privileges of birthright dictates the better way, to bear one another's burdens, and so fulfill the law of Christ. We have not time or space now to show in how many ways christians may exchange their most valuable birthright enjoyments for carnal gratifications.

We are requested to dwell more particularly on the seventeenth verse, wherein we are told that Esau could find no place for repentance, though he sought it with tears. The blessing in which Jacob supplanted Esau was pronounced in these words, "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee." – Gen. xxvii. 28,29. How diligently Esau sought to rescind the transaction of his foolish bargain will appear by the account given in the same chapter. But his sorrow and tears were unavailing, he could find no place for them, or for repentance; he was held strictly to his bargain; though very much against his will. Isaac said, I have blessed him (Jacob), yea, and he shall be blessed. "And when Esau heard the words of his father, he cried with a great and exceedingly bitter cry." But alas, all was unavailing. His appetite had been gratified with the coveted red pottage, and his birthright was irrecoverably gone. Is it not even so in the application of the figure to the saints? If they live after the flesh, shall they not die? When christians have been drawn away from the high and holy vocation wherewith they are called of God, by their carnal lusts, do they not lose the fellowship of their brethren? That fellowship and confidence is their birthright; but when sold for pottage, how hard it is to be regained. When the adversary has hailed thee to the judge, and the judge has delivered thee to the officer, and thou art cast into prison, thou shalt in no case come out thence until thou hast paid the utmost farthing. The minister, who in preaching, yields to the morbid craving for the red pottage of popular applause, and for a little taste of popularity, keeps back part of his message, or countenances that which is contrary to the word, will sink in the esteem of his faithful brethren, and finally lose the

fellowship of the church of God. He may be employed as a preacher for antichrist, but his birthright has gone for red pottage. Paul does not say that the saints shall never find place for repentance, or by repentance, restoration to birthright privileges; for some wicked prodigals have been reinstated in the family; but there have been others, not a few, who have had to mourn with “exceeding bitter crying,” that they, for the gratification of their carnal propensities, have irrecoverably lost the confidence of their brethren, and birthright privileges in the church of Christ. May God grant us grace, to keep our bodies under, to walk circumspectly, and to enjoy the blessed privileges of the house of God, until we shall be delivered from the corruptions of the flesh, and awake with the likeness of our glorious and glorified Redeemer.

Middletown, N. Y., August 15, 1855.

JOHN XIV. 2, 3.

“In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”

We submit to the consideration of our brethren generally, such views as we have upon the passage proposed. To our mind it appears to present one of the most interesting, instructing and joy-inspiring passages contained in the New Testament. The subject embraced in the figure, and so beautifully illustrated, is one of the most vital interest to all the saints while in the house of their pilgrimage. The shattered tenements of mortality in which we now dwell, are polluted with sin, large spots of leprosy are seen and felt upon the walls. Infirmity and mortality are wasting it away, and soon it must be dissolved and fall. How cheering then to know that we have a building of God, a house not made with hands, eternal in the heavens, and to be informed on such authority, having the assurance from the lips of Jesus himself, that mansions are provided for the final and everlasting habitation of all the heirs of God!

The occasion on which these words were spoken, give them additional interest. Jesus was about to die and suffer on the cross of Calvary. The Shepherd of Israel was about to be smitten with the sword, and the sheep to be scattered. The hour of his enemies, and the powers of darkness, was at hand, and their faith in him as the true Messiah, the Son of God, and Mediator between God and his people, was about to be put to a most frying test; but he says to them, “Ye believe in God, believe also in me.” Though they should witness his sufferings, his agony and his blood, though they should see him suffer, in the flesh, in the likeness of sinful man, let this not impair their confidence in him as the Mighty God, the everlasting Father, the Prince of Peace. They were still to believe on him as they believed on the Father, that he and his Father are one; that he is in the Father, and the Father is in him. He then adds, “In my Father’s house are many mansions,” &c. Without stopping now to define the relationship of Father and Son, as involving the Mediatorial Headship, and life of the church, we pass to the consideration of his Father’s house, its mansions, its locality, its preparation, and its inhabitants.

When the patriarch Jacob in vision saw the mediatorial inter-communication between heaven and earth, and the angels ascending and descending upon the ladder which he saw, he said prophetically, Truly the Lord was in this place, and I knew it not. This is none other than the house of God, and the gate of heaven. The figurative design of the Ladder is settled by our Savior's words, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." He who is the Son of man, is the Way, the Truth and the Life, and no man cometh unto the Father, but by him, nor can any blessings flow down from the Father to the saints through any other medium or channel, for God has blessed them with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world. (Eph. i. 3, 4.) He is therefore the antitype of that ladder, of which Jacob by the Spirit said, "None other than the house of God, and the gate of heaven." That Christ is the house of God, and the gate of heaven, is manifested from the assurance that the Father is in him, and in him dwells all the fullness of the Godhead bodily. And not only that God the Father dwells in him, "And ye are complete in him which is the Head of all principality and power. – Col. ii. 9, 10.

By the many mansions in this house, we understand the places in the spiritual building for every child of God, or member of the family of God. Not that they are divided by partitions from each other, but rather that they are all members in particular of his body, or to keep in view the figure of a house, they are built up in him, for an habitation of God, through the Spirit; a building of sufficient capacity to shelter, secure and contain the whole family of God. The terms in our text, "mansions," and "a place for you," appear to be interchangeably used by our Lord, and to our mind signify the ample provision for the eternal abode of all the people of God, in Christ Jesus our Lord.

A brother desires us to say, where and what place Jesus said he was going to prepare. We can attach no other locality to this house, or place, than was expressed by the inspired apostles: it is eternal in the heavens, and this is locality enough for us. But let us observe the plural form of the word heavens. Three, or a third heaven, is spoken of by the apostle Paul, and from the account he gave of his being caught up into the third, and of the unutterable glory which he saw, we understand it to be that heaven from which Christ said he came down, when he made his advent to this world, and where he had existed in his Mediatorial relation to the church from everlasting, in view of which the enraptured psalmist exclaimed, "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." – Psalm xc. 1, 2. The first and second heavens, we understand refer to the two distinct dispensations. Under the old, it is said of Christ, "In all their afflictions he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." – Isa. lxiii. 9. Of Christ as the dwelling-place of his people, Moses said, "The eternal God is their Refuge." – Deut. xxxiii. 27. And concerning the gospel dispensation it is written of Christ, "Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, and as the shadow of a great rock in a weary land." – Isaiah xxxii. 1, 2. That this house stands as the dwelling-place of his people, under the gospel dispensation, is settled beyond all controversy, by the testimony of John, Rev. xxi. 1-3, "And I saw a new heaven and a new earth: for the first heaven and first earth were passed away; and there was no more sea. 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, and he will dwell with them, and they shall be his people, and God himself shall be with them,

and be their God.” These references are deemed sufficient to prove that this building of God is not only in heaven, but in the heavens.

These Scriptures do not, in our understanding of them, refer to his flesh, and blood, which he took on him, when he was made of a woman, for in that flesh and blood, he was not with his saints under the old, nor in flesh and blood is he now with them under the present dispensation. But the angel of his presence is with them, as their life, their wisdom, righteousness, sanctification and redemption. He is in them, and they are in him, and they abide in him as the branch abides in the vine, and from his fullness they derive all their vigor, health and comfort. Lastly we are to consider the import of his words, “I go to prepare a place for you,” &c. There is a sense in which the kingdom of glory was prepared as an inheritance for the saints, from the foundation of the world. But their human or Adamic bodies were created in Adam, and constitute now the earthly house which is soon to be dissolved and fall; from this house of their pilgrimage they are to be removed to their house which is in heaven. In this, the earthly house, we groan, being borne down with infirmities, and we earnestly desire to be clothed upon with our house which is from heaven. “For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit,” &c. – 2 Cor. v. 1-5. The preparation of the place designated in our subject, appears to us to be for the bodies of his saints. Their spiritual life had already existed in that eternal building from everlasting, but our flesh and blood have not inherited the kingdom, neither can they, because corruption cannot inherit incorruption. But we are assured that the Spirit of him that raised up Christ from the dead, shall also quicken our mortal bodies, by his Spirit that dwelleth in us. This resurrection has not yet taken place, neither is our mortality yet swallowed up of life, but God has wrought us for the selfsame thing, and he has given unto us, in confirmation of the blessed reality, the earnest of the Spirit. This spiritual earnest, is the evidence of something still in prospect. For after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. (Eph. i. 13, 14; see also chapter iv. 20.) Paul says, “We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” – Romans viii. 22, 23. That new life within the saints is not groaning and waiting to be adopted, for it is already in Christ, and never was out of him. He that hath the Son, hath the life, and he that hath not the Son hath not life, for this is the record that God hath given us eternal life, and this life is in his Son. Adoption can add nothing to the interest of a home born child; the work of adoption is to bring in the purchased possession the field wherein the priceless treasures of his members were hidden. This is the purchased possession, and they are to be quickened with resurrection life; their mortality is to be swallowed up of life, and they are to be brought by adoption into that place which Jesus went to prepare.

The question returns, What preparation was necessary for the reception of this purchased possession? We conceive, the first to rise from the dead; that the body in which he suffered and died, being the first begotten from the dead, should be the first to arise from the dead, as the first fruits of them that slept. For in all things he must have the pre-eminence. That body which was born of the virgin, though holy and immaculate, was a mortal body, or it could not have died, but it has now passed the portals of immortality, and in it holds the keys of hell and death. Now the way is open into the holy place, and by the personal presence of the Lamb that standeth upon Mt. Zion, who says, “Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the

keys of hell and death.” The place is ready. The heavens have received them, that where he is, there they may also be.

“And if I go and prepare a place for you, I will come again, and receive you to myself.” Blessed promise; in like manner as the disciples saw him ascend, shall we also see him descend again, upon the cloud of heaven, with power and great glory, in that crucified, but risen and glorified body in which the heavens received him. He shall come to raise the dead, and judge the world at the last day. He will raise them up in the likeness of his glorious body, and abide in the house which is eternal in the heavens.

Such, brethren, are our views of the passage. Try them by the word of truth, and if they accord not therewith, reject them; but if any of you should dissent from them, do it in a spirit of kindness.

Middletown, N. Y., September 1, 1855.

REMARKS ON ISAIAH L. 10, 11; LI. 1, 2.

We have been called on to publish our views on the portions of Scripture referred to above, and in obedience to the desire of our friends we cheerfully present such views as we have upon the subject. It has been thought by some that the prophet in this text contrasts the child of God with the unregenerated idolater, but a careful investigation of the subject will, we think, convince the candid inquirer after truth that the whole subject is addressed to the real Israelites, who represent the real children of God. The subjects addressed were those who among the people of Israel, “Fear the Lord and obey the voice of his servant,” especially such of them as “walk in darkness, and have no light.” We do not understand by this description of the subjects of the address, that the servants of God, who fear him and obey the voice of his servant, never enjoyed the light of divine revelation, the light of life, or the light of the divine presence experimentally, but those simply, who for the time being are walking in darkness, from whom, for the trial of their faith, the Lord withholds the sensible radiance of his gracious presence. This is not infrequently the case with the people of God, as we may justly infer from the often repeated lamentations of the saints of both the new and old dispensations. This very prophet, Isaiah, was led to cry out, “Verily thou art a God that hideth thyself, O God of Israel, the Savior,” and David said, “Though I walk through the valley of the shadow of death, I will fear no evil.” The disciples’ eyes were holden sometimes, even when Jesus was personally with them, even in the flesh, that they should not for a time know him. There probably is not a saint on earth who would not utterly despair, if compelled to believe that God’s children are never left in a state of darkness, wherein they walk having no light. Those who profess to be always in the light, to have no dark seasons, no fiery trials or distressing doubts, are regarded justly as strangers in Israel. But the text contemplates those who walk in darkness, because they fear the Lord. Notwithstanding their darkness, they still walk, and that in obedience to the voice of his servant. To such only as walk in darkness, and have no light, is the blessed privilege given, to trust in the name of the Lord, and stay upon their God. The servant, or servants of the Lord, whose voice was to be obeyed by the God-fearing Israelites, were those holy men, by whom God spake to the fathers. They all spake as they were moved by the Holy Ghost. Hence the communications of God by

them demanded obedience, and that, too, whether they were in the light, or in a state of darkness. But, “God who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.” And his Son has appeared in the flesh, and taken on him the form of a servant. In his transfiguration, a voice came out of the cloud saying, “This is my beloved Son, in whom I am well pleased; hear ye him.” He was spoken of by the prophet as God’s servant who should deal prudently, who should be exalted and extolled, and be very high. He came down from heaven, to do the will of him that sent him, and to finish the work. The apostles of the Lamb were also servants of Jesus Christ, by the will of God, and divinely commissioned to set in order authoritatively, all things pertaining to the doctrine, order and ordinances of the christian church. Under the gospel dispensation therefore, those who obey the voice of his servant, are those who obey our Lord Jesus Christ as their King and supreme Commander, and by his authority, his apostles, as those whom he has seated on thrones of judgment in his kingdom.

We may fairly infer that our darkness does not release us who fear the Lord, from our obligation to obey the commandments of Christ, whether they be enjoined by him personally, or through his inspired apostles; in either case they are the voice of his servant, in the prophetic sense of our text.

Now then, Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darkness and hath no light? What shall be done in such a case, and under such circumstances? True, it is a trying state to be in, and to have to walk in the dark is certainly to walk by faith, and not by sight. The faith which is of the operation of God, always leads its subjects to trust in the name of the Lord, and stay upon his God, for it destroys all confidence in the flesh. When all is total darkness around us, we cannot walk by sight, for we have none, we must therefore either stand still, or walk with a reliance on our guide. Christians who walk in darkness, can trust in nothing short of the name of the Lord, nor is there anything that can stay or support them, but their God. Why are they directed to trust in the name of the Lord? Because the saints have an interest in the name of the Lord, as the son has an interest in the name of his father, or as the wife has in the name of her husband. The legitimate son has a legal right to bear the name of his father, as an indemnity against want. The wife who has no other reliance or means of subsistence, feels perfectly composed, while her husband’s name is good at the bank, for all that she needs, for any sum that she may ask. By marriage union, she has a right in that name to the extent of all that is necessary for her support and comfort, Thus our beloved Lord has instructed his bride, that whatsoever she shall ask of the Father, in his name, he will do it. If she is in the dark, and needs light, or wisdom, she will call upon the Father of lights, in the name of her Husband, who is her Lord, and he will give liberally and not upbraid her.

The admonition in the next verse of our text, is to the same character, and shows the consequence of disregarding the instruction given her to trust only in the name of the Lord, by trying to supply her lack of light and comfort by her own inventions. It has been said in relation to natural things, that “Necessity is the mother of invention,” and what has been more common with the saints when cold and comfortless, when dark and disconsolate, than the suggestion from the flesh that they must do something to improve their condition? When we are in total darkness, the question is, Can we not kindle a fire that will afford some light? And when cold, Can we not make a fire that will afford us comfort and warmth? Under these circumstances and impressions, the dear children of the living God have often been tempted by the devil, and inclined by their own ungodly natures to forget that they have renounced all confidence in the flesh, and trust alone in the name of their Lord, and stay alone upon their God. The flattering tempter tells them they are not machines, they must be up and doing, they must use means, they must gather sticks, although it be the antitypical Sabbath, and they must kindle fires, and compass themselves about with sparks, and warm in the heat of their fire, and walk in

the light of the fire which they have kindled. Alas! how often have the children been thus beguiled. Get up a protracted meeting, call in some skillful manager who can get up a revival, collect some combustible matter, make a blaze, and then raise the shout, "Aha! I am warm, I have seen the fire!" But is this trusting in the name of the Lord? Or is this staying upon our God? Is it not a lamentable evidence of distrust in God, when we resort to the inventions of human reason, for religious prosperity or comfort? This shall they have of the Lord's hand, they shall lie down in sorrow, for the Lord will chastise them for their follies. He will not consign them to the perdition of the ungodly, but he will cause them to lie down in sorrow, for their departure from the pathway of righteousness. But who ever heard of an unregenerated sinner being sorry for having kindled religious fires? They glory in it. From pulpit and from press their vain gloryings are proclaimed abroad. We are ridiculed by those, as anti-efforts, inert do-nothings, &c., who will not worship their net, and burn incense to their drag.

As an encouragement to the faith of God's dear children who walk in darkness and have no light, still to trust in the name of the Lord, instead of looking to themselves or to their own works or inventions for light or comfort, they are in this connection called to hearken to the Lord, and look to the rock whence they are hewn, and the pit whence they are digged, to look unto Abraham their father, and unto Sarah that bare them. Abraham walked in total darkness, so far as human wisdom or light is concerned, for he went out not knowing whither he went. In regard to God's covenant with him, and his seed in him, he had simply to trust in God. Nature could afford no light or comfort in regard to what God had promised. Abram was stricken with years, and his body as good as dead, before the promised seed was born, yet he staggered not at the promise, for he believed God, and trusted in the name of the Lord. And when he was called to take his only son, even Isaac, and offer him upon an altar, he had to walk in darkness, without any light of nature to aid his vision. Yet he knew that God was able to raise up Isaac even from the ashes of the altar, and he trusted in his God. Look also unto Sarah, whose incredulity, laughed at the promise of a son, unless it could be brought to pass by the use of means, on the account of which she ultimately laid down in sorrow. But God was faithful to his promise, and at the appointed time the promised seed was born, according to the word of the Lord. "I called him alone, and blessed him, and increased him," saith the Lord. Look then to this example of God's power and faithfulness, and be not faithless, but believing. Not only was Abraham alone when God called him, but God alone blessed and increased him. No aid was required to assist him in the performance of the work, no contributions to replenish his treasury, no bond maids for instruments, nor human contrivances to facilitate the end. God was alone in calling, blessing and increasing Abraham. Look at him as a solitary unit called alone. Look at him as a multitude whose number excels the stars in the firmament, or the sands on the sea shore, and say, What hath God wrought? Then shall ye be prepared to rely upon his power and faithfulness to fulfill his word that he has spoken, and the oath that he hath sworn, that he will comfort Zion in all her waste places; that he will make her wilderness like Eden, and her desert like the garden of the Lord, without any human aid or instrumentality whatever.

Our subject affords instruction and admonition, comfort and encouragement, to all the saints who hearken unto the Lord. The Lord God and the Lamb are the light of the holy Jerusalem, there shall therefore be no need of candles or artificial lights. He is a wall of fire round about his people, and a glory in their midst; therefore they are not to kindle fires of their own for light or comfort. However dark may be their way, it is their privilege to cast their care on him, and trust in his name as a strong tower, in which all his family in heaven and in earth are named. They that trust in him shall be as Mount Zion that cannot be removed; but they that seek to wizzards that peep and mutter, shall regret their folly; for he will visit their transgressions with a rod, and their iniquities with stripes; nevertheless

his loving kindness he will not utterly take away from him, nor suffer his faithfulness to fail. Once has he sworn by his holiness that he will not lie unto David.

Middletown, N. Y., October 1, 1855.

THE WILL OF GOD

When duly impressed with a sense of the superlative perfections of Jehovah, the enlightened christian contemplates the principle on which God governs and controls all things, with inexpressible delight; and in the inspired language of the psalmist will say, “The Lord reigns, let the earth rejoice.” The grandest theme that moved the prophetic pen, was that in which the absolute government of God is declared unto Zion. “How beautiful upon the mountains are the feet of him that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth.” If he were only trying to reign, and unable to overcome the impediments thrown in his way by men and devils, the anxiety of his people would be very great. But the good tidings of good, the publication of peace, the proclamation of salvation, by heaven inspired, is based upon the assurance that the God of Zion reigns. He rules in the armies of heaven, and among the inhabitants of earth. Sparrows are guided and protected by the orders from his throne, and the very hairs of our heads are all numbered, so that not one of them can by any casualty fall to the ground without his decree. The natural heavens declare his glory, the marshalled hosts are governed by his law. The sun, moon and stars obey the sovereign orders of their God. The earth and seas also obey him, and the islands shall wait for his law. The winds and storms are his messengers. He rideth upon the wings thereof, and makes the clouds his chariots. The troubled ocean is calm when he rebukes the tempest, and the monsters of the deep are swift to obey his mandates. Angels, men, and even devils, are encircled by his power; they can neither think nor act in any sphere beyond that which he has appointed them.

In the administration of the divine government, as exemplified in creation, providence and grace, many things are inscrutable to us, for we can only know and comprehend his government so far as he is pleased to enlighten us. The faith which he has given us is brought into active operation, affording us that confidence in God, that we can cheerfully trust in him, where we cannot trace him. When he plants his footsteps in the sea, and when his ways are past finding out, we know that all things do work together for good to them that love him, who are the called according to his purpose. When darkness veils the sky, when thick darkness of the sky is his pavilion, when he keepeth back the face of his throne, and spreads his cloud upon it, even then we learn to “Be still and know that he is God.” And the more dark and inscrutable his government is to us, the more clearly is our faith and confidence in him demonstrated. If the sun and the land were always in sight, the mariner would have no use for his compass. Faith is a fruit of the Spirit, in the saints, which God has ordained shall be subjected to fiery trials; but it has power to shine the brightest when most opposed. Nothing would be allowed to come in conflict with it, if it were not necessary for our good, and God’s declarative glorY.

But the principle or standard of the divine government, is what we designed to notice more particularly in this article. Seeing that all things are governed by the power and providence of our God, how consoling it is to know that Zion's God is perfectly competent to administer the government over all his works; for, "He worketh all things after the counsel of his own will." Now if we have confidence in his will, if we are reconciled to it, and in the language of the dear Redeemer can say, Not my will, but thy will be done; or in the language of the prayer, Thy will be done in earth as it is done in heaven, then we shall rejoice that the Lord God omnipotent reigneth. If his government were administered according to any other than God's will, we might fear the result. If he consulted our wills and inclinations, alas, how fickle and trifling are we! Or should the government of earth be left to the popular vote of the race of mankind, how uncertain would be the result. But all is made to depend on his own will, and hence the final result of all things is secure. The supreme will of Jehovah is the standard of all the actions and government of God. He has no other law by which to do his pleasure in the armies of heaven, or among the inhabitants of the earth; and we rejoice that it is so, for his will is perfect, pure, infallible, immutable and holy. No other rule of government therefore could be so honoring to God, or safe for us, as that by which all the orders of his throne are administered. In his will all the eternal attributes of the Godhead are embraced. His wisdom, truth, justice, immutability, omniscience, omnipotence and eternity, affords us indemnity that nothing will be administered that can possibly conflict with the eternal perfections of the Deity. Who then would wish to shorten the sceptre of his power, or pluck one gem from his crown? Could we act rationally or consistently in asking or desiring him to change his administrations, however dark or inscrutable they may seem to us, or to adopt as a rule of his government the will of any or all of his creatures? Or who that knoweth the Lord, can desire to limit his control over the events or destiny of all beings and all worlds? Nay, we can but rejoice that he is King of kings, and Lord of lords. We rejoice not only that the saints are governed by his law, but also that wicked men and devils are under his control; were it otherwise all would be confusion. Their limits are fixed, their bounds are irrevocably set; hereunto they shall come, but no farther. The hearts of kings and proud monarchs of the earth he turneth as the rivers of water are turned. Truly the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, "Let us break their bands asunder, and cast their cords away from us." But, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." The monarch of Babylon may attempt to ascend above the clouds, to set his throne above the stars, and to be like the Most High, but he shall be brought down to hell, to the borders of the pit. Pharaoh may determine to detain the Lord's chosen tribes in Egypt, or to pursue and bring them back after God has broken their yoke, but God will display all his wonders on Pharaoh and his host, and Israel shall sing the song of deliverance in full sight of their vanquished enemies. All this results from the administration of the divine government according to the will of God. Can any saint be found to say, This is more power or government than what properly belongs to God? Will any say that his power should be restricted to good men, and their good actions, and that he has no right to control evil men, and evil actions of men, according to the counsel of his own will? We hope not. But it is sometimes objected, that if God works all things after the counsel of his own will, and nothing after the counsel of his creatures' will, and if his will is eternally the same, from everlasting to everlasting, so that he has "Declared the end from the beginning," and said, "My counsel shall stand, and I will do all my pleasure," then we are only machines, bound fast in the decrees of fate, and only like clay in the hands of the potter. If this be true, they say, we are not accountable beings, and "Why doth he yet find fault? Who hath resisted his will?" "Nay, who art thou O man that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" The apostle did not shrink from a defense of the sovereignty of God because men

would surely say, “Why doth he yet find fault?” &c., but rebukes the faultfinder with merited severity. The inferences and conclusions of men in regard to the nature and tendency of this doctrine are not reliable. Man is by no means released from his accountability, nor is he propelled like a machine in his action; he acts voluntarily in his course of wickedness, without any fear of God before his eyes, and is therefore guilty in the eyes of the law and justice for his wickedness, and he is held accountable for his conduct, and will be punished for his sins, according to the testimony of the Scriptures. Many have failed to perceive how God can govern the world, and control all events, without influencing men to sin, or being the author of sin. By the terms “author of sin,” we suppose they mean the fountain or source of sin. If this be their meaning, nothing can be more remote from the truth. For God is perfectly holy in his nature, and in all his administrations. Men are never influenced to do wickedly by any impulse directly from him. Their fallen natures incline them to do wickedly, and so far as God will permit them to have their own way, they will drink in iniquity as the ox drinketh water. This we know to be the case by our own experience, as well as by the testimony of the Scriptures. Hence God’s perfect knowledge, and even his design in all they do, does not change either their inclination to sin, or their accountability for sinning. Joseph’s brethren acted voluntarily in meditating his murder, and in selling him to the Ishmaelites to be carried down to Egypt; and they were held accountable for their wickedness, as much so as though God had had no purpose in the matter; yet the event shows, and the word of God declares, that God had a purpose in it all; and we conclude that God had as much purpose in Joseph’s going into Egypt, as though his brethren had had no agency in the matter. How these things can be, may be a mystery to men, but all is plain with God.

The Jews and Romans were guilty in putting Christ to death, although they could only do what God’s hand and purpose had before determined should be done. It was not a divine influence that filled them with malice and hatred to Christ, nor was it by any gracious impulse of the Spirit of God, they crucified the Lord of glory. The spirit of their carnal minds, and the influence of Satan, urged them on in the bloody work, and they were without excuse. And as it was in the case of Joseph, and in the crucifixion of Christ, so we believe it is in regard to all the wicked acts of men.

A brother has used the figure of the good tree and the evil tree, which were created with all their subsequent developments in them, and under the unavoidable necessity of bringing forth the fruit which was according to their nature. This is unquestionably true in regard to trees, but trees have no volition; they are passive, and to them attaches neither blame nor approval. Men are accountable beings, and act voluntarily in sinning, and are subjects of condemnation and wrath. The figure of trees is applied to men, we admit, but not in reference to their original creation. Christ says, “First make the tree good, and his fruit shall be good,” &c. But his application of the figure contemplates man as a fallen sinner, already condemned; he is like a corrupt tree; in his present state he can bring forth corrupt fruit, but he cannot bring forth good fruit. But God is able to purge the tree, and make it bring forth good fruit. All men are by nature, that is, in their fallen nature, evil trees, and polluted fountains, so that until God makes good the tree, and cleanses the fountain, no pure or holy productions can be developed.

We would not indulge in any vain speculations in regard to God, or in the contemplation of his perfections; the subject is too sacred to be approached but with the most profound reverence, but we do rejoice in believing that the God of Zion presides in power and majesty over all the works of his hands, and accomplishes his own purpose, and worketh all things after the counsel of his own will; causing the wrath of man to praise him, and restraining the remainder of their wrath. And we do rejoice to know that the will of God is the invariable rule of all his work of creation, providence and grace. “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.” We entertain no fear of

his exceeding his eternal right in executing the counsel of his will; and so far as he instructs us that justice and judgment are the habitation of his throne, we shall be led in Spirit to cry out, “Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty; and in majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.”

Middletown, N. Y., October 15, 1855.

HEBREWS X. 26.

We understand that this admonition, like that in Hebrews vi. 4-6, was addressed to the saints, which were recognized by the inspired writer of the epistle, as “Holy brethren, partakers of the heavenly calling.” As he had told them in chapter sixth, that if they should fall away, it would be impossible to renew them again to repentance, according to the manner of the Levitical priesthood, seeing that such a renewal would require Christ to be again sacrificed, so he tells them again in this text, “There remaineth no more sacrifice for sins.” When the priest under the law made atonement for the children of Israel, and the Israelites again sinned, there remained farther sacrifices for their sins; the sacrifice was to be repeated continually; but Christ has made one offering for sin, and but one, and there remains no more. But to the professed disciple of Christ, who has sinned willfully, after that he has received a knowledge of the truth, there remains a certain looking for of judgment and fiery indignation, which shall devour – what, the saints? No, the saints can never be devoured, for Christ has by one offering perfected them forever, and he has given his word for it, “They shall never perish, neither shall any pluck them out of my hand.” What then shall be devoured by the “judgment and fiery indignation,” which the willful offender is fearfully looking for? “The adversaries.” The adversaries of the cause of God and truth shall truly be devoured; but says the apostle, “We are persuaded better things of you, and things that accompany salvation, though we thus speak.” And again, in the close of this chapter, he says, “But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.” If a professed disciple of Christ, willfully transgresses the laws of the kingdom, is it strange that he should fear that he is only an adversary? and even if he is not, he feels afraid that he is, and looks for that judgment which awaits the adversaries.

This whole subject is an admonition to the saints. Moses’ law could not be transgressed by an Israelite with impunity. The offender died without mercy, for the law of Moses knew no mercy for its transgressors. But as Moses was but a servant, and Christ is a Son over his own house, the offender who hath dishonored Christ, trodden underfoot the Son of God, by despising his law, counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace, he hath committed far greater offense, and is worthy of a sorer punishment, and *if* judged by the law of Moses, would be subjected to a sorer punishment. But he is, if a christian, under law to Christ, and a copy of that law is written in his heart, and it reads thus, notwithstanding the offender’s deserts, “I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more.” It is certain, however, that he will visit their transgression with a rod, and their iniquities with stripes, and they shall know that it is a fearful thing to fall into the hands of the living God.

May we listen to the admonition of our subject, and may God grant us grace whereby we may serve him acceptably with reverence and godly fear; for our God is a consuming fire.

Middletown, N. Y., Nov. 1, 1855

HEBREWS II. 15.

We confess that we have no special light upon the text proposed. From the context, however, it will be seen that the text relates to the object of the incarnation and death of our Lord Jesus Christ. He did not visit our guilty world, and suffer on the cross, without having an object to accomplish, and that object was, to deliver those who through fear of death, were all their lifetime subject to bondage. In order to do this, he took on him the seed of Abraham. Not the children of the flesh, for Paul says, Romans ix. 7, 8, “Neither because they are the seed of Abraham, 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.” “Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all. As it is written, I have made thee a father of many nations.” – Romans iv. 16, 17. “And if ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.”

The seed of Abraham therefore, thus defined, were taken on the Redeemer when he came in the flesh, and for them he suffered on the cross. They are spoken of in the connection of our text, as his “many sons,” which he was to bring to glory, and for whom, “by the grace of God he tasted death.” And they are also in this connection called “the children,” and “his brethren.” These were subject to bondage through fear of death. For the wages of sin is death, and they had all sinned, and had just cause to fear the execution of the sentence which was against them. The object of Christ’s coming and suffering, was to save them from their sins, to bear their sins in his own body on the tree, and to put them away by the sacrifice of himself, by tasting death for every one of them. And thus was he, through death, to destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage.

In this work of redemption and deliverance, he hath triumphed gloriously; and upon this ground they receive the spirit, not of bondage, again to fear, but the spirit of adoption, whereby they cry, Abba, Father. And they are exhorted to “Stand fast therefore in the liberty wherewith Christ has made them free, and be not again entangled with the yoke of bondage.” – Gal. v. 1. The perfect love of God commended in the gift of his dear Son, and communicated to the saints by regeneration, casteth out fear. Fear hath torment, but the perfect love of God shed abroad in his children, overcomes it, and casts it out. The object therefore of Christ’s life in the flesh, and under the law, and of his death and suffering in the flesh, is attained. The great trumpet is blown; the jubilee proclaimed; the prison doors are opened, and the prisoners are brought out of their prison houses. And there is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. (Rom. Viii.)

“Jehovah has triumphed, his people are free!”

“Jerusalem which is above is free, which is the mother of us all.” And we brethren, as Isaac was, are the children of the free woman. (Gal. v. 28.) “Loose thyself from the bands of thy neck, O captive daughter of Zion.” – Isa. Iii. 2.

Middletown, N. Y., Nov. 1, 1855

“IS THERE NO BALM IN GILEAD?” – JEREMIAH VIII. 22.

From infancy we have been in the habit of hearing this passage referred to as implying a full provision in the gospel to meet the necessities of the Lord’s people, and the Gileaditish physician has been supposed to mean the Lord Jesus Christ. That there are healing virtues in the gospel for all the complaints of God’s people, there can be no doubt, and that Christ is a great, good and infallible Physician, is equally certain, but that the passage refers to the gospel as the balm of Gilead, and to Christ, as the Physician there, is to our mind by no means so clear.

The striking language of our text is used in a connection which seems rather to forbid that application of it. By the mouth of the prophet the Lord charged Israel with gross idolatry, and threatened to visit upon them the severest judgments, to break them up and scatter them as a nation, and surely to consume them. Under these circumstances the prophet Jeremiah takes up a lamentation over them, saying, “For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.” And then he demands, “Is there no balm in Gilead? ia there no physician there? Why then is not the health of the daughter of my people recovered?” Balm was one of the productions of Gilead, and an article of commerce, from the time that Jacob sent balm to Egypt in exchange for corn; it possesses a medicinal property for soothing and healing diseases which are common to the children of men, and skillful physicians were in the habit of prescribing it successfully to their patients, for physical diseases. But those medicines which human science can understand, prepare and apply successfully in natural diseases, fail entirely to effect a cure for the depravity of the human heart, and are equally abortive in averting the judgments of God. The children of Israel, in their wicked departure from the Lord, like all Arminians, had relied on their own resources for comfort and deliverance from afflictions, and now in the time of their calamity, the prophet demands of them the reason why the hurt of the daughter of his people is not healed? Why they have not applied their balm, or why their physician had failed? How natural it is for us, when left to our own wisdom, to conclude that we have within our reach some power by which to secure the favor of God, some balm to cure us of the leprosy of our depraved nature, some medical skill to direct us in the application of our medicines, to make them effectual. But when taught by the Spirit to feel that we are condemned already, and the wrath of God abides upon us, we soon lose all confidence in our own balm, and in the skill of all human physicians. Miserable comforters are they all, and they are all physicians of no value. Then the text, Jer. xlv. 11, seems more applicable to us: “Go up to Gilead and take balm, O virgin, the daughter of Egypt, in vain shalt thou use many medicines; for thou shalt not be cured.” Thus are we taught to discard all

our own plans, and schemes, balms and physicians, and being completely cut off from all our own reliances, to fall down before the Lord, exclaiming, “Lord, save, or I perish.” There certainly is no balm short of the Savior’s precious blood, nor any physician that can apply the healing medicine effectually to us, but Jesus Christ.

“There is but one Physician
That can cure a sinsick soul.”

Middletown, N. Y., Nov. 1, 1855.

JOEL III. 14-17

“Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.”

In the connection of this text, we have a prophecy which was quoted by the apostle Peter on the day of Pentecost, and applied to the outpouring of the Spirit on the Jews and Gentiles on that remarkable occasion. See Acts ii. 16-21, compared with Joel ii. 28, 32. From the application made by the inspired apostles of the prophecies of Joel, we are fully authorized to regard them as relating to the present dispensation, and especially relating to things which transpired on and subsequent to that day. The outpouring of the Spirit on all flesh, or on those out of all nations, was to precede what was called by Joel, and also by Peter, “the great and terrible day of the Lord,” which day probably had reference to the day wherein God’s judgments should be visited upon Jerusalem and the cities of Judea, in the terrible execution of which we have a striking type of the final overthrow of mystery, Babylon the great, the mother of harlots and the abominations of the earth. “For,” says the Lord, by the mouth of Joel, “Behold, in the days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.” The valley of Jehoshaphat and the valley of decision, evidently are the same. The valley of Jehoshaphat literally is a deep, narrow glen, which runs from north to south, between the Mount of Olives and Mount Moriah. But as the name Jehoshaphat in the Hebrew signifies the judgment of God, it is probably used in this case symbolically to signify the place of judgment, or where the Lord would execute his judgment on the enemies of his spiritual Jerusalem, and as his judgments are final, allowing no appeal from them, they are consequently decisive, and in our text the place of them is called the valley of decision. It was near Jerusalem, and so may set forth the scriptural idea of the mediatorial throne, in the true and spiritual Jerusalem, where God has set his king upon his holy hill of Zion.

“Multitudes, multitudes in the valley of decision.” These words present to our mind the same that was expressed by our Lord in the parable of the sheep and goats, Matt. xxv. 31-46, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; 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,” &c. In the exaltation of our Redeemer of his mediatorial glory, he is crowned with a royal diadem, that he should give eternal life to as many as the Father hath given him. The place of his throne is upon his holy hill of Zion. The valley of Jehoshaphat, or of decision, is at the base of Mount Zion, and may signify not only the exaltation of Christ in his government, but the humbling of the nations before him. All things are put under him. (1 Cor. xv. 27.) The multitudes are in the valley, but Christ is exalted, and sits upon the throne of his power. The lamb stands upon Mount Zion.

“For the day of the Lord is near,” &c. The day in which he should display his power in judgment, in decision, and in separating between the precious and the vile. When the temple worship should be abolished, the building thrown down, and the old Jerusalem should be destroyed; when he whose voice once shook the earth, should also shake the heavens, and in which the things that can be shaken should be removed, as things that are made, and the things that cannot be shaken should remain. (Heb. xii. 27.) The day of the Lord, in which the saints should receive a kingdom that cannot be moved, and have grace whereby they may serve God acceptably, with reverence and godly fear. In this valley of decision we may contemplate all the nations of the earth, including all the children of men of all the tribes and kindreds of mankind before the throne and power of the exalted Son of God, to be separated the one from the others, as a shepherd divideth his sheep from the goats. No place but the valley of Jehoshaphat, or of God’s judgment, will answer the purpose. The Lord alone knows them that are his, and he therefore alone is competent to judge and make the decision, by calling his own sheep by name, and leading them out. This discrimination is final and decisive, and it is made in the judgment of the Lord, in the valley of decision.

“The sun and the moon shall be darkened, and the stars shall withdraw their shining,” &c. The old heavens and earth with their luminaries should pass away, their elements should be dissolved, they should be rolled together as a scroll, and like a vesture they should be laid aside. But the Lord maketh all things new. The new heavens and the new earth appears, wherein dwelleth righteousness, or wherein Christ, who is our righteousness, dwelleth. The Lord God himself, and the Lamb, are the light of this new covenant dispensation. All the legal lights are put out. This holy city, new Jerusalem, which comes down from God out of heaven, adorned as a bride for her husband, needs not the sun for a light by day, for there shall be no night there. The law and the prophets which were until John, they have attained their designs, and passed away with the receding heavens and earth; the types and shadows no longer aid the vision of the saints. The Lord God is the light, and in his light the saints have light. The perfect day is ushered in, for the Day Spring from on high hath visited us. The people which sat in darkness have seen a great light, and to them that dwelt in the shadow of death a light has sprung up. The Judge descends from heaven, the throne is set, power is given him over all flesh to give eternal life to as many as the Father has given him. Judgment proceeds; he calleth his own sheep by name. The dead hear the voice of the Son of God and live. His sheep hear his voice; he knows them, and they follow him, because he gives to them eternal life; and this is life eternal, that they know the true God, and Jesus Christ our Lord. His own sheep are put forth, and he goeth before them, and they follow him. Thus the decision is made, and the line is drawn with infallible accuracy between the precious and the vile.

“And the Lord shall roar out of Zion, and utter his voice from Jerusalem,” &c. Zion was the city of David, and the place of his royal palace in Jerusalem, and denotes to us the place of the mediatorial

throne of the king of righteousness. His voice, which once shook the earth, shall again not only shake the earth, but also heaven, and effect the removing of everything that can be shaken may remain in the kingdom which he came to set up and preside over. His voice is figuratively presented in many parts of Scriptures in a variety of modulations. When on Sinai he spake in trumpet tones, and the thunder of his voice shook the mountain; and the mountains skipped like rams, and the hills like lambs. He spake to the prophet Elijah in a still small voice, or sound. And in a voice familiar to all his flock, he calls his own sheep by name, and they know his voice, and they follow him. The hour cometh, and now is, in which the dead shall hear his voice, and they that hear shall live. His voice has power to allay the fury of the tempest, and allay the raging tumult of the sea. With his voice he speaks the word, and it stands fast; he commands, and it is done. And the hour shall come in which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life eternal, and they that have done evil to the resurrection of damnation. But in our text it is said that he shall roar out of Zion. This figurative term seems to agree with the account given by John, Rev. i. 15, "And his voice as the sound of many waters." Also Rev. x. 3, "And cried with a loud voice as when a lion roareth; and when he had cried, seven thunders uttered their voices." As the multitudes, nations and tongues of the universe are figuratively called waters, the voice of our God, when sounded though the voice be the same, yet uttered through the gifts bestowed on Zion, resembles the sound of many waters. Roaring and unintelligible to the enemies, but known the joyful sound. "And he shall utter his voice from Jerusalem." In the proclamation of the everlasting gospel, especially through the inspired apostles, they spake as they were moved by the Holy Ghost, and preached his gospel to all nations, beginning at Jerusalem.

"And the heavens and the earth shall shake." This shaking, at the introduction of the new heavens and the new earth, as we have seen by reference to Heb. xii. 27, 28, signified the removing of the covenant which waxed old, with the things which could be shaken, which were not immutable; and it may also relate to the breaking in pieces all the kingdoms of this world, as set forth by the prophecy of Daniel in the interpretation of the king's dream of the stone taken from the mountain without hands, &c. Not only in the abolition of Jewish rites and ceremonies, in the introduction of the gospel ministration, but throughout all time where a vestige of legality is found, it is shaken by the voice which the Lord utters from Jerusalem through all his saints. It may also relate to the judgments of God by which the man of sin and the powers of darkness shall be shaken, and finally consumed by the Spirit of his mouth.

"But the Lord will be the hope of his people." Under all these trying circumstances, God's people shall not be left without hope, nor shall they be sustained on a false or precarious hope. The Lord himself, who is the hope of Israel, and the Savior thereof in time of trouble, shall be the hope of his people in the day referred to in our text. They shall see the folly of hoping in anything else. All other hopes must utterly fail; but the hope of his people is like an anchor of the soul, both sure and steadfast, and entering into that within the veil, for it is no less than Christ in them the hope of glory. Well did the apostle say, "Who hath given us everlasting consolation and good hope through grace." Though the earth be shaken, and the heavens also, though the mountains be removed and cast into the sea, and the waves thereof roar and be trouble, though the nations of the earth be, as they are at this day, convulsed with war and carnage, though the thrones of mighty monarchs crumble and totter to their fall, and though even the church of the living God be afflicted with wave upon wave, God is in the midst of her, she shall not be moved; God shall help her, and that right early. The shaking of the earth and heavens shall remove every refuge of lies, and take away every other dependence, so that the hope of God's people shall centre in the Lord alone. This hope is among the things that cannot be shaken, for it is in God, and

full of immortality, and confirmed by the immutable promise of God. We can then adopt the words of Paul, “In hope of eternal life which God that cannot lie promised before the world began.”

“And the strength of the children of Israel.” God is no less the strength of Israel than the hope of his people. They are truly in themselves considered a feeble folk, but their house is in the eternal Rock of Ages. The Lord has been their dwelling place in all generations, before the mountains were brought forth, or the world formed, or the earth, even from everlasting to everlasting. (Psalm xc. 1,2.) They have no other strength to rely upon. He is their strong tower, and their trust is in the shadow of his wing. While their enemies trust in horses and chariots, and go down to Egypt for help, and while they rely upon their own will and power for salvation, and upon their men and money, their schemes and plans for the conversion of the heathen world, and they look to the power of earthly kings and legislatures to defend them, God is the strength and salvation of his children. He is a wall of fire around about, and a glory in their midst. He is the sword of their excellency and the shield of their strength. They cannot be surprised by an enemy, because they dwell in the secret place of the Most High, and abide under the shadow of the Almighty.

“So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain.” In the execution of all that is embraced in these predictions, God will instruct his children, for it is written, they shall all be taught of the Lord. He teaches them effectually, for, “Every one that hath heard and learned of the Father [says Jesus] cometh unto me.” They shall know that he is the Lord, the Jehovah, the self-existent God, by the fulfillment of his word, in which he has declared the end from the beginning, saying My counsel shall stand, and I will do all my pleasure. To know him is eternal life, and that eternal life they shall possess. They shall know him by his voice, for however terrible his voice may be to the enemies, his sheep know his voice and follow him; they are the blessed people which know the joyful sound; and they shall know that their deliverance and salvation is of him, and of him alone. But they shall not only know that his is the Lord, for they shall know that he is their God, according to the express provisions of the new covenant. “I will be their God, and they shall be my people,” and they shall all know me, from the least of them even to the greatest. And they shall also know the place of his abode, and where to find him. “Dwelling in Zion.” This is the place of his rest, and here he will dwell forever, for he has desired Zion for his habitation. He will abundantly bless her provisions, and fill her poor with bread. They know him in the person of our Lord Jesus Christ, as God manifest in the flesh, and it is only in Christ that they can know him, for no man cometh unto the Father but by him. He is in the Father, and the Father is in him, and all who have seen the Son have seen the Father also. He and his Father are one.

