

JOHN HERR'S

COMPLETE WORKS

COMPRISING

The Way to Heaven,  
The Illustrating Mirror,  
AN  
Appendix Relating to John Herr's Life,  
A Few Facts Concerning John Herr,  
A Brief and Apostolic Answer,  
A Remarkable Vision,  
AND  
A Letter to Erie Co., N. Y.

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BUFFALO, N. Y.  
PETER PAUL & BRO.  
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## CONFIRMATORY TEXTS OF SCRIPTURE.

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CHRIST says, Matt. vii. : " Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The Prophet Isaiah, xxx., says : " This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

In Matt. xxi. Christ says : " If any man will come after me, let him deny himself, and take up his cross, and follow me."

In Mark viii. Christ says : " Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed."

In 2 Cor. vi., Paul says : " 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."

In 1 Cor. x., Paul says : " My beloved, flee from idolatry."

In 1 Cor. x., Paul says : " But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with devils. You can not drink the cup of the Lord, and the cup of devils : ye can not be partakers of the Lord's table, and of the table of devils."

In 1 Tim. vi., Paul says : " 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 doting 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."

In 2 John, v. 10-11, is written : " If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed : For he that biddeth him God speed, is partaker of his evil deeds."

In 1 Thess. v., Paul says ; " Prove all things ; hold fast that which is good. Abstain from all appearance of evil."

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## PUBLISHER'S PREFACE.

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**I**N presenting this edition to the public it is proper to make a few remarks. Much of the preface to the former edition referred directly to that publication, but all of it applicable to the present edition is herewith presented.

The different parts of this work have long been before the public, several of them in book form and several in pamphlet form. The desire of the author's friends that they should be published in a combined form for convenience, and for their better preservation, led to their being published in this form in 1875. That this publication was appreciated, is proven by the large supply then published being entirely exhausted, and to meet existing demand the present edition was required.

With the exceptions of the "Remarkable Vision" and the "Letter to Converts in Erie Co., N. Y.," the different parts of the work were originally written in the German language.

The "Way to Heaven" was first published in 1815 in the German language, followed by a second edition in the same language in 1875. It was translated and published in the English language in 1816. This translation was never satisfactory to the author or his friends. In 1875 a new translation was published, which was re-published in 1887.

The "Illustrating Mirror" was first published in 1827 in German, followed by a second edition in 1854. It was

translated and published in English in 1834, and a second English edition was required in 1858.

The pamphlet entitled "A Brief and Apostolical Answer" was first published in German in 1819. It was translated and published in English about the year 1835 or 1836, and another English edition published in 1881.

The "Remarkable Vision" was written in the English language in the year 1826 and published in 1835.

In undertaking the publication of the present edition it was found that the translation of the "Illustrating Mirror" was defective to such a degree that the author's sentiments in some instances were not fairly presented, and very frequently obscured. For this reason it was deemed advisable to have it compared with the original German before a reprint was made, and to have such corrections made as would clearly give the author's meaning, which has carefully been done. Wherever the sense was obscure in other portions of the work, care was taken to so construct the language as to clearly give the author's views. Words unfamiliar to the ordinary reader were excluded, and redundant words and phrases omitted wherever noticed.

Especial pains were taken to convey the author's meaning in a clear and concise manner, and in plain and simple language, but owing to a limited knowledge of language the revisers are aware that many errors may have escaped their attention. Yet they are hopeful that with the improvements made the work will more fully commend itself to the truth-seeking reader.

There being no index to the work, and the contents giving limited directions where different subjects are treated, it was concluded to use head-lines on each page to aid the reader in more readily comprehending the subjects treated,

and in finding the minor topics not mentioned in the contents.

The sub-divisions of the chapters marked by numerals in the "Illustrating Mirror" have been marked by a dash wherever a proper change of subject occurs, as a dash indicates a change of subject as effectually as a numeral, and diverts the reader's attention less from the subject under consideration. A considerable portion of the work has been electrotyped with a view of furnishing the different subjects treated on, in tract form at a low price, for which purpose the retention of the numerals would also have been unsuitable.

A few facts concerning John Herr's life were included next to his appendix, as it was thought they would be interesting to the reader.