“Then shall Jerusalem be holy, and there shall no strangers pass through her any more.” When the old Jerusalem, which, like Hagar, was in bondage with her children, should pass away, and the holy city, new Jerusalem, should descend from God out of heaven, adorned as a bride for her husband, then should she be holy and without blame or blemish before God, who is her Judge. Christ is her wisdom, righteousness, sanctification and redemption, and she is freely, fully and forever justified through the redemption that is in Christ Jesus. Strangers and aliens sometimes passed through the old Jerusalem, broke down her walls, and defiled her sanctuary, but no stranger can enter this holy Jerusalem. Except a man be born again, he cannot see the kingdom of God. And although we were all strangers and foreigners once, we are now made nigh by the blood of Christ, and are no more strangers and foreigners, but fellow citizens with the saints and of the household of God. The kingdom of God spoken of to Nicodemus, and this holy Jerusalem, mean the spiritual kingdom which is not of this world, which cometh not by observation, and which flesh and blood, even the flesh and blood of the saints, cannot inherit, because corruption cannot inherit incorruption. We all know to our sorrow that

carnal professors who are strangers to God by wicked works, do make profession of religion, and sometimes have a form of godliness, and that they are nominally regarded as members of the church. But although they may have a name to live, they are dead, and they remain as ignorant of the kingdom while nominally members of it, as those who make no profession. They cannot see it without being born again; they cannot enter it except they be born of the water and of Christ. Every member therefore has life in Christ in common with all other members. These mortal bodies which are born of the flesh are flesh, and their inheritance is in the earth. They are under the irrevocable sentence of death. They must be sown corruptible, in dishonor, &c., but they shall be quickened and raised up by the Spirit of him who raised Jesus from the dead; they must put on immortality and incorruption, and be raised spiritual bodies, and brought in by adoption, but not in the relations and distinctions which now exist, for in the resurrection they shall not marry nor be given in marriage; they shall not be distinguished as male or female, young or old, bond or free, as now, but all conformed to the image of the Son of God, who is the firstborn among many brethren.

Middletown, N. Y., Nov. 15, 1855

ISAIAH XXVI. 19.

“Thy dead men shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.”

We have understood this passage to express a glorious promise given in prophecy, to the church of God, assuring her that her dead men should be quickened simultaneously with the resurrection of the crucified body of our Lord Jesus Christ. Some of our brethren however, have taken a different view of the subject. We do not claim to be wiser, or more infallible than they, but whether this text be applicable to the resurrection of Christ from the dead, and the life of his church in him or not, the apostles by inspiration have established the certainty that the church are risen with Christ, and that God who is rich in mercy, for the great love wherewith he hath loved us, hath quickened us together with Christ, and has raised us up together, and made us sit together in heavenly places, in Christ Jesus. We do not, however, understand that this, or any other passage, implies that the resurrection of the bodies of the saints should be simultaneous with the resurrection of the crucified body of our Lord, for the inspired apostles have, since the resurrection of Christ from the dead, assured us of a resurrection at the last day, when these mortals shall put on immortality, and these corruptibles, incorruption, and the saying shall be brought to pass, That death is swallowed up in victory. Then shall the last enemy be destroyed, which is death, and the kingdom of Christ, in all its fullness and glory, shall be delivered to God, even the Father. But in the subject which we understand to be contemplated in our text, and in parallel texts, the Mediatorial union of Christ and his church is strongly implied. As Christ has carried and borne his members all the days of old, so he carried and bore them when he poured out his soul unto death, when his body slumbered in the grave, and when he burst the bars of death and triumphed over the grave. It was our death which he died, as it is his life which we live. Zion’s dead men were quickened together with Christ, and they were raised up together, and sit together in heavenly places.

Omitting the italicised words used in this text, by the translators, it will read, “Thy dead men shall live, my dead body shall they arise,” &c. If this be the correct rendering of the text, the promise which it contains would seem to us to apply either to the regeneration and ingathering of the saints as the members of his mystical body, and the bringing them into the unity of the faith, and of the knowledge of the Son of God, to a perfect man; to the measure of the stature of the fullness of Christ, or to the final resurrection of the bodies of his redeemed people. Which of the three applications is correct, if any, we leave to our readers generally to judge, as in any or all of them the doctrine is established by the plain Scriptures. Therefore, “Awake and sing, ye that dwell in dust.” God’s people while here in the flesh, dwell in the dust, for their mortal bodies are of the earth, earthy, even as the Lord said to Adam, “For dust thou art, and unto dust thou shalt return.” And Paul said, “I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh [or the dust], I live by the faith of the Son of God,” &c. In this sense God’s quickened children, while in the house of their pilgrimage, dwell in the dust, and are called on to awake and sing. But there is another sense in which the words are sometimes, and perhaps more generally used in the Scriptures, as signifying a low condition, captivity and worldly afflictions, and this seems to harmonize with the state of the church as set forth in the chapter of which our text is a part. All their own efforts for deliverance had proved abortive, and they are represented as discouraged, but the word of the Lord comes to them in their lowly condition with consolation, turning their mourning into joy, saying, Awake and sing, thou that dwellest in the dust. As in Isaiah lii. 1, 2, “Awake, awake; put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city: * * * shake thyself from the dust; arise and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.” As her day of joy and gladness dawns upon her, she is called upon to arise and sing. Let her tears be dried, and let the bands of her captivity be removed from her neck, let her put on her beautiful apparel, and be clothed with her strength. “For thy dew is as the dew of herbs.” The doctrine of God our Savior is compared to dew. Deut. xxxii. 2, “My doctrine shall drop as the rain, my speech shall distil as the dew.” The doctrine expressed in the speech of our Lord, has the reviving effect on the disconsolate saints, that rain has upon grass, and dew upon the tender herb. It revives, quickens, invigorates the saints, as the rain and dew causes the earth to develop its vegetation. When the precious seed is buried in the earth, it remains there concealed, until the earth is moistened by the showers of rain, or refreshed by the genial dew. Under the influence of the heaven inspired doctrine of Christ, the saints arise from the dust, they awake and sing, they arise and shine, the lame man leaps like the hart, the tongue of the stammerer speaks plainly, and the dumb shout for joy. “And the earth shall cast out the dead.” As the parched ground which contains the precious seed, when cheered by the dew, casts out the tender blade, and finally the full corn in the ear, so shall the earth cast out, make manifest and fully develop the sons of Zion, when the seasons of refreshing come from the presence of our God. And so the fruits of the Spirit are made to appear in the saints who dwell in the dust, when the doctrine of our God descends on them, and their fruit is unto holiness, and the end everlasting life.

Middletown, N. Y., Dec. 1, 1855.



FRUITFUL OLD AGE

How solemn is the period of old age! When the body is feeble, and bends toward the grave; and the mind, if clear, is filled with the retrospect of time and the prospect of eternity. When the hoary hairs, the wrinkled skin, the dim eye, the dull ear, the silvery voice, the trembling hand, the tottering step, betoken nature's decay and the final passing away from this world, the putting off of this tabernacle, and the entrance into the spiritual and eternal state. How repulsive is old age to the worldly mind! How many strive to keep the bloom of youth or the vigor of manhood! How many would fain deceive others, how many would fain deceive themselves, respecting the advances of age! How perfectly unprofitable do the years of decrepitude seem to the carnal eye! How peculiarly precious, therefore, are those promises and effects of the gospel, which make the old age to the eye of faith perhaps the most happy and fruitful period of life.

The psalmist describing the righteous, who are planted in the house of the Lord, comparing them to the palm-tree and the cedar of Lebanon, says, "They shall still bring forth fruit in old age; they shall be fat and flourishing." There is a beauty in the old age of the Christian. "His leaf shall not wither." The frosts and storms and droughts of a lifetime have not checked his growth. He is, like the cedar and the palm, ever green. Where on earth is a lovelier sight, to the eye that can discern true spiritual beauty, than an aged saint, ready to fall into the grave, but leaning upon the Lord; the outward man perishing, but the inward man firm and strong; the darkness of night gathering, but only setting forth the radiance of his holiness. The bloom of eternal youth is seen beneath the snowy locks of age. How delightfully is the eye relieved to see scattered amongst the naked, moaning trees of yonder mountain the stately pines and cedars, even in midwinter, dressed in the verdure of spring. Yet "not Lebanon with all its trees," yields so beautiful and sublime a sight as the hoary head, which is found in the way of righteousness.

But there is more beauty and sublimity here. "They shall still bring forth fruit." The believer, under the infirmities of age especially, if his life has been of active Christian labor, is no doubt often tempted to think that his work is done; that he can be of no more use to the world, and may as well be removed. But this is not the prompting of true religion. The true servant of God is not only willing to "wait all the days of his appointed time, till his change come," but feels that God is lengthening out his feeble life for a purpose. It is not hard for such an one to see what that purpose may be. On the other hand, some on whom the burden of years is heavy, are troubled because they cannot do more in the active service of God. While they feel that God is prolonging their life that they may still bear fruit, they feel as if they were bearing no fruit. They should reflect that they may serve God and benefit others by suffering as well as by acting.

Patience is perhaps the brightest of the Christian graces, because it shines amidst darkness. Let not the aged soldier of the cross think that he can do nothing for his Master, so long as he can suffer for him. Suffering is, with the true Christian, doing. The Christian spirit of submission is not far from that of active obedience. It is an element of that spirit of heavenly strength, by which the believer overcomes all evil, controls it all, and makes it serve his own religious improvement. It turns the sword into the ploughshare, and the spear into the pruning hook; the instruments of destruction into implements of divine husbandry for his good. Whence does this spirit of submission come? Not from the natural heart, as the cold resignation of the Stoic, to his fate, but from Christ. It is the Spirit of Christ, working in the believer, to will and to do.

In Christ it is said, "Not my will, but thine be done." It makes the Christian say the same. In Christ it said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down, and I

have power to take it again.” In Paul it said, “I can do all things through Christ which strengtheneth me.” In every believer it ought to say the same. “I take this burden upon myself. Neither God, nor man, nor Satan, forces it upon me against my will. I know, that I, like the Captain of my salvation, am to be made perfect through suffering. I willingly, gladly suffer, as of my own accord. I lay down my life, that I may take it again. I live by Christ living in me; and I know that in him I have power to lay down my life, and have power to take it again.” This is the real character of the Christian spirit of submission. With it, suffering and acting are one. How it changes the character of all affliction! How it lightens the burden, cheers the gloom, strengthens the weakness, and fills with activity the otherwise unprofitable hours of old age!

Thus the aged disciple brings forth fruit, if in no other way, still by his example of patient waiting in Christian hope; by showing to those who would say, Where now is your God? that the Lord does not cast off his people in the time of old age; that religion outlives the decay of nature, and cheers the saint to the end with a hope which no delay of the promise can impair.

Middletown, N. Y., Dec. 1, 1855

REVELATION XXI. 1, 2.

We are aware that there is a difference of opinion among even our most enlightened brethren in regard to the application of this, as well as many other portions of the book of Revelation, particularly in regard to the period to which these portions refer. Some have understood this passage to refer to the gospel state of the church in the primitive age; others have thought it applicable to a state of primitive purity to which the church shall be restored before the dissolution of the world, while others again have regarded the language as descriptive of the final triumphant state of the church, after the resurrection of the dead. But while these differences have been held and expressed without giving the least offense, or disturbing the fellowship of brethren, all experimental christians have agreed in applying this Scripture to the church of the living God; and in understanding the striking and beautiful imagery as expressive and illustrative of the distinguishing doctrine of the gospel.

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband.”

Without any design to controvert the view of any brother, we will simply present such views, imperfect though they may be, as the subject suggests to our mind, and leave our readers to examine and receive or reject them, as their judgment may dictate. To us, the new heaven and the new earth which John saw, is the same which he also calls the holy city, the New Jerusalem, and both figures mean the church of Christ under the gospel dispensation. This church has existed in such form and manner as to answer the description in the text and its connection, from the time of her organization on the day of Pentecost, to the present time, and will so continue until the end of time; but her peculiar beauty is not always apparent. Since her gospel organization, she has, to all human appearance, seemed to wax and wane like the moon. Sometimes she has been involved in clouds and thick darkness, and sometimes she has

looked forth as the morning – shining in the heavenly radiance of the Son of righteousness. Sometimes driven into the wilderness, and anon, she is seen standing on a sea of glass, or appearing before the throne of God and the Lamb, and sounding her loud Alleluias to the Lord. John seems to have had a view of her, in his visions, in every variety of attitude and circumstance which she had then, or ever should present. As the new heaven and the new earth, and as the holy city, the New Jerusalem, her gospel comeliness, as the perfection of beauty, in distinction from the old receding heaven and earth and sea, of the legal dispensation, appears. The same figurative idea is also presented by the old and new Jerusalems. As the old Jerusalem, according to Paul’s allegory, was in connection of Hagar, or Mount Sinai in Arabia, signifying her identity with the old covenant, and her bondage with her children. (Gal. iv. 25.) The new Jerusalem is free, and the mother of us all, who, as Isaac was, are the children of promise; so the old heavens and earth which had passed away, must, if we are correct in understanding their figurative import as being the same, refer to the abolition of the ceremonial covenant, and the new heaven and earth, must refer to the new covenant and its dispensation.

Israel, under the legal covenant, embraced or embodied those elements which were destined to melt with fervent heat, when the old heavens should be rolled together as a scroll, and as a vesture be laid aside. As an old heaven, that order of things had its elements, as the sun, or inspired revelation; its moon, or the embodied types, which borrowed light from the sun, and reflected it upon the people of God under that dispensation, and its stars, the prophets of the Lord; but all these were shadows of good things to come, the substance or body of which is Christ.

The glory of the new heaven is beautifully set forth in the sublime language of the inspired psalmist, Psalm xix. 1-6, “The heavens declare the glory of God: and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the Son; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the ends of the heaven, and his circuit unto the end of it: and there is nothing hid from the heat thereof.” Philosophers, astronomers and wise men of the earth, have ever found much to admire in the contemplation of the natural heavens, where worlds of living light and beauty proclaim to all the families of the earth, the surpassing workmanship of God. But how much more sublime and elevated must be the contemplation of the new heaven and new earth, when the mind, illuminated by divine revelation, is permitted to “mount up and view the glories of the eternal skies.” The church of God, under this figure, presents her sun, her moon, her stars, and all in perfect harmony pour forth their floods of living light in honor of him who has garnished the heavens, and marshaled all the heavenly hosts. In the new heaven which John saw, and which all enlightened christians may see, our Lord Jesus Christ, who is the Sun of righteousness with healing in his wings, comes out of his chamber, as a bridegroom. Riding upon the heavens in the help of his people, and in his excellency on the sky. Like a strong man, and as the man whom God has made strong for himself, the man Christ Jesus, rejoiceth to run his race. One and identical with the Father in absolute Deity and eternal Godhead, yet filling, as Mediator, the place of Days-man, who can lay his hand on both,” he is worshiped and adored by all the angels and spirits of the just, before the throne of heaven. He bows his heavens and comes down to find and fill that tabernacle which he has set in the new heaven for the Sun. His brightness, says the prophet Habakkuk, was like the light, he had horns coming out of his hand, and there was the hiding of his power. He is the brightness of his Father’s glory, and the express image of his person. As the natural sun rises in the east, and pours his radiance unto the extreme west, so the Sun of righteousness is from everlasting to everlasting. His going forth is from the end of heaven, even from everlasting, and his circuit is unto the

ends of it. He is the Alpha and the Omega, the beginning and the ending, the Almighty. How gloomy would be the natural heavens without the natural sun; but how much more gloomy would be the spiritual heaven without Christ. He is the fountain and source of all spiritual light. He is the light of the world; for there is no spiritual light in the world but what is in him. He shines in our hearts to give us the light of the knowledge of the glory of God. He has bespangled the new heavens with stars, which he holds in his right hand; but all their brilliancy is by the light reflected from him through them. He has given gifts for the edification of the body, the church, and these he has marshaled in their appropriate orbits, and they cannot, nor do they desire to turn either to the right hand or to the left. The apostles had their spheres appointed, and so with all the gifts of prophets, evangelists, pastors and teachers, for he holds them in his right hand; nor will he allow the voluntary associations of men, or mission boards, or ecclesiastical dignitaries to pluck them from his hand. His clouds of witnesses are in the new heavens, charged with the thunder of his word, and the lightning of his truth. "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds." – Zech. x. 1. Through his bright clouds his doctrine shall drop as the rain, and his speech shall distill as the dew, as the small rain upon the tender herb, and as showers upon the grass. (Deut. xxxii. 2.) In the clouds of this new heaven he makes the rainbow of the covenant appear. John saw a rainbow encircling the throne on which the Prince of glory presides. (Rev. iv. 3; x. 1.)

Time and space and ability fail in our attempt to describe the superior glory of the new heaven and the new earth. All the elements of the holy Jerusalem are new; nothing of the old remains, they are like a vesture laid aside, and their elements are melted with fervent heat. Behold, says Christ, I make all things new. Paul was caught up to the third heaven, and saw what he was unable to describe of the new heaven, and it is not surprising that our limited powers should utterly fail to express things which are so indescribably glorious.

John says, "And I John saw the holy city, New Jerusalem, coming down from God out of heaven." It is impossible for the wisdom of this world to comprehend the origin of the church of God. Many imagine that it is composed of flesh and blood; that it comes by observation; that men are employed, and money invested, for the purpose of procuring from the earth a kingdom for our Lord; that men are to win a bride for the lamb. But they do not know that his bride is already betrothed, and already prepared as a bride for her husband. They do not know that this kingdom was with God, as a prepared kingdom from the foundation of the world. (Matt. xxv. 34.) The holy city was not seen coming up, but coming down from God; her origin is above, her life is hid with Christ in God. Nor does she descend to earth to procure a bridal dress, or to make preparation for the consummation of the marriage; for, like everything that comes from God, she comes already prepared. A boundless theme for contemplation is presented in the ancient preparation of the bride for her husband. As set forth in the figure of the first Adam, whose bride was provided in his original creation and formation, so as far back into the ancients of eternity as we can trace the goings forth of Christ in his Mediatorial capacity, we may contemplate the church of God set up in him who was set up from everlasting, chosen in him, blessed with all spiritual blessings in him, by which she is not only prepared, but also adorned as a bride for her husband. She is and was clothed with salvation before the world began; for Paul says, "Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." Clothed in his salvation, and covered with his righteousness, and adorned with all the rich gifts of the Spirit, shed with the preparation of the gospel, wearing the helmet of salvation, the shield of faith, she is well described as the perfection of beauty. (Psalm 1.2.) And her language is, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me

with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels.” – Isaiah lxi. 10. He whose works were all finished from the foundation of the world, (Heb. iv. 3), hath thus clothed, beautified and adorned her; and, thus prepared, she is made manifest by revelation. So we see that this holy city, this New Jerusalem, is not only adorned for her Husband; but she is adorned by her Husband. She has not clothed herself with salvation, nor covered herself with righteousness. He hath done it all, and in thus clothing and adorning her, he hath done it all in a manner calculated to express the union and relationship of the Bridegroom and the bride. He has clothed and covered her with salvation and righteousness, as a bridegroom decketh himself, not as he decketh another; for she is recognized by him as the bone of his bones, and the flesh of his flesh; and in adorning her with ornaments, and decking her with jewels, it is all done by him as unto himself, and not as for another. Thus the church, though viewed in any other light than that of her relationship to Christ, is black as the tents of Kedar, yet in the comeliness which Christ has put upon her, she is as white and spotless as the curtains of Solomon. (Cant. i. 5.)

“And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men,” &c. The great voice which John heard, is the voice of the Bridegroom, and the voice of the bride; or in other words, the voice of Christ, by his Spirit through the gifts which he has bestowed upon his members; and this is truly a great voice in many respects. It is great, as being his voice by which the worlds were made, by which dead sinners are made alive in a spiritual sense, and by which all that are in their graves shall be raised at the last day. Great, as emanating from him who has all power in heaven and in earth. Great, because of the importance of the proclamation uttered, and great as being proclaimed in every nation, language and tongue, throughout the world, through the gifts bestowed upon his church. The heaven from which John heard this voice, is the new heaven of which he had a revelation as declared in this text, and evidently means the church of the living God, which is the ground and pillar of the truth. The gospel of the Son of God proclaims what John heard, namely, “Behold the tabernacle of God is with men, and he shall dwell with them,” &c. The tabernacle which Moses made in the wilderness, according to the pattern which the God of Israel showed him in the holy mount, was a type or figure of the tabernacle intended in our text, and was to be set up in manner and form precisely as it stood in the mount of God when Moses first saw it, and to be made of the materials which God had before designated, and it was to be consecrated to the purpose by him ordained, and to contain the ark of the covenant, the mercy-seat, the cherubims of glory, and to be the place where the God of heaven would meet his chosen tribes, in the person of their High Priest, and commune with them from between the cherubims, and from over the mercy-seat.

The body in which Christ appeared in his incarnation, may be viewed as a tabernacle of God, for God was manifest in the flesh, and in that body all the church of the first-born was represented. The fullness of the Godhead bodily and the church was and is complete in him. But in the immediate sense of the text under consideration, the mystical body, the church, is in our view, intended as the antitypical tabernacle of God. The psalmist says of the church, “God is in the midst of her.” – Psalm xlvi. 5. And again, “For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread.” – Psalm cxxxii. 13-15. The application of the figure of the tabernacle in the wilderness, as designed to prefigure the true tabernacle into which Christ has, by his own blood, and through the eternal Spirit, entered, is very clearly stated in Heb. viii. 2-5; ix 2-14. It is a tabernacle made without hands. For God dwelleth in the church, as we have proven, but we are told that God dwelleth not in tabernacles made with hands, therefore the church is a building of God, a house or tabernacle not made with hands, eternal in the heavens. (2 Cor. v. 1.) A kingdom prepared for the saints from the foundation

of the world. (Matt. xxv. 34.) A stone cut out of the mountain without hands. (Dan. ii. 45.) But in the revelation made to John, Behold it is with men. This holy city, New Jerusalem comes down from God, out of heaven, and is set up in gospel order, according to the pattern in the mount of God, and God, in the person of our Lord Jesus Christ, comes down to dwell in it, because he has desired it, and he will dwell in this tabernacle forever. The church is frequently spoken of as the temple as well as the tabernacle of the Lord, which signifies his special dwelling-place. In the mystical body of Christ what wonders are revealed. The eternal God and redeemed sinners meet together there. The saints are redeemed unto God, and God is in Christ. Here the fullness of eternal Godhead is embodied, and here the church is complete; the fullness of him that filleth all in all. And he, the eternal God, will dwell with them, (Eph. i. 23; Col. ii. 9, 10,) with men redeemed from the earth. What a wonderful household is this! God dwells with his people: "And they shall be his people." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." – Mal. iii. 17. And this is the special provision of the new covenant, I will be their God, and they shall be my people. (Heb. viii. 10; Jer. xxxi. 33.) And God himself shall be with them, and be their God. He will never leave nor forsake them; and he will put his fear in their heart, that they shall not depart from him, and he will not turn away from them to do them good. He will be their God, to protect and defend them, to feed and comfort them, to wipe away all their tears. He will be their God, as the object of their worship, their adoration and praise; they shall trust atone in him, and have no other God before him. They are safe while he condescends to be with them as their God. The eternal God is their refuge, and underneath them are his everlasting arms; their place of defense is the munition of rocks; God is a wall of fire around about, and a glory in their midst. He is their Shepherd, they shall not want. He leads them in green pastures by the living waters. And "The Lamb, that is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." – Rev. vii. 17.

Middletown, N. Y., Dec. 1, 1855.

CLOSE OF VOLUME XXIII.

With this number we close the labors of twenty-three years, and could we, in a retrospective of that period, find nothing to regret in our life and conversation, and especially in conducting the publication of our humble sheet, we might have just cause to rejoice, but not to glory, save in the cross of Christ, by which we are slain to this world, and the world is dead to us. Many and greatly diversified are the reflections which crowd upon our mind in writing this closing article for the year. The grave has closed upon nearly all those dear brethren who aided us in the commencement of our publication. Here and there we can recognize one who in 1831, encouraged us to embark in what was then considered a doubtful enterprise. Could another brother been found to undertake the work at that time, we certainly should have declined the responsibility; but, as some who are still living know, no such brother could then be found. All the forces of the New Schoolism were then drawn up in battle array against us. We were denounced in periodicals and associational minutes, in no measured terms, as a troubler of Israel and what was still more disheartening to us, not a few of our brethren in fellowship, considered our

undertaking wild and enthusiastic. But our heart was fully enlisted in the cause. We had seen the uncircumcised Philistines from day to day sending forth their giants of Gath, with helmets and spears, to defy the armies of the living God, Aliens to the commonwealth of Israel had seized upon our name, and claimed to be the Regular Baptists, whilst almost every peculiar trait of the primitive church was repudiated by them, Multitudes of the saints had been either beguiled and led into an acquiescence, or intimidated to silent submission, God had however, as we afterwards were rejoiced to learn, reserved a goodly number in various parts of the country, of whom we had no know ledge at that time, who were trying to stem the torrent of corruptions which threatened to completely deluge our churches, and these, unapprised of the existence of each other, were boldly contending for the faith which was once delivered to the saints, but under very discouraging circumstances, But, notwithstanding the troublesome times when we put our first sheets to press, and all the opposition by which our course was resisted, we are greatly deceived if we have not been specially sustained by the all-supporting providence of God, Having enjoyed his favor we continue to the present time, and have increased cause to say, "Hitherto hath the Lord helped us." We cannot, however, claim, even in view of the goodness of God which has followed us all our days, that our course in all things has been directed by that wisdom which cometh down from above – would to God it had been so; but alas! imperfection is plainly marked on all our performances We are still in the flesh, and although to will is present with us, how to perform that which is good, we find not, In our editorial course our aim has been to make our labors subserve the best interest of the church of God, and to make our paper a medium of correspondence, edification and comfort, to the children of the kingdom. How far this desirable end has been accomplished, those who have read the SIGNS for the last twenty-three years, are the most competent judges, We have received the most gratifying assurances from thousands of our patrons in the United States and elsewhere, that God has been pleased to make it a messenger of good news from a far country to their hearts. The thousands of letters from the scattered family of God, which in a general correspondence of almost a quarter of a century, has made us familiar with the names, and many of the religious exercises of brethren and sisters in the most remote parts of our wide spread country. It is peculiarly gratifying to know that while some have been disposed to unreasonably blame, censure and oppose us, the great body of the Old-fashioned Baptists in all parts of the world, have approved of our course. That we should be made use of by our heavenly Father, for the comfort and edification of the saints in any degree, is a source of profound gratification and devout thanksgiving to God. It is enough to live for, it is an abundant equivalent for all our labor, and for all the reproaches and persecutions we have been called to endure for the elect's sake.

Our prospects for the next volume, for aught we know to the contrary, are fully as flattering as they have ever been. The temporary commotion in some sections of the country, has not affected our circulation seriously. Indeed our circulation has been, and still is, constantly increasing. Our edition now is greater than it has ever before been. Had the assaults of our enemies been less malignant, they would, in all human probability, have proved far more disastrous to our circulation; but when we were denounced as an heretic, as an arian, and as a pestilent fellow, those who had been our constant readers for many years, were fully prepared to duly appreciate the design of our calumniators, and instead of withdrawing from our support, were rather stimulated to make extra exertion to sustain the paper. It is a remarkable fact, that from the day we issued our proposals for printing the SIGNS, in 1831, to the present time, the efforts of our enemies to crush us, have invariably been overruled to favor us, and advance our subscription. We do not say this boastingly, but with humility of spirit, and with unfeigned gratitude to God; for well we know that none but God has power or wisdom to bring about such results.

Were it not that we have seen Dagon fall before the ark of the Lord, and the head of Goliath taken off by a stripling of Israel, we should feel dismayed at the unparalleled agitation of the world at the present time. The portentous clouds are gathering thickly, and the signs of the times literally seem ominous of evil. Nearly all the old world is involved in the most deadly wars that ages have witnessed. The Catholics and Protestants of Europe are fighting, shoulder to shoulder, to sustain the Mahometan interests of Turkey, against the Greek church; and multitudes on both sides, have been hurried from earth to meet their final destiny, by the hands of belligerent opponents. The nations of the earth tremble, and the thrones of many centuries seem tottering to their fall; but all are stimulated to drive on the warfare, under the infatuation that they are thereby supporting the cause of religion. But while we gaze with deep anxiety upon the turmoil of the nations of the earth, a deep anxiety heaves the breast of all who love the free institutions of our own beloved Republic. Not only are we liable to be drawn as a nation into the general strife of the nations which are now at war, but a want of harmony and good feeling among the people of our own country, and the states of this great confederacy, is painfully felt. The spirit of priestcraft and religious denominations, which was, with our pilgrim fathers, imported to this country in the Mayflower, has been striving for the accumulation of power ever since the landing of the pilgrims on Plymouth Rock in 1620; and at the present time, the extreme sections of our country are infected by it. Fanaticism has never stalked abroad more openly in our country than at the present moment. The clergy claim to be invested by heaven with all the rights to supervise the government of our states, that the Pope ever claimed, as the pretended Vicar of Almighty God, in the Catholic nations in the dark ages of papal persecution. They assume the right to dictate the peculiar policy of the state legislatures, and hurl their anathemas upon our Congress, if that body shall dare to construe the Constitution differently from their wild interpretations of it. They claim the right to judge the citizens of our commonwealth, in meats and drinks, in holy days, and holy times, in the instruction of our children, and in directing their future destiny. Factions and fusions are greatly multiplying among us, and some are sworn to proscribe their neighbors on account of their religious preferences and places of their nativity. The want of harmony in our national councils at this moment threatens to paralyze our government. But still, above the din of war, the strife of nations, the conflict of religious and political partisans, and above the confusion and abounding iniquities of our own land, the voice of Zion's glorious King is heard by all his loyal subjects, proclaiming, "My kingdom is not of this world"; and commanding them to "render unto Caesar the things that be Caesar's and unto God the things that be God's."

While such is the distracted state of the affairs of the world, it is truly lamentable that even of our own selves, some have arisen up with the manifest design to draw away disciples after them. Temporary and momentary agitation has been to some small extent produced in some of our churches. What may be effected by the part which our brethren may take in the strife which rages without the walls of Zion, is impossible for us, with any certainty, to predict; but we firmly believe that those aspiring spirits who have had a name among us, will soon find a more congenial element in the ranks of our common enemies.

Under this state of things we are about to commence our twenty-fourth volume. How fearful would be the undertaking if we did not confide in God. He rules in the armies of heaven, and among the inhabitants of earth. The winds, the tempests and the seas respect his power, and obey his sovereign voice. With his approval we are safe against all odds; and against his approval we desire not to take the first step. Better for us to yield up our paper, and our life, than be engaged in dissemination of error. But with an humble yet confident reliance on that almighty arm that has ever held us, we shall, if the Lord please, issue the first number of our forthcoming volume about the first of January, 1856. In these

agitating times we shall need more prudence and wisdom to guide, and grace to sustain, than in any former volume of our labors. We therefore desire the prayers of the saints, and the cordial cooperation of our brethren. It shall be our care to keep the unity of the spirit in the bonds of peace; and to admit nothing into our columns that, in our judgment, is not calculated to edify and build up the saints. If we lift the warning voice, it shall not be to disturb the peace of Zion, but to give warning of danger. And should we mistake any of the signs of the times, we shall gratefully acknowledge the kindness of brethren who may point out to us the more excellent way. The doctrine hitherto contended for by us will be strictly adhered to, so far as the Lord shall give ability.

Middletown, N. Y., Dec. 15, 1855.

REFLECTIONS ON ENTERING THE NEW YEAR.

The Lord God of Israel changes not, therefore we are not consumed. The bounds of our habitation and number of our days are immutably fixed in his irrevocable decrees. The measure of our happiness in this world and in the world which is to come, depends on his gracious purpose, and infinitely wise administration. His providence governs the revolving seasons of our years, causing the earth to unbosom to us that succor which our earthly nature requires for sustenance and for comfort, in such measure and manner as seems good in his sight; while from the ample fullness which there is in Christ Jesus our Lord, he, by his Spirit, constantly administers to the spiritual necessities of all those who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. It is also consoling to know that the afflictions, trials and conflicts of his children, while in the house of their pilgrimage, do not rise up out of the earth, nor come upon them by chance. An even balance is poised in his hand, and the weight, measure and duration of all the sufferings of his children is proportioned with the most exact and infallible certainty to that amount of grace which he bestows on them, whereby they are not only sustained in their deepest afflictions and trials, but made to realize the greatest profit and benefit from them all. From all their conflicts with the world, the flesh, and the devil, they shall emerge in triumph as more than conquerors through him that loved them and gave himself for them. "These light afflictions," says an inspired apostle, "which are but for a moment, do work for us a far more exceeding and eternal weight of glory; while we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." The trials, afflictions, losses and bereavements that we encounter in these vile bodies, are seen, they are visible to the natural sensibilities of the flesh, and therefore our carnal nature writhes under them; and while we look at them, like Peter when he looked on the heaving billows of the sea, we begin to sink; but when our faith looks up to Jesus, and we see his hand outstretched for our deliverance, we glory in that tribulation which afforded opportunity for the cheering revelation. The raging billows on which we are tossed are seen, but faith that looks to Christ is the evidence of things that are not seen. This is the blessed privilege of all the sons of God, to look on things which are not temporal, but eternal. Our fleshly powers, including all the powers, mental and physical, which are born of the flesh, and all that we can have without a new birth, are totally blind to all the things of the Spirit of God, and only able to

look on things which are temporal; but that life which is born of God, can discern the things of the Spirit of God. How essential it is then to our happiness that we heed the admonition of the apostle, to crucify the old man with his affections and lusts, and that we sow to the Spirit, that of the Spirit we may reap life everlasting.

With this number we commence the twenty-fourth volume of the SIGNS OF THE TIMES, and it is reasonable to suppose our readers will expect some expression from us of our prospects, and of our designs. In regard to prospects we can only say, in regard to the things that are seen, we begin the year with a greater number of subscribers than we ever have had before at the commencement of any volume. The unenviable efforts of those who have banded themselves together for the purpose of putting down the SIGNS, have thus far proved quite unavailing. May the Lord forgive them for the misrepresentations and falsehoods they have put in circulation against us. May he enable us to live down all the calumny that has been, or hereafter may be uttered against us. We know, or at least we hope we know, him on whom we have believed, and that he is able to keep us by his power and grace.

“His love in times past forbids us to think
He’ll leave us at last in trouble to sink.”

Through him we can do all things, rush through a troop, or leap over a wall. Having confidence in God, we can say of all our adversaries,

“Then let them fight, and rage, and rave,
I shall perceive their noise no more
Than we can hear a shaking leaf,
While rattling thunders round us roar.”

Our prospect for the future is involved in the things which are not seen. Our God leads his people in paths that they have not known. To him, with the most unwavering confidence, do we desire to unreservedly commit all that we have, and all that we are, and if it be not his good pleasure to make our periodical a medium of comfort, edification and profit to his dear children, we have no desire that its publication should be continued. But from the assurances received from many thousands of our brethren and sisters, and from every perceptible indication of his will, we feel encouraged to move forward in the work.

As to our designs, we intend, as the Lord shall give us ability, to labor for the edification of the saints, the dissemination of the truth as it is in Jesus, and in opposition to heresy, will-worship, superstition, bigotry and idolatry. Nothing affords us more real pleasure than to be employed in waiting upon the bride, the Lamb’s wife, with the consciousness that in so doing, we have the authority and approval of him who walks amidst the golden candlesticks, and holds the stars in his right hand. We will spare no labor or reasonable expense to make the forthcoming volume more useful, interesting and edifying, than any of the former volumes. In attempting to carry out this design, we shall rely much on the aid of our brethren and sisters who contribute to our columns. Much will depend on the character, spirit and temper manifested in their communications, as well as the tone and character of the editorial articles. All, subjects vitally connected with the interests of the Redeemer’s kingdom may be discussed freely, so long as such discussions can be conducted in a spirit of love and brotherly kindness, and all personal thrusts, gibes or insinuations, which are calculated, in our judgment, to irritate, are avoided. It is not our intention to suffer the paper to be the medium of crimination or recrimination among the brethren, nor a repository in which to record or publish all personal grievances. We shall aim at a higher mark. As we hold no secret or private sentiments in regard to the gospel of the grace of God, we shall candidly, fairly and unreservedly give an expression of our own views on any passage of Scripture, or point of

doctrine, and on all subjects relating to the ordinances and order of the house of God, whenever called on to do so, to the very best of our ability. But in doing so we wish to have it distinctly understood that we give only the views of the humble editor of this paper. None are bound to indorse our views any farther than they can see them clearly sustained by the Scriptures of truth. Any of our brethren are at liberty to animadvert upon or controvert any sentiment that we may advance, provided they do so in a kind and brotherly manner. We are fully satisfied, from many years' experience, it is not discussion or controversy that wounds or disturbs the minds of our readers, but the harsh, unkind and unbrotherly manner in which such controversies have sometimes been conducted. Brethren cannot be too careful to avoid such expressions as are calculated to irritate the feelings of each other, by impugning each other's motives, or insinuating that they are unsound in the faith, while they may honestly differ in their understanding of the import of some Scripture, or the propriety of some particular expressions. The wise man has told us that "A soft answer turneth away wrath." How important then that christians should act on that principle while following after the things that make for peace, and things whereby one may edify another.

The world is at this time in a state of general agitation; wars and rumors of wars are current all over the world, to an extent hardly ever before known; and discords are prevalent in our own country, threatening to prostrate our civil, social and political institutions, and to produce anarchy and distress, where freedom has unfurled her joyful banner. It is natural that some difference of opinion should exist among our best and wisest brethren, in regard to those things which agitate the world, and jeopardize our dearest earthly rights. Great care is necessary that we do not wound each other by any rash or premature action or expression in regard to the general tumult. As citizens we have to do with the institutions of our country, and as christians we may be interested in the final issue. But let us not forget that we are citizens of a kingdom that is not of this world, a kingdom that shall stand forever, and whatever privations, tribulations or distress may await us upon these mortal shores, we shall outlive the storm at last, and that it will not be long before we shall be called to lay aside our armor, and the weapons of our warfare, and pass into that state where the wicked shall cease from troubling, and the weary shall be at rest.

Middletown, N. Y., Jan. 1, 1856.

QUERIES AND REPLY

Elder G. Beebe: – Suppose a member of the Missionary Baptist church, of undoubted piety, and sincere in his attachment to your church, were to apply for admission, would you receive him, without rebaptizing him? What should an individual do who can have no fellowship with the various (so called) benevolent enterprises of the day, and who still believes that the Old School Baptists have gone into error in reference to predestination, &c., and that they so hold and teach these doctrines as to produce bad practical results, supposing him to believe that salvation is wholly of God, and that good works do not procure salvation, but ought to be constantly required of church members as a test of Christian character; and an evidence, and the chief evidence, of being under grace? These

questions are propounded in all honesty and sincerity, and with the purest motives, if a constant and intense desire to see the Baptist church what it has been constitutes such motives; and I hope you will find it convenient and agreeable to answer them in your next issue of the SIGNS OF THE TIMES, and in so doing you will gratify one who has been for some time burdened with a sense of terrible corruptions existing in the Christian world.

Tyro, Jan. 21, 1856

J.I. POWER

REPLY

If by the Missionary Baptist church our querist means those who are engaged in the modern missionary schemes of the present day, we do not recognize them as the church of Christ, we should suppose he ought to be baptized according to the order of the gospel, though he may have been immersed by the modern Missionists. And on the supposition that the applicant is a person of undoubted piety, we have no doubt it would be his wish to be baptized in an orderly manner, by a regular minister of Christ, duly authorized to administer that ordinance, and sustained in so administering it, by the fellowship of the church of God. If, however, a person who has been regularly baptized before the division took place between the church, and those Missionists who went out from us, because they were not of us, has been led off into the modern schemes of the day, and having discovered his error, and returned with his confession to the church, he would not, in our judgment, require to be again baptized. A person who has been once regularly baptized in the fellowship of the church of Christ, by a minister of the church duly recognized at the time by the church, under no circumstances requires rebaptism.

A person who can have no fellowship for the various benevolent enterprises of the present day, and who still believes that the Old Baptists have gone into error in reference to predestination, &c. We think such an one should remain where he is, until he can find a church sufficiently pure for him to unite with without defiling his garments. There is a wide difference between going up to the house of the Lord, and being so holy that the house of the Lord must come up to us. We know of but one way of holding the doctrine of predestination, and that is as it is taught in the Bible, and by the Spirit of truth. Any person, however pious he may be, who believes that an unwavering belief in the Bible doctrine of eternal predestination, is productive of bad practical results, cannot make a sound member of the church, and he ought not to subscribe to what he does not believe. And furthermore, we give it as our honest opinion, that any person professing to believe in predestination, who does not find all the tendencies of that doctrine to be such as humbles him in the dust before the thrice holy God, and to inspire within him a profound reverence, and desire to be fully conformed to the will of Jehovah, lacks the evidence that he is born of God, and therefore should refrain from making any profession of religion until by a new and heavenly birth he is qualified to “see the kingdom of God.”

There is a palpable contradiction involved in the idea that any person who denies the doctrine of predestination, can at the same time believe that salvation is wholly of the Lord. The practical result of God’s predestination is conformity to the image of the Redeemer. “For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son.” Thus the Bible holds the doctrine; to hold it any other way is virtually to reject it. God himself saves sinners, only as he has predestinated them to the adoption of children, by Jesus Christ, unto himself, according to the good pleasure of his will, and has made them acceptable in the Beloved. And as salvation certainly follows predestination, and results from it, so good works as certainly follow salvation and result from it. For it is God that worketh in you, (his children) both to will and to do according to his good pleasure.

We do not doubt the sincerity of the desire of our correspondent, to see the Baptist church what it has been. When he shall see her from the eminence on which John stood, she will appear to him a holy city, coming down from God out of heaven, adorned as a bride for her husband. The perfection of beauty, for she is all glorious within, and her garments are of wrought gold. She is fair as the moon, clear as the sun, and terrible as an army with banners. It is very true the poor, vile bodies of God's dear children, are black as the tents of Kedar, but that which is born of God is as fair as the curtains of Solomon. But in looking after the church of God, we are to know no man after the flesh. Flesh and blood cannot inherit incorruption. The kingdom is spiritual, and those who inherit it are spiritual; these vile bodies will not participate in the inheritance until they shall have been sown in weakness and raised in power, sown corruptible, but raised in incorruption; sown a natural body, but raised a spiritual body. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

That only is the church of Christ which is what she has been, for the church is the kingdom which the God of heaven has set up, and which shall never be removed. "God is in the midst of her, she shall not be moved; God will help her, and that right early. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire." May it be our happy lot, through grace abounding to the chief of sinners, to enter in through her gates, and have a right to the tree of life.

"There would I find my settled rest,
While others go and come,
No more a stranger nor a guest,
But like a child at home."

One word in conclusion, to our correspondent. Would you behold the beauty of the Lord, his love, his love, his dove, his undefiled, never look down in searching for his loveliness. She is "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge." For behold the mountain of the house of the Lord is established on the top of the mountains, and exalted above the hills. She is the fairest among women, clothed with the garments of salvation, and covered with the robe of righteousness. Look up for her, she is clothed with the sun, and the moon is under her feet, and on her head is a crown of twelve stars. If you have too large a stock of perfection to allow you to be identified with her, wait until every rag of it is stripped off, and then you will be glad when they shall say to you, Come let us go up to the house of the Lord.

We know but little about the Christian world, only that our Lord has said, "In the world ye shall have tribulations." And that the world by wisdom knew not God. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the pride of life, is not of the Father, but is of the world." – 1 John ii. 15,16. And again, "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth, and the spirit of error." – 1 John iv. 4-6. The spirit of error which is in the world, has invented many counterfeits of Christianity, but in reality the terms of Christian and world are of opposite signification. To be a Christian is to be called out of the world, and that we may be known as Christians, we must renounce the world, for we cannot possess the love of the Father, and also the love of the world. It is true, there are terrible corruptions in the world, and especially in that portion of it

which make pretensions to Christianity, and there are terrible corruptions even in the depraved worldly nature of the children of God, which every Christian feels and laments; but the church is nevertheless the body, and members of Christ, quickened with his Spirit, and made perfect in his righteousness.

Middletown, N. Y., Feb. 1, 1856

A PREDICTION.

The *Religious Herald*, of Virginia, the columns of which were burdened some years ago with many hard sayings against the Old School Baptists, either from inability to maintain the conflict to the satisfaction of its publishers and readers, or from some other policy, has been comparatively silent on that subject ever since the year 1837, about eighteen years, has opened a fire against us again in a late number. In its editorial department we find the following prediction, viz:

“MARYLAND BAPTIST UNION ASSOCIATION. – This body comprises all the Regular Baptist churches in the State. There are besides two small Anti-Mission Associations, which are gradually dwindling away, and will, within a few years, probably be extinct.”

That the number of those who remain steadfast in the apostles’ doctrine and fellowship, in the bounds of the State of Maryland, and who protest against the modern mission craft of the present age, is comparatively small, none will dispute; but it by no means follows that the cause of truth and righteousness is declining, or that those Baptists in that State, who oppose the mission abominations of the age, will soon be extinct.

We have no doubt that Mr. Sands, and all other worshipers of the mission idol, desire their utter extinction; but thus far their desires and predictions have perished together. If the doctrine and order of those Baptists in Maryland, who by way of reproach are called Anti-Mission, is of God, as we believe it is, it cannot become extinct. God will defend his own cause. He has formed the smith that blows the coals and bringeth forth an instrument for his work; and he has created the waster to destroy. But for the lasting consolation of his people he has said, “No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment, thou shalt condemn.” This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. But if the cause in which the Old School Baptists of Maryland, or of any other State, is not of the Lord, the sooner it shall become extinct the better. It is only from a firm conviction that we stand on Bible ground, in opposing all innovations on the faith and practice of the church of God, that the Old School Baptists so cheerfully endure all the reproach and opposition of their enemies.

The same number of the *Herald* from which we clipped the foregoing prophecy, contains a communication from a Missionary hireling, from which we extract the following:

“Two things have contributed much to retard our progress in this country as well as elsewhere, viz: the opposition of the Anti-Mission Baptists and that of the Campbellites. But as the world judges of religion, not as it is preached, but as it is practiced, our membership, by their orderly, pious deportment, are winning for our cause a preponderance

of public favor, that needs only to be nurtured, and prosperity must and will crown our efforts with more general and permanent success.”

That the standard bearers of truth, whom God has raised up in Virginia, are in the way of the modern mission speculation, does not surprise us any more than that the preaching of the early disciples of our divine Master was an annoyance to the ancient pharisees, or that Paul’s preaching troubled the craftsmen who had their wealth from making shrines for the fabulous goddess, Diana, of the Ephesians. It cannot be otherwise, so long as it is written that the preaching of the cross is unto them that perish foolishness. But the boastful air with which the writer appeals to the world for its approval of missionism, and condemnation of the Old School Baptists, forcibly reminds us of the inspired words of the beloved disciple, “They are of the world: therefore, speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us: he that is not of God, heareth not us: hereby know we the Spirit of truth, and the spirit of error. “ – John iv. 5, 6.

In the kingdom of Christ, all boasting is excluded; but in the order of modern missionism, boasting is retained. The orderly, pious deportment of their membership is winning for the cause of modern missions a preponderance of public favor, which needs only to be nurtured and prosperity will crown their efforts with more general success. God’s people have no such reliances. No preponderance of public favor from the world is courted, expected or desired. If any man will live godly he shall suffer persecution. “Therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe.” Woe unto the professed disciples of Jesus, when all men shall speak well of them. What christians desire is, that they may be approved of God; that they may be enabled by grace to walk worthy of the vocation whereby they are called of God. With christians, to be orderly is to be conformed to the rule of order which Christ has given in the New Testament, and when enabled to conform strictly to Bible rules of order, there will be no fellowship between them and the world. Instead of exultingly boasting of preponderance of the world’s public favor, the order of the house of God and gospel of Christ demand of the saints to renounce the world with all its pomp, pride and lying vanities. For, “If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lusts thereof; but he that doeth the will of God abideth forever.” – 1 John ii. 15, 16.

But what do Missionists rely upon for preponderance in the public favor of the world lying in wickedness? In what does their “orderly and pious deportment” consist? Not in their preaching. Neither the world nor the church can see anything in their preaching either consistent with the order of the gospel of Christ, or by any means offensive to the ungodly world. But that which secured a preponderance of public favor of the world to the pharisees and hypocrites of a former age, was that wherein they made void the law of God by their own traditions, their long prayers in the corners of the street and in the market places, to be heard of men, – their sanctimonious looks, disfigured faces, and the zeal displayed in their anti-scriptural missionary enterprises, wherein they compassed sea and land to make proselytes, while all who contended for the truth as it is in Jesus, were, by an irrevocable decree of God, to be hated of all men, for Christ’s sake.

In conclusion, we submit, for the consideration of all who read, whether the modern Missionists of the present age, display any evidences of “order and piety” which differs in any essential respect from those marked to be avoided in the scribes, pharisees and hypocrites, who figured eighteen hundred years ago?

Middletown, N. Y., Feb. 1, 1856.

JOHN XVII. 5.

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

These words were addressed by our Lord Jesus Christ to the Father, but a very short time before he was delivered up into the hands of his enemies to be crucified. Already, as the preceding connection of our text records, he had for the last time eaten the passover with his disciples, given the sop to Judas, and Judas was at this very time negotiating with the enemies to betray his Lord into their hands. The supper, commemorative of that dreadful night, or rather of the events of that time had been instituted, the bread had been broken, and the wine, which was to signify his blood in the New Testament, had been drunk, the solemn hymn had been sung, and the solitary retreat to the Mount of Olives gained, and the last instructions to his disciples which they were to receive before his death had been imparted. This done, he lifted up his eyes to heaven, and addressed the Father, and in that address used the words of our text, “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

To know the deep emotion of his soul, or to describe the bitterness of that cup, which was pressed to his lips, the dregs of which he must drink before he could enter into his glory, is beyond the ability of men or angels to describe. But while his words express his desire to the Father, they are also full of instruction to his people.

It is thought by many, that this and similar prayers of our Redeemer, were addressed by the humanity of Christ to his divinity, or that as the second distinct person in the Godhead, the prayer was addressed to the first person of the trinity of persons. Neither of these views are clear to our understanding. If by human nature is intended that flesh which he was made, when he was made of a woman, or that which was born of the virgin, for in whatever sense Christ is identified in uttering this prayer, in that very identity he had before his incarnation been glorified with the Father’s own self, and had come out from the Father, manifestly as the Son of God, for so he had manifested this secret to the men whom the Father had given him out of the world, and they had known surely that he came out from the Father, and believed that the Father sent him. (See verses six, seven and eight.) None, we presume, will claim that what is commonly called the human nature of Christ, came out from the Father, in the sense here expressed, but that in this sense his humanity evidently sprang out of Judah.

2. If we take the other view, that it was as the second person of the Trinity, he came out from, and was sent by the Father, another difficulty meets us, in which we are unable to reconcile his perfect and eternal equality with the Father in the eternal Godhead, with his emanation or his coming out from, and the subordination to the Father, or asking his petition of the Father. But, in perfect harmony with the Bible doctrine of his full equality with the Father in eternal Godhead, and his incarnation in which he took part of the same flesh and blood which his children are partakers of, we learn from the Scriptures that he stood in mediatorial relation both to the Father and the church, as the Day’s Man who could lay his hand on both, and that it was in reference to his mediatorial sonship that he said he had come out from the Father, and that he was sent by the Father, not to do his own will, but the will of him that sent him, and to finish the work. As the mediatorial Head and life of the church which is his body, he had all that glory with the Father before the world was, which in our text he asks for, and has received, and

shall possess when this world shall be no more. Before the world was, he was glorified with the Father's own self, and he is the brightness of his Father's glory, and express image of his person. For the word was with God, and the word was God, and he who was the word was put to death in the flesh, bear the sins of his people in his own body, and God was manifest in the flesh. And when his body was locked in the cold embrace of death and the grave, his flesh saw no corruption, in that self-same body he was raised from the dead, and ascended up into heaven, and in that risen and glorified body he has now the glory of eternal, uncreated, underived, unbegotten, self-existent, independent and everlasting Godhead, which he had with the Father before the world was, no more, nor any less, is Jesus Christ, the same yesterday, today and forever. Thus, to us, he is clearly the God Man, and Mediator between God and men, the Man Christ Jesus, the Man of God's right hand, whom he hath made strong for himself, the anointed of the Father, the only begotten of the Father, full of grace and truth.

"Now that he ascended, what is it but that he also descended, first into the lower parts of the earth?" When he descended, he that was rich became poor, that we through his poverty might be made rich. He took on him the form of a servant, learned obedience, and filled the character of a man of sorrows, acquainted with grief, poured out his strong cries and tears unto him that was able to save him from death, and finally poured out his soul unto death, and in doing so cried with a loud voice, "It is finished!" and yielded up the ghost. But having now suffered these things, he must enter into his glory, which is the glory of the Father's own self, which he had with the Father before the world was. For this joy which was set before him he endured the cross, despising the shame, and is now set down on the right hand of the throne of God. Thus it behooved him to suffer, and then to enter into his glory, where,

"No more the bloody spear -
The cross and nails no more,"

shall ever pierce his hands, his feet, his heart. He is now made higher than the heavens, and reigns forever on the throne with the Father.

"Though they are known by different names,
The Father God, and God the Son,"

yet so inseparable and identical that he that hath seen the Son hath seen the Father also, for he is in the Father, and the Father is in him.

One consideration more we will notice briefly in closing this article. The appeal in our text embodies the perfect intercession of Christ as based on the perfect work which he had completed, and this he asks, knowing that he is always heard. The consummation of the mediatorial glory of the Son of God, is not to add unto him one single member, that was not in him when he was set up in mediatorial headship over all things to his church, which is his body, and the fullness of him that filleth all in all. He prays not for the world, but for them whom the Father had given him out of the world; and he prays that they may be one with him, even as he and his Father are one. This intercessory prayer is according to the immutable will of the Father; and, therefore, when all the saints shall be brought into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the fullness of the measure of the stature of Christ, he will have the same glory, in his members as well as in identity with the Father in eternal Godhead, that he had before the word was, and no more. Or, in other words, he had the same glory before the world was, in all respects, as he asks for or desires.

Such are our views on this sublime and heavenly subject, compare them with the infallible standard of truth, and if they be not sustained by the Scriptures, cast them from you, but if you find them clearly sustained by the Scriptures, bind them to your heart, and rejoice

“That worms of earth should ever be
One with incarnate Deity.”

Middletown, N. Y., Feb. 15, 1856.

THE AMERICAN TRACT SOCIETY.

“And I saw a beast arise!”

The above named Society has issued a general Circular, dated February 6th, 1856, explanatory of their organization, object, power, restriction, *modus operandi*, &c., and have politely addressed a copy of it to the SIGNS OF THE TIMES. As this favor, like John Gill’s doctorate, came to us unsought, unthought and unbought, we may be regarded ungrateful if we pass their kindness in silence. As the circular is somewhat voluminous, and we have but very little space for comment upon its merits or demerits, we are compelled to restrict our remarks to a very few leading features of this document.

I. It claims to be a body corporate, chartered by the State, approved and sustained by the church, and bearing a national and religious title. Consequently it must be, to be what its name and charter imply, a direct church and state establishment.

II. The object is disclosed in the first article, which the circular avers is the fundamental article, viz:

“ARTICLE 1. This Society shall be denominated THE AMERICAN TRACT SOCIETY, the object of which shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of religious Tracts calculated to receive the approbation of all evangelical christians.”

As a farther, and perhaps more explicit declaration of the object and principles of the monster institution, the circular says, The desire of all the founders, as unanimously expressed in their constitution and proceedings, was to secure two points:

1. A highly evangelic character in the Society’s publications and labors; that it might be consecrated to the one work of honoring Christ, in raising men from sin and death to heaven, by the power of the Holy Spirit.
2. Harmony, both in the Society itself, and among all truly evangelical christians, at home and abroad, wherever its influence should extend, in all its proceedings.

“These principles,” says the circular, have been understood and acted upon as fundamental in the Society’s constitution, by all committees and executive officers, and all agents and colporteurs employed, from the foundation of the Society to the present hour.

III. The power claimed by which this machinery is to work, is the Holy Spirit.

IV. Its limitations and constitutional restrictions are to do nothing, publish nothing, in which all whom they designate evangelical christians, do not agree. No tract to be published without the unanimous concurrence of all the evangelical. No dead sinner is to be raised from sin and death to heaven by this

Society, without the full consent of the evangelical. Christ is not to be honored by having his mediatorial work taken out of his hand, without unanimity among the Society's approved evangelicals.

How truly has the inspired apostle described this man of sin, this son of perdition, in 2 Thess, ii. 3, 4, as exalting himself above all that is called God, or that is worshiped, will appear to the intelligent christian by a careful review of what we have copied from the circular.

1. It exalteth itself above God, the Redeemer, in representing that Christ has redeemed the human family, but thereby secured neither his own honor nor their salvation. That his honor is suspended on their operations, and to rest upon what they can do in raising men from sin and death to heaven.
2. It exalts itself above God, our Savior, in their implied and direct contradiction of what Christ affirmed, when he said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day," and in denying the truth of what God has by inspiration said, That there is salvation in no other name given under heaven or among men, and a palpable contradiction of the words of Jehovah, "For I am God, and besides me, there is no Savior."
3. By representing God, the Holy Spirit, as a mere instrument in the hands of the Society, to be used by them as a lever, or a screw, with which they are to raise the dead, and transport sinners to heaven.

It is a common saying, and universally acted upon by all of this description of self-styled evangelicals, that Christ has died for all mankind, and done all that he can to save them, but has failed to save as many as he desires should be saved, and that the Holy Ghost has done all he can do to persuade sinners to be saved, but the Spirit has also failed, and is grieved away, and that the plan of salvation, as provided by the eternal Father, and the grace given in Christ Jesus, and the work of the Holy Ghost, all have failed to save those sinners, and the last chance for them is in the power of the American Tract Society. If this be true, if all that is called God has tried, and failed, and the American Tract Society shall succeed in accomplishing what they represent God as incapable of, will they not exalt the Society above all that is called God, or worshiped?

Our blessed Redeemer has said, "For, as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." How, then, does the Father raise up and quicken the dead? Is it through the agency of Tract Societies, or any other intermediate agencies? When our God shall be revealed from heaven, in flaming fire, and when the voice of the archangel, and the trump of God shall be sounded, and the dead shall be raised, will the American Tract Society aid in arousing the slumbering tenants of the grave? If not, then neither have they now any agency in raising men from sin and death to heaven. "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

It is as impossible that the truth as it is in Jesus, should be disseminated through the agency of the American Tract Society, as it is for a corrupt fountain to send forth pure water. A large number of denominations of professed christians have organized, and are chartered by the State, to be known as the American Tract Society. But in their constitution they bind themselves to publish nothing in which they do not all agree, and there is but one solitary point in which they all do agree, and that is that salvation is of men, that it is not alone by grace, but that Christ is to be honored by a Society whose prominent work is to raise men from sin and death to heaven. No man can unite with, or become a member of the American Tract Society, who does not subscribe to this blasphemous doctrine, as perfect

unanimity must mark all their action, and this God-defying blasphemy is fundamental with them. No christian who believes the Scriptures of truth, can relinquish the Bible doctrine that salvation is of the Lord, and of the Lord alone. “God, who is rich in mercy, for the great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ.” “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

All the religious world is divided into but two general classes, believers, and unbelievers. The one class, however subdivided on other points, unite in the sentiment that there is something to be done by men, besides what God has done, to save sinners. They may disagree as to what is to be done, and when, and by whom; but their distinguishing doctrine is salvation by works. The other class are those who are born of God, and taught by the Spirit; and they know that salvation is all of God, from first to last. These can have no place in the Tract Society, for they cannot adopt the fundamental doctrine of it, and therefore they are denounced as unevangelical by the Society.

Middletown, N. Y., Feb. 15, 1856.

HEBREWS I. 3.

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

Without professing to have any extraordinary light on this very sublime and expressive text, we will, in compliance with the desire of a brother, offer a few reflections on the subject.

In the preceding verses of this chapter, the inspired writer calls the attention of the “holy brethren” addressed, to the inspiration of God, by which the Scriptures of both the Testaments have been presented. God spake to our fathers by the prophets, and that same God has spoken to us by his Son, whom he hath appointed heir of all things, and by whom also he made the worlds. Peter informs us that the Spirit of Christ which was in the prophets testifying, is the Spirit by which Christ himself spake, or by which he reveals eternal things to his children. Of him it was written, “The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the meek.” That Spirit, in his anointing which was on him as the Head, without measure in all its boundless and eternal fullness and infinity, is, in a measure, upon all the members of his mystical body; for if any man have not the Spirit of Christ, he is none of his. As the Spirit of Christ was in the prophets, so it is also in the apostles; and, in their measure, in all the children of the living God; for a measure of the Spirit is given to every man, to profit with all. God spake to the fathers by the prophets, and God has spoken to us by, and in the person of his Son. As in his Sonship, which we understand to relate to his Mediatorial character or identity, he is the only begotten Son of God, so he is by birthright the legitimate heir of all things, and the Head over all things to the church, which is his body, and the fullness of him that filleth all in all. As he is the

unspeakable gift of God to the church, with all his fullness, so the apostle says to the church, All things are yours, and ye are Christ's, and Christ is God's. By whom also he made the world; for "All things were made by him, and without him was not anything made that was made."

Who being the brightness of his Father's glory. All the glory of the invisible Godhead centers in him; there is not an attribute of eternal Deity, or a perfection of the eternal Father, that is not found in him. This also agrees with what God has revealed to his people in their experience, as stated by the great apostle to the Gentiles. "God, who commanded the light to shine out of darkness, hath shined in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The same power which God displayed in creating the world, is required to shine in our hearts to give us the light of the knowledge of the glory of God. Light makes manifest, and this light alone can manifest to us the knowledge of the glory of God; and all the knowledge of the glory of God that he has ever manifested to us, has been in the face of Jesus Christ. There is no other medium through which God's glory, or his eternal perfections, are or can be made known to us. This light which reveals it is life; for in him was life, and the life was the light of men. "And this is life eternal that they may know thee, the only true God, and Jesus Christ whom thou hast sent." Hence, it is that in an unregenerated state none can see the kingdom of God; all are in darkness, and under the power of darkness, until translated into this marvelous light. Such is the darkness of the natural mind, that the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. All who are quickened by the Holy Spirit, are made to see the glory of God in Christ; but when God shines in the hearts of his children, they not only behold that God is glorious in Christ, but the brightness of the glory of God shines in the face of our adorable Redeemer. The brightness of his glory expresses to us the full and eternal radiance, which the eye has not seen, the ear has not heard, and of which the heart of man has no adequate conception. This knowledge of his glory can never enter the human mind by the natural avenues which convey intelligence to the natural man. It is a pure revelation by the Spirit, and can never be learned as a science. But when this revelation is made, then all the perfections of the eternal Godhead beam forth with heavenly refulgence in the face of Jesus Christ. Not an attribute or perfection of the uncreated Godhead is known to us anywhere else, for as he is the Mediator between God and men, there is no other medium through which divine knowledge or spiritual communication is made to men. The holiness, truth, love, justice, immutability, power, omniscience and eternity of God, all shine resplendent in his face. Hence the prophetic description of his advent, by Isaiah, to the church, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." But here is not only the brightness of his Father's glory; but he is the express image of his person. An image is something perceptible, to the children of men. Christ in his manifestation to the church is called the image of the invisible God, and in our text he is called the express image. No man hath seen the Father at any time; that is, as we understand, only as he is revealed or manifested in Christ. But he who hath seen the Son, hath seen the Father also, for the Father is in him, and he is in the Father, and he and the Father are one. Men are forbidden to make to themselves any image of the invisible God, for it is the exclusive prerogative of Christ to reveal him. Great indeed is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, believed on in the world, and received up into glory. All the fullness of the Godhead dwells in him bodily; and the church is complete in him.

"And upholding all things by the word of his power." In the broadest sense of the terms, all things in heaven and in earth, whether they be principalities or powers, thrones or dominions, things visible or invisible, all were made by him, and for him, and by him they all consist. As without him there was not anything made that was made, so without him nothing is sustained, supported or upheld. As no power

of men or angels was required to assist him in creating the worlds, so neither is their agency required to uphold the worlds that he has made. Our text assures us that they are upheld in the same manner in which they were made, namely, by the word of his power. He said, "Let there be light, and there was light." Thus the word of his power was manifested in creation; and in upholding all things he speaks the word, and it stands fast. He commands, and it is done. Such exhibitions of the word of his power, and of the power of his word, were made by him when here in the flesh, when he called Lazarus from the dead, raised up the widow's son, silenced the raging tempest, and even when on the cross, at the sound of his voice, the rocks were rent, the graves were opened, the dead were raised, and earthquakes literally rocked the world. That voice is still omnipotent. The dead hear it, and they that hear do live; his sheep hear his voice, and he gives to them eternal life. Saul of Tarsus, though breathing out slaughter against the saints, heard it, and felt its omnipotence. Its power is often felt and witnessed by his saints in speaking comfort and peace to them, and in causing their hearts to burn while he communes with them by the way. They are born again of an incorruptible seed by the word of the Lord, which liveth and abideth forever. The word of his power may also indicate his supreme authority, having all power in heaven and in earth, to reign as well in providence as in grace. He is the King of kings, as well as the King of saints. All things are put under him, and he has power, in his Mediatorial supremacy, over all flesh, that he should give eternal life to as many as the Father has given unto him. In full possession of all this power and might and majesty, he came down from heaven to do the will of him that sent him, and to finish the work. This work was to save his people from their sins; for this, he said, is the will of the Father, that of all he hath given me, I should lose nothing. In the execution of this work, the purging the sins of his people was involved. He came not to save them in their sins, but from their sins. Hence, he must needs purge them, and in doing this, his blood must be shed, for nothing short of his blood can purge our conscience from dead works, to serve the living God. The inefficiency of all other blood to accomplish this work had been abundantly demonstrated. It was found to be impossible that the blood of bulls and goats, those victims which under the law and by divine authority had been shed continually upon the altars of Israel, could take away sins; therefore, of necessity, he must give himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Therefore, he did, through the eternal Spirit, offer himself without spot to God, and by one offering he has perfected forever them that are sanctified. When he had done all this, when he had by himself purged our sins, for it could not be done by proxy, or by another, to him alone as the nearest of kin did the right of redemption belong, when by himself he had purged our sins, sat down on the right hand of the Majesty on high. The great work of redemption being accomplished, and the salvation of his people finished and complete, he has set down. Thus when the work of creation was accomplished, God rested from all the works that he had made; so, salvation being finished, Christ has set down. But his seat is on the right hand of Majesty, He has set down with his Father on his throne, showing that his mediatorial work is approved, ratified and effectual. As evidence that he is exalted to be a Prince and a Savior to give repentance unto Israel and remission of sins, the Holy Spirit is sent down from heaven, to abide forever with the saints. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him.

We have thus expressed our views on the text proposed, as clearly as, in so small a space, we are capable of doing. Let those who read, carefully compare what we have written with the Scriptures of truth, and if in their judgment we are not sustained by the standard of truth, let them not rail upon us; but in a kind and brotherly manner point out whatever of error they may detect.

Middletown, N. Y., March 1, 1856.

WHAT IS PRAYER?

In the preceding number of the SIGNS, sister Gentry asked for our opinion and for the views, of others, on the subject of prayer. The subject of prayer has occasioned us much reflection at times, for the last forty-five years, and yet we have been so dull a scholar in the school of Christ, if indeed we are a pupil of his school, that after almost half a century's tuition on the subject, we have now to confess the humiliating truth, that we often ask and receive not, because we ask amiss; and to this day we know not how to pray as we ought. In the year 1811, when but young in our profession, we resolved to be much engaged in prayer, and, as we had read somewhere that,

“Satan trembles when he sees
The weakest saint upon his knees,”

We were fully resolved to make him tremble continually. We supposed then that prayer consisted in periodical forms, in which we were required to humble ourselves before God, and ask of him whatever we were in need of. To our inexperienced mind there was much virtue in prayer, that is, in the form and language of prayer, and it was our impression that the poet was right when he said,

“Restraining prayer we cease to fight;
Prayer makes the christian's armor bright,”

And we verily thought, by our constant praying, we should avoid temptation, and live above doubts and fears. We should keep the old tempter so terrified with our devotions, that he would not dare assail us with any wicked suggestions. But we soon learned that our prayers were not the right kind to keep Satan at bay, for it was not long before it really appeared to us that we were much more annoyed with his company when performing our solemn devotions, than at any other time. Often, when the hour of prayer, which we had set, came, we were either inflated with pride that we were so devout, or crushed down with such a sense of our sinfulness that it seemed wicked and presumptuous to call upon the name of the Lord. Sometimes, when about to rush into the presence of the Lord like the unthinking horse into battle, we found our thoughts, like the fool's eyes, were wandering to the ends of the earth, and we have been unable sometimes to utter one word of supplication. Self-abased before the Lord, we have risen up from our knees, and left the place, concluding that we could not pray, and perhaps in reality praying, or breathing forth the heart-felt and heaven-inspired desire of our inmost soul, that God would manifest himself as our God and portion and give us grace whereby we might serve him acceptably with reverence and godly fear.

These earnest desires breathed forth to God, we hardly dared to call them prayer, for we had imbibed the idea that prayer must have more formality about it, that we must go into some closet, or secret place, literally, and fall on our knees, or prostrate our body before the Lord, and then and there utter our prayers in an appropriate utterance of words. Often like sister Gentry, we have been in great heaviness, because we could not pray, or rather because we were unable to satisfy ourself that we had prayed. But we are now led to believe that the most fervent prayers we have ever offered to God, were indicted by groanings which we could not utter. There have been times when it has really seemed to us that the Spirit truly helped our infirmities, and made intercession for us in that way, and we were made more sensible of our entire dependence on God, than we could have been if we had believed that we had ability to pray when and as we pleased.

Volumes might be written in reply to the inquiry of our sister, “What is prayer?” without exhausting the subject. But in this short article, we can only touch briefly upon the subject. Secret prayer, or that prayer of the saint which is poured forth as a communion between God and the individual worshiper,

we believe is often made when we may be in the open field, on the public highway, or when lying upon our bed, but it is always when none but God, who seeth in secret, knows the emotions of the suppliant's heart. And this is what we understand to be entering into our closet and shutting the door; here it becomes a matter between the God of heaven and that saint on whom God has graciously poured the spirit of prayer and of supplication.

Social prayer is that in which a number of christians are led by the same spirit to call upon the name of the Lord, and in which one is mouth for them all; such praying must necessarily be audibly uttered, so that all who are present may understandingly unite in the prayer. This public or social devotion is as important in its place as the secret aspirations of the praying saint in the closet. But all vain show and ostentatious parade should be avoided. We are to remember that God is in heaven, and we are on his footstool, and it is becoming that our words should be few, for his people are not heard for their much speaking, nor for their words of prayer are uttered. In the public assemblies of the saints, we do not find that every praying soul has been distinguished with the gift to be mouth for the church, but all the saints are blessed with the gift of prayer, whereby they may unite in the petitions offered, so far as they are indited by the Spirit of God.

In regard to the answers of prayer, we are not to expect that there is either power, merit or efficacy in our prayers, in themselves considered, to entitle us to the things which we pray for. God, who has all things needful for us, either for time or eternity, in store, gives the spirit of prayer to his children, and that spirit searches all things, even the deep things of God; it knoweth what is the will of God, and it indicts within us the desire for what God designs to bestow in answer to prayer. So, instead of our bringing the Lord under obligation to bestow blessings on us for our prayers, here is an additional dependence on God, not only for the things that we need, but also for the spirit to ask him for them. And when we speak of our children and neighbors being quickened and born of God, in answer to our prayers, we mean to be understood that God has not only made bare his holy arm, and revealed his salvation in the conversion of sinners, and in reviving his church, but that he has made his children desire, and by the spirit of supplication, has led them to pray for the accomplishment of all these things. There are many things connected with this subject, on which, at this time, we cannot dwell. Among others, faith is indispensable. Not a faith of human origin, that we can create or exercise, but that faith which is the fruit of the Spirit and the gift of God; that faith of which Christ is the author and the finisher, and which is called the faith of Jesus Christ, by which we live spiritually, and that faith which is of the operation of God. He that cometh unto God must believe that he is. How can we devoutly pray to a God, the existence of whom we doubt or disbelieve? And if we believe there is a God, how can we ask of him for blessings, unless we have faith to assure us that God has them in store for us, and that he will freely bestow them upon us through Jesus Christ our Lord? Without faith it is impossible to please God. Faith lays hold on his promises, and gives us confidence that they shall all be fulfilled. Faith looks to Jesus as the only medium through whom we may approach the Father; for he says, "No man cometh unto the Father but by me." He is also the only medium through which spiritual blessings are sent down from heaven upon the saints. God has blessed his children with all spiritual blessing in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world; so we have no reason to expect any spiritual blessing out of Christ, or in any other way than according as he hath chosen us in Christ before the foundation of the world.

Middletown, N. Y., April 1, 1856

I PETER III. 21.

“The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.”

Baptism, according to this text, has a figurative import, and as a figure of our salvation, Peter classifies it with the figure of the temporal salvation of Noah and his family in the ark; the former figure is like the latter figure. Hence we understand that both figures refer to and set forth a spiritual reality in reference to the manner of the everlasting salvation of the church of God. The Spirit of Christ was in Noah as in other patriarchs and prophets of the Lord. And Noah, as a patriarch, a preacher of righteousness, the representative of a family and progeny to be saved from the deluge, and as a builder of the ark which was to contain all that God had ordained to that temporal salvation, was an eminent type of Christ. Christ is the builder of the spiritual ark, the church, which contains all that God has from the beginning chosen to salvation, through sanctification of the Spirit, and belief of the truth. He is also their spiritual progenitor, and they are accounted to him for a generation. And with him, in the church, they shall outride all the storms and floods, which shall sweep away the ungodly, and rest forever on the mount of God. Salvation by grace was clearly set forth in the figure of Noah’s deliverance. And as also is the ordinance of christian baptism an expressive figure of the same salvation of the people of God. It is not, like the Jewish purifications, designed for the putting away the filth of the flesh, but it is the answer of a good conscience towards God, by the resurrection of Jesus Christ. Christian baptism, as instituted by our Lord, and practiced by the primitive saints, sets forth a death, burial and resurrection, and is applicable to, first, the death, burial and resurrection of Christ; second, to the experience of saints, who are slain by the law, and raised up from condemnation and wrath by the application of the blood and righteousness of the now risen and glorified Redeemer; and third, it sets forth the dissolution, burial and ultimate resurrection of the bodies of all the saints of God.

1. The death, burial and resurrection of Christ is called a baptism. “I have,” said he, “a baptism to be baptized with; and how am I straitened till it be accomplished!” The sons of Zebedee were to be baptized also with that baptism wherewith Christ was to be baptized. Paul says the saints addressed in his epistle to the Romans, were also buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so they should walk in newness of life. Hence it is our understanding that the whole church of God was represented in Christ, as to her spiritual identity, when he died on the cross, slumbered in the tomb, and when he arose from the dead, and ascended up on high. When he died for all, then were all dead, and they were quickened together with him, raised up together, and made to sit together in the heavenly places in Christ Jesus. In this baptism we are truly saved. “The law has dominion over a man as long as he liveth.” Romans viii. 1. Christ as the embodiment of the church, takes our law place, and that lawfully, not making void the law, but establishing it; for in him the law finds the church, and makes its stern demand. He asks for no abatement of the demand, but promptly meets and completely cancels it. The sword awakes against the fellow of the Lord of Hosts. Deep waters come into his soul, and all the billows pass over him. Immersed in death, the law can ask no more; the dreadful debt is paid. The yawning grave receives the slaughtered body, and closes its doors upon him, recognizing in his person all for whom he died. This is baptism, but it is not all. His flesh must see no corruption. The pains of death cannot hold him long. As in baptism the body is immersed but also raised up to make the figure complete, so Christ must arise from the dead, and bring immortality into light in his resurrection. Under the law he dies, but quickened by the Spirit he rises, and brings up from the dead all his sheaves with him. As except a corn of wheat falleth into the earth and dieth, it abideth alone, and the germ of its production remaineth undeveloped,

but if it die it will bring forth much fruit, simply by developing that which was in it, so in the death and resurrection of Christ, his people are buried with him by baptism into death, wherein the extreme penalty of the law being executed, the law can henceforth have no more dominion over them. Now, quickened by the Spirit, they arise, not to a legal bondage state again, but they arise to walk in newness of life, and are married to, and become one with him who is raised from the dead, and are no more under the law, but under grace. “Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.” – Romans vii. 4.

2. Christian baptism sets forth the experience of the saints. When the commandment comes, sin revives, and they die. They are slain, and all their legal hopes are cast off, and they are buried from their former element, and raised up from the horrible pit, and out of the miry clay, and translated into the kingdom of God’s dear Son. Dead to, and buried from, the rudiments of the law, and the beggarly elements of the world, they are crucified to the world, and the world is crucified to them; they are raised up to participate in all the privileges of the church of God.

3. The ultimate, resurrection of our bodies from their graves, and ascension to glory, is also embraced in the figurative import of gospel baptism. One of the strong arguments of Paul, in proving the final resurrection of the bodies of the saints, is presented in these words: “Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?” – 1 Cor. xv. 29. Baptism was evidently designed to signify a resurrection, and would be divested of its doctrinal import if there is to be no final resurrection of the bodies of the saints from the dead.

Middletown, N. Y., April 1, 1856.

EPHESIANS II. 10.

“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

The epistle in which our text is found is addressed “to the saints which are at Ephesus, and to the faithful in Christ Jesus,” and embraces all those of every name and locality, of every kindred, and throughout all time, which were chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love, predestinated to the adoption of children, by Jesus Christ, unto God, and made acceptable in the Beloved. With these the apostle includes and identifies himself in the pronoun we. “For we are his workmanship.” As well in the apostle’s day, as at the present time, men were found contending for salvation by works; and those who expected to be justified by the deeds of the law, and accepted according to their own righteousness. In branding this heresy, and to settle this matter forever, the holy apostle, inspired by the Holy Ghost, has said in the preceding connection of our subject, most emphatically, “For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” And then follow the words of our text, “For we are his workmanship,” &c. Being the workmanship of God, we cannot be our own workmanship, nor the workmanship of men or of angels. This workmanship embraces and

includes all the work, from first to last, that has any bearing on our salvation, or the good works which he has before ordained that his people shall walk in. The creation, formation, manifestation, as well as the inscription of the names of all the saints in the Lamb's book of life before the world began, must necessarily have been the work of God himself. Therefore he says, "Bring my sons from far, and my daughters from the ends of the earth: even every one that is called by my name; for I have created him for my glory." "This people have I formed for myself; they shall shew forth my praise. Thy Maker is thy Husband, the Lord of Hosts is his name. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not, for I have redeemed thee, I have called thee by thy name; and thou art mine." The workmanship of God plainly appears in their creation and formation, and also in their redemption, "For I have redeemed thee." Their Redeemer is the holy One of Israel, the God of the whole earth. The whole arrangement of the covenant of grace and salvation was the work of God alone. He loved them with an everlasting love. He elected them, as he has declared, "Ye have not chosen me, but I have chosen you." It was his work alone to "Bless them with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." "He hath saved us and called us with an holy calling, not according to our works; but according to his own purpose and grace which was given us in Christ Jesus before the world began." In all this the exclusive workmanship of God is indisputable. Nor is this all, their regeneration and heavenly birth are also the work of God. Of his own will begat he them; and they are born not of blood, nor of the will of the flesh, nor of the will of man, but of God; not of a corruptible seed, but of an incorruptible seed, by the word of God which liveth and abideth forever. Hence the men of God, inspired by the Holy Ghost, most devoutly acknowledged that God has wrought all our works in us, that it is God that worketh in us, both to will and to do of his good pleasure. No man can come unto God but by Christ, and no man can come unto Christ except the Father draws him. No man knoweth the Son, but he unto whom the Father shall reveal him. Simon Bar-jona was blessed in this, that flesh and blood had not revealed to him the Son of God, but the Father which is in heaven. And Paul also testifies the same. When it pleased God, who separated me from my mother's womb, to reveal his Son in me, straightway I conferred not with flesh and blood. Again, God, who commanded the light to shine out of the darkness, hath shined in your hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. Each of these Scriptures, separately considered, prove beyond all successful controversy that the saints are exclusively the workmanship of God, and all of them collectively confirm the same important truth. Of this truth every one that is born of God and taught by his Spirit, has a witness in his own experience, and as soon as he is born of the Spirit, he begins to lisp it forth in language, like this: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul; he hath taken me up out of an horrible pit, and out of the miry clay, and he hath established my goings, and put a new song into my mouth," &c. The workmanship of God is inimitable. Neither men nor angels can create within us a clean heart, nor renew within us a right spirit. When men attempt to convert sinners, make ministers, direct the course of the gospel, or to protect the church, they make wretched work; their base imitations may be received by the world, but they are easily detected by those who are taught of God. "Great and marvelous are thy works, Lord, God, Almighty." Truly he is a wonder-working God. "All his works are perfect." But none of the works of men are perfect. And this is the work of God, saith Jesus, that ye believe on me, for faith is the fruit of the Spirit, and it is the gift of God.

"Created in Christ Jesus." As our natural creation was in Adam, so our spiritual creation is in Christ. What we understand by our creation in Adam is, that God gave us an existence in the person of Adam, which was to be developed in the proper time, by ordinary or natural generation; and so it is our

understanding of the Scriptures on this subject, that God gave his people their original spiritual life in Jesus Christ, who is the second Adam and the Lord from heaven, and that all spiritual blessings were given to the church in him, according as he hath chosen us in him before the foundation of the world. And as the apostle John has said, And this is the record, (or divine testimony) that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. The Son of God is the life of his people, as it is written, When he who is our life shall appear, then shall we appear with him in glory. The life given to the church is called eternal life, and that which is eternal is without beginning of time or end of duration; yet it is spoken of as a creation in our text. What then are we to understand by the term, in its application to the spiritual existence of the church of God in Christ Jesus the Lord? To help our infirmities, we being finite creatures, God has in his word pointed us to natural things, as figures of things which are spiritual. Thus the natural creation of the world is illustrative of the creation of the new heavens and the new earth, wherein dwelleth righteousness. But while we trace the instruction given in the figure, we should be careful to observe that the figure is natural, but the things signified are spiritual. As, for instance, in the new birth, allusion is made to a natural birth, but not to signify that the new birth is a natural birth, but as in the natural, a new production or manifestation of natural life is developed, so in the second birth, a new and spiritual life is brought forth and made manifest. All we know of the natural creation of the world is, that God spake the word, and it stood fast; he commanded, and it was done. All things were spoken into existence, which did not previously exist, and this calling things into existence was called creation; formation is another thing. But in the beginning God created the heavens and the earth, and all that in them is, and all the years that fill up the space from the creation to the great burning day, are required for the development of what was in the beginning created. The spiritual existence of the church is also attributed to the word of God, which liveth and abideth forever. And it is thus set forth, “In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by him.” That is, by the word, which was with God, and which was God. “And without him was not anything made that was made.” “In him” (that is, in the Word which was with God, and which was God) “was life, and the life was the light of men.” “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” John bore witness of him, and cried, saying, “This was he of whom I spake. He that cometh after me is preferred before me. And of his fullness have all we received, and grace for grace.” Thus as the existence of the natural world was embraced in the word of God’s power, and sprung forth into development, when that word of power was spoken, so the spiritual existence of the church, or the life of the church of God, was in the Word, which was with God, and the Word which was God. This Word in which was life, and grace, and truth, is the same that was made flesh and dwelt among us, and whose glory was seen by the saints as that of the only begotten of the Father. The relative appellation of Son, applying to Christ in his mediatorial position, is based on his being the only begotten of the Father, and begotten full of grace and truth. His being the begotten Son of the Father, shows that his existence was in the Father, and one with him, and that his being set up as the mediatorial Head and life of his people, in eternity, is what we understand to be expressed by the terms begotten, set up, brought forth, sent, &c., together with every other term implying derivation or subordination, which is in the Scriptures applied to him, except such as apply to the flesh which he assumed, or was made, when made of a woman, and when he took part of the same flesh and blood which his children are partakers of. Thus, as in the creation of the natural world, God spake all things into existence by the word of his power; so, in the spiritual creation in Christ Jesus, he spake the word and it stood fast. He spake, and said of Christ, “A seed shall serve him, and it shall be accounted to the Lord for a generation. They shall come and shall declare his righteousness unto a people that shall be

born, that he hath done this.” Our hope of eternal life, therefore, rests upon the promise which God, who cannot lie, made before the world began. And hence it is affirmed that God hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

The third and last point to be considered is, Unto what end were we created in Christ Jesus? Our text informs us that they were created unto good works, which God hath before ordained that we should walk in them. Many portions of the Scriptures express substantially the same thing. Peter says, “But ye are a chosen generation, a royal priesthood, a holy nation, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.” And Paul says, “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” The psalmist whose words we have quoted, says, “A seed shall serve him,” &c. “They shall come and shall declare his righteousness unto a people that shall be born, that he hath done this.” The good works in which God has ordained that his people shall walk are also ordained of God. God has said, they shall shew forth his praise. They shall come, and shall declare his righteousness, and to this end were they created in Christ Jesus, and to secure this end he has not only taken them up out of the horrible pit, but he has established, or before ordained, their goings, and put a new song in their mouths. It is not in them that walk to direct their own steps, for God has before ordained that he will lead them in a way that they knew not, and in paths that they have not known, and put his fear in their hearts, that they shall not depart from him, and he will not turn away from them to do them good. This people he has formed for himself, and they shall shew forth his praise, for he has before ordained it. No works are good in his sight, but such as he has before ordained for them to walk in, and of these the New Testament is replete with instruction, and the man of God is thoroughly furnished unto all good works. All works which he has not ordained are evil. In no other works than those which he has ordained can we glorify God in our body and in our spirit, which are his.

In our fleshly nature we are fallen and depraved, and the whole fountain of our carnal hearts and minds are polluted and wicked, and “Who can bring a clean thing out of an unclean?” Not one. From our creation in Adam we have a nature which is totally depraved, in which there dwelleth no good thing. In that nature, “There is none that seeketh after God; there is none that doeth good, no, not one.” But in our spiritual creation in Christ, we are constituted members of him. His Spirit is put within us; his law is written within our inward parts, and we are redeemed from the law, and become dead to it by the body of Christ, that we should be married unto another, even to him that is risen from the dead, that we should bring forth fruit unto God. By vital union with Christ we have our fruits unto holiness, and the end everlasting life. But as the branch cannot bear fruit of itself except it abide in the vine, neither can we bring forth fruit to the honor and glory of God, except we abide in Christ; for he is the true vine, and we are the branches.

Middletown, N. Y., April 15, 1856



“DEARLY BELOVED, AVENGE NOT YOURSELVES.” – ROMANS XII. 19.

Who that read the solemn admonitions with which the New Testament abounds, do not feel deeply humbled under a sense of their shortcomings, and propensity to err? Were we not in the flesh, and exposed to temptations, we should not require to be thus frequently admonished; but such is our present exposure to the alluring vanities of the world, the corruptions of our own carnal nature and the temptations of Satan, that we need every admonition that is given us in the Scriptures, and we also need abundance of grace to incline and enable us to heed them. Among other trials which are common to the saints of God, their exposure to unjust injuries in their persons, their reputation, their property, or what is by far more trying to them, in that which brings down on them the unprovoked censure, suspicion and disfellowship of those whom they esteem as the excellent of the earth, among whom is all their delight. This, although more cruel than the grave, is sometimes the lot of the dear children of God, and while called to pass through these bitter waters of Meribah, while chafed and fretted in their feelings, how very apt is their carnal nature to suggest to them the idea of retaliation. Our carnal minds will urge that it is just and right that we should resent the injury done us, and smite those who have wantonly smitten us, and deal to them a just retribution for their wicked assault upon us. Self preservation is said to be among the fixed laws of our nature, and it is sometimes mistaken by even the children of God for a law of the spirit of life in Christ Jesus. But we, alas, have found it to be a law of our members, warring against the law of our mind. Under no circumstances are the disciples of Christ to administer retribution to those from whom they have received injuries. “Dearly beloved, avenge not yourselves.” Your cause is before the Lord, and perfectly under his control. He will judge his people, and avenge his own elect who cry unto him night and day. There are several good reasons why the saints should not attempt to avenge themselves, of which we will call the attention of our readers to a few; and

1. Because we are forbidden to do so, not only in our text, but also in many other portions of the word. This, in the absence of all other considerations, is a sufficient reason. We cannot avenge ourselves, nor attempt to do so, without involving ourselves in an act of disobedience to our Lord and Master. He has, both by precept and example, pointed out to us the better way. By precept he has commanded us to love our enemies, bless them that curse us, and do good to them who despitefully use and persecute us, and if they smite us on one cheek, turn to them the other also; if they violently take away our coat, give them our cloak also. As we reverence him, let us regard his authority. In his example he was meek and lowly; he gave his back to them who scourged him, and his cheek to them who plucked off the hair. When he was reviled, he reviled not again; when he was reproached, insulted, slandered, rudely led away to be crucified, as a lamb is led to the slaughter, and as a sheep is dumb before his shearers, so he opened not his mouth. And when writhing in agony and blood upon the cross of Calvary, condemned as a criminal to die a painful and ignominious death, though he could command the hosts of heaven, and had power to summon all the legions of mighty angels, he called not for vengeance, but he cried, “Father, forgive!” Righteous precept; blessed example. Dearly beloved, let us obey the command, and follow the example of our blessed Savior.