It is hoped that these efforts to more clearly present the glorious truths of the saving doctrine of Christ may be an aid to God-fearing souls in finding the meek and lowly way to Jesus, and acquainting them with the nature and disposition of the truly converted. May it also aid them to determine whether they have found Christ and his church, and whether they have received his Spirit, thereby enabling them to escape the fatal delusions to which everyone is exposed, on account of Satan's many devices,—especially in his transforming himself into an angel of light, and his ministers transforming themselves into ministers of righteousness. "And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."



# THE WAY TO HEAVEN,

WHICH LEADETH BENEATH THE CROSS, OR

A TRUE DOCTRINE FROM THE WORD OF GOD.

FOR THE BENEFIT OF EVERY LOVER OF THE TRUTH, AND FOR  
THEIR ENCOURAGEMENT IN THE WORK OF SALVATION.

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BY  
JOHN HERR.



## AUTHOR'S PREFACE.

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**I**N his great and boundless mercy God called me unworthily into his service; and opened mine eyes (as he did those of him that was born blind), so that I could see and know my miserable and damnable condition. By the gracious and exalted hand of the spiritual Moses,—Christ Jesus,—God led me out of the Egyptian bondage of the spiritual Pharaoh, the devil, and brought me by the guiding light of the gospel, into the narrow way of the cross. Hereon I seek by his grace to walk in my weakness, through the wilderness of this world, with all the patriarchs, apostles, and those witnesses of the truth who were faithful unto death. These witnesses have all gone before, and left many holy memorials and testimonies behind them, by which we can learn how the strife and warfare of the Lord should be conducted: for in this warfare we have not to contend with fleshly Amalekites, with bows, swords and shields, but with the hellish spirits of darkness; with the prince of the power of the air, and with flesh, sin, death and hell. With the weapons of the spirit, we are to cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and take captive every thought under the obedience of Christ. Neither dare we look back, nor step aside, but must ever press forward toward the mark, for the prize of the high calling of God in Christ Jesus.

This holy way of the cross, which was so gloriously trodden several hundred years ago by the holy martyr-

witnesses of the truth, in our time has again been overgrown with the bushes of vanity, and the thorns of perverseness and human sophistry ; so that it is found with difficulty by a poor sinner, or pilgrim : unless God especially offers him the hand of grace, and converts darkness into light, and makes the rough and uneven smooth. For this cause I also felt myself constrained through the love of Christ to put the talent of grace (which God through Christ bestowed upon me) to usury, and put this little work to print, whereby I might perhaps serve some in the work of their salvation.

And because many people accuse us of being selfish and Pharisaical, as if we would declare or publish something new, inasmuch as we have no fellowship with any other party, I felt myself constrained through love to all upright souls, to present the true church of Christ, with the true divine life which must exist in it, according to the clear testimony of the Holy Scripture, so that every one can see how the parties and communities of the present time lie in ruin, and are committing spiritual fornication with one another, for which reason they should be shunned or avoided.

In the third place, most people in our time have the veil of Moses upon their hearts, when they read the Old Testament. They ever confound the kingdom of Christ and the kingdom of this world, and do not properly distinguish between them ; therefore, I have endeavored to explain with the testimony of evangelical truth, how Christ divided these two kingdoms, so that they can have no part with one another.

In the fourth place, I have briefly presented, with the testimony of the Holy Scriptures, how the church of God from the beginning, and at all times, was separate from the church of darkness, and how she must still be separate ;



whereby every God-fearing person may see, that we are unjustly reproached as being of a selfish or pharisaical spirit.

In the fifth place, I have briefly explained why we have separated ourselves from the Mennonites, and will not hear them preach. But on the other hand we freely declare that we have not separated ourselves from the true Mennonite church, which several hundred years ago stood so gloriously in the light. But we acknowledge with all our heart, and confess with the mouth, that the ground and doctrine which Menno Simon and the holy martyrs confessed and practiced, was the true ground of the apostles and prophets, of which Christ is the chief corner stone; and we are not ashamed to confess and support it as our own doctrine, and in our weakness we desire to walk with them on it, as the narrow way of the cross, upon which Christ walked before us. Therefore we are unjustly charged with separating ourselves from them, or of having commenced some new thing. But this has ever been the way with those who depart from the truth. Thus Ahab said to Elijah, "Art thou he that troubleth Israel?" But the prophet replied, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. (1 Kings xviii.) Thus we say also: We have not troubled Israel, neither have we forsaken Christ, his word or his church; but we seek with all our hearts, poor and insignificant as we are, to walk in apostolical order, maintain the ordinances of the church, and to walk in accordance with them. But we desire with all the prophets and holy men of God, to protest against all degenerate Christianity, and reject all carnal worship and commandments of men, and adhere alone to God and his word; by which we know that we shall obtain little honor