2. Another reason why we should not avenge ourselves, is our incompetency to accurately estimate the amount of injury received, the criminality of the motive of the offender, and the amount of retribution due to the transgressor. Both from the world and from brethren, we are liable to receive injuries. From the world we have no right to expect anything less, and from brethren whom we hold near and dear, we shall sometimes encounter such treatment as is calculated to wound the spirit by which we are sealed,

and provoke the corrupt passions of our yet unsubdued and sinful natures. When in conflict with the world, let us remember that our God has said, “Vengeance is mine, I will repay,” and leave the matter with him who knows how to deliver the tempted, and to reserve the ungodly to be punished. He will preserve his people from the wicked who are his hand and his sword; or, as the poet has said,

“When men of spite against me join,
They are the sword, the hand is thine.”

And when from brethren we are made to feel the force of the words of the psalmist, “It was not an enemy that reproached me; then could I have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company,” &c. – Psalms lv. 12-14. While in this world of conflicts, sorrows and afflictions, it is impossible but that offenses will come among the disciples. See Luke xvii. 1. But when offended by a brother or sister, instead of laboring for redress, or for the punishment of the offender, the divine rule is clearly given us, and we are commanded by our Lord Jesus to labor according to the rule to reclaim the offending brother. If he hear thee, well, thou hast gained thy brother; but if unsuccessful in laboring to reclaim him, conclude not that his is an hopeless case, for the failure may be in part, or wholly attributable to thyself; take the second step; take with thee two or three faithful brethren, who are prepared to give wholesome advice, and to judge impartially between you; and let it still be the grand object to gain the erring brother, and if this second step should fail to reclaim him, still presume not to decide the case yourself. You can neither search the heart nor try the reins of the delinquent brother. Do as your Lord directs you, tell it to the church. The Lord is there. God is in his holy temple, and he will judge his people. Let all the saints look to him for counsel, and ask of him, and he will give you that wisdom which comes down from heaven, which is pure, peaceable, gentle and easy to be entreated, without partiality or hypocrisy; such wisdom he will give to his saints, and not upbraid them, and such wisdom we greatly need to direct us in the adjustment of all the difficulties which occur among the saints.

3. We should not avenge ourselves, because to do so would be a usurpation of a prerogative which belongs only to the Lord. It is treason when the subjects of any government usurp the prerogatives of the king or sovereign to whom their obedience is due. None who possess the Spirit of Christ would willingly and understandingly grasp his sceptre, or attempt to seize his crown. But they all, while here in the flesh, possess a fleshly nature, which is full of opposition to that which is good, and it is from the polluted fountain that all our corruptions flow. From whence come wars and fightings? Come they not of your own lusts? The saints have never been afflicted with any conflicts among themselves, which were not attributable to their own fleshly lusts; for that which is born of God cannot commit sin; and if we, as christians, possessed nothing about us that is not born of God, we should neither be disturbed with sins, trials nor conflicts one with another. Under all these considerations it is exceedingly improper that dearly beloved brethren should avenge themselves.

4. Were we allowed to so avenge ourselves, such are our liabilities to err, we might severely injure those for whom Christ has died, without securing to ourselves anything more than the gratification of a vindictive and revengeful feeling of the flesh, which should rather be denied and crucified. It is greatly to be feared that christians sometimes mistake their carnal passions which are aroused to resentment of real or supposed injuries, for a justifiable grief of spirit, and their attempts to avenge themselves, for an obedience to the divine rule which requires us to labor to reclaim such as have departed from the order

of the house of God. Liable, therefore, as we are to err, it becomes us the more earnestly to take heed to the admonition, "Avenge not yourselves."

5. The relationship in which we stand to each other, as dearly beloved brethren, presents another good reason why we should not avenge ourselves. When Moses saw two of the Hebrews striving together, he reproved them, saying, "Sirs, ye are brethren, why do ye wrong one to another?" As a fraternity bound by the most sacred considerations, to keep the unity of the spirit in the bonds of peace, we should rather give place to wrath, than attempt to avenge ourselves. The saints of God are not only brethren, but they are dearly beloved. Dearly beloved of God, for, "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ," &c. Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. Such was his love that he spared not his own Son, but delivered him up for us all. And our Redeemer has also said, when lifting his eyes to heaven and addressing his Father, "That thou hast loved them as thou hast loved me; and, O righteous Father, thou lovedst me before the foundation of the world." As God has so loved them before the world began, and given such incontestable evidences of his love towards them, is it meet that we should attempt to retaliate on them, when we feel confident that they have injured us? As we love the Lord supremely, will we not rather for his sake suffer the wrong for a season, until he is pleased to reclaim the wayward? But the saints are not only dearly beloved of God, but they are dearly beloved one of another, and as we love him who begat them, we also love them that are begotten of him, and his solemn charge and new commandment to them was that they should love one another. How can we obey this new and blessed commandment, if we seek to avenge ourselves?

6. Aside from the wickedness of disobeying this command, if there were no law against it, should the saints attempt the administration of retributive justice, they would make wretched work, cause trouble for the saints, and make a thorny pillow to recline their own heads upon. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" But what can be more unchristian, or more unpleasant, than for brethren to indulge in hard feelings, and hard sayings, and unkind actions one towards another?

To the foregoing we might add many other reasons why the saints should not avenge themselves. The whole spirit and letter of the gospel forbids it; the law of Christ written in our hearts forbids it. Then from all these considerations, dearly beloved brethren, let brotherly love continue; let love be without dissimulation, and love one another with a pure heart fervently. Avenge not yourselves. Grieve not the holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. And while in love we admonish one another, and with much long-suffering reprove those who err, let us at the same time remember how much our brethren have to bear from us, and how much our God has forgiven us. We are not to be remiss in faithfully laboring to reclaim the erring, but let it be in meekness, considering that we also are subject to many temptations.

Middletown, N. Y., May 1, 1856.



2 TIMOTHY III. 15

“And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

Mankind is naturally inclined to be religious, in some way or manner. Cain was as zealous in his way as Abel, but Cain's religion was of this world, and required no faith to open to him by revelation, the things of the Spirit of God; and all worldly religionists from his day to the present time, have gone in the way of Cain, ran greedily after the error of Balaam, and perish in the gainsayings of Core. However they may differ on minor points, they all agree that the salvation of men depends upon the will and works of men, and all repudiate the doctrine that salvation is exclusively of the Lord. They differ much as to what is to be done, but all agree that something must be done by the sinner, or he cannot be saved. Certain who went out from the apostles taught the churches that except they were circumcised, and kept the law of Moses, they could not be saved. Jews, Pagans, Papists and Protestants, all have their terms, conditions, offers, proffers, means and instrumentalities, which they hold to be indispensable to salvation, and among others in modern times, there are not a few who hold that the holy Scriptures, if studied attentively, will so enlighten the natural judgment of men, as to give them a saving knowledge of God; and the Bible is therefore a means of salvation. These construe the text proposed for consideration, as establishing that doctrine, and hence the zeal which has been manifested for the last half century for supplying the heathen with Bibles, and missionaries, by which they claim they are putting into the hands of the heathen the means or instrument, by which they can, if they will, secure their everlasting salvation. We will examine the passage before us, and see if it warrants any such conclusions. Timothy, unto whom the words were addressed, was a Gentile, his father being a Greek; but his opportunities to become familiar with the Old Testament Scriptures, were far greater than what was common among Gentiles, because his mother, Eunice, was a Jewess; and of her and her mother, Lois, Timothy's grandmother, it is said, that the faith which Timothy possessed, had dwelt in them both before it was manifested in him. This undoubtedly accounts for the fact that Timothy had from a child known the Scriptures. He had known them from oral instruction, and from reading them. He knew them in their letter, as they were read in the synagogues of the Jews every Sabbath day. Whether Timothy had any spiritual knowledge of them from his childhood we are not informed, unless we so construe the words of Paul in our text as to signify that Timothy was divinely instructed from a child. Paul himself also had known the Scriptures from his infancy, for he was well instructed in the law and the prophets, and in all the Jews' religion, so far as the letter of the Scriptures was concerned; but we know that he was as ignorant of everything of a spiritual nature, as any of the heathen who had never seen the Scriptures, or heard them read, until God was pleased to reveal his Son in him. With all his biblical knowledge, and religious instruction, and pharisaical zeal, he continued to breathe out slaughter against the saints, and verily thought he ought to do many things contrary to Jesus of Nazareth, until about noon of the day when God arrested him on his way to Damascus.

The Scriptures of the Old, as well as those of the New Testament, are holy Scriptures, because they were written by holy men, who wrote as they were inspired by the Holy Ghost. But holy as they were, they could not give eternal life to any dead sinner, who read them. The carnal Jews, with many of our day, sincerely believed that they could, and to expose their error, Christ said to them, “Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me.” Instead of embodying eternal life for those carnal Jews, they contained a full and complete testimony of Christ, in whom those Jews did not believe. But our text says they are able to make thee (Timothy) wise unto salvation. But how, through the reading or studying of them? No, certainly not. Thousands had read and

studied them, and had become as familiar with them as Timothy or Saul, but died in their sins. Paul does not say they *were* able, but which *are* able. Timothy, at the time this address was made to him, was manifestly a subject of saving grace, and Paul was persuaded that the faith which had dwelt in his mother and grandmother, dwelt in Timothy also. Being now a christian, having the faith of God's elect, born of God, and taught of the Spirit, those Scriptures which he had only before known in their letter, and which had had no power to give him the light of the knowledge of the glory of God in the face of Jesus Christ, are now, in his quickened, regenerated state, able to – to do what? To save him from the perdition of ungodly men, from the curse of the law, or from the wrath of God? By no means. From all these he was already saved, as Paul had affirmed in the first chapter, and ninth verse, of this epistle, was already accomplished. “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” What then are the Scriptures able to do for a saved, called, justified and divinely instructed Timothy? They are able to make thee wise unto salvation, that is, to that salvation in which he now stood, to enlighten his spiritual vision in more fully comprehending that glorious plan of grace and salvation in which he with all the election of grace was embraced, and thus save him from being like children tossed to and fro by every wind of doctrine. The salvation unto which the Scriptures are now able to save thee (Timothy), is fully expressed in the next verse: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” They are not designed that the man of the world may be perfect, but the profit is unto the man of God, in furnishing him to all good works, and thus making him wise unto salvation, through – what? Through faith which is in Christ Jesus; not through faith which originates in the creature, but that of which Christ is both the author and the finisher, that by which we live. “For the life which I now live in the flesh I live by the faith of the Son of God, who hath loved us, and given himself for us.” This faith is in Christ, and Christ is in you, the hope of glory. The Spirit of Christ was in the prophets and men of God who wrote the Scriptures, and being in them, signified beforehand the suffering he should endure, and the glory that should follow. The same Spirit is now in the saints, and by it the Scriptures, in their spirit and life, marrow and fatness, are opened to their understanding, and they are thereby made wise, for if any man have not the Spirit of Christ, he is none of his.

Middletown, N. Y., May 1, 1856.

MATTHEW XVIII. 7.

“Woe unto the world because of offenses! for it must needs be that offenses come; but woe to the man by whom the offense cometh!”

These words were spoken by our Lord, to his disciples, at a time when they had evinced an undue ambition for preferment in his kingdom. A spirit which was common to the Gentiles, to lord it over one another, though common in the world, was unbecoming the followers of the meek and lowly Lamb of God, And he set a little child in their midst, and said, “Verily, I say unto you, except ye be converted,

and become as little children, ye shall not enter into the kingdom of heaven.” There is no aristocracy in the kingdom of our Redeemer; all the subjects of his government are brethren. All are alike dear to God, chosen of him in Christ, redeemed from sin, death and hell, by the blood of the immaculate Lamb, quickened and born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, and all alike freely justified through the redemption that is in Christ Jesus. They are not to be lords over God’s heritage; but they are commanded to be kindly affectionate one to another, forgiving one another, even as God for Christ’s sake has forgiven them. The artless, unassuming disposition of little children becomes them. Woe unto the world because of offenses. Although there is a must needs be for them, still the offenders of God’s little ones are not held guiltless. The necessity for offenses may be considered.

1. From the very opposite character of the kingdom of Christ from that of the world. While in the world the church must needs have tribulation. Because God’s little ones are not of the world, therefore the world hates them, because the world hates God, hates Christ, hates holiness; and therefore it is, that if any man will live godly in Christ Jesus, he shall suffer persecution.

2. It is needful for the saints. Their trials and afflictions are working together with everything else for their good. God has chosen them in the furnace of affliction; and he sits as a refiner’s fire, and as fuller’s soap, and he will thoroughly purge the sons of Levi. He presides over them in all their trials, and will not suffer the enemy #0 exact upon them, nor the son of wickedness to afflict them beyond the limits which he has set. The wrath of man shall praise him, and the remainder of wrath will God restrain. As God used the heathen nations as his sword to chastise Israel, so the powers of this world are suffered to afflict the people of God, so far as shall be for their good and his glory, but no farther.

3. Offenses must needs come; because so it is written; and the Scriptures must be fulfilled. In the last days shall come perilous times; many shall depart from the faith, giving heed to seducing spirits and doctrines of the devil, &c. That wicked shall be revealed, whose coming is after the working of Satan, with all signs and lying wonders, and with all deceivableness of unrighteousness, in them that perish. There were false prophets among the people, even as there shall be false teachers among you, &c. How could the Scriptures be fulfilled, if the saints should have no conflicts with the world, or receive no offenses from the world?

4. These trials are needful for the trial of our faith. Hence the admonition to consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds. Ye have not yet resisted unto blood, striving against sin. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, &c.

But notwithstanding the must needs be that offenses should come, notwithstanding the wisdom and power of God in overruling them for the good of his people, and for his own ultimate glory, it were better that a mill-stone were hanged to the neck, and the offender cast into the sea, than he should offend one of God’s little ones. Men of the world when they belch forth their venom upon the people of God, do it from the most impure and wicked motives, as when the Jews and Romans stained their guilty hands in crucifying the Son of God, and they are equally as guilty as though their wickedness were not so overruled. God has created the smith that bloweth the coals, and bringeth forth an instrument for his work, and he has created the waster to destroy. He will suffer no weapon that is formed against Zion to prosper, or any tongue that riseth against her to go uncondemned.

The admonition of our text is addressed to the disciples. They have great occasion to deny themselves of worldly lusts, and to crucify those fleshly propensities within them, which war against the Spirit, lest they become the authors of offenses, by savoring the things which be of men, or of the the world. And

when of their own selves men rise up to draw away disciples after them, when they cause divisions contrary to the doctrine which the saints have received, (by divine authority), they are not to be countenanced by the church of God. However high their standing, or important their station in the church, If thy hand, or thy foot offend thee, cut them off and cast them from thee; or if it be an eye, let it be plucked out, according to the discipline of the house of God; for whoever may be the agents in producing offenses, the spirit which leads to such offenses, is of the world, and the principle is condemned.

Whenever christians grow up to be anything larger than little children, they may certainly conclude that they have increased with an increase which is not of God. Their flesh is inflated with a worldly spirit, which wars against the spirit of holiness, and from these fleshly lusts proceed wars and fightings, subjecting them to discipline, sorrow and woe. Let us who profess to be the followers of Jesus, put off the old man with his deeds; and may God grant unto us grace, that we may walk humbly before him in love.

Middletown, N. Y., May 15, 1856.

MATTHEW XXIV. 21-39.

It would afford us much pleasure to give a satisfactory explanation of every passage of Scripture on which we are so frequently called to express our views, by our numerous correspondents, if we had the ability, and could command the necessary time and space which would be required; but in all these respects we are deficient. On this Scripture referred to, we do not feel prepared to speak with as much confidence as we could wish, but we nevertheless offer a few suggestions, which may perhaps draw out the clearer views of some brother to whose mind the subject has been more fully opened, and thereby our readers generally may be edified. The connection shows that our Lord had been instructing his disciples in regard to the time when the building, the temple at Jerusalem, should be thrown down, and what should be the sign of his coming, and of the end of the world. In regard to the destruction of Jerusalem, and the tribulations which should come upon the Jews when the cloud of impending retribution should burst in wrath upon them. Subsequent history as fully identified the time literally when this fearful prediction was accomplished; and in our text we are told, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man, in heaven," &c.

We do not feel at liberty to understand these predictions as relating literally to the natural heavens, or the natural sun and moon and stars; for whatever natural phenomena may have been witnessed, the subject must certainly have related to the heavens, sun, moon and stars figuratively, as used in Rev. xii. 1, 4; and the shaking of the powers of the heavens, that which is signified in Heb. xii. 26, 27, wherein is set forth the total abolishment of the rites and ordinances of the Jewish heavens. Mark the language of the inspired writer to the Hebrews: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth; but now he hath promised, saying, Yet once

more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as the things that are made, that those things which cannot be shaken may remain.” And then the admonition which follows this last quotation: “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear,” shows clearly that this shaking of the powers of the heavens, darkening of the sun and moon of that heaven which was shaken, and the falling, or casting down to the earth those stars which were drawn by the tail of the dragon, (Rev. xii. 4,) were preparatory to the more full revelation of the church in her gospel organization and perpetuity, in distinction from that which was to pass away. If we are correct thus far in regard to the import of the twenty-ninth verse of our text, it must follow that in the revelation of Christ in fulfilling the judgments which should fall upon Jerusalem, should be recognized the sign or evidence of the Son of man in heaven. Truly this was a sign, for before Christ suffered on the cross he had repeatedly given it as such; that is, as a sign on which his disciples might rely, after his death and resurrection and ascension, that he was accepted in his mediatorial work, and that he fully represented the saints for whom he had officiated in his priesthood: these things which he had declared should be, were necessary to show that he was in heaven. Not only that he had entered into heaven itself for us, but that he had ascended his mediatorial throne, and possessed all power in heaven and in earth, and was and is mighty and able to save unto the uttermost them that come unto God by him, seeing that he ever lives to make intercession for them.

Whatever allusion this declaration may have to his coming at the last day, to raise the dead and judge the world, we will not presume to say, but to our mind, there is a sense in which his words were fulfilled before the generation then on the earth had passed away. As before that generation had literally passed away these predictions concerning the destruction of Jerusalem, were literally fulfilled, and in their fulfillment a sign, unmistakable and clear, was given of his mediatorial glory, his spiritual kingdom brought to light in her gospel organization, the throne of his glory, peculiarly as that of the Son of man, was manifested; so also we may infer, that although death may bear down to the grave all the posterity of Adam, yet the race of mankind, divided into two generations, the one called a generation of vipers, and the other a chosen generation, as such they shall not pass away until the second coming of Christ at the last day.

Middletown, N. Y., June 2, 1856

THE JUDGMENT

The Scriptures assure us that God will judge the world in righteousness at the last day, by that Man whom he hath appointed. Paul testifies that that judgment shall be according to his gospel.

By the term judgment, in a scriptural sense, and when used in reference to God’s judgment, we are not to understand a court of investigation, for the purpose of ascertaining the guilt or innocence of those who are to be judged. A trial, according to law, examination of witnesses, and an investigation of circumstances, is indispensable before a finite court, in order to convict the guilty or justify the innocent. But God, the Judge of all, is infinite. All things are naked and open to his omnipotent eye, so that he needs not to be informed of the state and condition, prospect or destiny of any of his creatures.

The ungodly are condemned already, and the wrath of God abideth on them. Judgment has already come upon them to condemnation, and under that condemnation they are even now held, under chains of darkness, reserved unto the day of judgment, (not to be tried,) but to be punished for the guilt of which they are already convicted. This guilt has been found upon all the posterity of Adam; all have sinned and come short of the glory of God; and, as evidence of this, death has passed upon all men. Even the subjects of grace and salvation were by nature children of wrath, even as others. There is nothing in their nature or practice, as the children of the earthly Adam, to distinguish them from the rest of the fallen family of mankind. The judgment of the last day, as we have said, shall be according to Paul's gospel; and as we read the gospel preached by Paul, we understand that God, from the beginning, has chosen his people unto salvation through sanctification of the spirit and belief of the truth. This choice, Paul says, was anterior to the foundation of the world. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." – Eph. i. 3, 4. The salvation to which God has chosen his people is from sin and wrath, and the accomplishment of it is by their full, free, perfect and eternal redemption, which is in Christ Jesus, in whom they are chosen. Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace wherein he hath made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. (Eph. i. 5-7). By virtue of this election, wherein God hath chosen his people to salvation, a ransom was provided, and they are redeemed from sin and wrath, and made acceptable unto God in the Beloved, in whom they have redemption, and they are freely justified through the redemption that is in Christ Jesus. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." – Rom. viii. 1. This is as the waters of Noah unto the Lord: for as he has sworn that the waters of Noah shall no more go over the earth, so has he sworn that he will no more be wroth with his people, nor rebuke them; for the mountains shall depart and the hills be removed, but his kindness shall not depart from them, neither shall the covenant of his peace be removed, saith the Lord that has mercy on them. (Isaiah liv. 9, 10.)

The sins of God's people were open, going beforehand to judgment. They were carefully reckoned up, and in all their magnitude of number and turpitude, they were all laid upon him who was made sin for them, that they might be made the righteousness of God in him. In laying upon him the iniquities of us all, (that is of all whose sins he bore in his own body on the cross,) their sins necessarily went beforehand to judgment. Also, in an experimental sense, when the sinner is quickened and made sensible of his lost and helpless condition, his sins are set in order before him, and he sees, feels and acknowledges his guilt, and the dreadful sentence of the law of God in his condemnation; not until the precious Savior is revealed to him, and an evidence that he has canceled the law's demands on his behalf, can he see how God's justice can be sustained in his damnation. But in the revelation of Christ, he is enabled to say, "Surely he hath borne our griefs and carried our sorrows; he was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." The saints of God are already judged, condemned and executed in their Head and legal representative. They are crucified with Christ. (Gal. ii. 2.) Baptized unto Jesus Christ, baptized into his death, buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Rom. vi. 3,4.) They are redeemed, justified and cleansed by the washing of regeneration, and shall never again come into condemnation for they are passed from death unto life. Their sins can never be brought in judgment

against them again, neither in time nor in eternity, for God has promised to remember them no more. As a thick cloud he has blotted them out. They have therefore nothing to fear in regard to a judgment to come. This matter is forever settled from the following considerations:

First. Their judgment has already past, as we have shown by the foregoing arguments and testimony.

Second. Sin is a transgression of the law, and where there is no law there is no transgression; and the saints are no more under the law but under grace. The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ.

Third. The church is the mystical body of him who is the Judge, by whom the world is to be judged in righteousness at the last day; and in that body, the church, Christ will preside in the final judgment, and all his members will perfectly acquiesce.

Fourth. Their sins are covered by the expiatory sacrifice of the Lord Jesus Christ, and God has made a solemn and everlasting covenant with them, that he will remember their sins and iniquities no more.

Fifth. Because as soon as Christ the Judge shall appear, they shall see him as he is, and shall be like him. He is himself their Wisdom, Righteousness, Sanctification and Redemption. No examination will be required to demonstrate the perfection of their righteousness, for Christ as their righteousness cannot be impeached. Their maker is their Husband, the Lord of Hosts is his name, and their Redeemer is the Holy One of Israel, the God of the whole earth shall he be called. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

The judgment of the last day, therefore, so far as the saints are concerned, is but the execution of what we are assured in Paul's gospel shall be accomplished. The Lord himself shall descend from heaven with a shout, and the voice of the archangel and the trumpet of God, and the dead shall be raised incorruptible, and the saints shall be caught up, shall meet their Savior in the air, and so shall they be forever with the Lord. The foundation of God standeth sure, having this seal, for the Lord knoweth them that are his. Here, then, let your faith rest upon the promise which God, that cannot lie, made before the world began. The judgment of the ungodly, so far as we understand testimony, will not rest upon disclosures then and there made, but it will embrace the execution of the decision already made; for, as we have proved, they are already tried, found guilty, and they are condemned already, and the wrath of God abideth on them.

We might greatly extend our remarks upon this subject, and shall, probably, at some future time, if spared, show how many portions of Scripture, which relate to the present organization and government of the church of God, have been misapplied, and used as though they had been spoken in reference to the final judgment of the last day. The Lord shall judge his people. He does now judge them. His judgment-seat is in Zion, and all his disciples are amenable to that judgment-seat for every idle word, and for every vain and foolish thought. But they are judged under the law of the kingdom of Christ, and not by that law which is the administration of death. If they forsake the law of Christ, under which they are brought, and keep not his commandments, he will visit their sins with a rod, and their transgressions with stripes; but his loving-kindness he will not take utterly away, nor suffer his faithfulness to fail. The saints are dead to the law, by the body of Christ, and are quickened together with Christ, raised up together, and made to set together in heavenly places; and they are married unto him that is risen from the dead, that they may bring forth fruit unto God.

One great, though somewhat common mistake, which has tended to involve the subject, much to the depression of the children of God, has been in supposing that Christ will not occupy his judgment-seat until he shall come in the last day to raise the dead and judge the world. But divine revelation assures

us that “The Lord is our Judge; the Lord is our Lawgiver; the Lord is our King; he will save us.” – Isaiah xxxiii. 22. As Judge, his decisions are as final now as they shall be when he shall present his spotless bride before the throne of his Father, and turn the wicked into hell, with all the nations that forget God.

Carnal professors, and graceless legalists, may require the terrors and thunder of Mt. Sinai, and the fearful apprehension of a judgment to come, to whip them into an unwilling subjection to what they call holiness, piety and religion; their highest motives being selfish, the hope of heaven and the fear of hell; but those whom the Son has made free, have received not the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father. The mind and Spirit of Christ is in them, holiness is their element; they love God, love holiness, and hate sin.

“Immortal principles forbid
The sons of God to sin.”

They are born of God, and his seed abides within them, and they cannot sin, because they are born of God; and the sin which is in their flesh, they loathe and hate; for it is at war with the Spirit of life which is within them, and it makes them groan, being burdened, and long and sigh for the day when mortality shall be swallowed up of life, and they delivered from the body of this death.

Middletown, N. Y., June 15, 1856.

ROMANS V. 18.

“Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.”

This, like all the inspired epistles, was addressed to the people of God expressly, and to them exclusively. Paul, after announcing himself as a servant of Jesus Christ, and his official character, an apostle separated unto the gospel of God, &c., thus defines the subject of his address: “To all that be in Rome, beloved of God, called to be saints.” Although this department of the church was in Rome, and probably the members were generally Gentiles by nature, still they, as well as the Jews, were strongly inclined in their natural judgment to the legal notion that has always prevailed among carnal men, that the salvation and justification of sinners, depends, at least to some extent, on works to be by them performed as the condition on which they are to be saved. No error has ever been more prevalent among the fallen sons of Adam, more opposite to truth, nor more pernicious in its nature and tendency. Hence, we find the apostle Paul, in all his epistles to the saints, laboring to enlighten his brethren on this subject, and to clearly demonstrate to them that, By grace they are saved, through faith, and that not of themselves, for it is the gift of God. Not of works, lest any man should boast: for says he, “Ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them.”

The text presents only a detached part of the argument of the apostle in establishing the true ground of justification and salvation. The term “justification,” in this connection, is used in reference to the justification of the ungodly, and is therefore spoken of as being through the redemption which is in

Christ Jesus. By which redemption God's children are not only redeemed from punishment, but from all guilt. Being washed from sin and transgression in that blood which cleanseth us from all sin, and clothed in the perfect righteousness, of him who of God is made unto us wisdom and righteousness, sanctification and redemption. To justify such as have never been involved in sin, only requires an exhibition of their righteousness. Thus, in the exhibition of the holy law of God, God's righteousness appears, and he is justified, and every mouth is stopped, and all the world is guilty before him. Not that the exhibition of God's holiness is the cause of our pollution and guilt, but it is that which makes our guilt apparent. We were found in opposition to God, enemies to him by wicked works. The law, therefore, which manifests God's purity, proves that we are guilty, carnal and sold under sin. But the justification which is unto life, in our text, applies to the gracious work and righteousness of Christ, imputed to the saints, by which he has taken away their sins, washed and cleansed them in his own blood, and brought in for them everlasting righteousness. Hence, it is said, that we are freely justified through the redemption that is in Christ Jesus.

Now, in order that we may know upon what principle God can be justified, and the justifier of them that believe, we must be made acquainted with the gospel. The law, as we have seen, shows how God is just in condemning sinners; but the gospel alone can show how "Mercy and truth have met together, and righteousness and peace have kissed each other." Merely the substitution of an innocent and sinless victim in our room and stead, to suffer all the penalty of the law due to our sins, could not effect this, unless that sinless victim stood in such relationship to us that he could legally represent us. Truth says, "The soul that sinneth it shall die." Mercy cannot meet this truth in any way that would detract from the nature of truth. Truth has said, God is a jealous God, and that he will in no wise clear the guilty. How then can mercy reach the case of guilty sinners without doing violence to truth? Such a meeting of mercy and truth is impossible, unless the guilty sinner can be made perfectly free from guilt. But, as we have said, to merely visit the penalty of the guilt of sinners on one who is spotless, innocent and pure, would not sufficiently secure the truth and justice of the law of God, for truth has said, "The soul that sinneth it shall die." Not another, that has not sinned. Hence, mercy cannot meet truth on any such ground. To condemn the righteous and to justify the guilty are alike incompatible with law, with truth, and with justice. Now to show how the law is honored, eternal justice perfectly satisfied, and truth maintained inviolate in the justification of the ungodly, is the very point which the apostle has clearly established in the text under consideration, and its connection.

In the latter part of the fourth chapter, and immediately connected with our subject, Paul shows that the righteousness of Christ is imputed to the saints, and that Christ was delivered for our offences, and raised again for our justification. And to show how, and upon what ground, his righteousness can be accounted, or imputed to us, he refers, in the parenthesis, from verse 13 to 17th, inclusive, to the figure divinely authorized, for the illustration of this most important point. In elucidation of the doctrine of atonement, he says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law, sin was in the world: but sin is not imputed when there is no law. Nevertheless, death 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. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness,

shall reign in life by one, Jesus Christ.) Therefore, as by the offence of one judgment came upon all men” &c.

Now, let us carefully examine this illustration. “Adam is the figure of him that was to come.” And in applying this figure the parallel is run of the imputation of sin, judgment, condemnation and death by and through Adam, who is the figure, and of the imputation of righteousness, justification and life by and through him that was to come, as the antitype of Adam, or as the second Adam, the Lord from heaven.

As Adam is the figure specially provided and given by authority of God himself for the illustration of this mystery, it is very important that we observe the scriptural testimony of this important figure. Who and what is Adam? We are informed, Gen. v. 1, 2, “This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created.” Adam, as the figure of him that was to come, is a plural being, in the day when God created him. Embodied in his person was his wife, and in his loins were all the families of the earth. And God called their name Adam, in the day when they were created. This one form, into the nostrils of which God breathed the breath of life, was all the human family condensed in one bodily form. This unit by the decree of the Creator was to be fruitful and multiply, until all that was in that unit should be developed. It was Adam in the unit, and it is still Adam in multiplication or development. That which is born of the flesh is flesh, and that which is born of Adam is Adam. Before any of the sons and daughters of Adam were born, while the whole human race was a unit, by one offense or transgression of the authority of the Creator, sin entered the world. And death by sin, and death passed on all men, (that is, on all the unborn race,) because all had sinned. Not one of the posterity of man was yet born when all had sinned, and death had passed on all men. As further evidence of this, death reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam’s transgression. Before the birth of Cain, the whole human family was driven out of Eden, and could not eat again of the tree of knowledge, and, as from the expulsion of Adam to the time of Moses, the preceptive law was not given, those over whom death reigned had not sinned after the similitude of Adam’s sin, who is the figure of him that was to come; therefore, the fact that death reigned over them, and that it reigned by, and as a consequence of their being sinners, it proved conclusively that they were all identified in Adam, and all sinned in him.

It is therefore plainly to be seen that in the declaration of our text, “Therefore, as by the offense of one judgment came upon all men to condemnation.” Adam was all men, and all men are Adam. All men, in this case, signifies all that Adam was, and all that Adam is, and all that Adam ever will be, sinned in Adam, judgment came upon them, then and there, while thus embodied in him, unto condemnation. All men, therefore, in this case, clearly means all that Adam represented as their natural earthly progenitor, and no more. On this principle, Paul argues that when Christ died for us, we were even then sinners. Some of us were not born into the natural world for nearly two thousand years after Christ died, yet when he died, more than eighteen hundred years ago, we were all sinners. “For when we were yet without strength, in due time Christ died for the ungodly”; we were then ungodly, and for that reason Christ died for us. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall he saved by his life.

Now for the application of the figure to the second Adam, Jesus Christ, who is the Lord from heaven. The first Adam was not spiritual, but natural; he therefore represented his posterity, not as spiritual, but

natural beings, as earthly beings, as living souls, and not as quickened spirits. Still the natural, earthly Adam, was the figure of him that was to come, namely, of Christ. As the natural Adam clearly represented and embodied an earthly race of human beings, so Christ the second Adam, who is the Lord from heaven, the spiritual Adam, and the quickened Spirit, as clearly, fully and completely embodied in his mediatorial Headship of the church, all of the spiritual family, or all of that seed which was ordained to serve him, and to be counted to him for a generation, whom he should see when he made his soul an offering for sin, and in seeing, be satisfied. As then all the members of the human family are partakers of, and involved in, the original transgression which brought sin and death upon all flesh, so all the members of Christ, whose spiritual and eternal life was given them in Christ, their spiritual Head, are as fully embodied in Christ, and as perfectly represented in him, as the great and glorious law-fulfiller; and as by relationship and identity with the first Adam, his transgression is reckoned to us, so by our spiritual relationship to, and identity with Christ, as the Head over all things to his church, all his members are represented in his righteousness, and on this ground of relationship, the free gift comes upon them all unto justification of life. In regard to the words “all” and “all men,” which occur frequently in the apostle’s argument on this subject, they imply just what they express. All men, in relation to the natural Adam, are all the human family as such, for they were all created in him, stood in him, and sinned and came under condemnation and wrath in him. The same term, “all men,” when spiritual men are referred to, means all who are the members of Christ, or that seed of whom he is the spiritual progenitor. And farther, as the children or members of the natural Adam were made sinners, while they personally lay unconsciously in the loins of their earthly progenitor, almost six thousand years ago, so all the children of God were reconciled to God by the death of his Son, almost two thousand years ago, when he (in due time) died for them, and arose again for their justification, and while they were undeveloped by personal and experimental development or manifestation.

Again, as the decree of Jehovah went forth, saying, Be fruitful and multiply and replenish the earth, and did irrevocably secure the natural generation and perfect manifestation in time of the whole natural Adam, and all that was created in him, so the decree of God has gone forth equally firm and irrevocable, that all of Christ’s seed shall serve him, and be counted to the Lord for a generation; that they shall all be taught of the Lord; that they shall be a willing people in the day of his power; that they shall all come into the unity of the faith and of the knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fullness of Christ.

As the fullness of the measure of the stature of the earthly Adam was perfectly open to the omniscient eye of the Creator from the creation, so the perfect proportion, symmetry and measurement of the mystical body of Christ was always with the Lord. Christ could and did, by the mouth of the psalmist, say, “My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.” – Psalm cxxxix. 15, 16. Therefore, as by the offense of one, (Adam the first,) judgment came upon all men, (who stood and fell in him,) unto condemnation. Even so, (or exactly so, after this similitude in perfect harmony with this figure,) by the righteousness of one, (Christ, the second Adam,) the free gift came upon all men, (all the members of Christ) unto justification of life. This free gift has come, and it has effected its object, and they upon whom it has come, are fully, freely, effectually and forever justified and reconciled to God, in Christ, raised up together, and they sit together with him in the heavenly places.

“And not only so,” says the apostle, “but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.” We were reconciled to God by the death of his Son. This was

when, in due time, Christ died. But now being called, quickened, born of God, we have personally and experimentally now, received the atonement, and in consequence of having received the reconciliation or atonement, “we now joy in God through our Lord Jesus Christ.”

Our carnal, fleshly, Adamic nature, is still under death; for, “If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” – Rom. viii. 10, 11. The old Adamic man must be dissolved and fall, for dust it is, and unto dust it must return. It shall be sown in weakness, dishonor and mortality, but it shall be raised in power, honor and in immortality. Our flesh shall therefore rest in hope. It shall be changed and made like Christ’s glorious body, and mortality shall be swallowed up of life.

“This flesh shall slumber in the ground,
‘Till the last trumpet’s joyful sound;
Then burst its bands with sweet surprise,
And in the Savior’s image rise.”

Lengthy as our article is, we have but glanced at the subject. Volumes might be written, and the subject still be unexhausted. May the Lord apply truth to our hearts by the Holy Spirit and pardon error, for the Redeemer’s sake.

Middletown, N. Y., July 1, 1856.

LUKE XX. 25.

“Render therefore unto Caesar the things which be Caesar’s, and unto God the things which be God’s.”

When the Redeemer was in the flesh, wicked men and devils united all their skill to tempt him to commit himself in some way that might afford them opportunity to accuse him of some impropriety. In connection with the account of his baptism, we are informed of his being led by the Spirit into the wilderness to be tempted of the devil, and the various modes of attack made on him at that time by the prince of darkness, and his triumphant victory over the tempter, is also recorded for our consolation and instruction. Not only was he assailed directly by Satan, but also by wicked men, and in every way that their ingenuity could invent, but all their assaults were unsuccessful. Though he was tempted in all points as his children are, yet he was without sin. In no instance was he overcome by the temptations presented. How consoling it is to his dear, trembling disciples to know that we have a High Priest who is easily touched with the feelings of our infirmities, and one that knows how to succor them that are tempted, from his own personal experience. How full of important instruction to us is the account given of his manner of meeting and vanquishing his tempters, for in his manner he has given us an example, in which we are to follow him. These things which were done in the green tree, were and are to be repeated in the dry tree. They who persecuted and reviled the Master of his house, would do likewise unto those who are of his household. The same spirit of opposition to Christ, his cause, his doctrine,

people and institutions, is still abroad in the world, and actively engaged in spreading the pathway of the christian traveler with gins and snares, and they are therefore admonished to be wise as serpents and as harmless as doves.

Among the many schemes which were laid to tempt and ensnare our Redeemer, was the one which gave occasion for the utterance of the words which we have placed at the head of this article. His enemies had understood that Christ came as the promised Messiah, and that he intended to set up his kingdom in the world. Like all the carnal religionists, they knew of no kingdoms but such as are of this world, and this device was, in their carnal judgment, calculated to draw him out to say something against submitting tamely to the burdens which were imposed on the Jews by the Romans. At all events, it was natural to conclude that he would be in a dilemma in answering their question, and deciding whether it was lawful to pay tribute to Caesar or not, he would either say something which they could construe into treason against the Roman government, or if he decided in favor of the demands of Caesar, he would equally offend the Jews. But Jesus perceived their hypocrisy, and demanded of his tempters that they should shew him the tribute money; and when they had done so he demanded, Whose image and superscription the tribute money bore? and they said to him, Caesar's, and he said to them in the words of our text, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." With this reply they were confounded: "They could not take hold of his words before the people; and they marveled at his answer, and held their peace."

In this example we have not only an instance of the wicked designs of his enemies to tempt him, and of his putting them to silence, but we have an important lesson for the instruction of his disciples, in reference to the position which they occupy in this world in reference to the governments of the world. As his disciples, or as subjects of that kingdom which is not of this world, they are to deport themselves according to the maxim presented in the words, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." Several things should be prayerfully contemplated in order that we understandingly comply with this divinely established rule.

1. What we are to understand by the proprietorships implied in the text.
2. Our connection with the two distinct governments, and
3. Our duty to render to both, such duties as are incumbent on us, in the relation which we bear to each respectively.

First. We are not to understand that there is any part of the universe that does not properly belong to God, as the creator, upholder and righteous disposer of all things. The heavens, earth and seas, with all they contain, belong to the Lord. The earth and all the fullness thereof are the Lord's. Heaven is his throne, and the earth is his footstool. It cannot therefore be in this sense that our Lord speaks of things as belonging to Caesar. But his words in this case have reference to the distinction he has made between temporal and spiritual governments. We are informed that whatever powers there be, are of God, and to resist the powers that be, is to resist an ordinance of God. All temporal governments exist by his permission. There are no powers that are not of God. By his providence nations and kingdoms are ushered into existence, and when they have accomplished his pleasure, they crumble again to dust. This is not only true in relation to the civil, social and political governments of states, nations and empire, but also of families, tribes and all other forms of human government. In this view of the subject, whatever power he has vested in Caesar, in kings, chiefs, patriarchs, parents, masters, or magistrates, all being by him ordained, exist without any restriction or disparagement of that government which he exclusively holds in his own sovereign hands. But we are to bear in mind that

God has reserved in his own hand the exclusive government of his creatures, in all matters relating to their spiritual and eternal welfare. He has vested in no earthly king or magistrate a right to govern the consciences of men, or to regulate their religious faith or worship; in all these things they stand immediately amendable to him alone. Hence the peculiar nature of the spiritual kingdom of our Lord Jesus Christ is distinct from, and altogether unlike to any of the earthly kingdoms or governments under heaven.

Second. Our connection with these two governments, which are distinct in their nature, object and design. We take the department of Caesar, to represent all human governments, in distinction from the divine, providential government of God, and distinct also from the spiritual mediatorial government of our Lord Jesus Christ as the King of saints. Of these, the first form after the creation, was patriarchal fathers of families and of tribes, gave laws to their descendants which were binding on them, and by the special enactment of God, children are throughout all time commanded to honor and obey their parents. In connection with this, the relationship of husbands and wives, masters and servants, &c., and the relative obligations binding on them severally. Then came regal governments, which were first generally established among the heathen nations, and afterwards the theocratical government of Israel, which was binding on that people throughout their generations, notwithstanding their wicked desire for kings, which God granted, as a righteous judgment upon them. Among the Gentiles many other forms of human government have been instituted, among which, as unquestionably the most perfect and equitable, is the republican form, as enjoyed in our own favored country since the Revolution. As citizens of the world, and as members of the human family, we are connected with such of these forms as exist in those parts of the universe where God in his providence, has cast our lot. If under a patriarchal, theocratical, monarchical or representative government, we are bound to respect and submit to such peculiar form as God has providentially placed us under. We are all, as the creatures of God, necessarily under his providential government, subject to his decrees and naturally obliged to honor and obey him as the supreme Ruler of the universe, and to render him those things which belong to him, and which he requires at our hands as its creatures.

The government of the kingdom of Christ is spiritual, and none but spiritual or regenerated subjects can participate in its provisions. Except a man be born of the water and of the Spirit, he cannot enter into it; consequently none other can come under his laws, or be the subjects of its peculiar government.

Third. Our obligation to respect, honor and obey, the government we are under. Christians, while here in the flesh, have to do with the world, and have an interest in common with all other men in the governments of this world. This heavenly calling does not release them from the obligation to obey the powers that be, which are ordained of God. If children, they are not released from the obligation to obey their parents. Servants are exhorted by divine authority to be obedient to their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Savior, in all things. (Titus ii. 9, 10.) And again, "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." – 1 Tim. vi. 1-5. Our allegiance to Christ, as his loyal subjects, dissolves no relation which we naturally sustain. The

relationship of parents and children, husbands and wives, masters and servants, magistrates and people, kings and subjects, with all their obligations, continue equally binding on us, who are subjects of Christ's government, and members of the household of faith, as on other men. Therefore, in rendering to Caesar the things which be Caesar's, we must discharge all these obligations faithfully, cheerfully and honestly, as in the fear of the Lord.

Christians, in these United States, are providentially placed under a representative form of civil government, but though we are, in common with other men, represented in, and responsible for the laws which are made, we are severally bound to be in subjection as good citizens. The tribute due from us for the support of our institutions, bears the superscription of Caesar, or of human government, and Christ commands us to render it accordingly. We pay tributes in various ways: by direct and indirect taxes, for revenue to sustain the government, and also it is required of us, not because we are christians, but as citizens, to pay tribute, or contribute to the support of our government, by casting our votes for such men to legislate and administer the government, as we honestly believe are the best qualified, and most reliable for that purpose. These things belong to Caesar, and christians, as well as all other citizens, are commanded to render them.

Here we wish to drop a word of admonition to our brethren. The present is a time of much excitement in the political world, and brethren should not allow themselves to become unduly excited, nor should they attempt to lord it over the judgment of one another. Let each brother, as a citizen of our great commonwealth, act in this matter according to his best judgment, and when he has done so, let there be no strife, nor hard feelings engendered, because one may honestly differ in his judgment from another, in regard to the competency of men, or the wisdom of measures which may be involved.

Kingcraft and priestcraft are to be equally avoided. In no way can churches or States be more vitally corrupted, than for the church, as such, to attempt to supervise the civil affairs of the State, or for human legislators or magistrates to interfere with the regulations of the church of God. Let these things be kept in their proper place, and if we would enjoy peace and prosperity as christians, and as citizens of the world, let us, in the fear of the Lord, discriminate between the things which be Caesar's, and the things which be God's, and according to the best ability which God has given us, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's."

In the foregoing remarks we have endeavored to present the instructions of the Scripture, in regard to responsibilities which rest on us, and which we are commanded and exhorted to faithfully discharge; and we have studiously avoided saying anything to bear upon any political party. We only wish our brethren in discharging their duties to God and to man, to remember the instructions which are given us in his word, and especially so that no commotion in the affairs of the world may be allowed to disturb the christian fellowship of the children of the kingdom of our Lord Jesus Christ. Whatever may be the future destiny of the cherished institutions of our beloved country, we have the blessed assurance that the Lord God omnipotent reigneth, and we know that "all things work together for good, to them that love God, to them who are the called according to his purpose."

Middletown, N. Y., July 15, 1856.



WHAT ADAM WAS, AND WHAT HE LOST BY THE FALL.

We feel a pleasure when we are enabled to help the mind of any brother or sister, on any subject of divine revelation on which they may be laboring in searching after the truth as it is in Jesus, but we have not the vanity to believe that we are able to meet and put to silence all the cavils and vain speculations which may be presented against what we honestly understand to be the plain and obvious testimony of the Scriptures of truth. We do not mean, however, to denounce as speculative what may be presented in opposition to our views, nor those as cavilers who object to what we firmly believe to be the testimony of the word, for brethren may honestly and conscientiously differ with us. We feel a consciousness that we are, at least, as liable to err as our brethren are. But when a plain, emphatic declaration of the Scriptures is found recorded on any subject, it ought to settle the point with us, and when any arise and contradict such plain declarations of the word, we can but regard them as cavilers.

The question proposed by brother Sears, and on which we have before given our views, was whether Adam, in his first estate, was a spiritual man or not? We, considering this matter settled by the express declaration of an inspired apostle, have given his declaration in reply. “And so 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 afterwards that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy, and as *is* the heavenly, such *are* they also that are heavenly.” – 1 Cor. xv. 45-48. In copying this passage we have *italicized* the supplied words, that its full and proper force may be seen, in its bearing on the subject. To our mind, if there were no other Scripture testimony in point to be found, this passage would be amply sufficient to prove beyond all successful contradiction that Adam was not in his first estate a spiritual man. The text expressly declares that he was not: and this should be with us an end of all controversy. The ancient record of the origin of man, is thus given, “This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created.” – Gen. v. 1, 2. We can go back no farther in the history of man than the day of his creation. The state he occupied “in the day when they were created,” most undoubtedly presented Adam in his first estate, for he existed in no estate prior to that day. Had the Lord deferred to give him a name until the next day, we might have been involved in some doubt whether the name given was indicative of the state he was in on the day of creation, as he might have changed; for we are not informed how long it was after his creation before he fell. But the name was given him before he fell, or could have changed. And the name *Adam* signifies *earthy man*, or *red earth*. This is in perfect harmony with what we have quoted from 1 Cor. xv. 45-48. He was not spiritual, but natural. He was not a quickening spirit, but a living soul. He was not heavenly, but of the earth earthy. This matter is settled, so that no man without controverting what God has said, can say that Adam was a spiritual man. God called his name earthy, and Paul, by inspiration of the Holy Ghost, says, he was not spiritual. But, on presenting this direct and incontrovertible testimony, it is demanded that we must show what Adam lost by the fall, &c. This demand is altogether gratuitous, for it does not follow because that we set to our seal that God is true in what he has said to us of the first estate of Adam, that we are thereby bound to obviate any other question whatever, or to meet the cavils of those who dispute what God has said. A “thus saith the Lord,” is valid testimony with all who fear the Lord and tremble at his word.

On what those brethren, referred to by brother Sears, predicate their doctrine that the first Adam was spiritual, we do not know, consequently we are not prepared to estimate their argument, but from the questions by brother Sears, and from positions which have been taken by some with whom we have had some knowledge, we presume they claim that Adam was a spiritual man, because it is said, "In the likeness of God, made he him," from which they infer that God being a Spirit, it was in that respect man was created in the likeness of God. But such a supposition cannot be entertained without violence to the divine testimony, and to all our conceptions of God. Even if it were established that Adam was a spiritual man, his history, his mutability and his fall, would prove that as a spirit he was not like that Spirit which is infinite, eternal, immutable, omniscient and omnipresent; therefore, it is very evident that it was not in that sense he was created in the image and likeness of God. But we are told in what this likeness consisted. Paul says, speaking of Adam, "Who is the figure of him that was to come." – Rom. v. 14. A figure is an image or likeness, and an image or likeness is a figure; and hence the apostle shows wherein the likeness is preceptable. The first Adam, though earthly and natural, is the figure of the Lord from heaven, the second Adam, and this likeness is explained to us, first, in that "Male and female created he them." So when God was pleased to inform us that he had made man in his likeness, he told us also wherein this likeness consisted; for in the formation of man of the dust of the earth, he was the embodiment of his bride which was to be developed and made manifest, and who should be called woman, because she was taken out of man. (Gen. ii. 24.) Thus presenting in a figure, the bride, the Lamb's wife, which should afterwards be revealed as coming down from God out of heaven, prepared as a bride adorned for her husband. (Rev. xxi. 2.) In his creation all his progeny, all the human family, was created in him, and all the spiritual seed of Christ were also created in that Adam which is the Lord from heaven. (Eph. ii. 10.) The name Adam was given to man as he embraced his bride, and all his posterity; so that God called their name Adam, in the day when they were created. So, also, the whole of the spiritual family are named in Jesus Christ. (Eph. iii. 15.) "For we are members of his body, of his flesh, and of his bones. 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. This is a great mystery: but I speak concerning Christ and the church." – Eph. v. 30-32. We may trace many particulars where Adam is the figure of him that was to come, but in no particular is the figurative analogy more strongly marked, or more largely defined and elucidated by inspired writers, than in the progenitive headship of Adam, setting forth the important doctrine that Christ is the Head, Fountain and Source, of all spiritual' life to his seed. This was one of Paul's sublimest themes, and one on which he seemed to dwell with great delight; showing that as all the natural family of mankind lived in the natural or earthly Adam before they were made manifest by natural generations, so all the spiritual and eternal life of the children of God was given them in Christ before the world began, and is made manifest in them at the proper time, by regeneration. But while the apostle dwells so clearly on this subject, he is careful to inform us that the figure is not the thing prefigured, the shadow is not the substance. Adam, the figure, was not spiritual, but Christ the antitype, is spiritual. As the natural creation is used as a figure of the new or spiritual creation, so the natural, earthly Adam, was and is the figure of the spiritual Adam. How any candid and intelligent christian can read the apostle's explanation of this subject and still fail to discover the difference between the two distinct heads, of the two distinct bodies, is hard for us to imagine.

Paul says that the first, or natural Adam, was made a living soul. From this expression some have inferred that he was made a spiritual being. But in that sense all men possess living souls; but all men are not spiritual, in the sense in which Paul says, "There is a spiritual body, and there is a natural body." Adam's soul was a natural soul, and totally destitute of that principle of immortality which our Redeemer denominates "eternal life," which is born immediately of God, when we are regenerated. The

Bible informs us that our Lord Jesus Christ, who is the second Adam, the Lord from heaven, is the only and blessed Potentate, who only hath immortality, dwelling in the light, and we can only be partakers of that immortality by being partakers of Christ himself. He is the way and the truth and the life, hence said Paul, "For me to live is Christ." When Christ, who is your life, shall appear, we shall appear with him in glory. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Therefore, we see that all the life, soul or spirit that Adam possessed, did not constitute him a spiritual man, in that sense in which we are made spiritual by vital union with that Adam which is the Lord from heaven.

But still the question is raised by the advocates of the doctrine that Adam was a spiritual man, What, say they, did Adam lose by the fall? We are not prepared to say what Adam lost, any farther than what the Scriptures inform us; and that is about as much as we wish to say on the subject. He lost his sinless innocence, by transgression; lost his primitive liberty, and residence in the garden of Eden. He was driven out of Paradise, fell under the sentence of death, and plunged himself and all the posterity which he embodied in guilt and condemnation, from which neither he nor any of his sons or daughters have ever been able to extricate themselves. But he did not cease to be the figure of him that was to come, for in following his bride into the transgression, with a full understanding of the consequence of doing so, was one important incident in which he was a figure. For Adam was not deceived, but the woman being deceived was in the transgression. By his fall or transgression he lost his life, for in the day he ate of the fruit of the tree of knowledge of good and evil, death passed on him and on all his posterity, but if he lost any spirituality, we have not been informed of it.

Middletown, N. Y., August 1, 1856.

I CORINTHIANS VIII. 11.

"And through thy knowledge shall the weak brother perish, for whom Christ died?"

We should bear in mind "that the church of God which was at Corinth," was composed principally of Gentile converts, who were situated in the very midst of pagan idolatry, and as the members of the church had been pagans from their infancy, until they were called by grace to a knowledge of the true God, it was as natural for them to retain some pagan notions, which they had received by tradition, as it was for the Hebrew converts to retain some improper views concerning the abolished rites and ceremonies of the old covenant dispensation. One prevalent rite among pagans, as this chapter shows, was to make sacrifices of animals to their gods, of whom they had a vast number, and after sacrificing the life of their victims to their gods, the bodies of the sacrificed offerings were eaten in the temples, in honor of the idols to whom they had been offered, or taken away to the shambles, or market, and sold. The pagans seem to have supposed that the offering of their victims to their idols constituted their flesh holy or sacred, and that meats thus consecrated would impart to them a holiness, or make them better. A difficulty had evidently existed among christians in the Corinthian church in regard to the propriety or impropriety of eating things which had been offered in sacrifices to idols, and to settle the question, they had appealed to Paul, as one of the judges which occupied the twelve thrones of judgment, judging the twelve tribes of spiritual Israel, and his instructions in this chapter are in reply to their inquiries. In

these instructions he refers them to what they, or some of them, knew, namely: that an idol was nothing in the world: that is that it had no power, no divinity, and that it could not impart to the things offered to it either purity or impurity; it could neither make the meats offered better nor worse. Hence he says in chapter x. 25, “Whatsoever is sold in the shambles, [or market,] that eat, asking no questions for conscience’ sake.” “But if any man say unto you, This is offered unto idols, eat not, for his sake that showed it,” &c. For he assures them that “Neither if we eat are we the better; neither if we eat not are we the worse.” Simply the eating of meats which had been offered in sacrifice to idols, in itself considered, could neither make them better nor worse, because having a knowledge that the idol was nothing, they could eat that which had been offered as though it had not been offered, without defiling their conscience. Nevertheless, this liberty is not to be abused. There were those in the church for whom Christ died, who were weak, and who had not this knowledge, and were unable to discriminate between eating to express faith in or devotion to the idol, and the eating from the consideration that the earth and the fullness thereof is the Lord’s, and that an idol is nothing. In such a case, therefore, for the sake of the conscience of the weak brother, which is liable to be defiled, from lack of knowledge to discriminate, he admonishes his brethren to forego the privilege of eating, and assures them that he would not, while the world stands, eat meat, or gratify his carnal appetite at the expense of the peace of Zion, or if it should cause his brother to offend. The weaker brother was liable to offend in such a case, in a variety of ways, by being grieved at what he, from want of clearer knowledge, supposed to be idolatry, or by imitation of the stronger and more enlightened brother, he, in eating, would actually commit idolatry; in either or any case his conscience would be defiled. Therefore, the knowledge of the one is made a snare to the other. And through thy knowledge, (that the idol is nothing, and that the meat is not at all affected by having been offered,) shall the weak brother (the brother who has not this knowledge or discernment) perish? The word perish, in this case, does not mean to perish eternally, for Christ has said, “And they shall never perish, neither shall any pluck them out of my hand.” – John x. 28. But Paul is particular in explaining what he means by perishing, in this case, namely: their conscience would be defiled, and they made to offend. None for whom Christ died can fail of eternal salvation, for he has redeemed them unto God with his blood, and made them priests and kings, and they shall reign with him forever; but they may be defiled in regard to their consciences, while here in the flesh.

The term perish, according to our standard lexicons, has among other significations, the following: “to wither, to decay to waste away, to be in a state of decay, or passing away, to come to nothing, to be wasted or rendered useless, as Jer. ix. 9, to be injured or tormented, as 1 Cor. viii. 10.,’ And the term is sometimes used to signify final and everlasting destruction, as in 2 Peter ii. 12, not as in John x. 28. The sense in which it is used in our text, cannot possibly mean to be lost eternally, or it would directly contradict the solemn affirmation of Christ, in John x. 28. But it is used as in the case of the prodigal, “I perish with hunger.” – Luke xv. 17: to signify suffering, distress, &c., as also in the case of the disciples, Matthew viii. 25, “Lord, save us: we perish.” Weaker brethren are not to be damned for the selfishness, unkindness, or knowledge of their brethren, for they are saved with an everlasting salvation, by the blood of Christ, and they shall not come into condemnation, but have passed from death unto life. Still, although their final destiny is irrevocably fixed, they may perish as to their comfort, enjoyments and usefulness, in the sense intended in our text. By the unkind and selfish conduct of their stronger and better informed brethren, they may be led into difficulties, and through their knowledge, which, in the absence of charity, puffeth up, the weak brother’s conscience may be wounded, and he left to suffer, pine away, wither, waste away, or be rendered useless, in regard to his gifts or place in the church.

By comparing the instructions given to the Corinthians, in this case by Paul, with those given by the convention at Jerusalem, to the church at Antioch, (Acts xv. 29,) we see why it seemed good to the council at Jerusalem to enjoin on the saints at Antioch, as necessary things, that they among other things should abstain from meats offered to idols. The necessity did not arise from any effect the idol could have on the meats, or any impurity in the meats themselves, nor even in the eating them, when they could be eaten with the proper discernment, but it was necessary on the ground that weak brethren might be involved in difficulties.

Without pursuing this subject farther by way of elucidation of the subject of meats offered to idols, let us draw from this the lesson of admonition which it suggests to the saints of the present day. The law of Christ, which is binding on all his disciples, requires them to bear one another's burdens, and especially that the strong shall bear the infirmities of the weak. The apostle reminds his brethren that the weak ones of the flock were of sufficient consequence in the divine estimation, to be redeemed by the blood of Christ. The Lord Jesus Christ has loved them and given himself for them, they are therefore those, weak, feeble and ignorant as they may be, for whom Christ died. And if Christ has so loved, as to give himself for them in common with all of his redeemed, will not the same love of God shed abroad in our hearts, incline us to sacrifice the gratifications of the flesh, rather than lay a stumbling-block in their way? Can that love of God which was stronger than death, if it be in us, fail to constrain us, like Paul to forego our own personal gratifications, even in those things which may be otherwise harmless in themselves, though it were to deny our carnal appetites what they crave, rather than disturb the peace of the church of God, or bring distress upon any of those for whom Christ died? We may have knowledge, and if we have, we have cause of gratitude to God for it, but let us not forget that knowledge of itself when alone, puffeth up, and unless tempered with charity, it will be sure to puff us up; but charity is profitable in all things. And if we have all knowledge so that we can understand all mysteries, and speak with the eloquence of men and angels, if we have not charity, we are nothing; mere sounding brass and tinkling cymbals. Having then all knowledge to know that all things are lawful to us, may we have charity, or love to those for whom Christ died, to remind us that all lawful things are not expedient, and we are admonished to "take heed lest by any means this liberty of ours become a stumbling-block to them that are weak." We may not now be exposed to the temptation of eating meats which have literally been offered to idols, as were those brethren in the primitive age, but are there not many things now existing among and around us, to which this same rule is equally applicable? What is the difference whether it be by our eating meat, or by any other personal indulgence, if the consequence is to cause our weak brother, or brethren, to stumble or to offend? If we love the saints, which we certainly do if the love of God dwells in us, let us bear in mind that it is not good to eat meat, nor to drink wine, nor to do anything whereby a weak brother for whom Christ died will be made to offend. How important then that all the saints should not only shun what they know to be positive evils, but every appearance of evil. Things which may not, according to our knowledge, involve positive wickedness, yet may have the effect to bring positive reproach on the cause, and to inflict a wound on those who being weak, and having tender consciences, be made to suffer, and in that sense perish. For instance: A brother who is well established in the truth, may go into some of the idol temples, with which our country abounds at this day, and witness the ceremonies and exercises practiced by carnal religionists, without being in apparent danger of contamination, but a weaker brother, by the example, may be emboldened to go, and not being so well fortified, may be tempted to mingle with the adversaries of truth and righteousness, for want of discernment to discriminate, and thereby he may be defiled.

Middletown, N. Y., August 15, 1856.

I TIMOTHY I. 19

“Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck.”

That we may duly appreciate the importance of the charge which Paul gave to Timothy, and the indispensable qualifications which Timothy possessed for the good warfare in which he was engaged, we must bear in mind there were in that day, as well as at the present, various kinds of faiths and consciences. Of faith, we read of the faith of God, and the faith of men, and of the faith of devils. There were also good consciences, bad consciences, weak and tender consciences, pure consciences, consciences void of offense, in those whose hearts were sprinkled from an evil conscience; and there were also consciences seared with a hot iron. In our text, both the faith and conscience of Timothy are approved by the apostle Paul; and they were to be held together, for in the absence of either, a shipwreck, concerning faith was to be apprehended, according to examples given in the connection.

The term “faith” is sometimes used in its application to the saints, in reference to the doctrine of the gospel, as the faith once delivered, and but once delivered, to the saints, and signifies that gospel system which is distinguished from the old covenant dispensation; and it is also used in reference to the grace or vital principle of faith which is born of God, (1 John v. 4, 5,) and which is the fruit of the spirit. Those who are, by regeneration, made the recipients of the vital principles of faith as a production of the Spirit of which they are born of God, can never put it away, nor lose it; for it overcomes the world. “For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even your faith.” This living faith is therefore the victory; it cannot be overcome by the world, for it must triumph over all opposing power, or it would not be “the victory.” But the faith of even the saints, so far as the doctrine which they hold is concerned, may be overturned, (2 Tim. ii. 18,) and shipwrecked as implied in our text. Presuming that our first proposition, namely, that the vital principle of faith which is born of God can never be removed from them unto whom it is given, we will not take the time and space to prove it by other testimony than that already presented, but pass on and show that the shipwreck of faith, in our text, has reference to the doctrine, and not the vitality of faith. This position is most clearly established beyond all successful contradiction, by the connection, not only in this chapter in which our text occurs, but also throughout both of these epistles to Timothy.

First. It is in reference to the doctrine of faith, that Timothy was Paul’s own son. He had received his consistent views of the gospel and its doctrine, (after having received the grace of faith by regeneration,) through the instructions of Paul, so that, as a son reflects the image of a father, Timothy reflected the sentiments and doctrine held by Paul.

Second. The reason why Paul desired Timothy to abide at Ephesus, was that he might charge some, that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith. Now the end of the commandment is charity out of a pure heart and a good conscience, and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. (Verses 3-7.) And in the example given immediately after the statement that some concerning faith have made shipwreck, he instances Hymeneus and Alexander, and in repeating substantially the same charge or admonition in 2 Timothy ii. 16-18, he shows wherein they erred, and that it was not the principle, grace or vitality of faith, but the doctrine of faith, that they had departed from. He says to Timothy, “But shun profane and vain babblings; for they will increase unto more

ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is passed already; and overthrown the faith of some.” The shipwreck or overthrow of the faith of some, was manifestly effected by their denial of the future resurrection: shaking the confidence of the brethren in a prospective resurrection of the bodies of the saints, by their sophistical arguments, asserting what they did not understand, and affirming that which they did not know. These false teachers were desirous of preferment, and desired to be teachers of the law, and to distinguish themselves by confronting the apostles themselves; denying what the apostles had affirmed, and were ready to make up in zeal that wherein they were deficient in knowledge, and so, in their vain jangling, they denied the doctrine which divine inspiration had established, and were charged even with blasphemy, and expelled from the communion of the church, and delivered over to Satan.

But Timothy, as a faithful minister of Christ, was left at Ephesus that he might do battle in the good cause; fight the good fight of faith, and by holding the faith in a good conscience, and the mystery of the faith in a pure conscience, and in meekness instructing those who oppose themselves, if God will, peradventure, give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, into which they had been drawn by the false teaching to which they had been exposed. As ships are wrecked upon the rocks when driven by the tempests, so are the saints dashed ruthlessly upon prevailing heresies when carried about by every wind of doctrine, crippled and unfit, in their wrecked condition, to make way upon the seas, until the Lord delivers them from their difficulties; so, in regard to the principles of their faith, when wrecked by error, they are involved in difficulty and distress, and disqualified for usefulness in the church of God, and for the communion and fellowship of the saints, until they are, by a divine interposition, released from the snares of the devil.

But, however the saints may be subject to shipwreck and distress concerning their faith in the doctrine of God our Savior, it is pleasant to know that Christ, their glorious and all-prevalent advocate with the Father, has prayed for them, that their faith, as a vital production of the Spirit, and the special gift of God, shall not fail them. It shall be tried as the precious gold is tried, but it shall not be lost. For the life which they live in the flesh, they live by the faith of the Son of God, who has loved them, and given himself for them.

Middletown, N. Y., September 1, 1856.

ROMANS V. 3-5.

Agreeable to a desire of sister Peck, we offer a few remarks in regard to the working of tribulation, &c., in harmony with all other things, for the special good of God’s people, and the glory own great name. The inquiry is made, “How does tribulation work patience, and patience experience, and experience hope that maketh not ashamed?” In reply, suffer us to ask, What could christians know about the grace or the action of patience, if we had not trials or tribulation? Suppose that we were placed in circumstances of perpetual joy and ease, we should know something of gratification, but in that condition we could never become acquainted with patience. Nothing short of tribulation can call forth

into exercise the principle and grace of patience, and it is on that account the apostle says, “Tribulation worketh patience,” and in the same connection, of one of the graces of the Spirit working in harmony with all the other graces, that “patience worketh experience.” This was illustrated in the case of poor old Job. The apostle says, “You have heard of the patience of Job, and seen the end of the Lord.” The end, or design of Lord, in Job’s tribulation, was that in the final issue, Job might have occasion to record his experience of the dealing of the Lord with him, throughout that dreadful conflict. “I have heard of thee, by the hearings of the ear; but now mine eye seeth thee.” This is the difference between theory and experience. He had heard before, but now he had actual experience. And it is so with us; our patience in tribulation stores our mind with rich experience of the divine goodness. Jeremiah also had tasted the wormwood and the gall, and had, like David, waited patiently for the Lord, and this had given him experience which strengthened his hope. My soul, said he, hath them still in remembrance, therefore, I have hope. Thus his tribulation worked patience, and patience experience, hope. But what kind of a hope would we have if we were destitute of experience? We remember our experience, and all the way the Lord our God has led us, and our hope is revived, and we say with the poet,

“His love in times past, forbids me to think
He’ll leave me at last, in trouble to sink;
Each sweet Ebenezer still rising to view,

Confirms his good pleasure to help me quite through.”

This hope being well grounded, and supported by actual experience of the loving-kindness of our covenant God, will never fail, or make us ashamed. The makers of idols shall be ashamed, and they shall all go to confusion together. But they that trust in the Lord shall be as Mount Zion. They shall not be ashamed nor confounded, world without end.

Middletown, N. Y., September 1, 1856.



THE INCARNATION OF THE CHILDREN OF GOD.

With a consciousness of the magnitude of the subject involved, and of our incompetency to elucidate the subject so as to remove all darkness or doubt from the contemplation of it, we propose to submit such views as we have, to the consideration of all who feel an interest in the investigation of a subject which is so profound as to excite the admiration of angels, and so boundless as to mock every human essay to comprehend its limit. The incarnation of our blessed Redeemer is, without controversy, a great mystery. “God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” – 1 Tim. iii. 16. And yet the participation of the children of God of flesh and blood, and the incarnation of the Son of God, are placed on the same ground, and based upon the same principle, by the inspired apostle in his epistle to the Hebrews ii. 14, “Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same.” To our mind, this text is a key to the subject, so far as we may be favored with the Spirit’s teaching to enlighten us on the subject. So far, therefore, as we can comprehend the mystery of godliness in the one case, we have an illustration of it in reference to the other. When we read that

Christ is come in the flesh, that the Word was made flesh and dwelt among us, and that he also likewise took part of the same flesh and blood of which his children are partakers, we very naturally and unavoidably infer that he had an identity and did exist as the Son of God, as the Head, Life and Immortality of his body, the church, before he partook of flesh and blood; and that his participation of the same was not to make him the Son of God, nor to make him the life and immortality of his church (for he was their Head and Life before); but he took part of the same for the purpose which is distinctly stated in the text, namely, that through death 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 lifetime subject to bondage. That Christ did so exist before his advent, is so fully established by Scripture testimony, that but few have the audacity to deny it. But whether denied or admitted by men, the matter is settled in the divine testimony, “But when the fullness of time was come, God sent forth his Son.” – Gal. iv. 4. He had a Son to send, and he was a Son before he was sent, when he was sent, and shall continue to be the Son of God after he shall have delivered up the kingdom unto the Father, and the Son, as such, shall be subject to him that hath put all things under him, that God may be all in all. (1 Cor. xv. 28.) “Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.” – Eph. iv. 9, 10.

It being established that Christ did exist, not only as God, but also as the Son of God, the only begotten of the Father, and as the first-born, and before all things, and at the appointed time, when the fullness of that time had come, he was sent forth, and the Word was made flesh, and dwelt among us; so the doctrine of the incarnation of his children, together with that of their previous existence in him, is exemplified. They were created in him, chosen in him, preserved in him, saved and called, according to the purpose and grace which was given them in him before the world began. And all spiritual blessings (past, present, or to come, that the saints ever have, or ever will or can enjoy) were given them according as God hath chosen them in him before the foundation of the world. (Eph. i. 3, 4.) Their spiritual, eternal life was given them in Christ before the world began, as their earthly, fleshly life was given them in the earthly Adam, in time. John says, “And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life.” – 1 John v. 11, 12.

We now pass to consider the development of these relations. These children in Christ were, in the matchless wisdom of God, destined to partake of the life of the natural Adam. This participation, however, had nothing to do in making them the children of God, any more than the incarnation of Christ had in constituting him the Son of God; for the relationship of sons or children was, as we have proved, as perfect before as subsequently to that participation. The two headships were, according to the counsel of God, to be developed. The first, in the order of time, was that Adam which is of the earth; the second, is that Adam, or seminal head, which is the Lord from heaven. The one is natural, the other is spiritual. In the creation of the earthly Adam we have the creation of all that constitutes the outward man, or earthly bodies of the children of God; and the reception by them of this earthly nature is that wherein they are made partakers of flesh and blood. This, of which they were to partake in Adam, was provided for them in his creation, marked and identified in the foreknowledge, predestination and election by which they were chosen and ordained to the adoption of children by Jesus Christ unto himself, according to the great pleasure of his will.

Viewed now in either headship, they were the chosen and peculiar people of God. And as there was a fixed period when the Son of God should take upon him the seed of Abraham, or in other words, when also himself should likewise partake of flesh and blood, so there was and is an appointed time when the

spiritual, eternal life which was given to the saints shall be made manifest in them personally and individually, and when they shall be born of the Spirit, of an incorruptible seed, by the word of the Lord, which is immortal.

In the exemplification of this by the incarnation of Christ, we have to consult the inspired record. The explanation of the angel Gabriel, who was sent from God to a city of Galilee, unto the virgin Mary, is clearly in point. The inquiry of the virgin Mary embraced the mystery: How can that spiritual, eternal life which God gave his people before the world was, become identified with that natural, earthly life which he gave them in the earthly Adam? To which Gabriel replies, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God.” – Luke i. 35.

So, after this example, that life by which God’s people were identified in Christ before all time, is implanted in those persons, by which God’s chosen people were identified in the earthly Adam. The Holy Ghost comes upon them, and the power of the Highest overshadows them. The incorruptible seed, not by the agency of man, but by the word of the Lord, which liveth and abideth forever, implants in them that spiritual, eternal life which was and is hid with Christ in God, by which is given to them “power to become [manifestly] the sons of God”; and they are “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” – John i. 13.

That body which Christ assumed when he was made of a woman, was a body prepared for him, and he adopted it, or in other words, took it on him, and thus became a partaker of the same flesh and blood that his children are partakers of; in that adopted or assumed body he suffered death, that body was laid in the grave, (but saw no corruption) was raised up from the dead, and finally ascended up into heaven, a spiritual, immortal body. And so these earthly bodies of his saints are predestinated to the adoption of children, and have received the spirit of adoption, or implantation of the Spirit, and are sealed unto the day of redemption. Yet even we who have received the first-fruits of the Spirit (in receiving the spirit of adoption) even we ourselves do groan within ourselves, waiting for the adoption, to wit, the redemption of our body. “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” – Rom. viii. 11, 33; Eph. vi. 30. “Now this I say unto you, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” – 1 Cor. xv. 50. But though there is no flesh and blood heirship securing to us an incorruptible inheritance of glory, these adopted bodies from the Adamic stock shall be changed by the Spirit of him that raised up Christ from the dead; and this spirit of adoption shall quicken the mortal bodies in the resurrection of them from the dead, and they shall put on incorruption and immortality, and mortality shall be swallowed up of life.

That life which is born of God requires no adoption, for it was never out of the family; it was always identified with Christ, who is our life; but that which is to be raised up from the dead, being alienated, must be made nigh, and brought by adoption into the family of God. “I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. – Gal. ii. 20

As Adam is our natural life, and in him, and in all that is Adam (which includes all that is born of the flesh,) we all die, so Christ is our life, our immortality, and in him we live. “I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.” “For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.” “Beloved, now are we the sons of God; and it

doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.” – Psalm xvii. 15; Job xix. 25-27; 1 John iii. 2,3.

The subject contemplated in the foregoing remarks is by no means exhausted; it is rich, boundless and glorious; it involves the ground of our hope for heaven and an incomputable inheritance. If what we have suggested shall be blessed to the edification and comfort of any of the lambs of our Redeemer’s fold, we shall not have labored in vain. Let the readers compare what is written, with the divine standard. What is not sustained by the Scriptures reject; but see that ye reject not what the testimony of God sustains. And may the Lord give you understanding in all things, for the Redeemer’s sake; so prays one who claims to be the chief of sinners, and less than the least of all saints.

Middletown, N. Y., September 15, 1856.

DIVINITY AND HUMANITY OF OUR LORD.

Friend Beebe: Will you please give your views through the Signs, on the divinity and humanity of Christ? Should you comply with my request, you will oblige,

AN INQUIRER AFTER TRUTH.

Indiana Creek, Iowa, Sept. 9, 1856.

The terms divinity, and humanity, which are in much use among theologians, are not used in reference to Christ, by the inspired writers; we must therefore, take them in the theological sense in which they are commonly used. By the divinity of Christ, so far as we can learn, is generally intended his independent, eternal Godhead, and by his humanity, that body of flesh and blood in which he became incarnate, which was made of a woman, made under the law, &c. We have been engaged for many years in trying to exhibit our views of the blessed Redeemer, in reference to his Godhead, his manhood, and also in his mediatorial identity as the Head and Life of his body, the church. But after all that has been said and written on the subject, we have yet to say, “Without controversy, great is the mystery of godliness; God was manifest in the flesh,” &c. So absolutely is he God, that all the angels are commanded to worship him, and so truly was he man, that he could be born of a virgin, cradled in a manger, grow in stature to manhood, hunger, thirst, be weary, and his soul could be exceedingly sorrowful, even unto death; could feel the infirmities of his people, groan in spirit, and sweat, as it were, great drops of blood; yea, he could die upon the cross, and be buried, and finally be raised again from the dead, by the glory of the Father, and ascend up into heaven. As God, he is one with the Father, independent, self-existent and almighty. By him all things were made that were made, and he is before all things, and by him all things consist. As man, he could be tempted in all points like his brethren, and yet remain uncontaminated by sin. None can deny his essential, eternal and unbegotten Godhead, and consistently hold that he is a Savior, for he says by the prophet, “I am God, and beside me there is no Savior.” If, then, he is a Savior, he is also God. In his incarnation he took part of the same flesh and

blood that his children are partakers of. The propriety of calling his Godhead, divinity, or his manhood, humanity, we will leave others to decide; we prefer, when treating on a subject so awfully sacred, to use only such adjectives as the Scriptures furnish. Peter speaks of the divine nature, but as he also speaks of the saints being partakers of it, we have supposed that the mediatorial fullness of which John also speaks (John i. 14,16,) was intended. Brethren must read and judge for themselves, but we do not feel prepared to say that the life and immortality, which Christ gives to his saints, is anything short of divine nature, while the Scriptures plainly teach that the essential attributes of eternal Godhead are peculiar to the Godhead, and incommunicable to any inferior beings. On the other hand, we dare not say that that perfect, mystical body, or stature, which comprehends the Head and body of the church, was only human.

We may not have comprehended the design of “An Inquirer after Truth,” but we have briefly stated some of our views on the subject, according to the very limited light we have of that Savior whom we desire to worship, adore and trust as the God of our salvation, who came in the flesh, and was found in fashion as a man, but we do most heartily say,

“Other refuge have I none,
Hangs my helpless soul on thee:
Leave, ah leave me not alone,
All my help must come from thee.”

No couplet in the celebrated stanzas of Watts has ever afforded more sweetness to us than these,

“Jesus, my God, I know his name.
His name is all my trust.”

We have neither the time nor space to extend our remarks at this time. May the subject be opened gloriously by the Holy Spirit, to the understanding, joy and rejoicing of all the saints, for the Redeemer’s sake.

Middletown, N. Y., September 15, 1856.

2 TIMOTHY IV. 3, 4.

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”

The apostle Paul, and all the apostles, were inspired by the Holy Ghost, and thereby duly qualified to give such instructions to Timothy, and to all other gospel ministers and gospel saints, as they were then, or ever should be in need of. Without the immediate inspiration of God, they could not have predicted the things which should come to pass in subsequent ages, both in reference to the church of God, and the development of the man of sin. In reference to the manifestation of that wicked spirit which was to be developed, Paul had already informed Timothy in the first epistle, iv. 1-3, that the Spirit had spoken expressly on that subject, saying, “Expressly, that in the latter times some shall depart from the faith,

giving heed to seducing spirits, and doctrines of devils”; and the Spirit had with equal clearness expressly spoken of the lies they should tell, the hypocrisy they should practice, what should be the state of their consciences, what heresies they should utter, and what restrictions they should lay upon the church. Now, in closing this second and last epistle, when he was ready to be offered, and the time of his departure was at hand, in his valedictory charge, before God and the Lord Jesus Christ who shall judge the quick and the dead, repeats to him the admonition to “preach the Word,” and that constantly, and the admonition is enforced by reminding him of what the Spirit had expressly said, “For the time will come when they will not endure sound doctrine.” The time specified, is the time which God had appointed, until which time the man of sin could not be manifested. “And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: and then, [at that time] shall that wicked be revealed.” The time is expressly declared by the Spirit, as the last time. All the powers of darkness could not anticipate the time which God had determined on for the fulfillment of these important events, nor could all the efforts, devices, good works or bad works, of saints or sinners, postpone that development one hour or one moment beyond the appointed time.

Some very conscientious and good brethren have seemed afraid to admit that God has set the bounds of wickedness of men and of devils, so that they have no power to change them; but we would ask such brethren whether the Spirit would speak to us of things which it would be wrong for us to believe? Would the Spirit tell us expressly, things which we ought not to know? Has not the Spirit told us expressly that that wicked shall be revealed in his time, and that God withholdeth it until its time, and has pledged his word that it shall in its time be revealed? Read the Scriptures on this subject, and then ask yourselves, Could the beast with seven heads and ten horns, have risen up out of the sea before the great red dragon had been manifested? Or could the second beast have preceded the first? Or could the image of the beast have anticipated any of its predecessors? If they could not, it was because God had ordered things as they came to pass.

Even so, likewise the apostacy predicted in our text, has its time fixed. “For the time will come when they will not endure sound doctrine.” But who are they that will not endure sound doctrine? Some have supposed that this could not mean christians, and that it must mean the world or antichrist. But when, we ask, has the world or antichrist ever endured sound doctrine? Did the world, the Jews or pagans, endure the sound doctrine set forth by Christ and his apostles, in their days? Did the carnal Israelites endure the sound doctrine that was reported to them by the prophets? Which of them did they not slay? The truth has, in all times since sin entered the world, been opposed by the world, and by all unconverted men. We cannot, therefore, suppose that the Spirit spake thus expressly of a time when nothing unusual was to be revealed. These nonendurers of sound doctrine are marked as apostates, thus, “Some shall depart from the faith.” We do not understand that these apostates are the children of God, born of the Spirit, or that they ever possessed the vital principles of faith in their hearts. But we do contend that they are those who have professed the faith of the gospel, and have been held in the fellowship of the church of God, otherwise they could not depart from what they never professed to hold. Christ has said, “Every plant that my Father hath not planted shall be rooted up.” And again, “Every branch in me that beareth not fruit, he taketh away.” Thus signifying that all who enter not in by the door into the sheepfold, or church, are thieves and robbers, and all who come in without his grace, shall be cast out without his favor. These things began to develop in the apostolic age, and John speaks of some who went out from us, that it might be made manifest that they were not all of us. So in those events which are traced in the revelations made to John on Patmos, there were times signified in which the world rushed into the church nominally, but they could not endure the sound doctrine of the gospel,

for they had neither ears to hear, nor hearts to understand or love it. Whatever direct allusion our text has to the times of the apocalyptic beasts, or false prophet, we feel justified by the words “last times” in the context, in applying the prophecy to the present time, including the last forty or fifty years. We do not feel sufficiently liberal to apply this subject to the various protestant or catholic denominations, *by which the church of God has been surrounded in ages past, for we do not believe they, or any of them, ever did, or ever could, depart from the faith of the gospel, for they never, any of them, strictly speaking, held it, and they could not depart from what they never professed to hold.

*We speak of them as denominations; Christ has but one church on the earth. “There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism.” – Eph. iv. 4,5. We freely admit, and fully believe that as there have been many nominally connected with the church of Christ, who were not children of God, not born of God, not taught by his Spirit, so there have been many of God’s children nominally connected with the various branches of antichrist, but so long as they remain there, they are living in disobedience to their Lord and Master; and, by that order of discipline which he has established in his church, we cannot extend our fellowship to them, as long as they continue to rank and file with the enemies. “What agreement hath the temple of God with idols?” “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.

Within the space of the last half century, the prophecy of our text has been manifestly realized in the Baptist Church, which, as a church, is the only organization that has ever stood on the foundation of the apostles. Many in this last time have departed from the faith, and in their apostacy have demonstrated that they could not endure sound doctrine. Those who are now denominated New School, or Missionary Baptists, or at least those churches who took that ground at the time of the division, once professed to hold the faith which we now hold. The same articles substantially, which were held by us before the separation, are held by us now, but these prominent sentiments which have distinguished the church of Christ from the apostles’ days, and which they professed to hold once in common with us, they have now departed from, and do now wantonly repudiate them. They are, therefore, very manifestly embraced in the prediction of the text, as having departed from the faith. We challenge the world to point us to a single church or congregation of them who can at this day endure the sound doctrine which in all former ages characterized the Baptists, from the time of John the Baptist, until the time of their apostacy.

Neither Old School Baptists nor New School Baptists, will deny either of the following propositions, namely: first, that we were once all included in one religious denomination, and all professed the same faith and order. Second, that we are now very widely apart, that we do not all hold the same faith and order, and therefore one party or the other, or both, have departed from the faith which we all once professed to hold.

Now, as it is not very likely that either party will admit that they have so departed, but as each charges the other with having departed from the faith, we have but one alter. native for the settlement of our respective claims – to the word and to the testimony. What does the Spirit expressly say, by the mouth of the inspired Paul, shall be the distinguishing marks or characteristics of those who in the last times will not endure sound doctrine? And with which party are these marks and characteristics found? Will any sane man who has any knowledge of the Old School Baptists, say that we have, since the division, after our own lusts, heaped to ourselves teachers? Will the New School Baptists themselves so charge us? So far from it, they have continually thrown it in our teeth, that instead of having heaps of teachers,

that we have but very few, and they have been predicting that in a few years we shall have none. Some of them have exultingly said they expected to live to see the last of the Old School preachers buried. If, then, we have no such heaps of teachers, it cannot be that we are the party who are advertised in the holy Scriptures as having heaped to ourselves teachers.

Again, who will charge that the Old School Baptists have itching ears, leading them to lust after heaps of teachers, and evincing such lusts and such itching, by running after all the new doctrines and institutions of the age? Is it not proverbial that the Old School Baptists are behind the age? That they are an antieffort, unprogressive people, and more than five hundred years behind the improvements of the age in which we live?

Once more! Will any one say that what preachers we have, have been raised up by any effort of ours? That we have employed any kind of machinery to heap or to multiply the number of our ministers? Do our teachers or ministers, show so much of the wisdom and polish of this world, as to give any just grounds to suspect that they have been called, qualified or brought into the work by the agency of men? No rational man who has any knowledge of us believes any such thing. The marks, therefore, which are to identify and distinguish the class of apostates in our text, cannot apply to the Old School Baptists. Nor can it be said in truth, of Old School Baptists, that they are turned away from the truth, and turned unto fables. We have been constantly charged with obstinacy, for so pertinaciously adhering to the Scriptures, as our only standard and rule of faith and practice. Our refusal to depart from the Bible as our standard of morality and religion, and to unite in the various schemes of the age for reforming society, reclaiming drunkards, converting sinners, and evangelizing the world, has brought down on us such epithets as Hardshells, Iron Jackets, and a profusion of titles indicative of anything but a readiness to turn away from what we hold to be the truth, and of being allured by fables. Flatteries and frowns alike have failed to draw the Old School Baptists from the Bible as their standard. We could mention cases where flattering titles of presidents, vice-presidents and directorships in popular, humanly devised religious societies, and lucrative missionary appointments, have been tendered, as a bait to draw some of our number from their steadfastness in the faith, and other instances could be particularized where proscription, reproach and calumny, have also been employed for the same purpose, but all in vain. How then can any of the marks which divine revelation has fixed on the apostates, described in our text, apply to the Old School Baptists?

As these marks cannot be found on the Old School Baptists, they cannot be the people who have departed from the faith, or who cannot endure sound doctrine. We will now proceed to show that the New School or Missionary Baptists have them all as plainly stamped on them as was the mark which was set on Cain, and as indelibly written as were the words, "Mystery, Babylon The Great, The Mother of Harlots," &c., on the forehead of the woman that John saw sitting upon the scarlet-colored beast. (Rev. xvii. 5.)

The Mission Baptists who have gone out from us, have very clearly demonstrated that they cannot endure sound doctrine, not only by going out from us, on account of our holding sound doctrine, but also by heaping to themselves teachers. Their ears have itched for such doctrines as would make them popular in the eyes of the world, and give them a place and respectability with the worldly religionists of the age. This appears from their pleading the necessity of Theological schools, colleges and universities, for training young men for the ministry, because other religious denominations around them have such worldly insitutions for that purpose, and lest they should thereby draw all the learned, wealthy, and influential, into their societies. This itching for popularity has shown a lack of confidence in God to raise up suitable teachers for them, or a sufficient supply to compete successfully with other

denominations. The instruction of the King of Zion to his disciples, is, to pray the Lord of the harvest to supply laborers for the gospel ministry, but their own lusts have dictated to them to heap teachers to themselves, in defiance of the command of Christ, and in contempt of his authority. They not only prepare for themselves a number corresponding to their congregations, but they heap them, so that they have quantities of them for transportation to foreign lands, and an abundant surplus to be employed as itinerant beggars, colporters, &c., at home. Thus they not only crowd out from their pulpits all such as would offend their delicate itching ears, with sound doctrine, but have troops of them to send forth, like the frogs of Egypt, into all the land, to come up into our houses, our kneading-troughs, and our ovens. Is this picture overdrawn? Are there not hundreds of this heap now, and at all times, lounging about the cities and large towns, waiting for a call, and begging their way along, because they are too lazy to work for an honest living? Will any New School or Missionary Baptist deny that such is the case?

Who can deny that the New Order of Baptists raise up, call, educate and qualify their own teachers? For what other purpose do they organize their State Education Societies, build their colleges, and establish their Theological schools? Their white cravated mendicants are constantly abroad in every neighborhood, soliciting funds, and their petitions are spread out before every State legislature, asking for State patronage, to aid them in their work.

Another mark of their apostacy is found upon them: They have turned away their ears from the truth, and are turned unto fables. In no part of the religious world can any be found who are more deadly set against the truth, or who manifest a greater hostility to the very doctrine which they themselves once professed to hold, than do the New Order of Baptists, who are commonly call the New School, or Mission Baptists. Their ears are turned away, and instead of listening to sound doctrine, they are turned to fables.

Webster thus defines the term fable: “1. A feigned story or tale, intended to instruct or amuse; a fictitious narration intended to enforce some useful truth or precept. 2. Fiction in general. 3. An idle story; vicious or vulgar fictions. 4. The plot or connected series of events in an epic or dramatic poem. 5. Falsehood; a softer term for a lie.”

Are the New School Baptists turned to fables, as thus defined? Read their publications and the tracts which they have turned to, which they approve, and which they circulate. Read their “Dairyman’s Daughter.” Their “Uncle Tom’s Cabin,” and a thousand more of their fabulous stories which have been manufactured to order, and then decide whether these fictitious stories are the sound doctrine of the Bible, or fables.

But, not only in the tracts which they publish and circulate, but in the general ministry of the teachers which they have heaped to themselves, a system of fiction, instead of reality prevails. The sovereignty of God, and the exclusive work of the Spirit, in the quickening and regeneration of men, is denounced, and the power, ability and will of the creature, is extolled. Salvation is by them ascribed to the will and works of men, and the heaven-taught truth of God, that salvation is alone of God by grace, through faith, and that not of the creature, but the gift of God, is by them rejected, and the fictitious doctrine of men, that salvation is effected by the use of means, instrumentalities, and that the gospel, or something else, is the means, and their heaps of teachers are the instruments of saving souls from hell, and of advancing them to heaven, is preached instead thereof. They have turned away from the truth of the gospel, to the fiction and fables of the schools; from the eternal realities which are taught by the word and Spirit of the true and living God, to the vain, delusive, fabulous fictions of their own vain imaginations, and to a teaching for doctrine, the commandments of men.