in the world, but must be rejected by it and regarded as fools. However, we seek not the honor of men, but the honor of God, and with it are well content ; for Christ, the captain of our faith, was also accounted a fool and a deceiver, as also his apostles and all his holy followers and witnesses of the truth. Christ also says, "Ye shall be hated of all nations for my name's sake." (Matt. xxiv.) Again, "If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv.)

In the sixth place, I have briefly pointed out why we cannot unite with those professors who pretend to uphold an awakening doctrine. I have also set forth what a truly awakened and regenerated person is and must be, and the element in which he must stand, if he has a ground to hope that he is pleasing to Christ. I have further answered and explained some objections.

In the seventh place, I have briefly set forth to all my readers, how they must come to repentance, and then through repentance be transplanted into grace in Christ Jesus, before they are qualified to judge impartially by the word and Spirit of God, whether this work is of God, or agrees with the spirit of the gospel ; "For 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." I have done this lest any one should judge rashly, or ignorantly reproach this work, and thereby bring the greater judgment upon himself, and the declaration of Peter be fulfilled in them, where he says, "They speak evil of things that they understand not : and shall utterly perish in their own corruption."

In the eighth place, a short exhortation to all my beloved brothers and sisters in Christ Jesus, for the encouragement of their souls, in the name of our Lord Jesus Christ, amen.

Oh! my beloved reader, do for once wake up rightly, and pray to God in singleness of heart, for wisdom, which will be given unto thee; then search this little work with an humble and childlike spirit, without any selfishness or party spirit, when thou wilt find the pure truth as it is in God's word; which has for so many years been darkened amongst the people, and yet is so gloriously grounded in the scriptures, and was attested by so many witnesses, and sealed with their blood.

Therefore, I will humbly beg of every one, for Christ's sake, do not ignorantly judge or reject this little work, but examine it in simplicity, and if any should think that I am too strict, or have made the way too narrow, I can only appeal to the scriptures, and the doctrine of Christ and the apostles, and say this: If it can be shown, (which it cannot), that it does not agree with the same, I shall be heartily sorry, and will willingly retract; but if it agrees with the same (as it also does), then do not censure me, but the scriptures, or Christ and his apostles, because they taught this narrow way before I did, and another ground can no man lay, than that which is laid, which is Jesus Christ.

Again, I humbly pray, that no one shall think that I seek honor or fame by this work; but I freely affirm, that I do not desire honor of men, but from my heart I desire the souls of my fellow creatures, that I might bring them to Christ, so that they may be made eternally happy. Thereunto may God the Father help us, through our Lord Jesus Christ, in time and eternity, amen. The Lord be with all faithful souls, amen.



# THE WAY TO HEAVEN.

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## CHAPTER I.

CHRIST'S kingdom, with his perfect, pure and unchangeable truth, and his saving doctrine, are scarcely to be found at the present time among those professing Christianity. Each party in many respects follows its own way, and disregards the word of life. From this cause there has such great confusion arisen in Christendom, that we may well call it the great Spiritual Babylon, Sodom and Egypt, where our Lord was crucified. (Rev. xi.)

Some pretend to regard only the leading of the Spirit, and reject all the outward commands of the scriptures, thus doing violence to them,—not perceiving that they are led by their own spirit, and not by the Spirit of Christ. If they would obey the Spirit of Christ, they would also keep his commandments, and his commandments are life everlasting. (John xii. and 1 John v.)

Others pretend in some measure to observe an outward form of worship, but know little of the power thereof, because they have not obtained the regeneration from above. nor the pure divine worship in their hearts; therefore their faith is vain and barren, which is fully proven by their fruits. 1

This is the condition of Christendom at the present day, and for this reason the reign of antichrist grows stronger, and continues in full power, and all under the semblance of the gospel, with all deceivableness of unrighteousness in them that perish, thereby fulfilling the prophecy of Christ, where he says: "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch, that if it were possible, they shall deceive

the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, "Behold he is in the desert; go not forth: behold, he is in the secret chamber; believe it not." (Matt. xxiv.)