In conclusion of this long article, in which we have, as we believe, fully proved that all the marks of apostacy given in our text, are legibly written on those who have gone out from the Old School Baptists, and that none of them can be found upon the old apostolic order of Baptists which remain on the old Bible grounds, we would urge upon our brethren the solemn truth, that we have nothing wherein to boast over those who are turned unto fables. God has, as we hope, made us to differ, and all that we have, we have received of him. Let us then rejoice, not that others have fallen, but rather that our names are written in heaven. And let him that standeth take heed lest he fall. May we trust alone in him who is able to keep us from falling, and to give us an inheritance among them that are sanctified.

Middletown, N. Y., October 1, 1856.

I SAMUEL VIII. 10.

Sister Blake, of South Carolina, desires our views on the passage referred to, which reads thus: “And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house,” &c

It seems to be a hard matter with many to comprehend how God can govern, restrain and direct the evil spirits which are abroad in the earth, without being in some way, or to some extent, associated in his nature with them. How an evil spirit from God could operate on a wicked king, unless that wicked spirit had first existed in the being of God, and had emanated from him.

Whatever difficulty we may have in comprehending the Scriptures of truth, two things are certain. First, that no portion of the divine record is the less true because of our want of capacity to understand it; and second, that God is a Spirit of infinite and eternal purity, that nothing impure or unholy ever did belong to his nature. Yet, with these two points fully conceded, no one can reasonably doubt that the sovereign government of God extends to all beings, all worlds and all events. We are compelled to believe that God’s providential government extends to the controlling of all things, or otherwise that his government is far more contracted than any of us are ready to admit. We ask, Upon what principle could he declare the end from the beginning, and from ancient times the things which are not yet developed, saying, My counsel shall stand, and I will do all my pleasure, if he did not hold in his hand the controlling power to govern and direct all things? We must confess that, to us, there is great consolation in the contemplation of the universal providential dominion of the Lord God Almighty. Were we compelled to believe that wicked men, evil spirits or devils, could possibly thwart his purpose, or devise or execute any purpose or plan without his knowledge, permission or decree, we should be unable to defend the doctrine of his omniscience. If it be admitted that God has a perfect knowledge of all that transpires in heaven, earth and hell, it must also be admitted that he always had that knowledge, as well before he created the world as at the present moment, or otherwise we must deny his immutability. If he is in possession of knowledge now that he did not always possess, that would involve a change; it therefore cannot be. Knowing all things then, by his omniscience, from everlasting, can any doubt that he had power to determine whether they should or should not transpire? To deny that he had that power, is to deny his omnipotence, it is to deny that he is truly the Almighty God. Can we, without impeaching his eternal wisdom, believe there is a single wheel in all the vast and

complicated machinery of this world, or any other world, that he did not supply, or that fails to operate as he designed that it should? If so, may we not fear that all his purposes in Christ Jesus, of grace and salvation, may also fail? We may look at any piece of machinery that we do not understand, and mark the numerous wheels revolving, to our limited judgment in direct opposition to each other, it may look to the novice as though it must be destroyed as soon as it is set in motion. This only proves that we do not understand the machine. Let us see it operate, and to our astonishment the design of the machinist is carried out perfectly, and we are instructed those parts of the whole, which look to us as though they could not work in harmony with the other parts, are so essential to the whole, that the machine would be useless without them. What then? We marvel at the wisdom of the machinist. Even so we wonder, gaze and admire the supreme wisdom of God, who has displayed his handiwork in the creation of the world. But let us for a moment look at the complicated parts of this great and wonderful machinery of nature. Can any man comprehend it? Certainly not. What an endless variety of living creatures, from soaring angels near his throne, to groveling reptiles, crawling on the ground, and myriads of insects too minute in size for our perception. Which of them all could be withdrawn from the whole, without impairing the machine? The novice can perceive no use for all the little wheels and screws connected with the machine prepared by man, but let him remove any of them, and the whole is out of order. Which, then, permit us to inquire, of all the minute parts of the wonderful creation of God, has he supplied in vain? Two sparrows are sold for a farthing; can half a farthing's worth of God's creation be removed or withdrawn without impairing the whole? A lifetime of any one of us would scarcely afford opportunity to count the hairs upon our head; but can one of them fall to the ground or change from the precise position which infinite wisdom has assigned them? This question is already settled by him who made the world, and by whom all things were made that was made. When we contemplate the wonderful works of God in the creation of the world, when we consider the heavens, the workmanship of his hands, are we not constrained to exclaim with the enraptured psalmist, "Lord, what is man, that thou art mindful of him?"

Having briefly glanced at the wonderful works of God in creation, let us now inquire, Is it rational for us to conclude that God is less wise or provident in governing than he was in creating? He has told us that for his pleasure all things were and are created. Is his pleasure then of so little consequence to him that he would allow causes uncontrolled by him to effect the end and design he had in its creation? Will any dare to say that men or devils have power to prevent ends which God designed, or cause that his pleasure shall not be done in heaven above and among the inhabitants of the earth? Shall we not rather say with the sublime poet,

"Chained to his throne a volume lies,
With all the fates of men;
With every angel's form and size,
Drawn by the eternal pen.

His providence unfolds the book,
And makes his counsel shine;
Each opening leaf and every stroke,
Fulfills some deep design."

To return to the inquiry of sister Blake: Saul was a king, and God claims the power and the right to turn the hearts of kings as the rivers of water are turned, and thus he dealt with Saul, with Pharaoh, with Cyrus and Nebuchadnezzar, and thus he deals with all kings and with all the other powers of the earth. In the case of Saul, none can dispute that God's design was to supersede him in the government of

Israel, and to raise up David to the throne in his stead; and as in all his providential dealings with the children of men, so in this case, his footsteps are in the great deep, and his ways are past finding out. He controlled the peace or the agitation of the mind of Saul, giving him at times peace and tranquillity, and then anon he sends an evil spirit to trouble him. God could not be baffled in any of his designs or acts; all that he designed, and all that he did, had its effect just as he designed, and eventually the grand design was accomplished, and David was exalted, and Saul abased.

Whether by the evil spirit, we are to understand, a devil, or a spirit of depression, trouble, confusion or madness, we will not attempt to define; but to our mind it is clear that all spirits, good and bad, are under the control of God. He sends them where he pleases, and never fails to accomplish the very purpose for which he sends them. He commissioned a lying spirit to go and be a lying spirit in the mouths of all of Ahab's prophets. He sends strong delusions to them which perish, that they may believe a lie, that they all may be damned who receive not the love of the truth that they may be saved. His complete control over evil spirits was very clearly exemplified by our Lord when he commanded them to come out of the man that raved among the tombs, and sent them, at their request, into an herd of swine; and in many other instances which are recorded in the New Testament. But that they are subject to his government, and go where he sends them, no more proves that they have emanated from God, except as his creatures, or that they had their original existence in the purity of his divine nature, than the fiery serpents which he sent into the camp of Israel were partakers of the divine nature. David speaks of his enemies, as the Lord's hand, and his sword, and he makes use of them to chastise the wicked. So he made use of them to bring about his purpose in the case of Joseph, and so also in the crucifixion of our Lord Jesus Christ. They came together for to do whatsoever his hand and his counsel before determined to be done. And him being delivered up by the determinate counsel and foreknowledge of God, they crucified with wicked hands.

In conclusion, permit us to say, these views of the universal government of God, over all beings and all events, afford the greatest assurance of safety to the saints who put their trust alone in God. It is their unspeakable privilege to know that he has all power, that all principalities and powers, thrones and dominions, things visible and invisible, things present or to come, all are subject to his decrees; and are all bound by an irrevokable decree to work together for good to them that love God, to them who are the called according to his purpose. Let us then rejoice while we sing,

“Life, death and hell, and worlds unknown
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave to be.”

If any child of God feels alarmed at the doctrine of God's unlimited government and universal providence, let such ask themselves how much less power they would wish for him to possess, than we have attempted to ascribe to him. Would he appear any more glorious to any heaven-born child, were he less omniscient, omnipotent, or immutable? Would it contribute to their sense of his greatness, goodness or majesty, if it could be proved that devils and wicked men were beyond his controlling power, and able to thwart his purposes, or act independent of him? However this subject may appear to others, we confess that to us there is something inexpressibly consoling in the faith and assurance that

“Death and hell can do no more,
Than what our Father please.”

Middletown, N. Y., October 15, 1856.

LUKE XXI. 24; ROMANS XI. 25.

Although deeply conscious of our inability to give a full and satisfactory solution of the subject proposed, we will not withhold from our readers such views as we have. The passages proposed read thus, “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.”

The part of the subject more particularly to be considered is, “the fullness of the Gentiles,” &c. We presume that the two passages relate to the same things. The first is in the words of our Lord Jesus Christ, and was spoken in connection with solemn predictions of the destruction of Jerusalem, and the dispersion of the Jews. The other is spoken by Paul in connection with his admonition to the Gentile church, in which he uses the figure of the true olive tree, as representing Abraham and his seed, and the wild olive as representing the Gentiles. The natural branches, which represent the natural or fleshly children of Abraham, were broken off, and Gentiles of the wild olive are grafted into the true olive tree. In Luke xxi. 24, our Lord predicted this breaking off of the natural branches, and intimates also the purpose of God in regard to the gathering in of the Gentiles. And in the same connection, verse 32, told them that that generation should not pass away until these things should be fulfilled. That is, as we understand, some that were then living of that generation should live to witness the truth of his prediction, the destruction of the temple, and of Jerusalem, and the scattering of the Jews, and also the Son of man coming in a cloud, with power and great glory; and in verse 31, When ye shall see these things come to pass, know ye that the kingdom of God is at hand. All these signs, or many of them, had been developed when Paul wrote his epistle to the Romans. On the day of Pentecost, Christ appeared in a cloud, with power and great glory; and immediately thereafter the gospel was preached unto the Gentiles, and Paul was himself especially commissioned to preach among the Gentiles the unsearchable riches of Christ, and the church at Rome was among those Gentiles who should be taken from the wild olive, and grafted into the true olive. Hence Paul was a faithful witness of the fulfillment of the Savior’s words.

As the natural branches of the true olive, or natural descendants of Abraham according to the flesh, the carnal Jews had been hitherto recognized under the old covenant dispensation, and were partakers of all the privileges of the family tree, which distinguished them nationally and ceremonially from the Gentiles, until the middle wall of partition was thrown down, their temple-worship and daily sacrifices abolished, and they, as a nation, scattered to the four winds of heaven, and intermingled with the Gentile nations of the earth. Then were they broken off from the true olive, and the Gentile converts to the christian faith were brought in. From that time, “he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” – Rom. ii. 28, 29. “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” – Gal. iii. 29. From what we have presented, it will be seen that Abraham, whom God has made the father of the faithful, in the figure, is brought to view by Paul, as the good olive tree, and the natural, fleshly children of Abraham are the natural branches of that tree, which were broken off. This is according to Rem. ix. 6-8, “Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: neither because they are the seed of Abraham, 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.” Thus we see that the children of the flesh, as natural branches of Abraham, are broken off, and the children of the promise are grafted in from among the Gentiles. As in the allegory, Abraham had two sons, the one by a bond maid, and the other by a free woman. He that was of the bond woman was born after the flesh, perfectly according to nature. But he that was born of the free woman, was by the special promise of God, and every way contrary to nature. But the son which was born after the flesh and according to the common laws of nature, was cast out, or broken off, because he could not be heir with the child of promise. Now, says Paul, the children of the promise are counted for the seed; consequently, they which are the children of the flesh, are not the children of God. The same apostle says to the Gentile saints in the churches of Galatia, “Now we, brethren, as Isaac was, are the children of promise.” “So then brethren, we are not children of the bond woman, but of the free. – Gal. iv. 28, 31.

We will now pass to consider that part of our subject named in Luke, “Until the times of the Gentiles be fulfilled”; and in Romans, “Until the fullness of the Gentiles be come in.

As the first of these expressions relates to times, and the other to seed, we will consider them separately, and in their order. We have shown that God had a people among the Gentiles which were to be brought in; which must come from the east, and from the west, and from the north, and from the south, and set down in the kingdom of God, with Abraham, Isaac and Jacob, and the natural children cast out; so for every purpose of God there is an appointed time for its fulfillment. When Isaac, the promised seed and heir of Abraham, was to supersede Ishmael in Abraham’s family, this is the word of promise: “At this time I will come, and Sarah shall have a son.” – Rom. ix. 9. That promise could not be fulfilled before its time. The impatience of Sarah and Abraham, no more than their efforts, could hasten the fulfillment of the promise. Neither could the time of the bringing in of the Gentiles be anticipated. The law and the prophets must continue until John; and the sceptre must remain with Judah, and the lawgiver between his feet, until Shiloh came. But when the fullness of the time was come, God sent forth his Son, made of a woman, &c. This gathering of the Gentiles must be preceded by the coming of Christ; for it was unto him the gathering of the people should be. He should gather them with his arm, and carry them in his bosom. He should say unto “the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory.” When Christ sent out the seventy, the time for bringing in the Gentiles was at hand, but was not yet fully come; for the natural branches were not yet broken off; the middle wall of partition was not yet thrown down; the handwriting of ordinances were not yet blotted out; the enmity, even the law of commandments, which were against the Gentiles, was not yet nailed to his cross; therefore, the seventy were forbidden to go in the way of the Gentiles, but to go rather to the lost sheep of the house of Israel. And when the commission was given to the apostles to go into all the world, and preach the gospel to every creature, they were instructed to tarry in Jerusalem until they were indued with power from on high. But when the day of Pentecost was fully come, that power for which they had been commanded to wait, came down from heaven upon them like a mighty rushing wind; and immediately they were heard in all the languages common on earth, preaching the gospel to every creature; and they of the nations of the earth did testify that they heard, in their mother tongue in which they were born, the wonderful works of God. Here commenced the times of the Gentiles; and these times must continue until all the children of promise among the Gentiles shall be gathered into the kingdom of God. “Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself: that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being

predestinated according to the purpose of him who worketh all things after the counsel of his own will.” – Eph. i. 9-11. The times then of the Gentiles to be fulfilled, extends to the end of the world, and to the accomplishment of his purpose and grace in their complete ingathering into the kingdom of our Lord.

The fullness in the other text has reference to the people – the children of God which are ordained unto salvation among the Gentiles. The children of promise of all nations and kindreds on the earth. “For [said Peter] the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call.” This fullness is past the power of human computation; a company which no man can number, redeemed out of every tribe and kindred under heaven, and sealed with the seal of God. The fullness of them cannot be diminished – they must all be brought in; and the text implies that they shall all be gathered, for if but one should be left out, the fullness would not be complete. It is the will of the Father, that of all that he has given to Christ he shall lose nothing. And it is the will of Christ, that all that the Father has given him shall be with him where he is, that they may behold his glory. No less than the fullness will satisfy the Father or the Son; the fullness of him that filleth all in all; the fullness of his body, over which he presides in all things, as their Head. The fullness of his body, of course, includes all the spiritual seed, both Jews and Gentiles. That portion of them which are called from the Gentiles, were referred to by our Lord when he said, “Other sheep I have, which are not of this fold: [the Jewish fold,] them also I must bring, *** and there shall be one fold, and one Shepherd.”

The apostle shows that in this display of the sovereign goodness of God, boasting is altogether excluded. Of this he would not have the Gentile converts ignorant: that blindness, in part, has happened to Israel, till the fullness of the Gentiles be come in, lest we should be wise in our own conceits. The blindness of the Jews led them to reject the Messiah, and they could not enter into the gospel rest because of unbelief; for as none but those who are born of God can possess that faith which is the fruit of the Spirit and the gift of God, so neither can any enter into his rest without that faith. All unbelievers are in a state of blindness, and are cut off; for without faith it is impossible to please God. This blindness was manifested by the Jews when Paul addressed them in these words: “Beware, therefore, lest that come upon you, which is spoken of in the prophets; 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.” “Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.” – Acts xiii. 40, 41, 46, 47. And again, “Well spake the Holy Ghost by Elias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.” – Acts xxviii. 25-28. Thus we see that it was the purpose of God to withhold the light of the truth from the Jews, and execute on them the judgments long foretold, and in the meantime to send the gospel to the Gentiles. Therefore the Gentiles have not whereof to boast; but they have great cause to be humble. We do not stand by our wisdom, or on the ground of any creature excellency in which we excel the Jews. Only so far as we are subjects of God’s distinguishing grace are we in possession of the faith of God’s elect, and grafted in the true olive; and such of the Jews as continue not in unbelief shall also be grafted in, for God is able to graft them in

again. And all his chosen and redeemed people, both Jews and Gentiles, shall be finally brought in; and so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

Some have entertained the sentiment that after the Gentiles have been called by grace, and brought into the kingdom of Christ, the Jews are to be restored to their nationality, rebuild Jerusalem, re-establish the temple service, &c.; but we shall not attempt in this article to discuss the subject. We will only say, that we are unable to find anything in the Scriptures to sustain that opinion. As the old covenant dispensation has passed away and is forever abolished, all the Jews who are brought in must be brought in in the same way, under the same covenant, and with the same circumcision as the Gentiles. The gospel, and not the law, is the power of God unto salvation to every one that believeth; unto the Jew first, and also to the Gentile.

Middletown, N. Y., November 1, 1856.

GALATIANS VI. 16.

“And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.”

Christians are not to be indolent or inactive. God has called them by his grace, quickened them by his Spirit, written his law in their hearts, and translated them from the power of darkness into the kingdom of his dear Son; and all this is done for them, not only to secure their ultimate happiness in the world of glory to which they are destined, but also that they should shew forth the praises of him who has loved them and given himself for them. To this end God has blessed them with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. The apostolic benediction in our text is not pronounced on as many as stand still, but as many as walk according to a certain rule, to which we propose to call the attention of our readers presently.

The frequent admonitions addressed to the saints, in the New Testament, to be vigilant and active, plainly show that the saints of our God have a race set before them, which they are called upon to run, a warfare in which they are to fight, hardness which they are to endure as good soldiers, burdens to bear, and offices of love and kindness to perform in the house of God, all of which demand constant diligence and activity. It is certainly to be lamented that at this day many who seem to entertain a hope in Christ, who love God and who delight in the society of his people, relish the doctrine of salvation by grace alone, who mourn when Zion mourns, and rejoice in her prosperity, and yet seem to feel but little if any conviction of the importance of the Savior’s command, to take up their cross and follow him. It is true they are ready, in theory, to admit that it is both the duty and privilege of all heaven-born children, to walk in all the ordinances of the house of God, blamelessly, and to follow the footsteps of their Lord and Master in all his ordinances, but still indulge the idea that it is proper for them to remain inactive, because they feel impressed with a sense of their unworthiness, and because they are sometimes oppressed with gloomy doubts and dismal fears, in relation to their hope. Should all of the

redeemed family of our God, who are subject to the like doubts and fears in relation to their personal interest in the blood and righteousness of our Lord Jesus Christ, take the same position, there would be very few, if any, left to walk according to the rule of our apostle. Those timid, tried, tempted children of God, who are thus excusing themselves from taking an active part with the saints, because of their sense of unworthiness, would not hesitate a moment to recognize all others who relate to them the same exercises, as the children of God. Indeed nothing short of these very exercises would be by them received in evidence. Should any, for instance, relate to them the very experience which they are so anxious to obtain for themselves, they could not fellowship it. Suppose one should come forward and say, "I have no doubts, no fears, I have no sense of unworthiness, I feel perfectly satisfied that I am worthy, and that all is right on my part"; the poor, self-abased, trembling lamb of the flock of Christ would reject such an experience as delusive and vain. And yet many of them will excuse themselves from bearing the yoke of their dear Lord, because they have not the same exercises. It is certainly the case that many if not all of God's children will recognize in others, evidences which they condemn in themselves, and ask for themselves such evidences as they would at once condemn in others.

But, to return to the consideration of our text, "As many as walk." Although many may seem to stand still, our text implies that there are some that walk, and on them the peace and mercy of God is pronounced. But it is not only necessary that God's living children should walk, but it is still more important that they should walk correctly, uprightly, or according to the apostolic rule. Many may have a zeal which is not according to godliness. And the saints are commanded to withdraw themselves or turn away from every brother that walks disorderly. Not because they do not walk at all, but because they do not walk orderly. The feet of the ungodly are swift to shed blood, and many walk in forbidden paths, in a way that seems right unto a man, but the end of which are the ways of death. Some, in walking as described in the Scriptures, walk as those who go to the correction of the stocks, or as the young man of whom we read in the seventh chapter of Proverbs, who walked after the strange woman, not knowing that her house is the way to hell, leading down to the chambers of death. Some walk in the light of their own eyes, and of the sparks which they have themselves kindled, but from the hand of the Lord they shall lie down in sorrow.

As the apostle speaks of a rule by which the saints are to walk, how important it is that we search diligently for that rule. Where shall we find it? Whatever may be said in favor or against the rules of morality or religion, which have been adopted by good men or bad men, we certainly have a right to consider all rules unsafe for us, which are not clearly laid down in the Scriptures of truth by divine authority. The Old School Baptists profess to take the New Testament as our only infallible rule of faith and practice in all matters relating to the kingdom of Christ. Of the correctness and infallibility of this rule there can be no doubt. "To the word and to the testimony: if they speak not according to this word, [which is our rule] it is because there is no light in them." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." And as the Scriptures thoroughly furnish the man of God with a rule for every good work, no other rule can be required, as he has no other than good works to be engaged in, and it follows also that all works performed by any other rule, or not by the Scriptures, must be evil, as they cannot be god works. Many works of a religious pretention are reputed good by men of the present degenerate age, for which the Scriptures furnish neither rule nor authority. But the Scriptures reject all such as the works of darkness, the hidden things of dishonesty. How important it is that we work, as well as walk, according to the divine rule, since every man's work shall be tried so as by fire, and our God is a consuming fire. Nothing unauthorized by him will be accepted as obedience, or regarded as works of righteousness.

A rule is an exact measure; just so much and no more, therefore if we take the New Testament as our rule in religious matters, that rule requires us to observe all things whatsoever our Lord Jesus Christ has commanded, and as we are not allowed to do less, so we are equally reprehensible if we attempt to do more. To suppose that we can please God by doing what he has not commanded, or by leaving undone what he has commanded, is to set up our own wisdom above his, and thereby insult his divine majesty. The Judaizing teachers pretended to aim at a higher standard of holiness than that which was held forth in the gospel, but they entangled the saints with the yoke of bondage, and sadly bewitched some of them. When Israel of old had no king, every man did that which was good in his own eyes; but the spiritual Israel has a King, and if we were capable of judging for ourselves, we would need no rule. Inasmuch, therefore, as God has given a rule, it becomes us to walk according to it.

But it was our design to call the attention of our readers more particularly to the rule for the christian walk, as stated in the chapter which contains our text, and its connection. The New Testament rule is introduced by Paul, in settling the disorders which disturbed the churches of Galatia; and having so applied the rule as to detect and expose the wickedness of the doctrines and commandments of men in religious matters, he proceeds to admonish the saints to stand fast in the liberty wherewith Christ has made us free. That liberty he shows to be of a spiritual nature, and only to exist where the Spirit of the Lord is. He draws the contrast between the fruits of the Spirit and the lusts of the flesh, and presents the rule which requires the crucifixion of the flesh with the affections and lusts; “For,” says he, “if we live in the Spirit, let us also walk in the Spirit.” Walk after this rule and we shall not be desirous of vain glory, provoking one another, envying one another. This rule is to be faithfully adhered to in our relative duties one with another. It reads thus: “Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one.” Here is the command. It is not given to the carnal, or to those christians who have not, or do not, crucify the flesh with the affections and lusts, but it is given to them what are spiritual. The rule will not allow any but the spiritual to be engaged in the restoration of erring saints. But not even the spiritual are to act, only in strict accordance with the rule. How then shall they restore such an one? Suppose they could restore the delinquent in any other way than that commanded, would that answer? Certainly not. The rule requires that it shall be done in the spirit of meekness. Why should this be so essential, seeing the erring brother is restored? Because the spiritual brother or brethren are liable also to be tempted, and there is no other safe course but strict adherence to the rule. Again, “Bear ye one another’s burdens, and so fulfill the law of Christ.” All this is to be done according to the rule; for he says, “Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.” How fearful the admonition! By laboring with carnal or fleshly motive, even in our professed labor to restore an erring brother or sister, although our brethren may be mocked, and think we have done our duty to the rule, according to the letter and spirit of the gospel, God is not mocked. His piercing eye detects the lack of humility in us, and the fleshly, selfish motives in our hearts, secreted from our brethren, and will assuredly turn on us a harvest of corruption. Well might the apostle say, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.” This is the rule on which the holy apostle insists, that outward circumcision, which is in the flesh, availeth nothing. He is not a Jew now, who is one outwardly, and circumcision is that of the heart in the Spirit, whose praise is not of men but of God. We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Here we see the spiritual and antitypical circumcision is the manifestation of the new creature, or the new man, which, after God, is created in righteousness and true holiness, and hence it is

said, “If any man be in Christ Jesus he is a new creature.” While then, the new creature and the old creature both exist in us, there is strife, and the rule demands that the old man be put off, and the new man be put on, and in this spiritual frame, with the flesh and its affections crucified, the world crucified to us, and we to the world, we are to walk in all the ordinances, laws and institutions of the house of our God. This is our rule, and the only divinely authorized rule for us. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

But in Paul’s day there were “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.” – Titus i. 10,11. They are all unruly who walk not according to this rule, and who depart from this rule, whatever they may substitute for it, are vain talkers and deceivers, and their influence has been sadly felt in the church at a much later date than that in which Paul wrote to Titus.

In conclusion, we will remark, “This rule,” is in perfect harmony with the whole letter and spirit of the gospel of God our Savior. While the doctrine of the gospel teaches that salvation is wholly by grace, through faith, and that not of ourselves, it is the gift of God, not of works, lest any man should boast, this rule is applied only to them who are already saved, quickened and born of the Spirit. It excludes all the fruits of the flesh, and until we are born again we can bear no other than fruits of the flesh. First make the tree good, and its fruits will be good. That which is born of the flesh is flesh, and that comprehends all that we are or can be, or can produce until born again; and after the new birth, this rule excludes all the lusts of the flesh, and approves only of the fruits of the Spirit. This rule, therefore, calls for none of the works referred to as a means of procuring a new birth, but directs their manifestation as the evidence that they who are capable of walking according to this rule are certainly born of God, and led by the Spirit.

The unregenerate, and more particularly among them, the Arminian workmongers and will- worshipers, can see no reason why, if our doctrine be true, christians should work at all. They tell us that if they believed our doctrine, they would live as they list; they would take their fill of sin, and live upon the theory, once in grace always in grace. We are not at all surprised to hear them belch forth such doctrines, for these sentiments are the natural productions of the flesh, and show plainly that those who hold them have never been born again, and consequently possess within them no fountain that can send forth any other streams than those selfish, muddy and polluted waters. The rule cannot apply to them, for if they should crucify their flesh with the affections and lusts thereof, there would be nothing of them left, it would use them up. But where God has implanted the spirit of immortality, the fruits of the Spirit will be produced in evidence thereof. Again, it is often slanderously reported that the doctrine of the gospel, as held by us, leads to inertness, if not to licentiousness. But those who are instructed in the school of Christ, know that the truth of the gospel and the practice of the gospel go harmoniously together; and the rule securing peace and blessedness to the Israel of God, unites the doctrine and practice of the gospel together. The immortal and incorruptible seed implanted in them, is born of God and loves holiness, loves truth, loves righteousness and loves all that is approved and lovely in the sight of God.

Middletown, N. Y., November 15, 1856



THE SALVATION OF INFANTS

The doctrine of salvation by grace alone, as held by all consistent Old School Baptists, is the only doctrine ever published in the world that affords the least hope for the salvation of those who die in infancy. This we propose to prove by the most clear and positive testimony. All other doctrines represent salvation to be conditional; but the theories of men vary much in regard to what the conditions are on which salvation is to be secured, but all conditionalists agree that something is to be done by the sinner, in order to secure salvation. Some assert that the condition is faith and repentance; some that it is the giving up of our hearts to God, while others contend that a law of righteousness must be worked out, and “except we be circumcised and keep the law, we cannot be saved.” Some again represent the salvation of infants of rest upon the piety of their parents, and their work in having them baptized, or sprinkled into the pale of the church. Perhaps the most common theory among the Arminians is, that infants are not sinners, consequently are not lost, do not require to be saved. This last position is generally taken by conditionalists, to avoid the inconvenience and impracticability of showing how any infants can be saved on their conditional plans. Hence they set forth one way for adults, and another for infants. But if infants were not sinners, they could not die. “The sting of death is sin, and the strength of sin is the law.” “Death has passed on all men, because all have sinned.” As Adam embodied all his posterity when he transgressed the law of God, all the human family sinned in that transgression. “By one man’s offense death reigned by one.” “Therefore as by the offense of one, judgment came upon all men to condemnation.” – Rom. v. 18. The Scriptures fully demonstrate the fact that all infants and all adults have sinned, and as sinners judgment has come upon all unto condemnation, and it is therefore “appointed unto them all once to die.” And the fact that some infants do die, corroborates the testimony of the Scriptures, that all have sinned and are sinners. By these two witnesses the solemn fact is so clearly demonstrated as to defy successful contradiction. Certainly if it were not so, they could have neither part nor lot in that redemption and salvation which is by and through our Lord Jesus Christ.

Admitting, then, what cannot be denied, that all infants are conceived in sin, shapen in iniquity, and that they all go astray from the womb, speaking lies, the question arises, How can they be saved from sin, and the consequences of sin? Divine revelation declares positively that there is but one way. Our Lord Jesus Christ has said, “No man can come unto the Father but by me.” “There is no other name given under heaven among men whereby we must be saved.” If then there is but one way whereby a sinner can be saved, and that one way is Christ, then the notion that infants are saved by the piety, faith or works of their parents, is swept by the board. How strange the infatuation, that the piety and works of parents can save their infants, when neither can avail anything in their own salvation. For salvation is “Not of works, lest any man should boast.” As parents, therefore, cannot save their children, and God has said, If Noah, Daniel and Job stood before him, they could neither save son nor daughter, let us examine the conditional plan. Supposing salvation were offered to all sinners, on condition of something to be by them performed, could the infant perform it? Tell them that they must believe a preached gospel, repent of their sins, make themselves a new heart and a right spirit, that they must love God, reverence, obey and worship him, that they must give up their hearts, and that if they fail to do so, they must be damned, (for in this kind of language all conditionalists talk and preach to adult sinners,) On that plan who could hope for the salvation of a single infant? Very few, if any, even of the Arminians, will claim that infants can be saved by their own compliance with terms and acceptance of overtures, or even use of means.

Some contend that infants come into the world pure and sinless, and go so far as to fix for them a period in life at which they become accountable to God for their conduct; previous to which, they affirm, the infant is not accountable. To fix the precise time at which they cross the line, and become responsible beings, has been a matter of grave and perplexing deliberation among them. But in direct contradiction to this theory, the Scriptures of truth declare that they are conceived in sin and shapen in iniquity, and all infants and adults became accountable beings to God, as soon as God breathed into Adam's nostrils the breath of life, and man became a living soul. To deny this, is an attempt to impeach the justice of God himself; for if in their creation in Adam they were not accountable to God, what right had God in justice to pass on them the judgment to condemnation, of which we read in Romans v. 18? Did the holy and righteous God enter judgment on any that were not accountable beings? Did, or did not death reign by one man, and from Adam to Moses, over them that had not sinned after the similitude of Adam's transgression? Most certainly it did; see Rom. v. 14. And could it have so reigned in justice over unaccountable beings? What daring impiety! What blasphemy then, to say that children come into the world holy and sinless, when the Scriptures, which are inspired by God himself, declare the very reverse.

Perhaps we have written enough for this time, in defense of our position that all infants and all adults are sinners, and by nature children of wrath. The object of this article is to give our views on the subject of their salvation. We have already said, and proved, too, that there is but one way of salvation for any of the posterity of Adam. To show then, that this one only way of salvation is perfectly adapted to the condition of infants, let us examine the doctrine of salvation by grace, and that in the light of what God has revealed in his word on the subject.

First. The doctrine of eternal and personal election is essential to salvation. We must admit this, or charge God with doing that which was not necessary to secure the salvation of his people. For the apostle has said, "Blessed be the God and Father of our Lord Jesus Christ, which hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." – Eph. i. 3, 4. This was God's method of securing his object, namely, that we should be holy and without blame. Arminians may think election unnecessary to secure our holiness and blamelessness before God, but it is enough for us to know that "So it seemed good in his sight." And whether men like it or not, God hath chosen us (his people) in Christ, before the foundation of the world.

Second. As we have proven that all have sinned and come short of the glory of God, and that the chosen people of God were all by nature the children of wrath, even as others, and all were under condemnation by the law, as sinners, therefore redemption was also indispensably necessary to our salvation. And we are happy to find the testimony, "engraved as in eternal brass," that, "By one offering Christ has perfected forever them that are sanctified." That he has carried their sorrows, borne their griefs, and the chastisement of their peace was upon him, and with his stripes they are healed.

Thirdly. Regeneration is indispensable to our salvation. "Except a man be born again he cannot see the kingdom of God." – John iii. 3. And that birth must be "Not of blood nor of the will of the flesh, nor of the will of man; but of God." – John i. 13.

Election, redemption and regeneration, and every other requisite brought to view in the gospel of our salvation, are so essential to our salvation that in their absence, all, whether infant or adult, must forever perish in their sins. Now let us inquire if it was or is any more difficult for God to elect, redeem or regenerate infants than adults? Election being before the foundation of the world, must have been wholly of God, and in that matter the people chosen must have been perfectly passive, "Ye have not

chosen me; but I have chosen you.” – John xv. 16. Adults then could have no more to do in effecting their election, than infants, for it is all of God, “Who hath saved us, and called us, with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.” – 2 Tim. i. 9.

Redemption also was a work in which all infants and adults were equally passive. “For our Lord Jesus Christ is of God, (not of us) made unto us, wisdom, righteousness, sanctification and redemption.” We had no hand in this work. He, Christ, gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Can there then be anything in redemption better adapted to adults than infants? Neither adults nor infants could have any agency, directly nor indirectly in their regeneration. None are so silly as to pretend that they were the agents of their own natural generation, and if that was impossible, is it not a still greater impossibility that an earthly, fleshly being could beget, conceive and bring forth immortality? That which is born of the flesh is flesh, nothing more, but that which is born of the Spirit is Spirit. “It is,” says Jesus, “the Spirit that quickeneth; the flesh profiteth nothing; the words which I speak unto you, they are Spirit and they are life.” But generation and regeneration imply a prior existence in a progenitor. Levi was in the loins of his great grandfather, Abraham, when Melchisedec met him and blessed him. And all the saints were in Christ Jesus, their spiritual immortal progenitor, when the eternal Father blessed him, and all his saints in him, with all spiritual blessings, according as he had chosen them in him before the foundation of the world. What agency could infants or adults, or adults more than infants, have had in that before the foundation of the world? But the inspired testimony of God allows no room for caviling on this subject, for, as we have already quoted, “They were born of incorruptible seed, by the word of God,” “Which were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God.”

From what we have said and proved, it appears that in all that is essential to salvation, the subjects of it are as passive in the hands of God as is the clay in the hands of the potter. The mightiest man that ever trod upon the earth, is just as powerless and helpless in the matter of salvation, as the feeblest infant that was ever inspired with human life, and neither the one nor the other can possibly be saved by any other than by the power of God. To all who are saved it is said, “For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast; for ye are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them.” The hope and prospect of the application of this salvation which is altogether of God, in regard to its application to any of the children of men, is founded on the eternal purpose purposed in himself before the world began, and not on anything to be done by us, after the world began; and on the faithful pledge which God has graciously given. Hence Paul says, “In hope of eternal life, which God, that cannot lie, promised before the world began.” – Titus i. 2. “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Can any child of grace ask for more?

“Enough, my gracious God,
Let faith triumphant cry;
My heart can on this promise live,
Can on this promise die.”

We have redeemed our pledge, and proved that the doctrine of salvation alone by grace, as held by all consistent Old School Baptists, is the only doctrine that can possibly save infants. But still the question returns, Are all infants saved? The answer to this inquiry God has seen proper to withhold from us, it is not our privilege therefore to answer it. Why he has not told us plainly, may be that from necessity on

our part, we should trust the whole matter to him. The trial of our faith is very precious, and when we are called to give up unto his hands our little ones, our faith and confidence in him is put to a trying test. Job said, “The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord.” David said, “I was dumb, because thou didst it.” And our God has said, “Be still, and know that I am God.” Are we afraid to resign our infants to his hand? Why should we be? We know that he is too wise to err, and too gracious to be unkind.

We may take another view of this subject. Had the Lord plainly told us that all who should die in infancy should certainly be saved, would we not beg of him to take all our infants away in that state? But there is no saving virtue in their early death, for in their death, as in their birth, they are passive. The bounds of their habitation, as well as the number of their days, are with the Lord. It is infinitely better for us, better for our infants, and more sure to promote the glory of God, that it should be even so. The writer of this article has been called in the inscrutable providence of God to surrender four lovely babes to him who gave them, but he has never felt in the least uneasy about their future state. They are taken from the evils of this mortal state. And we do believe that God can and does regenerate infants as well as adults. That quickening power and grace which could reach the thief on the cross, in his expiring moments, or could impart spiritual life to John the Baptist even before he was born, can and does reach the dying infant. Without being born of the Spirit no infant or adult can enter into the kingdom of God, but that preparation being wholly of God, will never be withheld where its bestowment would be for the glory of God, or the best good of his saints. How ready Abraham was, when exercised by that faith which God had given him, to offer up his only son to God, and if we have that faith which Abraham had, will it not subdue our fears, and lead us to yield up our children, in death and in life, into his gracious hands? Living or dying, may God direct their course, and ours, and may his will be done on earth as in heaven. Be it our prayer that he may reconcile us to his will, conform us to the image of his Son, and save us with an everlasting salvation. Amen.

Middletown, N. Y., December 1, 1856.

REVELATION II. 17.

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

This text contains a part of the message which John was commanded to send to the angel of the church of Pergamos, one of the seven churches of Asia. This church had her dwelling, or location, where Satan’s seat was, consequently was exposed to many temptations and much persecution. She is commended for holding fast the name of him that hath the sharp sword with two edges, and for not denying the faith, in the trying hour in which one of their number had suffered martyrdom. Still there were some things in this church reprov’d; the doctrine of Balaam, and the doctrine of the Nicolaitanes was held by some who were in some way connected with the church. Under these circumstances the church is addressed and encouraged to hold fast that which is approved of God, and to still stem the torrent of persecution, and admonished most solemnly to put away from them those things which the

Lord hates. This message is addressed, like all other divine communications, to all who have an ear to hear. No man in an unregenerated state ever had an ear to hear what the Spirit saith unto the churches. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they &e spiritually discerned.” These words were used by our Lord, (Matt. xi. 15,) and they are prefixed to several important communications addressed to the churches in this book, from which we learn, first, that all the communications of the Spirit of God, in the gospel, or under the dispensation of the gospel, are addressed to the church, or body of our Lord Jesus Christ, and not to the world at large, and secondly, that all who have an ear to hear the communications of the Spirit, are born of God, and have a vital interest in the kingdom of Christ, and are subject to the reproofs, and made welcome to the consolations thereof. What the law saith, it saith to them that are under the law; but what the Spirit saith unto the churches, or what the ministration of the Spirit addresses to the body of Christ, is addressed to all who have ears to hear. The communication of the Spirit to the church of Pergamos, in this case is, “To him that overcometh, will I give,” &c. These words imply a conflict, a warfare, a struggle; and the connection explains the nature of the strife, the parties engaged, and the matter in dispute. The parties are the church on the one side, and Satan and his legions on the other; the war is between truth and error; the doctrine and order of the gospel contended for by the church and saints of God on the one hand, opposed by the doctrines of Balaam and the Nicolaitanes on the other. The doctrine of Balaam was that in which he taught Balac, the king of the Midianites, to cast a stumbling block before Israel, to cause the Israelites to sin.

The doctrine of the Nicolaitanes is supposed, by Dr. Gill and others, to have reference to heresies in the church of Rome, in which they forbid their priests to marry, and recommend celibacy to virgins, which led to the most extravagant licentiousness, and for which pardons and indulgences were given by the Romish church. This doctrine, it seems, had been insinuated to some extent in the church of Pergamos, and of this church was admonished to repent.

“To him that overcometh” these temptations, heresies and abominations, and bare with patience the persecution to which they were exposed, by their steadfastness in the truth, should be given to eat of the hidden manna. Allusion is here made evidently to the manna on which Israel was fed in the wilderness, and which was laid up in the golden pot, and kept in the most holy place. As when God brought out his chosen tribes from the abominations of Egypt, and fed them on manna sent down to them from heaven, so those who should be delivered from the idolatry, heresy and abomination set forth in the doctrines of Balaam and the Nicolaitanes, shall be fed on the pure gospel of our Lord Jesus Christ. Instead of eating the things offered to idols, they should eat that bread which comes down from heaven, live by faith upon the Son of God, who is the true and living bread. This is truly a hidden manna; a food of which all are strangers until they are born of God.

“And I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” White stones, it is said, were given to the conquerors in the Olympic games, with their names written upon them, and the value of their prize. As the apostles have sometimes borrowed figures from the usages at the Olympic games, it has been thought that this figure is thus appropriated in this case to show that the conquerors in this spiritual conflict with the man of sin, shall after that similitude receive expressions of the divine approbation.

Whatever period or state of the christian church may have been especially designed by the Pergamos church, we cannot flatter ourselves that the present state of the church is perfectly free from the corruptions set forth as staining the fair reputation of the church of Pergamos. Jude speaks of those characters as having crept into the christian profession and become associated with the saints, ungodly

men, turning the grace of our God into licentiousness, and denying the only Lord God, and our Lord Jesus Christ. These, he says, are spots in your feasts of charity, when they feast with you, feeding themselves without fear. He calls them clouds without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame, wandering stars to whom is reserved the blackness of darkness forever. Of these he says, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for a reward, and perished in the gainsayings of Core." Balaam seems to be a striking type of those hireling prophets and false teachers who have ever been seeking for the patronage of earthly potentates and human governments, and goaded on by excessive love of princely honors and emolument, have always been ready to betray the cause of truth, and lay plans for seducing the saints of God from the pure doctrine, practice and order of the church of the living God. The Baptist church has been beset with these lovers of the wages of unrighteousness for the last half century. And although by their counsel, many have gone out from us, yet it is to be feared there are still some remaining, if not in direct communication with the church of God, who are at least permitted to spot, stain and pollute, our feasts of charity. By the counsel of these Balaams, the fair daughters of Midian flourish their gaudy dresses of Benevolence, Temperance, Missionism, to allure, decoy and seduce, if possible, the sons of Zion. And if there are none of these Midianish women brought into our camp, entailing plagues and judgments upon us, we have much cause to rejoice. To oppose these and to keep from being contaminated by them, requires a constant vigilance and much hard fighting, (but not with carnal weapons). And have not those who have overcome in these conflicts truly been fed on heavenly manna, such as the world and anti-christ know not of? Have they not received divine manifestations of the approbation of their Lord and Master?

From our subject, let us be admonished to depart from all iniquity, to contend earnestly for the faith once delivered to the saints, to fight the good fight, and confidently look for that final victory, in which our God will make us more than conquerors through him that loved us.

Middletown, N. Y., December 15, 1856.



MARK X. 14; LUKE XVIII. 16.

“Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.”