It is therefore necessary that our eye be single, and our vision clear, in order to perceive which is the Spirit of Christ, or which the spirit of antichrist, and whereby they can and must be known: also which is the reign of antichrist, and whereby it can and must be known, and also which are truly the fruits of the Spirit of Christ, and which are the evil fruits or works of antichrist and of darkness. In order to consider, and in my simplicity further to illustrate this, I will take the words of Paul as a ground, where he says, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. 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 be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi.)

It is here to be observed that the Corinthian church had somewhat departed from her first simplicity and purity, and her members had been in fellowship with those whose works were evil, and did not withdraw themselves from them; as may be seen in the twelfth and thirteenth chapters, where Paul reproves them sharply. There were also false apostles amongst them, and they did not separate themselves from them, but associated with them; as may be seen in the eleventh chapter, where he says, "But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have

not accepted, ye might well bear with him." Here we can plainly see that they tolerated those whose works were unfruitful and did not reprove them. The faithful apostle, seeing that this leaven would ultimately leaven the whole lump, and that they had already in part imbibed this serpentine venom, felt himself constrained to present to them the foregoing instructions; that they should not be unequally yoked together with unbelievers, etc. I will now show what this yoke is, and why we should not be unequally yoked together with unbelievers.

In the first place I would say, that this yoke is sin; and under it all the children of Adam have fallen, and been captivated, and through unbelief are held in the slavery of the devil, to the hurt and ruin of their souls. For this reason Christ came into the world, that he might deliver us from this yoke of sin, and the service of the devil; and his call to all penitent sinners is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Mat. xi.) All those who loathe sin and are weary of its heavy yoke, and by its burden are bowed down and humbled,—who come to Jesus with sighing, prayer and supplication for his grace and deliverance, and with willing hearts submit to the yoke of his pressing cross, (which, although it is here a little bitter, will hereafter become sweet) will, by his grace, be speedily delivered, and by his blood made free from the yoke of sin, so that they will no more serve sin, but will reign over it.

Further evidence that this yoke of sin is of the devil, may be perceived in the beginning, where the angel Lucifer exalted himself, with all his adherents, above the throne of God. Here he introduced this yoke of sin, and all the angels who submitted themselves to this yoke, fell with him into eternal ignominy and pain. (2 Peter ii.) He also came to our first parents, and brought them under the burden of this yoke by subtlety, deceit, and fair and flattering words. Through evil lust, he poisoned them in their spiritual nature and obedience to God, so that they regard-

ed the word of the Lord lightly, and rejected his delightful yoke. Under this yoke they enjoyed such glorious liberty and such delicious fruits in the garden of Paradise, to their great joy and comfort, with the delight of beholding the lovely countenance of God. In this state of glory they became emulous, and desired to be yet more glorious, and to be equal with God in wisdom. But they experienced the contrary; for as soon as they obeyed the counsel of the serpent, and rejected that of the Lord, they fell under the devil's terrible yoke of sin; and not they alone, but all their descendants with them. As they were before glorious in light, they now found themselves in misery and wholly in darkness. As they were formerly in joy and happiness, they were now in fearful sorrow and condemnation. As they were before the image of God, so they were now the image of the devil. As they before were in unity with God, and he was their loving Lord and Friend, so they were now in unity with the spirit of darkness, and were held captive under Satan's dominion. They now had to regard God as their enemy, flee from his presence, and be driven from the garden of Paradise. Now they experienced the fruits of this yoke of sin, but it was too late: the day became cool, the summer was past, Paradise was barred, and the flaming sword at the gate prevented their approach to the tree of life. Here all their hope of life was extinguished; they felt nothing within themselves, and saw nothing before them, but death and condemnation: and there verily would have been neither hope nor comfort for them, if God had not promised, in the fullness of time to send his only begotten Son, to heal this wound, to destroy this image of the devil, to open the door of Paradise, and to transform us fallen and dead sinners, into new and living creatures in the image of God, and through his great love, bring us under his lovely and peaceable yoke, which, although it may be bitter to the flesh, is delightful and sweet to the spirit.

But God in his mercy, beholding these poor creatures lying under the power of death, was constrained to open unto them the treasures of his boundless love, and by promise reveal unto



them that he would put enmity between the woman's seed and the seed of the serpent, saying, "The woman's seed shall bruise the serpent's head, and he shall bruise his heel." They were comforted, by this promise and based their hopes upon it. All the holy men who followed them, firmly believed that God would release them from this yoke of sin, by which they had lost their fellowship with him, and through this faith they obtained a good report.

Now, we find by consideration, that this yoke of sin is very heavy and grievous, and that all misfortune and sorrow, in this life on earth arise from it. Sin was the cause why God destroyed the first world by a flood of water, wherein all perished who were not in the ark. In the second age of the world Sodom and Gomorrah, with their adjacent cities, were destroyed by fire and brimstone, rained upon them from heaven, as an example to all unbelievers.

Disobedient Israel, all had to die in the wilderness because of their sin and unbelief, except Joshua and Caleb: and what shall we say, by sin death came into the world, and all mankind became subject to death, because all have sinned, (Rom v.) and from Adam unto the present time all died except Enoch and Elijah, whom the Lord took away in an unusual manner.

But the more fully however, that God revealed his will to the children of men, the higher sin rose by transgression, for sin was not imputed when there was no law. (Rom. v.) But by the law the offence came to abound, and sin taking occasion by the commandment wrought all manner of concupiscence, for without the law sin was dead. (Rom. vii.) By this it may be seen, that all transgressions of God's commandment, and all disobedience to his word, is a joining in with unbelievers or being unequally yoked together with them. If we add anything to God's word, and desire to serve him by the commandments of men, or according to our own traditions, we are still under this yoke of sin, for all that God has not commanded is strange to him, as he spake to Moses, saying, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the com-

mandments of the Lord your God which I command you."

But as man by the works of the law could not be made righteous, nor delivered from this yoke of sin, Christ the promised Messiah came, to release and set man free therefrom. He brought a new, spiritual existence to light, and extended the realms of his peace. He opened the new and living way to Paradise. He brought the lost sheep into the fold of his evangelical pastures, and led them into the tabernacle of his peace. (John x.) He revealed the whole counsel and will of his Father, and gave commands wherein we shall live and obey him. (John xii.) He fulfilled all the requirements of the law, being the very substance of all its figures and shadows; and having purchased us with his precious blood, he chose us, as his bride and church, to be holy and unblamable,— to keep his commandments unrebukable until his appearing. (1 Tim. vi.) His commandment is, that we should love one another. (John xv.) Not rendering evil for evil or railing for railing; but contrariwise blessing, knowing that we are thereunto called, that we should inherit a blessing. (1 Peter iii.) Christ himself also says, that we shall love our enemies, do good to those that hate us, bless those that curse us, and pray for those that despitefully use us. If any man smite us on one cheek, we shall offer the other also; and him that taketh away our coat forbid not to take our cloak also. Give to every man that asketh us, and of him that taketh away our goods, we shall not ask them again: and as we would that men should do to us, we should do unto them likewise.

Here then are Christ's plain words and his own doctrine; and if we desire to be Christians, the same mind must be in us, which was in him, (Phil. ii.) "That we may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, amongst whom we shine as lights in the world, holding forth the word of life." (Phil. ii.) For Christ is the true lawgiver and teacher, who was promised in the beginning, in whom all the holy Fathers and Prophets trusted, and of whom they predicted. He has fulfilled the law, and changed it from the letter into a new and spiritual power, and thereby became

the end of the law for righteousness. (Rom. x.) This (I say) is the true lawgiver whom we shall hear, as Moses says : " A prophet shall the Lord your God raise up unto you, of your brethren, like unto me ; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people". (Acts iii.) The heavenly Father also bears testimony himself, that "this is my beloved Son, him shall ye hear." (Matt. xvi.) Therefore we must hear him, and be obedient unto him, in all that he has commanded us, take upon us his easy yoke, bear his cross and follow him, as he was an example unto us. If we live according to our own will, disregarding his word and example, then we are yet under the yoke of sin and death. The Son has not yet made us free, for those whom the Son maketh free are free indeed. (John viii.) These also love him, and because they love him, they keep his commandments. Because they keep his word, the Holy Godhead will come to them, and make his abode with them ; so that God walks and dwells in them ; they are his people, and he is their God. (2 Cor. vi.) Such a people this prince of peace has chosen for himself, and hath made them free from the tyrannical yoke of the devil. They are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (John i.)