We are unable to discover anything in this passage inharmonious with the views expressed in the twenty-third number of our last volume, on the subject of the salvation of infants. To our mind this text, when properly understood, will confirm the sentiments therein expressed. The occasion on which these words were spoken by our Lord, was not one in which he was setting forth the way of salvation. The people which gathered around our Lord, were bringing their little children or infants to Christ, not to have them baptized nor rantized, but we are informed in the context that the object of those who brought their children to him was that he would touch them. Who they were who brought their children, or what benefit they hoped to secure for their little ones, from his touching them, we are not informed; but we presume that, like the diseased woman who sought to touch the hem of his garment that she might be healed of her infirmity, they believed that a virtue would be communicated by the

touch which would secure to them some blessing either temporal or spiritual. But the disciples rebuked them. From this circumstance it would seem that those who brought their children were not disciples, but whether they were or not, they were rebuked by the disciples, who seemed to regard it as an annoyance, and rebuked them. Mark says, "When Jesus saw it," (that is, when he saw the conduct of the disciples,) "he was much displeased, and said unto them, Suffer little children to come unto me." It was somewhat presuming in the disciples, in the presence of the Master, without any authority from him, to rebuke those who brought their children to him. This may serve as an admonition to us all as disciples of the Redeemer, to avoid the assumption of authority which he has not vested in us. It becomes us as his disciples to always remember that it is his to command, and ours to obey. In the text we have two express and positive commands laid down for the government of the disciples of Christ, for unto them as such the text is addressed. Both of these commands enjoin the duty on the disciples to be passive, in regard to children's coming to Christ; and the reason why they should be passive is given also, namely: "For of such is the kingdom of God." It would be exceedingly difficult to infer from these words a duty to interfere in the matter of bringing or preventing them from coming, much less to infer an obligation to baptize or rantize them. Christ has informed us that no man can come unto him except the Father, which sent him, draw them; and all such as are drawn to him by the Father, he will raise up at the last day. Hence it is a matter over which his disciples have no power or control. They can neither facilitate nor hinder any from coming to Christ, either infants or adults, who are drawn to him by the Father, for the same power is displayed in drawing them to him that was displayed in sending the Savior into the world. As none but God the Father had the power and the right to send his Son into the world to save sinners, so none but God has the power or right to draw sinners, old or young, unto him. And as they have no power to draw them, they are equally destitute of power to oppose their coming to him, when drawn or brought to him. It is indeed a matter in which they are not allowed to interfere. There can be no danger that any of God's chosen people should fail to come to Christ, for he has positively assured us, that "All that the Father giveth me, shall come unto me, and him that cometh to me, I will in no wise cast out." The work of salvation is so ordered and established in the counsel and decree of God, that neither men nor angels shall share with God in the work, nor divide with him the glory resulting from it. He will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one of them that is called by my name, for I have created him for my glory; I have formed him, yea, I have made him.

The reason assigned by our Lord for commanding them to be passive is, when duly understood, a very weighty one. "For of such is the kingdom of God." If he had said to them, For of such shall be the kingdom of God, they might have inferred that the kingdom of God was not yet established, that the subjects of it were not yet known, and that there was some blank in regard to its establishment, yet to be filled up. But the kingdom of God was prepared from the foundation of the world. God's King is set upon his holy hill of Zion. His throne is forever and ever. It is from everlasting to everlasting. All his subjects were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And as he only, knoweth them that are his, or them that are of this spiritual kingdom, none others are qualified to decide who shall or who shall not come to the Redeemer. The disciples can only know who they are as he makes them manifest. They could not therefore be competent to supervise the matter by forbidding any, whether old or young, to come unto him. But as the words of our Lord are full of wisdom and instruction, we may learn that besides impressing the disciples with a sense of their incompetency to judge and decide who may or may not come to Christ, or who are and who are not of the kingdom of God, we learn two other important truths:

First, that there are some such children in the kingdom of God, as those whom he had taken in his arms, laid his hands upon, and blessed. “For of such is the kingdom of God.” Those whom he has blessed are blessed for evermore; and, on this occasion at least, he blessed some who were literally little children. As in the article in the twenty-third number of the last volume, we proved by the testimony of the Scriptures, that all the human family, young and old, are by nature children of wrath; that all have sinned, and are therefore mortal; that if they were not sinners they could not die, neither could they be saved by the mediation of Christ, if they were not sinners, for he came not to call the righteous but sinners to repentance. His name is called Jesus, for he shall save his people from their sins; it is therefore fully demonstrated that infants, in order to be saved, must be redeemed by Christ, and born again of an incorruptible seed, by the word of the Lord, which liveth and abideth forever. And we now reiterate the declaration we before made, and which cannot be successfully contradicted, that the doctrine held by the Old School Baptists is the only doctrine preached among men that can possibly embrace the salvation of infants, or of any others.

Second, “Of such is the kingdom of God.” All who belong to the kingdom of God, are brought experimentally into it by being born again, in which birth they are converted and become as little children. “Except a man be born again, he cannot see the kingdom of God.” And in connection with our text Christ said, “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.” – Mark x. 15. “Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.” – John xiii. 17. Let us seriously consider this important asseveration of our Lord Jesus Christ. What awful considerations hang upon these words. No man can enter the kingdom of God in any other way than as a little child. Then, instead of infants being debarred from salvation because they are infants, and unable to do anything to procure salvation, all adults, in order to be saved, must become as little children. What is there then peculiar to little children, which is so very important to qualify us for a reception of the kingdom, that none without it can in any wise enter without it? Is it free will, free agency, or human ability to comply with terms, conditions and overtures? We think there are none who will take that position. Little children are helpless, artless, dependent, without wisdom or ability to help themselves, and therefore entirely dependent on protectors for support and safety; let it be remembered that all who are born of God, taught by his Spirit, and brought by grace into the experimental enjoyment of the kingdom of God, must be reduced to a sense of their entire inability and helplessness, with no more power or wisdom of their own to rely upon, than the little child has for its own protection or support. As we are all by nature under the infatuation that we have sufficient power to determine our own destiny, we must be converted from that delusion; be slain to all our confidence in the flesh, and taught of God to know that we are poor, guilty, condemned sinners, totally destitute of ability to will or to do anything towards our own deliverance. They are made to feel, to know, and to confess that if they are not saved by a strong, sovereign and almighty power, they are lost forever. When born of God, that meek, quiet, confiding, childlike spirit, which is peculiar to all the saints of God, is implanted in them, and under its benign influence they seek for a lowly place in the kingdom of God. They do not feel to enter the place of broad rivers and streams as a galley with oars, propelling themselves along by works, nor as the gallant ship in full trim, with canvas all spread out to the breeze; but stripped completely of its canvas, spars and rigging, of all its oars and self-propelling instruments, as the little, passive, helpless, dependent child enters into natural life, so enters the heaven-born child of God into the kingdom which is, and was, prepared for him from the foundation of the world. Now we ask, Is not this method of salvation alone by grace, perfectly adapted to all the redeemed family of God, whether infants or adults? The tall, the wise, the noble and the mighty men of this world, are quite as helpless and dependent for their salvation as the infant, the

heathen, or the idiot. What other doctrine except that held by the old fashioned Baptists, and advocated in the SIGNS OF THE TIMES, presents any hope for the helpless, the lost and the ruined of mankind? This childlike condition not only qualifies Zion's converts to enter, but also to dwell in the kingdom. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby."

When the disciples of our Lord were at one time inflated with vain ambition, and inquired which of them was to be greatest in the kingdom of heaven, our Lord set a little child in their midst, "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." – Matt. Xviii. 3-6.

Middletown, N. Y., January 15, 1857.

MATTHEW X. 27.

"What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the housetops."

These, with other instructions, were given by our Lord Jesus Christ to the twelve apostles when about sending them out to preach in the cities of Judea to the lost sheep of the house of Israel, that the kingdom of heaven was at hand. He gave them to understand that they had nothing of friendship or favor to expect from those among whom they were to sojourn, or unto whom they were to preach. Behold, said he, I send you forth as sheep in the midst of wolves. Their mission was to men who would deliver them up to councils who would scourge them in their synagogues, and they should be brought before governors and kings.

Such being the nature of their mission, and circumstances attending the execution of it; we may safely conclude, if there ever was a time when Christ's ministers would have occasion to be well equipped with defensive armor and weapons, with swords, spears or Sharp's rifles, it would have been when going in the midst of enemies as hostile and as deadly as wolves are to sheep. But no such warlike instruments, nor even staves, by which they might keep the very dogs at bay, were allowed them. Human wisdom would suggest, at least, as they were going into the midst of such implacable enemies, they should be able to fall back on their own resources, and to enable them to do so they should be well provided with a generous outfit of food, apparel, of purse and scrip, that they might know what they were to eat and drink, and wherewithal they were to be clothed. But nothing of this was allowed; all this human economy was strictly forbidden; not a purse, or scrip, or second garment, or money, or anything else that human prudence could suggest, was allowed. All these provisions were evidently denied them, that from necessity their trust and confidence should be alone in God for all these things.

There was also another consideration; they were to be brought before councils, governors and kings, and those, all or them, of the most hostile temper and disposition. Would it not be well for the apostles

to take some lessons on the subject of parliamentary usages and military tactics, that they should be well versed in legal matters that they might know how to plead their own and their Master's cause, when before the potentates of the earth? Human wisdom would readily assent to this. But that wisdom which cometh from above will not allow it. Completely cut off from all self-dependence, Christ sent his ministers forth at that time, and thus he sends them still. And by this manifest dependence on God for safety and success, the ministers of Christ shall be distinguished from the ministers of antichrist, down to the end of the world. Perfectly harmonious with these regulations and restrictions, is the instruction given for the composition of their sermons. They were not to cull out from the sayings of men such passages as suited their fancy, and compile their discourses according to the rules of the schoolmen of the age, nor even to premeditate what they should say, but rely alone on the ever-constant providence of God, and in the same hour in which they were to speak, it should be given them what they should say. To this day there is no preaching that so comforts, warms and cheers the hearts of God's people as that which comes fresh from heaven. In the same hour in which it is received, it is handed out; it has no time to get cold nor stale.

“What I tell you in darkness.” Instead of going to some popular seminary to learn what, and how, and when, and where to preach, the disciples of Christ receive their message from the same Master who gives their commission. Not what others tell you, but what I tell you. This would be enough for them to preach, and they may well leave all other preaching to the ministers of men, and the emissaries of Satan. The ministers of Jesus should always be prepared to preach, saying, Thus saith the Lord. But there is an intimation here expressed of the manner in which Christ instructs his ministers how and what they shall preach.

“What I tell you in darkness.” There is a two-fold sense in which we may understand that Christ instructs his ministers what to publish in his name, in darkness. These instructions are given them out of the sight of all others, when secluded and alone, the matter is between the servant of the living God and his divine Master and Lord: hence in this sense it is told them in darkness. How frequently in ancient and modern times has this distinguishing peculiarity identified the Lord's ministers in distinction from all others. An instance of this is given in Acts iv. 13: Two of the disciples, to whom the words of our text were immediately addressed, Peter and John, were brought before the rulers and examined, and the result was, “When they,” the rulers, “saw the boldness of Peter and John, and perceived that they were unlearned men,” that is, that they had not the embellishment of the schools, that they had not learned their theology at the feet of Gamaliel, “they marveled; and they took knowledge of them that they had been with Jesus.” Where else could they have learned to preach that gospel which is not a science, but a direct revelation, by the Spirit, from God? So it is also at this day a mystery how God qualifies his ministers to declare among the Gentiles the unsearchable riches of Christ. To speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. Truly the secret of the Lord is with them that fear him, and he will show unto him his covenant.

The quickened and guilt-stricken sinner wonders, when hearing his case described by the minister, how the preacher came to know all about his situation; and the joyful convert and the aged pilgrim all are surprised when they hear, perhaps from one who in the flesh is a stranger, the very exercises of their own mind. The truth is, they have been told these things in darkness, or in those spiritual revelations which are out of the sight of human reason.

But there is another sense in which the ministers of Christ receive their instructions in darkness. This is in regard to their own peculiar exercises and experience. When God communicated to Abraham the things that should befall his progeny in the land of Egypt, he caused a horror of darkness to fall upon him, and it is generally, if not uniformly the case, that the most important communications of the Spirit are made to the people of God, especially to his ministers, when clouds and darkness seem to us to be round about his throne, when he keepeth back the face thereof and spreadeth his cloud upon it. He answered Job out of the whirlwind, and good old Elijah had stretched himself out to die, when God told him of more than seven thousand reserved ones who had not bowed the knee to Baal. The ground is barren and the pasture is dry indeed, where no clouds or darkness are ever known. "What I tell you in darkness, that speak ye in the light." Be that your theme to preach, and that your message to the people. God's people, especially his ministers, are to have no secrets in religion. Although all the things of the Spirit are a hidden mystery to every natural man, yet, so far as the minister is concerned, he is not to shun to declare the whole counsel of God. He is to speak in the light; that is, openly, undisguisedly, and without reserve, what he has been divinely commissioned to proclaim. Freely they receive and as freely should they communicate.

"And what ye hear in the ear, that preach ye upon the housetops." Of course we are to understand that what they hear in the ear, has reference to spiritual and divine things. Hence, in giving instructions to his disciples, Christ said to them, "Blessed are your ears, for they hear; and blessed are your eyes, for they see." And again, "He that hath ears to hear, let him hear." And in the letters to the seven churches, the language frequently occurs, "He that hath an ear, let him hear what the Spirit saith unto the churches." The hearing ear, and the understanding heart, are the special gifts of God, and the evidence of spiritual life. In the quickening of God's people, the first operation is to make them hear the voice of the Son of God. Faith comes by hearing, and hearing by the word of God, and the saints receive the Spirit by the hearing of faith, and not by the works of the law. And the good Shepherd says, "My sheep hear my voice, and I know them, and they follow me, and I give to them eternal life, and they shall never perish, and none shall pluck them out of my hands." With these qualifications to hear the voice of the Redeemer, the word of the Lord comes to his people, and especially to those who are by him called, qualified and sent forth to preach his gospel, and all the communications made to them by the Spirit, are made through the circumcised ear, by which they hear and know the joyful sound. But the idea of words spoken in the ear, seems in this case to signify the things which Christ in his word, and by his Spirit, has communicated to them. These communications are made to them for the general edification of all the saints, and are therefore to be openly proclaimed. "That preach ye upon the housetops." As a housetop is a conspicuous place, so the preacher of the gospel is not to put his light under a bushel, or under the bed, but to proclaim, as from the housetops, the unsearchable riches of Jesus Christ. This admonition to the primitive disciples, who were certain, from what had just been told them, that they were soon to encounter great opposition and severe persecution for the testimony of the truth, was calculated to impress on them the importance of faithfulness in the discharge of their duty, even when scourging, imprisonment and death, stared them in the face. To avoid the violence of persecution, or to save their lives, they are not allowed to keep back any part of the testimony, or shun to declare the whole counsel of God. Nor were they at liberty, in order to avoid the consequences, to seek retirement, or less public places, for proclaiming the truth. As the housetops were the most public places, so, in the most public manner, and in the face of the most violent opposition, were they to expose themselves to the storm, not counting their own lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of

God. For unto them it was given, on the behalf of Christ, not only that they should believe on him, but also that they should suffer for his sake.

Middletown, N. Y., January 15, 1857.

THE TEMPTATIONS OF CHRIST.

In the epistle addressed to the Hebrews, the holy brethren, partakers of the heavenly calling, are exhorted to consider the Apostle and High Priest of our profession, Christ Jesus. In obedience to this injunction, we propose to call the attention of our readers to a few considerations in regard to his perfect qualification to succor his tempted people.

Well did the inspired writer say, “Such an High Priest becomes us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” – Heb. vii. 26. “Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession; for we have not an high priest that cannot be touched with the feelings of our infirmities; but was tempted in all points like as we are, yet without sin.” – Heb. iv. 14, 15. “For verily he took not on him the nature of angels; but he took on him the seed of Abraham; wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for, in that he himself hath suffered being tempted, he is able to succor them that are tempted.” – Heb. ii. 16-18.

What amazing condescension is here presented in our holy and immaculate Redeemer, who, being in possession of all riches, for our sake became poor, that we through his poverty might be rich. (2 Cor. viii. 9.) We can conceive of no other reason why he should suffer temptation, or in any other respect; nor does the record of heaven furnish us with any other than that given in these words, “For your sakes.” That is, for the sake of his people, he laid aside, as it were, the bright majesty and transcendent glory which he had with the Father before the world was, and took on him the form of a servant, humbled himself and learned obedience, and in his astonishing humiliation endured the cross, carried our sorrows, and the chastisement of our peace which was laid on him, that with his stripes we should be healed. But in all that he has done or suffered for us, there is nothing that strikes our mind with more surprise and astonishment than that he should have become a subject of temptation, and be made to witness in his own person the very feelings of our infirmities, and under their weight pour out “strong crying and tears unto him that was able to save him from death.” – Heb. v. 7.

“The Son of God in tears,
Angels with wonder see;
Be thou astonished, O my soul,
He shed those tears for thee!”

He who had control of the angels of glory, at whose call legions of the heavenly hosts would have descended to execute his orders; he who could dash ten thousand worlds to dust, or speak them into existence at pleasure, pours out his cries, his tears, his blood, and even his soul is poured out unto

death, that he might see his seed, prolong his days, and the pleasure of the Lord should prosper in his hand, that he might see of the travail of his soul, and be satisfied.

But we designed to notice more particularly in this article, some of the temptations which he endured, and to show the tempted saints that the temptations by him endured, were in all points like those which they so often feel. As an example, we will compare the account given in Matthew iv. 1-10, with those to which all the saints are subject. Immediately after the baptism of our Redeemer, in Jordan, on which occasion all reasonable doubts which any intelligent beings might have entertained of the Messiahship and Sonship of Christ, must have been obliterated by the most clear and irrefragable testimony from heaven, the descent of the Holy Ghost in form like a dove, the voice of the Father, saying, "This is my beloved Son, in whom I am well pleased," testimony which we would suppose would settle the question of his Sonship, effectually and forever. Yet the very next account given is that "Then," at that very time, "was Jesus led up of the Spirit, into the wilderness, to be tempted of the devil." The same blessed Spirit which like a dove had descended from heaven to identify him, and bear testimony that he was the Son of God, now leads him up into the wilderness to encounter the tempter. Jesus was never led by any other spirit than the Holy Ghost. Here let us pause, and inquire whether the saints are not in their experience called to trace the footsteps of their divine Leader, which are here so clearly marked? When God, by his Holy Spirit, has given us the most clear and soul-satisfying evidence of our acceptance in the Beloved, so that we have been made with joy to cry Abba Father, when we have felt that the testimony that we were born of God was so convincing to our mind that we thought we should never doubt it, have we not been led in many instances into a dreary wilderness where we have felt the powerful temptation of the old adversary? As he was thus led by the Spirit, is it not evident that God has appointed for us those trials which are to try our faith? Should we then count it strange when we fall into diverse temptations, as though some strange thing had happened to us? Should we not rather conclude that this is the common lot of all the saints? God has chosen us in a furnace of affliction, he will try us as gold is tried, and when he has tried us, we shall come forth from the furnace like the gold that is seven times tried in the fire. Let us then remember that the same Spirit that witnesses with our spirit, that we are the children of God, bears this testimony not only in its pleasing descent, and doubt-subduing manifestations of our relationship to God, but also in leading us to the battleground, where under the banner of our King, we must fight the good fight of faith, and learn experimentally to know the use of the whole armor of God.

After Jesus had been led into the wilderness, he fasted forty days and forty nights. We presume that for this great length of time our Lord abstained from temporal food, and at the expiration of the forty days and nights, was literally hungry. But may we not also understand that the children of God are sometimes made to fast for many tedious days and nights, when the refreshing manifestations of joy and comfort are withheld, and when the bread of life, which came down from heaven, to satisfy their spiritual hungerings, is withheld from them? And when, like Paul in his perilous voyage, we can say we have neither seen the sun nor stars for many days. Does not this long and tedious abstinence make us to feel afterwards an hungered? Isaiah, in the spirit, said, "Verily, thou art a God that hidest thyself, O God of Israel, the Savior." When, like poor old Job, we have been made to cry out in bitterness of spirit, "O that I knew where I might find him"; or like David, to exclaim, "As the heart panteth after the water-brooks, so panteth my soul after the living God." When many days and nights of abstinence have passed, and we have experienced no banqueting seasons with our Lord, is it not common with us that the tempter takes advantage of our destitution and of our famishing state, to attack our faith and confidence in God, and question the reality of our being his children? How striking is the similarity of his present mode of attack, and the manner in which he assailed our Lord and Master. "If thou be the

Son of God!” What an *if* was here! That very devil who so often disputes our evidences that we are the children of God, that God is our Father, dared to question the Sonship of our dear Redeemer. But that was not all, he suggested to him what he so often intimates to us: If ye are really the children of God, why suffer hunger? Use the means, be up and doing? Do you not see the religionists of the world all around you? they have revivals just hen they please, they do not suffer hunger; their eyes stand out with fatness, and they have more than heart can wish. Can you believe that you are children of God when so poor, so weak, so hungry and so destitute? If you are sons or christians, command the stones to be made bread. Christ was able to vanquish the tempter, though he felt the full force of the temptation, but it is not always the case with his children, they will sometimes fall into the temptation of attempting to convert stones into food, they will sometimes try hard to feast on their own works, and to fill themselves with the husks which the swine feed upon, and the prophet says they are like hungry men who dream of feasting, but awake and behold their souls are empty. God will not suffer that which is born of him to be fed or sustained on earthly things. The doctrines of men, and the excitement of animal feelings, will not satisfy the spiritual appetite of the new man, any more than our spiritual enjoyments will satisfy the cravings of the carnal appetite. That which is born of the flesh is flesh; it is earthly, and requires earthly food to sustain it, but that which is born of the Spirit is spiritual, and must have spiritual food; nothing short of the bread that came down from heaven can sustain them; they must eat the flesh and drink the blood of Christ, and live by faith on him. But it is Satan’s masterpiece of imposition to tempt God’s dear children to try their hand at converting stones into bread, and to rely on their own works and inventions, instead of looking alone to God, to give them day by day, and hour by hour, their daily and hourly bread. They must live on every word that proceedeth out of the mouth of God. Not only those words of consolation and comfort which proceed from the mouth of God, to strengthen and invigorate the inner man, but every word that proceedeth thence. Some words proceed from the mouth of God for the support of his children, for our admonition, reproof and instruction in righteousness, all of which are as essential to our vitality, as those words of comfort and joy which we feast upon when he brings us to the banqueting-house, where his banner over us is love.

How very apt we are to forget, in the hour of temptation, that we are to live by every word that proceedeth out of the mouth of God. We must eat our honeycomb with our honey, and drink our wine with our milk; we must eat our bitter herbs with our passover Lamb, and always bear in mind that, the words which our Lord speaks unto us, they are spirit and they are life, and when we find them, we are to eat them up, for they are all fitly spoken, and like apples of gold in pictures of silver.

But Satan has other temptations for the saints besides those which relate to our food and sustenance. He sometimes puts us upon the pinnacles of the temple, exalts us in the church, or so inflates our old nature with pride, as to lead us to feel that we occupy a place in the temple or church of God, high above our brethren, and then he will tempt us to presumption by so construing the gracious promises of our covenant God, as to tempt us to rashness and presumption: “If thou be the Son of God cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” Or, as the temptation is presented to the child of God, If thou be indeed a christian, unbridle the carnal propensities of nature, gratify the desires of the flesh, and rest assured that thou shalt never perish, neither shalt thou be plucked out of the hand of thy God and Savior. Have not christians who have a strong propensity for some practice which is incompatible with the christian profession, such, for instance, as that of indulging too freely in the use of intoxicating liquors, or intemperate habits of over-eating, or the gratification of their pride and vanity, by extravagant waste of the bounties of a kind providence, had this satanic construction of the assurances of the gospel, whispered in the ear, in such a manner as to tempt them to give loose (to

some extent) their carnal lusts? Jesus was in all points tempted as we are, but never was he overcome by the temptation, although tempted as we are, and that, too, in all points; he was yet without sin. But O! how different with us. How often are we prostrated by the tempter; how often do we “tempt the Lord our God.”

Another powerful machination of Satan is, to present to the eye of the saints the glories of the world, to tempt them from the pathway of righteousness. “All these will I give thee, if thou wilt worship me.” And although our Lord did resist and vanquish the tempter, we certainly have cause to acknowledge that the glories of this world present attractions too strong for us to resist successfully without the special interposition of divine power in our behalf. Can the most devout and consistent christian on earth say in truth that the honors, riches, popularity and splendor of this world has no captivating charms for him, or that he has at no time been tempted to omit some christian duty, or neglect some exposure of his sentiments from fear of reproach, or loss of some share in the glories of this vain world? Ask the delinquent who has long entertained a hope in Christ, why he has, from year to year, deferred what has been solemnly impressed on his mind as a duty? Why he has not followed his Lord in the ordinance of baptism? Why he has withheld his name, and place, and gifts from the church of Christ? Are there none of all the long list of such who would be constrained to confess that the fear of sacrificing the glories of this world in some way, or to some extent, has had too much influence over them? Are there no ministers in our ranks, of whom it is to be feared, for the sake of popularity or wealth, have shunned to declare the whole counsel of God? These temptations are common to us all, because we are all in the flesh, and all our fleshly powers are in love with the glories of this world. The temptations of the adversary, when he is permitted to present the glories of the world to allure us, are powerful, and we need to be always on guard, to watch and pray lest we enter into, and lest we be overcome by temptations. To escape the presentation of temptations is impossible, for they are suffered to come upon us, as we have said, for the trial of our faith, and to teach us the inbred corruption of our nature, and to keep us humble before the Lord. But when we are tempted, we are instructed to resist the tempter, and mark the example of our divine Leader, who yielded not to the tempter, either in relinquishing his claim to the relationship of the Son of God, or when that body of flesh in which he veiled his Godhead, was faint or hungry, he could not be drawn by Satan’s temptation to gratify his appetite, with food contrary to the express instructions of the written word. When tempted to cast himself down from the pinnacle of the temple, he remembered that it was written, “Thou shalt not tempt the Lord thy God.” And when all the glories of this world were presented, he could not be allured. What a lesson is this for our encouragement! He endured all this for us; for us he was hungry, and refused to relieve his own sufferings at the expense of that work which he was then prosecuting for us; for us he made himself personally familiar with all the diversified temptations to which we are exposed. He is therefore easily touched with the feelings of our infirmities:

“He knows what sore temptations mean, For he has felt the same.”

Let the example and triumph of our Lord inspire us with zeal and confidence to fight the good fight, and in our trying conflicts remember that, weak as we are in ourselves considered, all the power by which our Lord triumphed over the tempter is engaged in our behalf, and he will certainly make us more than conquerors at last.

When sorely tempted, how apt we are to conclude that no real christian was ever so severely tempted! But the conclusion is far from being right. It is the common lot of all the saints, and not only the lot of all the saints, but our dear Redeemer was also tempted in all points as we are. Count it all joy then,

when ye fall into divers temptations. Consider into what company it puts you, and you will be inclined rather to sing,

“Thou givest me the lot
Of those who fear they name;
If endless life be their reward,
I shall possess the same.”

Middletown, N. Y., February 1, 1857.

LUKE XIV. 26.

“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.”

Much complaint is made in our day against our Old School Baptist ministers preaching a doctrine which is discouraging to sinners, and calculated to repulse those who are religiously inclined; and we are very justly charged with being behind the times in our doctrine, and especially in our manner of preaching to sinners. We are enabled, by the faithful record of inspired truth, to ascertain our exact whereabouts, and find that we are full eighteen hundred years behind the speculative theories of the new divinity schools. When a vast assemblage pressed to hear Christ, on one occasion, he retired to the mountains, and there delivered to his disciples alone that memorable sermon on the Mount. On another occasion, when one volunteered to become his constant follower, he informed him that the foxes had holes, and the birds had nests, but the Son of man had not where to lay his head. How discouraging!

On another occasion, when preaching to the people from a passage in Isaiah, which he declared was that day fulfilled in their ears; as soon as the assembly began to feel deeply interested in his preaching, and to wonder at the gracious words that he uttered, instead of seizing upon so favorable an opportunity to secure their good opinion of him, he referred them to some instances of the special sovereignty of God in his distinguishing favor to Naaman, the Syrian, and to the widow of Sarepta, when all the lepers and widows of Israel were passed by without favor. He certainly knew that this would fill the whole assembly with wrath, which it did, and they rose up and thrust him out of the city, and led him unto the brow of the hill whereon the city was built, that they might cast him down headlong. The connection of our text shows that on this occasion was presented another most favorable opportunity, speaking after the manner of the new school, to greatly increase the company of his disciples, but instead of using it for that purpose, when a great company came out to him, he turned and said to them, in the language of our text, “If any man come to me, and hate not his father, and his mother,” &c., “he cannot be my disciple.” This was truly discouraging to them. How little do men seem to know that our Lord had and still has power over all flesh, to give eternal life to as many as the Father has given him. (John xvii. 2.)

But as we were desired to give our understanding of the meaning of this text, we will proceed to do so in as brief a manner as possible.

Whatever obscurity may seem to involve the words of our text, we may safely conclude that the hatred of parents and other relatives, does not mean to conflict with the express requisition of the law to love

and honor our father and our mother, or the doctrine taught by Paul, that as Christ loved the church, and gave himself for it, even so ought men to love their own wives. The relative obligations of parents and children, husbands and wives, and masters and servants, in all cases bind them to love and not hate one another. And Paul, when describing the excessive wickedness of the last days, speaks, among other things, of men being without natural affection, as the very extreme of depravity and wickedness. So far was our Lord Jesus Christ from encouraging that kind of hatred, he commanded his disciples to love even their enemies. His gospel is a gospel of peace on earth and good will towards men. But still there is a sense in which all who are truly disciples of our Lord and Master, do hate father, mother, wife and children, and their own lives also; and that is the same sense in which they hate the world. For if any man love the world, the love of the Father is not in him.

This hatred of kindred is not a malicious hatred, but a hatred perfectly compatible with the strictest injunctions to love all, both friends and enemies, to do good to them that spitefully use and persecute us. However paradoxical this may seem, when viewed only in the light of human reason, every true disciple of Christ will find in their own experience, in what they feel, and the emotions of their hearts, that while they tenderly love their parents, wives, children, and their own lives, as the gifts and blessings which God has bestowed, they hate that earthly, depraved, sinful nature that they find in father, mother, wife and child, and also, and more abundantly, they find and hate it in themselves. This is what occasions the warfare in all the saints. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit; and the flesh warreth against the Spirit, and the Spirit warreth against the flesh, and these are contrary the one to the other. The spirit which is born of the Spirit is the new man, which after God is created in righteousness and true holiness. But the flesh which is born of the flesh is depraved, earthly, sensual and devilish. If, therefore, the incorruptible seed be implanted in us, it comes in competition with our human depravity, and there is unavoidably a conflict. That life which was given us in Christ Jesus before the world began, can no more love the corruptions of that life which was given us in the earthly Adam, after it is implanted in us, than before it was so implanted in us. That spiritual life is after God, and God hates sin; hence, when this is implanted in us, we possess in our heart a principle that hates the flesh, because of its pollution and opposition to all that is pure and holy, spiritual and heavenly; not only that of our own individual bodies, but all flesh, father, mother, wife and offspring.

This hatred is manifested in the saints by their loathing and abhorring themselves in dust and ashes. And it makes them at times long and pray to be delivered from the body of this death. This being the case with all who are born of God, they are all so far qualified to be disciples of Christ, but without that heavenly birth, which brings forth in us this new and spiritual life, which hates the flesh, crucifies it with its affections and lusts, none can be truly Christ's disciples. That new and spiritual birth is indispensable to discipleship.

This birth manifests the subjects of it as the children of God and heirs of immortal glory. But discipleship signifies not only that we are born of God, but also that we are taught and led by his Spirit, that we are not only children, but obedient children. Hence Christ adds, "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

Middletown, N. Y., February 15, 1857.



LUKE X. 38-42.

This Scripture presents a plain statement of our Lord Jesus having entered the house of Martha, and of her troubles, and of her complaint against her sister Mary, who had taken her position at the feet of Jesus to hear his word, leaving Martha to serve alone, and the reply of Jesus to Martha.

Whatever instruction we may receive from the record of this incident in the history of our Lord in the days of his incarnation, in reproving us as his disciples for worldly mindedness, or sacrificing our spiritual privileges to our worldly cares and labors, we will venture to give, as our view of the subject, that this case and circumstance bears a striking analogy to the two branches of the Redeemer's church, under the two covenants. Martha representing the people of God under the old, and Mary representing the church in her gospel organization under the new covenant.

1. It was Martha's house into which Christ had entered, and in which this incident occurred. If then, Martha represented the church under the law, or legal covenants, it was into her house that he entered, for in his advent to our world, he was made under the law, came under its obligations, was circumcised and assumed the obligation to do the whole law, and declared that he had not come to destroy the law, but to fulfill it; and that heaven and earth should pass away, but not one jot or tittle of the law should pass away until all was fulfilled.

2. Martha had a sister Mary in the house. So it was said by the people of God under the old dispensation, "We have a little sister, and she hath no breasts,"&c. – Songs viii. 8. The people of God were all under the law, and all required to be redeemed therefrom, that they might receive the adoption of sons, and the original constituents of the church in her gospel organization were found in Judea and Jerusalem, and in the regions round about Jordan. Lost sheep of the house of Israel.

3. Martha was careful and cumbered with much serving; so were all the Old Testament saints under that testament or covenant; for it was a covenant of works, and allowed no time to rest, or to sit down at the feet of Jesus to feast on his words. The rigid demands of the law called for all their mind, might and strength; nothing less than a perfect and perpetual obedience would suffice, and therefore Martha had no leisure.

4. Mary, or the gospel church, under the new covenant, has entered into rest. As all who possess a vital faith in Christ, do cease from their own works, as God did from his. They are redeemed from under the law, and delivered from the works thereof, and are no more under the law but under the grace. The Son has made them free, and they are free indeed. Christ is the end of the law for righteousness to all them that believe; to the Jew first, and also to the Gentile. They sit down under his shadow with great delight, and his fruit is sweet to their taste. They live on every word that proceedeth out of his mouth, for his words are spirit and they are life. Therefore the disciples could well say, "Unto whom shall we go, thou hast the words of eternal life." To them his words are like apples of gold in pictures of silver. He stays them with flagons, and comforts them with apples, or with his words.

5. Martha complained that Mary had left her to serve alone, and desired the Master to bid her to help her serve. This was the case with the legalists, at that time, and all legalists from that day to this, have been fretting and worrying because those "Do Nothings," as the new covenant saints are reproachfully called, are seated at the feet of Christ, where they can receive his word. Great and bitter complaints were at that day made against the disciples of Jesus because they adhered not to the traditions of the fathers, because they kept not the law. The same complaints are still made by the children of the bond woman, against the children of the free woman, unto this day.

6. Martha seemed honestly to believe that Christ would disapprove of Mary's indolence, if his attention was called to it, and therefore she suggested that he should reprove her. Just so the Arminians of our day seem soberly to believe that there is something wrong in depending alone for salvation on the Lord Jesus Christ. And they sometimes go as far as Martha did, in praying our Lord to set his people to work.

But our Lord's words are full of consolation to the weary and heavy laden saints. While Martha's mind was divided in the drudgery of many things, One thing only was needful. That one thing was worth more than Martha's many things; and Mary had chosen it, and it should never be taken from her. It is the choice of all who are experimentally delivered from the works of the law, and brought to the feet of Jesus to learn of him, and they do find rest to their soul who retire from the thunders of the law, and rest at the feet of the blessed Redeemer.

Middletown, N. Y., March 1, 1857.

COLOSSIANS 2:6

“As ye have received Christ Jesus the Lord, so walk ye in him.” Col. ii.6.

At the request of a sister in the state of Virginia, we offer a few remarks on the important admonition given by the apostle to the saints in the passage written above. That Christ Jesus is the Lord of life and glory, that he is the mighty God, the Everlasting Father and the Prince of Peace, is a truth too deeply engraved upon the hearts of the children of God to require argument or demonstration beyond what the scriptures record, and the Holy Ghost makes plain in the experience of all who are born of God and led by his Spirit. Yet we are informed in the word that no man can call him Lord, but by the Holy Ghost. No human efforts to instruct the unregenerated sinner in modern schools or by Gamalial, can bring the sons of men to an experimental knowledge of the Redeemer, as both Lord and Christ; for, “No man knoweth the Son but the Father”; nor can any man come unto him except the Father draw him. None of the princes of this world knew him; for if they had known him, they would not have crucified the Lord of life and glory. To know him is eternal life. “This is life eternal,” said Jesus to the Father, “that they may know thee the only true God, and Jesus Christ whom thou hast sent.” And a knowledge of him is inseparably connected, with a knowledge of the Father. “If ye had known me, ye should have known my Father also.” “Have I been so long time with you, and yet hast thou not known me, Philip?” “He that hath seen me, hath seen the Father also.” He and his Father are one. To know him is also to know the power of his resurrection and the fellowship of his sufferings, and to be made conformable unto his death. This knowledge is by revelation: “When it pleased God, who separated me from my mother's womb, to reveal his Son in me.” “Blessed are thou Simon; for flesh and blood hath not revealed this unto thee, but my father which is in heaven.”

The reception of Christ Jesus the Lord implies that we were once in a state of destitution, living without Christ and without hope in the world. And although it is a blessed thought and full of consolation that he has been our dwelling place in all generations, even from everlasting to everlasting, and that he has carried his people and borne them all the days of old; still we in our Adamic nature were without him;

and in an experimental sense we remained without him until Christ was formed in us the Hope of Glory.

The reception of him also involves the consideration of the source from whence and the manner in which we received him. The source may be contemplated both negatively and affirmatively. We did not receive him from Adam, or any principle found in the nature, blood, or will of man; for the scriptures affirm in John i. 12, 13, of all who receive him, that they were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Not from the will or works of men, nor yet because we could claim Abraham to be our father, or that we were descendents from pious ancestors; nor because we had complied with conditions, or accepted the overtures; nor have we received him at the anxious bench, at the hands of those who have presumptuously and blasphemously offered us Christ. From no such quarter did ever a poor sinner receive the blessed Savior. But we are divinely instructed that he is from heaven, that he dwelt in the bosom of the Father, that he proceeded and came from the Father; that he was with him when there were no fountains flowing with water, before the decree was given to the seas appointing to them their bounds; before the mountains were brought forth, or even the highest dust of the habitable earth was formed.

But how did we receive him? First, we say, as the unspeakable gift of God to his church. For God hath given him to be the Head over all things to his church, which is his body, the fulness of him who filleth all in all. As he was given, so was he received, as the supreme Head over all things to his church. – The Head of all principalities and power, to preside in all the fulness of his power and majesty, and glory, over all the interests, affairs and destiny of all the members of his mystical body. As our Prophet, Priest and King, our Shepherd, Bishop, and Husband, our God, Man, and Mediator, and as our Advocate with the Father, the Propitiation for our sins, our Redeemer, Deliverer, and Surety. As our Wisdom, Righteousness, Sanctification, and Redemption, as our Prince and Savior, to give repentance to Israel and forgiveness of sins. As the Way, the Truth, and the Life, admitting of no other way of access unto the Father, but by him. God has given him for a covenant to the people, as such we have received him, and in him as our covenant, ordered in all things and sure, we find every provision of mercy and grace which we can possibly need for time or for eternity. All the promises of God are in him as our covenant, and in him they are Yea, and Amen, to the glory of God by us. Not one gracious promise could we ever find out of him. The purpose and grace by which God has saved us and called us with an holy calling was given us in him before the foundation of the world. Our justification is in him, and our glory is in him. In the Lord shall all the seed of Israel be justified and shall glory. Our life is also in him. Your life is hid with Christ in God; and we have never had any spiritual or eternal life out of him. He only hath immortality dwelling in the light. He is given to be a Light to lighten the Gentiles, and the glory of his people Israel. On them he has arisen with healing in his wings. In him was life; and the life was the light of men. As such we received him, if ever we received him at all. We have received him in all the offices, titles, and relations which he sustains, and which are ascribed to him in the scriptures; and as the Brightness of his Father's glory, and the express image of his person.

Furthermore, in being brought in our experience to receive him in all his offices, titles, and relations, we acknowledged our obligation to worship, adore, serve, honor, obey, and reverence him in them all. As our God, we received him as the supreme object of our worship, as our Mediator, in all his mediatorial offices and works, as our exclusive dependence for reconciliation to God, for complete justification and ultimate glory. We acknowledged in our reception of him that we were not our own, that he had bought us with a price; (that is in our redemption) and that our highest aim and most devout desire was to glorify him in our body, and in our spirit which are his. In receiving him as our King we

took on us the obligation of allegiance and bowed our neck to take his yoke and learn of him, and to walk in all his ordinances and commandments as dear children.

“As ye have received Christ Jesus the Lord, so walk ye in him.” That is, being in him, as composing a part of his mystical body, in unison with all the other parts of the body, each member is to walk. The members being fitly framed together, united by joints and bands, and each set in the body as it has pleased God to arrange them, being rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. So are they to move on, in all the order, ordinances and doctrine of the gospel. Delivered from the law of carnal commandments, their root, or the spring of all spiritual life and vigor being in Christ; they are to conform to him, to his law and authority; suffering no man to spoil or rob them, through philosophy or vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead, bodily. Consequently they are to look for nothing beyond him, or that is not found in him. Our walk, in order to be in him must be a gospel walk; it must be in the footsteps of his flock; and in order to be in him it must, as members of him, filling the place assigned us as members of him, and therefore as members one of another.

Again, we may understand that our walk as christians in him, according to the application of the figure of the “True Vine,” and its branches. “As the branch cannot bear fruit of itself except it abide in the Vine, no more can ye except ye abide in me. I am the vine, and ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit for without me ye can do nothing.” We received the kingdom as little children, or we have never received it at all. And as little helpless children confide in and depend upon the wisdom and providence of the parent, so should the branches in Christ, his members remember that they are in themselves perfectly helpless and throughout their pilgrimage rely upon and confide alone in his divine protection, listen to his instructions, obey his commands, and renounce all confidence in the flesh.

Middletown, N. Y., May 1, 1854

HEBREWS VII. 28.

“For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.”

This whole epistle appears to be devoted to an exhibition of the mediatorial relations which our Redeemer bears to his Father and his church, prominent among which his priesthood is the peculiar theme of the inspired writer. The epistle begins with the testimony of his sonship, and as the medium of divine revelation to the saints on earth, God who spake to the fathers by the prophets, has in these last days spoken to us by his Son, whom he hath appointed heir of all things, and by whom also he made the worlds. Who being the brightness of his Father’s glory, and the express image of his person, and upholding all things by the word of his power, &c. The Son of God thus identified, is next presented in the perfect work of purging our sins, and then sitting down on the right hand of the Majesty on high. In purging our sins, his priestly office is involved, and a comparison of him with angels and with the

priests of the Levitical order, by way of contrast, is instituted; wherein his unexampled pedigree, the higher order of his priesthood, and the superiority of the testament of which he is the surety, are brought to view. The disparity between the order of Aaron's priesthood, and that of Melchisedec, is very clearly and strikingly demonstrated by several qualifications which Christ possessed over those possessed by Aaron and his sons, among which is that found in our text, namely, the oath, by which the perpetuity and immutability of his priesthood are established.

The law maketh men high priests which have infirmity. That is, the law to which the Levitical priesthood belonged, for Aaron and his sons had infirmities, were liable to diseases, like other men, and could not long fill the office by reason of death, yet the law expressly made these men high priests, and allowed no other men to hold the office. Hence we are told that there being a change of the priesthood, there must of necessity be also a change of the law. The law could not recognize any but Levites, and it is evident that our Lord sprung out of Judea, of which tribe Moses (or the law,) spake nothing concerning the priesthood. The law under which Aaron was made a priest is called the law of a carnal commandment; that is, it had reference to the fleshy persons, descent, physical and mental properties of those who were to hold the office. If a son of Aaron was blemished in his person, or unsound physically, he was disqualified, because the Levitical law and priesthood regarded the commonwealth of Israel as the fleshy descendants of Abraham. But Christ is not made a priest after the law, but by the power of an endless life. And there was verily a disannulling of the law going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope, by the which we draw nigh unto God. The inspired writer having thus explained the distinction between the covenants, or testaments, or laws, goes on to speak of the oath which was required in the priestly office of Christ, as another essential difference between the two priesthoods and laws, and in doing so, makes use of the words of our text, before summing up the arguments.

In the foregoing references to the testimony, we see that the men which were made high priests by the law, all had infirmities, and had first to offer sacrifices for their own sins, and then for the people's; and such was their infirmity they could not continue in the office by reason of death. *But the word of the oath which was since the law, maketh the Son who is consecrated for evermore.* The word of the oath is quoted in the twenty-first verse of this chapter, from Psalm cx. 4, "The Lord hath sworn, and will not repent. Thou art a priest forever after the order of Melchisedec."

The word of this oath *was since the law.* Not that the word was not spoken, or the oath taken until after the legal dispensation expired, for the law and the prophets were until John, but the inspired psalmist declares that it was in the past tense in his days, more than fifteen hundred years before the days of John the Baptist. And we understand that Christ, as signified by the peculiar order of his priesthood, was a Priest, without predecessor or successor, without descent, without father or mother, in the priesthood, and without beginning of days or end of life. Thou art a priest forever, after the order of Melchisedec, was the word of the oath, and that order is expressly defined as signifying that his priesthood was without beginning or end, and after the power of immortality. So long then as Jesus has embodied in himself the immortality of his body and members, as their mediatorial Head and Life, the words of the oath by which he is made priest have been in force. But his appearance now in the end of the world to officiate in the priestly office, to put away sin by the sacrifice of himself, was in the order of time, subsequently to the priesthood of Aaron. In the same sense in which he is called the *second Adam.* Not that Adam existed before him in reality, for before the dust of the world, out of which Adam was formed, was made, Christ existed in his mediatorial relation to his body and members, as one brought up with the Father. In manifestation to us, Christ was the second Adam, while as the Lord from heaven, his goings forth were of old, from everlasting; so in the order of divine revelation, the types

preceded their antitypes, the shadows, their substance. The word of the oath, “Thou art a Priest,” not thou shalt be a Priest, the word of the oath is in the perfect tense, but this word of the oath by which he is made a Priest, involved the necessity of his advent to the world, and of his being made under the law to redeem them that were under the law, that we might receive the adoption of sons. Moreover, the word of the oath consecrated him as the High Priest for evermore, and thus secures the perpetuity of his priesthood. He is not to be removed by infirmity, by death, or anything else. He is not to be superceded by any other priests or priesthods, sacrifices or sufferings, but to represent his people as their only dependence for acceptance before God for evermore.