This people have beaten their swords into ploughshares and their spears into pruning-hooks, neither do they learn war any more ; (Is. ii.) they use no other sword than the sword of the Spirit, and the shield of faith, (Eph. vi.) whereby they cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ. (2 Cor. x.) They fight for their spiritual King, who is the Lord of hosts, the Holy One of Israel, the Lord of the whole world, the righteous plant of David, the Lord our Righteousness, the only begotten and blessed Son of the Most High God ; through whom all grace and truth has come, and in whom all the treasures of wisdom and knowledge are hid ; who divides to every man as he will, for in him dwelleth all the full-

ness of the God-head : whose throne is forever and ever : (Ps. xiv.) This Lord (I say) they serve with all their heart, in full confidence, and upright and faithful love. They look not upon that which is visible, but upon that which is invisible ; not upon that which is earthly and perishable, but on those things which are imperishable and eternal ; not on an earthly and perishable kingdom of this world, (as the blind world does) but on an eternal and heavenly kingdom that ever remaineth. They seek not the honor of man, but they seek the honor of God, and how they may please him. They do not seek for distinction and office, nor to reign over nations, but they seek the office of the Spirit, that they may reign over the flesh, and subdue it, to the praise of God in the Spirit. They engage not in combat with their natural foes, but they go forth in the name of the Lord, with the armor of righteousness on the right hand and on the left, against their daily tempter and enemy of their souls, who goeth about them as a roaring lion. (1 Peter v.) They no more labor under the yoke of sin, for they have been made free from it by the blood of the Lamb. They have taken upon themselves the easy yoke of Christ, and have submitted themselves to his cross ; under which they enjoy manifold comforts, and their souls are quickened in this life, and in the world to come they will have everlasting life. There they will be crowned with heavenly crowns, and with harps of God, praise him whom they served.

But on the contrary, woe ! to all those who are not so minded, who regard not the word and command of their Lord, but only seek that which is visible and perishable ; who only seek for the earthly kingdom of this world, and not for that spiritual kingdom which is in heaven, and which is distinct from the world : who desire and seek their own honor among men, but have no desire for the honor of God. O God ! how many seek for office to rule in the kingdom of this world, but the office of thy Spirit, by which they might rule over their ungodly flesh, they do not desire. How many are there whose feet are directed to the shedding of blood ? who go forth against their natural enemies, with swords and weapons to destroy them, (whom thou hast said they shall

love) but the weapons of the Spirit, by which to withstand and contend against their hellish foe, the murderer of their souls, they desire not, although he is leading them into eternal captivity, under the power of darkness.

Oh, my God ! what is the cause of such blindness ? It is that they are entirely satisfied under the tyrannical yoke of sin ; notwithstanding the yoke of thy Son Jesus Christ is so easy and light yet they desire it not. Therefore their end must be death, unless they repent and are converted.

Yes, my beloved reader, Paul says all those who live after the flesh, and fulfill the lusts thereof, must die. The works of the flesh are " Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revellings, and such like ;" of which Paul also says, " I tell you before, as I have told you in time past, that they which do such things, shall not inherit the kingdom of God." (Gal. v.)

Nevertheless, those who, according to the outward appearance do not live such rude and immoral lives, but still do not remain in the doctrine of Jesus Christ, and his holy apostles, nor walk therein, are also under this yoke of sin. For he that transgresseth and abideth not in the doctrine of Christ, hath not God, (2 John) and whosoever teacheth another doctrine, let him be accursed. (Gal. i.) All those who do not truly repent of the sins which they have committed, and by true faith embrace Christ, and receive forgiveness of their sins, are yet under this yoke.

In short, all that is not of Christ and his doctrine, however excellent it may appear, is still under this yoke, with which the apostle warns believers not to be joined.

Oh God ! who is there in this present Christendom, that receives this counsel of thy faithful servant and apostle : and with it observes the plan, which in the beginning thou didst institute in thy divine government in opposing good to evil, life to death, and the godly to the ungodly ; and in separating thy people, which walked in thy statutes, from the children of wickedness who walked in the statutes of the devil. The godly constituting

thy church and communion have at all times served thee uprightly and with fervency of spirit : while the ungodly, constituting the church of the devil, also apparently take thy covenant in their mouth, but hate instruction, and cast thy word behind them. (Ps. iv., 16-17.)