In the summing up of what had been said, the amount of testimony is thus given: “We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man” who has by so much obtained a more excellent ministry, than that under the Old Covenant or Testament; by how much also he is the Mediator of a better covenant, which was established on better promises. The superior excellency of the new covenant over the old is to be estimated by the superiority of the priesthood of Christ over that of Aaron. The better promises are those which God, that cannot lie, made before the world began, and which is confirmed by oath. An oath for confirmation with men is an end of all strife, wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, by which it is impossible that God should lie, we might have a strong consolation who have fled for refuge to lay hold of the hope set before us, which hope we have, as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus made an High Priest forever, after the order of Melchisedec.

Well might the inspired penman assure us that “Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” And also that he is able to save unto the uttermost all who come unto God by him, seeing that he ever liveth to make intercession for them. One who is easily touched with the feelings of our infirmities, having been tempted in all points as we are, and yet without sin. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

Middletown, N.Y., April 1, 1857.

THE RELATIVE DUTIES OF MINISTERS AND CHURCHES

Great care is required in the discussion of so delicate a subject, lest on the one hand we give countenance to the popular notion of manufacturing our own ministry, and offering inducements for ungodly and covetous men to crowd themselves into the work, uncalled of the Lord, and for filthy lucre’s sake. Or, on the other hand, in avoiding that disorder, we run so far into an opposite extreme as to overlook, and thereby fail to obey such instructions as are clearly laid down in the Scriptures.

We would observe first, that no man is to take this work on himself unless called thereto of God, as was Aaron to the priesthood. We can find no authority in the Word for human interference in offering inducements to draw out young or old men into the work, until such gifts are developed as afford satisfactory evidence to the church of God that they are called of God to that work. When such evidences are obtained, the church is required to consider them carefully and prayerfully, in the light of the Scriptures. Then it becomes us to inquire, first, Has God by his Spirit made them willing to serve in that calling? For they must enter the work, not for filthy lucre's sake, but of a willing mind. Paul says to Timothy, "This is a true saying, If any man desire the office of a bishop (or pastor) he desireth a good work." Finding in the church a brother entertaining this desire, we are taught to examine closely to see if he possesses the following indispensable qualifications, (for some may have a desire to render themselves conspicuous in the church, and may covet the ministerial work from very improper motives, and such have given the churches great trouble. Some have been licensed to the work to get rid of their clamor, or as the easiest way to dispose of them, instead of saying to them that the church lacks the evidence of their calling. But in all such cases the church has suffered from their disregard of the divine rule.) Let them first be proved, and here is the rule: "A bishop **MUST** be blameless, the husband of one wife: vigilant, sober, of good behavior, given to hospitality, apt to teach." These are put down as indispensable qualifications, and the church of God is to be the judge whether the proposed candidate, or volunteer, for the work is in possession of them, as positive and indispensable qualifications. If in all these particulars all is satisfactory, we are next to consider the negative, or the disqualification's: not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know now how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. (1 Tim. iii. 1-7)

There are many other portions of the New Testament which treat upon the qualifications of the ministers of Christ, but our limits will not allow us at this time to present them. From the above established rule we learn that the brother to be recognized as a minister of Jesus Christ must sustain an unblemished reputation in the church, and his walk and conversation before the world, (those that are without) must also be irreproachable. Of course we are not to understand that the world are to speak well of his doctrine, or allow him to escape reproach and persecution such as Christ and his apostles bore. But he is not to be known in the world as a brawler, a striker, a man given to wine, or greedy of filthy lucre, not covetous, or, like the daughters of the horse-leech, crying, Give! Give!!

Next in importance to the unblemished character sustained by the candidate for the christian ministry is, Is he apt to teach? Many men of intelligence and of grace are destitute of this qualification, and the church would starve under their ministry, if they were not otherwise fed with knowledge and understanding. And if the minister cannot command intelligible language, how can he be apt to teach? We would not insist upon eloquence of speech, as these terms are used by men, for Paul, who as a learned man could have commanded it, refrained from it in his ministry, and came not in the excellency of speech, or of wisdom, but he was with them in weakness, and in fear, and in much trembling, and his speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that the faith of the saints should not stand in the wisdom of men, but in the power of God. Still there may be, and unquestionably is, a fault with at least some of our brethren in the ministry, and an inexcusable carelessness in regard to their language. If to be apt to teach requires that the instructor should, like the wise man, search out suitable words, and if, as he has by the spirit of inspiration told us, that "words fitly spoken are like apples of gold in pictures of silver," it must be

proper and right that preachers of the gospel should at least make themselves familiar with their mother tongue.

To do this we presume there are very few cases, if any, where anything more is necessary than a trifling effort on the part of the preacher himself. If the church be at fault, it is that they do not urge upon their preachers who are deficient, the necessity and importance of spending some of their leisure hours in studying their grammar and dictionaries. We have known young men to enter the ministry whose opportunities had been very limited, and consequently were very deficient in their language, who have grown to be old men, without any perceptible improvement in that particular, but it would be hard to find a case where a good practical knowledge of the rules of grammar might not have been acquired by them in that time without in the least restricting their ministerial labors, or detracting from their opportunities to labor for the support of their families. There certainly can be no good reason why a young preacher should idle away time which might be employed in the attainment of profitable knowledge, and in mental improvement.

No brother is at liberty to construe our remarks as intending any reflection upon our aged brethren in the ministry, who have been never privileged with opportunities which are common in our day. Many of our aged fathers in the ministry were raised amid the turmoil and strife of the Revolutionary war, or in parts of our country where the country was new, and opportunities were very limited for mental improvement, still their usefulness has been realized very extensively, and their praise is in all the churches. We only design to call the attention of the young to this subject, and not only ministers, but all others, would realize an advantage by applying themselves as opportunity presents, to the attainment of useful knowledge.

To secure all the advantages which we recommend, we see no need of building or establishing Theological Seminaries, or of waiting one moment after being called to the work of the ministry. The most stupidly dull and clownish preachers we ever met with have been among the students sent forth from Theological Schools. One from Hamilton Seminary, in our State, once edified the people in our vicinity, by informing them that the Ganges, where pagans sacrifice their children to its waters, was located in the Canadas. But aside from their deficiency in geography, they are uniformly, so far as our acquaintance with them extends, by no means in advance of pagans in the knowledge of divine and spiritual things. The things of the Spirit of God can only be taught by the Spirit, and all our spiritual preparations for usefulness in the church of God most come from above. Still public speaking requires the articulation of sounds, by which ideas are expressed and conveyed, in order to which our natural and physical organs are employed, and our natural understanding is brought into requisition. Hence the propriety of correct language. "How forcible are right words." Some have betrayed an unwillingness to take the trouble to learn the proper use of words, and their precise meaning, lest it should encourage pride and vanity, either in themselves or in their hearers, but that very class of speakers are more frequently than any others found straining to use highflown words that they do not understand themselves, and very incorrectly imagine that their hearers are as ignorant of as themselves.

Our impression is that the most simple language we can possibly command, if well understood by the speaker, in public preaching, is by far more suitable and instructive, and to our ear, it is the most eloquent and forcible. None but coxcombs, and vain, conceited fops, will strain to use terms in public speaking which they imagine their hearers do not generally understand.

While on the subject, the reader will permit us to say, that there are many disagreeable faults into which preachers are very liable to fall, such as speaking with a sing-song tone, or with affection, in an unusual key, with unbecoming and awkward gestures which a little care on their part with some occasional

hints from faithful brethren, would serve greatly to relieve them from, and render them far more acceptable and pleasant to their hearers. But we have pursued this part of our subject as far perhaps as is profitable at this time, especially as we are conscious that the writer has very many faults to correct in himself, as well as to point out in his brethren.

The improvements suggested can be acquired without money, or exemption from labor. We know a precious brother who has attained a high elevation in literature without the aid of schools, or exemption from labor. He told us that he had often carried a book in his bosom when ploughing, and while his team were resting, he would employ the moments in study until he had acquired the education which he now finds of priceless value to him as a minister of Jesus. There are many other important requisitions for a preacher of the gospel, which we have not time nor space to dwell upon in this article; and our remarks on the duty of the church to the preachers of the word, must also be deferred for the present.

Middletown, N. Y., May 1, 1857

ROMANS XI. 29.

“For the gifts and calling of God are without repentance.”

This text, as we understand it, relates to the immutable counsel of the high and lofty One who inhabiteth eternity, and is designed to teach us that as he is too wise to err, he never has occasion to repent, or regret any act or decision of his power and wisdom. “God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” – Num. xxiii. 19. This principle of the divine government is clearly set forth in the dealings of God with the Jews and Gentiles, as treated upon in the chapter in which our text is found. The chapter begins with the inquiry, “Hath God cast away his people?” Was the calling of Abraham, and all his seed in him, and the gifts bestowed on him, and on them in him, subject to change of purpose on the part of God? “God forbid,” says the apostle. “God hath not cast away his people whom he foreknew.” He has not repented that he called Abraham, and made him the father of many nations, nor that he bestowed on him and his seed special gifts. For in the promise made to Abraham, and his seed in him, as God could swear by no greater he swore by himself, saying, “Surely, blessing I will bless thee, and multiplying I will multiply thee.” In this calling, and in these gifts or blessings, repentance is hidden from his eyes. His words and oath forbid that he should fail to accomplish the things which have gone out of his mouth. So, also, in regard to the calling of the Gentiles and the gifts in store for them, nothing can prevent their fulfillment. Nor do the callings and gifts bestowed on the Gentiles, invalidate the promises made to Abraham and his seed; for they were embraced in that promise which made Abraham the Father of many nations. “If ye be Christ’s then are ye Abraham’s seed, and heirs according to the promise.”

It is thus in regard to all the gifts and callings of God. In giving the church to Christ, the covenant stands fast, according to the sure mercies of David, in which God has said, “I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations.” “Then thou spakest in vision to thy holy One, and saidst, I have laid help

upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah.” – Psalm lxxxix. 3, 19-37. There is no repentance possible in regard to these provisions. God has confirmed them by his oath. He pledged his holiness, and by two immutable things, in which it is impossible for God to lie, gave strong consolation to the heirs of salvation. He will not repent, or recall the gift he has made to his Son, our spiritual or antitypical David, therefore, All that the Father giveth him, shall come to him, and he that cometh unto him, he will in no wise cast out. (John vi. 37.) “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” – John xvii. 2. Neither will God repent or countermand the calling of the chosen generation in Christ, for he hath saved them and called them with an holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. (2 Tim. i. 9.)

Nor will our God rescind the unspeakable gift of his dear Son, whom he hath given to be the Head over all things to the church, which is his body, and the fullness of him. (Eph. i. 22, 23.) Nor any of the gifts which Christ received for them when he ascended up on high. (Psalm lxviii. 18.) Or that he gave them. (Eph. iv. 8, 11.) Thus we see that the gifts and callings of God are without repentance, without liability of failure.

Some have supposed that the text was designed to express the idea that the gifts and callings of God precede the repentance of his children, and are irrespective of it. It is undoubtedly true, that these gifts and callings of God, being given us in Christ Jesus, before the world began, according to 2 Tim, i. 9, were antecedent to our personal reception of the gift of repentance. But that repentance which is unto salvation, and which needeth not to be repented of, is among the gifts of God which are, on the part of God, never repented of, never recalled, never ineffectual. But the particular bearing of our text, in harmony with the argument of the apostle in the chapter and connection, is evidently to show the immutability of God, and consequent security of his people.

Middletown, N. Y., May 15, 1857.



MATTHEW VI. 7.

“But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.”

Prayer is a solemn but blessed privilege to the saints of God. It is solemn, when we duly consider the infinite disparity between the trembling petitioner, and the supreme God before whom he bows down to worship. No flesh can stand in his presence, for all flesh is corrupted, and all have sinned and come short of the glory of God; and as God is of purer eyes than to behold iniquity, we cannot approach him without being consumed, only as we are permitted to draw nigh by that new and living way which he has consecrated through the flesh of him who was made flesh and dwelt among us, and from whose fullness, as the only begotten of the Father, we, who have passed from death unto life, have received, and grace for grace. It is a blessed privilege, because none can pray unto God acceptably unless they are quickened by the Spirit of the Lord, for God is a Spirit, and they who worship him must worship him in spirit and in truth; and as all spiritual blessings were given to the children of God, according as they were chosen in Christ Jesus before the foundation of the world, the indispensable qualification to pray acceptably to God is a spiritual blessing. And in the enjoyment of this privilege, the Spirit helpeth our infirmities, and maketh intercession for us. Those who are born of God are born of the Spirit, and become spiritual worshipers; not in the oldness of the letter, but in the newness of the Spirit. This includes all who are of the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, or in any of the powers of the flesh, physical or mental; all their confidence is in him by whom, and through whom alone, they have access by the Spirit unto God.

As the flesh profiteth nothing, and no flesh can approach unto God, prayer and all other worship of the true God being purely spiritual, they are sadly mistaken who think they are to be heard for their much speaking, or for any other fleshly exercises of their organs of speech, or the passions of their carnal nature.

“The heathen think they shall be heard for their much speaking.” The term heathen applies not alone to pagans, or the barbarous tribes of mankind, but to all who are strangers to God, ignorant of God’s righteousness, and going about to establish their own righteousness, whether they be Jews, Papists or Protestants. All who are not born of God and taught by the Spirit, are in heathen darkness, so far as the light of the knowledge of the glory of God is concerned, and they invariably think there is some virtue in their uttering solemn sounds from their unhallowed tongues. The carnal Jews relied on their long prayers, and frequent repetitions of them, and in that error they disfigured their faces, prayed often, loud and long, in corners of the streets and at the market places.

Papists and Protestants teach their unregenerated children to use vain repetitions of this kind; to repeat what is called the Lord’s Prayer. A prayer which Christ taught his disciples to use, and which can be used acceptably only by the children of God, who can in spirit and in truth say, “Our Father which art in heaven.” None can call Jesus, Lord, but by the Holy Ghost, and none can come unto the Father but by him. Written and printed forms of prayer are prepared for vain repetition, to be read by the parsons and vainly repeated by their deluded hearers, after the same manner that masses are said, beads counted by Papists, or senseless mutterings are uttered by pagans who bow down to stocks or stones, and by all of them under the delusive hope that there is some merit or virtue in their performance, to please the gods before whom they bow. Without faith it is impossible to please God. Yet men who are dead in sin, and consequently destitute of the faith of the Son of God, are taught to rely upon their vain repetition of

prayers and invocations to commend them to the divine favor. This is what the Scriptures pronounce impossible.

But the saints themselves are liable to err sometimes on this subject, or the admonition of our text would be inapplicable to them. Paul says, We ask and receive not, because we ask amiss; and he further testifies that we know not how to pray as we ought; we are dependent on the Spirit to make intercession for us in language which our tongues can neither utter nor repeat. If, then, the christian cannot pray acceptably to God only as the spirit of grace and of supplication is given to help his infirmities, how preposterous to contend that unregenerated men, totally destitute of spiritual life, and totally ignorant of the Spirit and of the things of the Spirit, which things are foolishness unto them, can worship God in spirit and in truth. He that cometh unto God must believe that he is, and to believe in God is a work of faith, and consequently they who have no faith cannot pray only in hypocritical forms and vain repetitions.

Christians should avoid ostentatious display in prayer, or flowery language, fluent speech or affections, to be admired of men. But as the Spirit indites the desires, so let the child of grace breathe them forth in the simplicity of the heart, knowing that the God to whom we pray knows all our necessities, and needs not to be informed of anything by us. And the

“Painted hypocrites are known,
Through the disguise they wear.”

Middletown, N. Y., May 15, 1857.



2 CORINTHIANS XIII. 5.

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”

This important admonition is to the saints generally, as well as to the church at Corinth, unto which it was originally addressed. All the saints feel more or less inclined to examine themselves in regard to their hope, their experience, and the reality of their interest in the cleansing blood and justifying righteousness of our Lord Jesus Christ; and in this self-examination they are generally led to review their first religious exercises, what they experienced in their translation from darkness into the light, liberty and joy of the gospel; and this is right, and has often served to renew their strength and confidence in the assurance that what they have experienced was certainly the work of God. But it is also important that we should have the witness that we are in the faith, as well as in hope of the gospel. For now abideth faith, hope and charity, &c. So far as faith is considered a vital principle, or fruit of the Spirit, we cannot entertain a genuine gospel hope in its absence, for both faith and hope are the fruits of that same Spirit which is born of God. But we presume the apostle in this admonition has reference to the doctrine or principles of the faith which was once delivered to the saints, and for which they are commanded to contend earnestly. As these disciples possessed Christ in them, they could not possibly be destitute of the grace of faith; but from the many severe reproofs which he dealt out to them in both epistles, it appears evident that they were faulty in regard to the doctrine of faith and the practice

corresponding thereto. It is equally certain that God's dear children in the present day are liable to fall into the same faults, or faults equally incompatible with the high vocation wherewith they are called of the Lord. The term faith is often used by Paul to signify the gospel, in distinction from the law, or legal dispensation. For the law is not of faith; but the gospel is a dispensation of promises and provisions of grace and salvation, which, in order for us to enjoy, we must have faith to lay hold of them. Thus, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." It is altogether opposed to the doctrine of salvation by works, for the apostle says it is of faith that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. – Rom. iv. 16. Paul had told the Corinthians of some who concerning the faith had made shipwreck, and others whose heresy in denying the resurrection of the dead had overturned the faith of some. The grace of faith cannot be wrecked nor overturned, for it is the faith of Jesus Christ, and it overcomes the world; but in regard to the doctrine of the gospel, as a system purely of grace, the saints are liable to depart, at least to some extent from it, and thereby suffer loss. How important then, that they should examine themselves in regard to what they hold or countenance as the doctrine of Christ. In this self-examination they require a more reliable standard to judge by than the decisions of learned doctors of divinity, creeds or commentaries written by uninspired men. Each of the members of Christ being personally interested for himself in the matter, instead of submitting to the judgment of another, must himself make the examination in the fear of God. We, as Old School Baptists, hold that the last will and testament of our Lord Jesus Christ is the divinely authorized standard of our faith. Whatever we believe religiously, or in regard to the gospel, must be tested by what is written in the New Testament. However popular or palatable a sentiment may be, if it is not sustained by that standard, it is to be rejected. Whatever that standard sustains, however unpopular and unpalatable to the flesh, must be regarded as the faith of God's elect – the faith which was once delivered to the saints, and the faith for which the saints are required to contend earnestly.

The Spirit also which God has implanted in his saints, searches all things, even the deep things of God, and is also a witness in point to establish the fact of our being in the faith; but we must try the spirits, because many false prophets have gone out in the world. If the spirit we possess be of God, it will perfectly accord with the testimony of the Scriptures, and thus afford us two witnesses, by which every word shall be established; and by these two witnesses, the word and the Spirit, we shall be able to prove our own selves, whether we be in the faith. Having this proof we have nothing to fear on the subject of our orthodoxy, or soundness in the faith.

Frames and feelings are a very unsafe guide, and carnal reason is still more treacherous and unreliable in the matter of self-examination. Our feelings are always varying, and carnal reason is blind, neither should be trusted to decide our faith or hope in God, but the word and Spirit of our God is immutable. The natural man may read the letter of the Scripture, but he cannot perceive its spirituality, because it is spiritually discerned. The spirit which Christ has given to his saints is the "Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye [the disciples of Christ] know him; for he dwelleth with you, and shall be in you." – John xiv. 17.

"Know ye not your own selves that Jesus Christ is in you, except ye be reprobates?" A reprobate is one that is rejected. And this faith in which the christian church stands, rejects all in whom Jesus Christ is not; for "If any man have not the Spirit of Christ, he is none of his." Manifestly none are known to the faith or fellowship of the saints until they can give evidence that they are born of the Spirit, for all such, and none but such, have Christ in them the hope of glory, all others are rejected, or reprobates. But what an astonishing revelation is this that the saints know, that Jesus Christ is in them. He whom the

boundless heavens adore, the Son of God, the Lord from heaven, the Resurrection and the Life, the only and blessed Potentate, who only hath immortality, dwelling in the light, dwells in all his children, and gives them the evidence that he has taken his abode in them. This above all things is worth knowing. And hence the necessity of the self-examination enjoined by the apostle. Ascertaining by divinely approved testimony, that we are in the faith, and that our faith and hope are in God, we have the assurance, yea the knowledge, that Jesus Christ is in us, and that we are in him, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. To secure us from error, from heresy and from imposition, we should pursue the examination in the light of the unerring standard, and having the assurance that our faith is sustained by the standard of divine revelation, we not only enjoy the consolation of the assurance our own selves, but are thereby qualified to minister consolation to those who with us are of the household of faith, as well as by our walk and conversation as by speaking to them of the glory of our Redeemer's kingdom, and talking of his power.

Middletown, N. Y., June 1, 1857.

I CORINTHIANS X. 13.

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

We have no special light to impart on the above text, beyond the plain and obvious import of the words in which it is presented, when taken in their connection with the epistle, and the common experience of the children of God, while here in the flesh. From the many disorders which Paul had occasion to reprove in the Corinthian church, it is very evident that the members thereof had not escaped a liberal share of temptations. Temptations arising from their own carnal nature, from the world and from their adversary, the devil, had been many, and quite apparent among them, and they, perhaps, like many a tempted, tried saint of God at this day, may have been ready to conclude that no real christian could be so tempted, or so frequently overcome by temptation as they were, and that if they were what they professed to be, they would not be so tempted. Temptations to do wrong, to please the flesh, and grieve the spirit, which in the saints is born of the Spirit, or to murmur or to fail to appreciate the mercies of our God, are of themselves very trying to God's people, but how greatly is the trial aggravated when the cruel tempter insinuates that these temptations are evidences that we are not the children of God, or that God will leave us in the power of the tempter, and that we shall never be released from them, that in judgment against us, the way of deliverance shall be closed, and we must perish. To meet and silence all these suggestions, the inspired apostle cheers us with the blessed declarations of the text, which, in its obvious sense, presents the following assurances, viz:

1st. Our case is not as it has appeared to us, peculiar or uncommon, all the saints are subject to the very same, and it cannot by any righteous inference be construed that we are the less interested in the saving grace of God because we are so sorely tempted.

2d. Our faithful God has his eye in love and compassion on us while we are tempted. However unfaithful we have proven ourselves to be to God, God is faithful, and his faithfulness is as enduring as his throne. He will never leave thee nor forsake thee. “When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shall not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Savior.” Our God who has promised all this is faithful, and he will certainly accomplish all that he has promised, and make you more than conquerors through him that hath loved you and given himself for you.

3d. The cheering truth is implied in the text that all the temptations which have overtaken us are working for our good and God’s glory; for he is as able, were it for the best, to secure us from the power of temptations, as to make a way for our escape from them, when we have felt sufficiently their power. Our gracious Redeemer, our faithful High Priest, was tempted in all points as we are. Yes, in *all points!* Think of that, thou tried and tempest-tossed child. There is not a point in which it is possible for thee to feel the tempter’s power, but what the blessed Savior has felt in his own person, when here in the flesh, and he therefore knoweth how to succor thee when thou art tempted. In all thy affliction he was afflicted, and the angel of his presence saved thee: in his love and in his pity he redeemed thee, and he carried thee, and bore thee all the days of old.

4th. The text assures us that neither the world, the flesh or the devil, has power to tempt a child of God only by the permission of God himself. The exact amount of our temptations, their number, weight, measure, severity and duration, are dependent on his permission. God’s government extends to devils as well as to men, to sin as well as holiness, and none can go beyond the limits which his decree has fixed, to annoy or tempt his children.

“Pains and death around thee fly;
Till he bids thou canst not die;
Not a single shaft can hit,
Till the God of love sees fit.”

Neither tribulation, nor distress, nor angels, nor life, nor death, nor principalities, nor powers, nor things present nor to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus; not because they lack the disposition to do so, but because the God of unbounded power, love and wisdom, will not suffer it. God will indeed, and does suffer his children to be tempted, but not to an unlimited extent. Satan went as far in tempting Job as God would suffer him, but he could go no further. He had no power to drown even the swine, without the express permission of our Lord. A sparrow cannot fall, nor even a hair of our head, without an order from the throne of God.

Our text also suggests to our minds the order and exact equality of God’s ways. When he issues the permissive order for a saint to be tempted, he metes out the exact amount of grace required to sustain that saint, and bear him safely through the trial. The tempter cannot be in advance of God’s faithful providence; with the temptation, the way of escape is made. Pharaoh with all his mighty army could by no possibility reach the encampment of Israel at the Red Sea before the Lord was there in his cloud to make a way for their escape across the channel of the deep. The three Hebrews could not be cast into the burning furnace until the form of the fourth, whose form was like the Son of God, was there to protect them and make a way for their escape, nor could Daniel reach the bottom of the den until God’s angel had been sent to shut the mouths of the lions. God is never behind time in the protection of his children; he will help Zion, and that right early.

6th. On these glorious promises the apostle predicates the admonition, “Wherefore, my dearly beloved, flee from idolatry.” Why should we bow to any other god, or look to men, or angels, or to our own wisdom or works for protection or deliverance, and thus depart from the Lord our God? To distrust him, is in itself idolatry. Let us own no other god, trust in no other power or wisdom, but rely alone on his faithfulness.

7th. Patience, in tribulation, is taught. Our Father and our God is at the helm. Though fiercely beats the storm, the tempest, though our foundering bark begins to sink, though the surging billows roll, and all the elements be fearfully charged with flashing thunder bolts of wrath, what of all this? Can nature lashed to fury transcend his power, or go beyond his firm decree? He who taketh up the islands as a very little thing, who toucheth the mountains and they smoke, rideth upon the heavens in thy help, and in his excellency upon the sky,

“He that can dash whole worlds to death,
Or make them when he please;
He speaks, and his almighty breath
Fulfills his great decrees.”

“Then let the loudest storms arise,
Let tempests mingle earth and skies;
No fatal shipwreck need we fear,
But all our treasures with us bear.”

Then count it all joy when you fall into divers temptations, for they are appointed for good, and when sufficiently tried, all the dear, tried saints shall come forth from the furnace, like gold seven times tried in the fire; and remember that although sorrow may endure for a night, joy cometh in the morning.

Middletown, N. Y., June 15, 1857.

ISAIAH XL. 11.

“He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.”

This fortieth chapter of the prophet Isaiah begins with a commission from the God of Israel to comfort his people, and proclaim to them the accomplishment of their warfare, and the full remission of their iniquities; and to cry unto Jerusalem the important message of comfort, which the declaration from such authority is calculated to inspire. A proclamation of what she has received at the Lord’s hands. The prophet is instructed to show the disparity between the two fountains or sources from whence emanates our natural and spiritual life. Christ has said, That which is born of the flesh, is flesh. And the prophet is instructed to proclaim, “All flesh is grass, and all the godliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass.” Such is the fleshly nature of man, frail and withering, depraved and mortal, transient and passing away. All the glory of man, his goodliness, his best performances, his brightest hopes and purest actions, like the grass which beautifies, must also perish and fade away. But the word of our God

shall stand forever. Peter, in his commentary on the passage, testifies that the spiritual birth of God's children, is "not of corruptible seed," like that which produces grass and flowers, which must soon fade and perish, "But of incorruptible seed, by the word of the Lord, which liveth and abideth forever." Christ himself has also said, "It is the Spirit that quickeneth, the flesh profiteth nothing: the words which I speak unto you, they are Spirit, and they are life." And Peter and his disciples said, "To whom shall we go? thou hast the words of eternal life." "The dead shall hear the voice of the Son of God, and they that hear shall live." "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life, and they shall never perish."

In this connection Zion is discovered bearing good tidings, and Jerusalem lifting up her voice with strength, calling on the cities of Judah to behold their God. "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." Then the text follows, "He shall feed his flock like a shepherd," &c. Behold your God, ye cities of Judah, ye churches of the saints, in the person of the Shepherd and Bishop of your souls. There can be no doubt that the Lord Jesus Christ is the Shepherd here spoken of; he himself declares it, saying, I am the good Shepherd, and certain it is that he is the Shepherd that has laid down his life for the sheep; it is equally certain that he is the Lord God that should come with strong hand, and whose arm should rule for him. He is the Lamb that is in the midst of the throne, who shall feed his flock, and lead them to living fountains. Here then, we have a clear, full and unequivocal testimony of the absolute deity, and eternal Godhead of Jesus Christ our Lord. It is consoling to all the saints, as it was to the psalmist, to know that "the Lord is their Shepherd, and they shall not want." He is the Lord, or Jehovah; and he is God over all, and blessed for evermore. Truly our second Adam is the Lord from heaven, and the God of the whole earth shall he be called. He is the mighty God and the everlasting Father, the Prince of peace. This Maker and Husband of the church is the Lord of hosts, and our Redeemer is the holy One of Israel; and he has come, according to the prediction of the text, to feed his flock like a shepherd, and to gather the lambs with his arm, and carry them in his bosom, and he will gently lead those that are with young.

Having established the identity of the Shepherd, and proved his absolute deity, we will next observe that he has a flock, which belongs to him; and briefly show the righteousness of his claim as the proprietor. We are not informed that he was coming to procure a title to a flock, or to obtain a flock, or to see how large a flock he could procure. The possessive case is used by the Holy Ghost in the prediction, *his flock*. He came not to feed or gather the flock of some other shepherd, for he is the Shepherd whose own the sheep are. And he says, "He that entereth in by the door is the Shepherd of the sheep; to him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them." – John x. 2-4. It is true Paul charged the Elders of Ephesus to feed the flock of God, which he hath purchased with his own blood; but this has reference to a redemption purchase, not a purchase of an original title to them. If he had held no title to them which was older than the claim of the law, the right of redemption would not be in him. The prophet Isaiah says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." – Isaiah liii. 6. And Peter testifies that they "were as sheep going astray; but are now returned to the Shepherd and Bishop of your souls." – 1 Peter ii. 25. From these portions of Scripture we prove that the redeemed of the Lord were sheep before they strayed, sheep when they were astray, sheep when redeemed or brought back, and continue to be sheep when returned to the fold. It was then because they were his sheep by a prior title, that the Lord in justice could lay on him the iniquity of them all, and command the slumbering sword of justice to "Awake against my Shepherd, and against the man that is my fellow, smite the Shepherd and the

sheep shall be scattered, and I will turn my hand upon the little ones.” – Zech. xiii. 7. If the sheep of some other shepherd, or owner, should go astray and commit trespass, could the damage be charged to any other than the original owner, by any principle of equity and justice? This flock belonged to Christ before their iniquities were laid on him, before they went astray, and therefore when they had strayed they were held by the porter until their owner should come, prove his property, pay charges and take them away. According to the text, he, whose own the sheep were, came, and, as we have seen, to him the porter opened; for he entered legally, by the door, the iniquity of all the flock was laid on him, and he made full payment, and brought them back from their captivity with his own blood. For ye are not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained, before the foundation of the world, but was manifest in these last times for you who by him do believe in God that raised him from the dead. (1 Peter i. 18-21.) Now if this precious blood of Christ was appropriated by foreordination, before the beginning of the world, for the redemption of those who ultimately by him do believe in God, does it not prove that Christ sustained the relationship of Head over all things to them, so when he came and paid the ransom price for their redemption, he could call his own sheep by name, and lead them out? But our Shepherd has not only laid down his life for the sheep, and called his own sheep by name, and led them out of bondage, out from wrath and condemnation, and into the rich pasture beside the still water, but our text assures us that he shall feed his flock. They require nourishment, and they are not able to provide it for themselves, nor can it be furnished by any other shepherd than their own good Shepherd. God’s people being born of God, possess a life in them that is not of the earth, and cannot feed on earthly food. That which we received of the productions of earth for the sustenance of our fleshly bodies, will not feed the inner man, or the new man which is born of the Spirit, and therefore all that come before Christ, or who attempt to supercede him in feeding his flock, are thieves and robbers. His being a spiritual flock, must have spiritual food, and the Lamb that is in the midst of the throne, himself shall feed them. He spreadeth their table in the midst of their enemies, and he maketh them to lie down in green pastures, beside the still waters, and he maketh their cup to run over. But how shall he feed them? “As a shepherd.” As one who is perfectly acquainted with all their wants. He will deal out to them just at the right times, and in the exact quantities, so that they shall not want. He being the Lord God, can never be impoverished, can never be surprised by famine, he has ample supplies for them, and they shall, under his care and protection, go in and out and find pasture.

But there are times when the flock requires something beside food. The chilling blasts of winter would be too severe for the tender and unfleeced lambs, were it not that their good shepherd bestows on them his unremitting care. He has pledged himself that they shall never perish, neither shall any pluck them out of his hand. Notwithstanding their strong propensity to stray, although like sheep they have strayed, he shall gather them with his arm; and having gathered them with that strong almighty arm, which shall rule for him, and which he has raised for their defense, he will carry them in his bosom, where they shall be warmed, succored and protected by his own vitality. The pulsations of his own heart they shall feel, and the affection which burns in his bosom shall comfort and cheer them. And he will bestow his tender care on such of the flock as are burdened. It is said of this flock, as they *go up from the washing*, every one of them beareth twins; and there is not one barren among them. (Cant. vi. 6.) Whatever this figure may be designed to illustrate in regard to the sheep of Christ, we know that the children of God, as they go up from the washing of regeneration, feel within them a strife between the flesh and the Spirit which burdens them sorely, and makes them groan being burdened; and in this case, they like Jacob’s flocks, will not bear over-driving one day. (Gen. xxxiii. 13.) But our Shepherd knoweth all our infirmities, and instead of driving, he gently leadeth them. He knoweth our feeble frame, and he

remembereth that we are but dust. How gently doth he succor them when tempted, tried and distressed. Yea, though they pass through the valley and the shadow of death, he will still be with them, and lead them through, for he will never leave nor forsake them. This message belongs to God's people; the commission is to comfort them; may we be found among them; and may we with them, share in the consolation.

Middletown, N. Y., July 1, 1857.

“QUENCH NOT THE SPIRIT.” – I THESS. V. 19

A young brother of Mississippi has desired us to give our views on the above text, and as it is a subject which has been much perverted by the enemies of the truth, the minds of some young Christians have been perplexed to know its true meaning. As these words were addressed in admonition to the church of God, they must have a definite and important signification. The Holy Ghost has never inspired the apostles to write in ambiguous terms, nor to enjoin rules or restrictions upon the church of God which are unimportant. The text on which our vies are desired has been claimed by the Arminians as being addressed to the world of mankind in general, and to the unregenerated portion of the fallen race more particularly. They say, God, who is a Spirit, is a desirous of converting all men, and that the Holy Ghost sues for admission into every sinner's heart, knocks at every door, and makes proffers of mercy and grace to all the unconverted, on the simple condition that they accept of the terms and admit the Spirit into their hearts. And they pretend to understand this text as a warning to sinners to quench not the Spirit; that is, the Holy Ghost, which they say is wooing and striving, and endeavoring to gain admission into their hearts.

Such we understand to be in substance, the doctrine and language of all carnal, graceless, work-mongrel professors of Christianity, and during the almost six thousand years in which this blasphemous heresy has been promulgated on earth, the ingenuity of man and the subtlety of Satan has been exerted to the utmost to give the delusion a plausible appearance, and to transform its deformity into a resemblance of truth. The natural mind of men, in their depraved state, being enmity against God, is predisposed to favor the heresy, for they love darkness rather than light, and error rather than truth; hence their susceptibility to the imposition, and the readiness of ungodly men to favor any sentiments which are derogatory to the character and truth of God.

Those, however, who are born of God, and taught by his Spirit, have the witness in themselves that he above described heresy is false, for they are brought to an experimental knowledge of him. “This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent.” – John xvii. 3. And God has provided in the new covenant, that those with whom this covenant is made, “Shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest.” – Heb. viii. 11; Jer. xxxi. 34. “And all thy children shall be taught of the Lord, and great shall be the peace of they children.” – Isa. liv. 13. Being divinely taught to know God, they have the witness in themselves that he is not a being who can be quenched, baffled, thwarted, or successfully resisted, by any of his creatures in heaven, earth or hell. They know that he does not labor and strive to gain admittance to the sinner's heart, and they know that the sinner has no power to

prevent the execution of the will of God. They know that their Savior has power over all flesh to give eternal life to as many as the Father has given him. (John xvii. 2.) And that all that the Father has given him shall come unto him, and they that come to him he will in no wise cast out; and that no man can come unto him, except the Father which sent him draw him; and Christ is pledged to raise up all such at the last day. (John vi. 37, 44.) They know by their own experience, as also by the Scriptures of truth, that all their own efforts at reformation, their resolutions to get religion, &c., were abortive and vain; that they could no more accomplish the work than the Ethiopian can change his complexion, or the leopard his spots. (Jer. xiii. 23.) Their own experimental knowledge of God, and the testimony of his written word, compel the saints to reject the interpretation which will- worshipers and Arminians give to out text, and it is unquestionably much easier for them to detect the absurdity and blasphemy of the heresy of the enemies of the truth on this subject, than to fully comprehend the precise meaning of the admonition, “Quench not the Spirit.”

All who are taught of God, know that he is a Spirit, but they also know that he is infinite, eternal, immutable, omnipotent, all-wise, of one mind, and none can turn him, that with him there is no variableness nor shadow of turning, that he doeth his pleasure in the armies of heaven, and among the inhabitants of earth, that none can stay or resist his hand, that he speaks the word and it stands fast, he commands and it is done. And knowing this, they know that he does not stand wooing and beseeching the sinner for permission to do his pleasure, for he hath mercy on whom he will have mercy, and he hath compassion on whom he will have compassion, and whom he will he hardeneth. (Rom. ix. 15-18.) They cannot, therefore, regard God as a Spirit liable to be quenched, put out or subdued, by saints or sinners, angels or devils. Those admonitions, therefore, which warn the saints against grieving the Spirit whereby they are sealed, and to quench not the Spirit, cannot be so construed as to signify that God is a being subject to passions like us; that he can be grieved and extinguished by his creatures.

Let us then examine carefully and prayerfully, that we may learn what spirit it is that the saints are not to grieve or quench. While we adore and worship that God who is a Spirit, we are to remember that all of God's manifested children are born of the Spirit of God, and that which is born of the Spirit is spirit, as that which is born of the flesh is flesh. This spirit which is born of the Spirit is not God, but it is of God, and is called the new man, which after God is created in righteousness and true holiness. (Eph. iv. 24.) This spirit which is born of the Spirit, being of God, is a holy spirit, and is called the spirit of adoption, whereby we cry, Abba, Father. (Rom. viii. 15.) It is called the Spirit of him that raised up Jesus from the dead. (Rom. viii. 11.) It is called, “the holy Spirit of God, whereby ye are sealed unto the day of redemption.” – Eph. iv. 30. It is distinguished from the Holy Ghost, which is God, as an emanation from God. The Holy Ghost is not said to be born of God – it being God – but the spirit which the saints have received, and whereby they are sealed, is born of God, born of the Spirit, and is spirit and life in all the saints. This spirit which is born of the Spirit, is that by which the saints are sealed, marked, and are distinguished from all other men and women, until “the adoption, to wit, the redemption of our body.” “But if the Spirit of him who raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you.” – Rom. viii. 11. “But ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit. The redemption of our body.” – Rom. viii. 23. This spirit which is born of the Spirit, which dwells in us, and is called the spiritual man, the new man, the inner man, and which is called the spirit of Christ, the spirit of adoption, and the spirit whereby we are sealed unto the day of redemption, is susceptible of grief, of sorrow, conflict, elevation and depression, which changes, conflicts, depressions and triumphs, are totally inapplicable to God, the eternal Spirit, from whom it proceeds, and of whom it is born.

This spirit, born of God, in the antediluvian saints, was grieved with the abominations which prevailed in their day, and in Noah, it was resisted by the wicked antediluvians, until the flood came and swept them away; was resisted in all the prophets, by the carnal Israelites; in the apostles, by the Jews and Romans; in Stephen, by his murderers, and is still resisted, not only by the unconverted world, but also by the fleshly powers and passions of the saints themselves. Thus Paul himself found a law in his members, warring against the law of his mind, and he assures us that the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that we cannot do the things that we would.

How this holy Spirit of Christ in us can be grieved, and how it is grieved by opposition, reproach, persecution and malice, from foes without, and more especially it is grieved by the inbred corruptions of our own fleshly nature, our doubts, our fears, our short-coming, our wicked thoughts, unholy propensities, ingratitude, sluggishness in the cause of Christ, greediness after the vanities of the world, unreconciliation to God, and the rebellion of our nature against the God we love and adore, all this the christian can sensibly feel, and measurably know, and of how it can be resisted by the world, the flesh and the devil, they are fully aware. But how the admonition of our text, “Quench not the Spirit,” is to be understood, still may require some explanation. Let us look to it.

This admonition is connected with many others, and addressed to the brethren exclusively, and cannot without perverting the Scriptures be applied to any but brethren. Thus it is presented by the inspired apostle to the church of the Thessalonians, which are in God the Father, and in the Lord Jesus Christ. (1 Thess. i. 1.) “Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all. See that none render evil for evil unto any; but ever follow that which is good, both among yourselves and to all. Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things, hold fast that which is good. Abstain from all appearance of evil. And 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. Faithful is he that calleth you; who also will do it. Brethren, pray for us,” &c. – 1 Thess. v. 14-25.

By carefully observing the connection of these exhortations, we perceive that the apostle presents them as the will of God in Christ Jesus, concerning the saints, which are in God the Father, and in the Lord Jesus Christ. But how is this the will of God in Christ Jesus concerning us? We possess the spirit of Christ. “For if any man have not the spirit of Christ, he is none of his.” – Rom. viii. 9. The law, or will, of God is in the heart, or spirit of Christ, and Christ by his spirit dwells in his saints, therefore we find the New Covenant promise fulfilled in the saints. “I will put my laws into their mind, and write them in their hearts.” – Heb. viii. 10. This law of the spirit of life, in Christ Jesus, is fulfilled in us, who walk not after the flesh, but after the spirit. (Rom. viii. 2,4.) These faithful admonitions, being embraced in the spirit of Christ which he has implanted in our hearts, are to be cherished, revered, regarded and obeyed. But while this spirit which embodies them as the will of God concerning his children, is opposed by the fleshly nature and corrupt propensities which are opposed to the law of the spirit of our mind, we are to quench not the spirit, but crucify its opposite, the old man with its affections and lusts, and put on the new man. Or, in other words, to walk after the spirit, and not after the flesh. The flesh and the spirit in the Christian are antagonistic to each other; both cannot at the same time predominate in us. To gratify the one is, on our part, to quench, suppress or repel the other. “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 minded is death: but to be spiritually minded is life and peace. So then they that are in the flesh cannot please God.” – Rom. viii. 5-8. To quench or repress the spirit, in the sense of our text, is to

walk after the flesh. Study the inclinations of our carnal and depraved minds, attend to whatever will gratify our fleshly propensities, make our religion conform to our feelings, attend to the things of the spirit only when convenient and agreeable to our fleshly feelings and interests, lose no opportunity to amass the treasures of this world, or to gratify our lust for worldly fame, honor or applause, for the sake of bearing the cross of the dear Redeemer, never offend visitors, nor neglect your worldly interest, to attend on the solemn assemblies of Zion, or to mingle with the despised followers of the Lamb. Do not follow the Master in baptism, or in any of his ordinances, until your carnal mind is satisfied with the hope which God has given you, nor so long as it will subject you to some inconvenience or mortification of the flesh, pay no attention to such brethren as are unruly, or feeble, or weak, render evil for evil, pray only when you feel like it, and consider what you have as your own, without thanksgiving. Pursue this course, and if you do not quench the spirit of Christianity, so far as its comfort and consolation, and benign influence is concerned, we have failed to comprehend the meaning of the text. We appeal to the experience of every saint, for confirmation of the words of the apostle, “to be carnally minded is death.” Is it no so? Death to our enjoyments, to our usefulness in the house of God, to ourselves and to all the saints. “And if Christ be in you, the body is dead, because of sin.” Bury then yourselves in the body in the affections and lusts thereof, and are you not buried in death? The body is dead. There is no spiritual life in it; therefore, when Christians are looking to find something good, spiritual or comforting in their carnal nature, they are seeking the living among the dead; and they will seek in vain. “For if ye live after the flesh, ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live.” – Rom. viii. 13.

By dying in this case, we are not to understand that the child of God can possibly lose his immortality, or fail of his inheritance of glory; but of his comfort and living enjoyment of his salvation. He that knows his Master’s will and does it not, shall be beaten with many stripes. The Lord has said he would visit the transgressions of his people with the rod, and their iniquities with stripes; but his loving kindness he will not utterly take away from him, nor suffer his faithfulness to fail. May it be our privilege, as the followers of our Redeemer, to put on the new man, to crucify the old man; to walk after the spirit, and not fulfill the lusts of the flesh, to mortify the deeds of the flesh, and quench not the spirit; and may we deny ourselves of all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world. To this end let us pray without ceasing, that we may rejoice evermore.

Greatly as we have extended this article, much more might be said on this important subject; for it is certainly no less important that the children of God should walk worthy of their high and holy calling, than that they should hold sound and scriptural views of the doctrine of the gospel.

Middletown, N.Y., August 1, 1857

END OF VOLUME III.