But since Satan ever seeks to intermix these two kingdoms as he did in the beginning with Eve, and thereby still deceives innocent hearts, and holds them captive under his heavy yoke of sin, I find myself constrained, through the love of Christ, with the holy apostle, to warn every God-fearing soul, not to be unequally yoked together with unbelievers; or they will also receive the same reward with them : for whosoever makes himself partaker of their sins, will also receive of their plagues and punishment.

## CHAPTER II.

I WILL now furthermore show why we should not be unequally yoked together with unbelievers ; also that the children of God from the beginning were not thus yoked together with them ; and that the church of God can take no part with the church of darkness, nor the citizens of Christ's kingdom take any part with the kingdom of this world.

In the first place we must observe, that God is light, and in him is no darkness at all, (1 John i.,) and that he dwelleth in a light whereunto no man can approach. (1 Tim. vi.) Therefore darkness can not exist before him. If we say we have fellowship with God, and walk in darkness, we lie, and do not the truth ; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John i.)

Since God, the all-wise Creator, in his eternal light and wisdom, created all things pure and good, and separated light from darkness, as we may observe by the alternation of day and night, (Gen. i.) we see that light and darkness still are separate, and ever will remain separate, as long as time continues. When day or light approaches, darkness must vanish ; and when the day or light recedes, darkness again returns. These elements are ever opposed to each other, and can never be united, because God separated them. He said they should be separate, and the whole creation declares to us that the word he has spoken remains unchanged to the present time.

God, the all-wise Creator, who knew all his works from the beginning of the world, (Acts xiii.,) ordained that these two elements of light and darkness, should stand in opposition to each other ; whereby his children who stand in the element of his divine light might have a testimony and a living figure, to

constantly remind them that they cannot enter into spiritual fellowship, or take part with the children of this world, who stand in the element of darkness. The children of this world may possess beauteous lights, and their dark hearts be partially enlightened, yet they only shine in the night, and cannot attain to the clear light of the sun, or of the day. As the night has many lights, given for its illumination, and yet still remains dark, so also, the children of this world possess great intelligence, and many are profound reasoners, thereby emitting a beautiful light, yet, like the rays of the moon, its property or nature is cold. God also created many angelic spirits, and placed them in the regions of heavenly light, that they might at all times be governed, warmed and preserved in this light, by the Eternal Sun—the God-head. Some of these spirits became exalted in their light, and severed themselves from God and his love. Therefore they had to lose the fellowship of God's love, whereby they had been preserved in their primitive state; and they consequently fell into a different element, namely out of the realm of light, into that of darkness, wherein they now reign and rule over the children of unbelief, who dwell in the darkness of this world, (Eph. vi.) and although they possess a beauteous light or worldly wisdom, it is nevertheless but foolishness with God. (1 Cor. i.) As God has given many lights to rule the night, but on the contrary he has given but one sun to rule the day, before whose rays all the lights that rule the night must lose their brightness; so also the one Eternal Sun,—the Triune God-head,—governs all the children of the day, and leads them in his eternal light, through Jesus Christ; who is the brightness of God's glory and the express image of his person. (Heb. i.) Through the power of the Holy Spirit Christ warms, enlivens and animates his followers, and preserves them in his light, so that they can form no fellowship with the children of night, or of darkness. (Eph. 5.) But they must ever remain separate, and stand in opposition to one another, because the elements in which they exist are directly opposite. Therefore Paul saith: "What communion hath light with darkness, or what concord hath Christ with Belial?"



(2 Cor. vi.) and Paul also says : “ Be not ye therefore partakers with them ; for ye were sometimes darkness, but now are ye light in the Lord : walk as children of light, (for the fruit of the Spirit is in all goodness and righteousness and truth) proving what is acceptable to the Lord ; and have no fellowship with the unfruitful works of darkness, but rather reprove them.” (Eph. v.) Therefore David saith : “ I have not sat with vain persons, neither will I go with dissemblers. I have hated the congregation of evil-doers ; and will not sit with the wicked.” (Ps. xxvi.) The Holy Spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. For wisdom is a loving spirit ; and will not acquit a blasphemer of his words. For this reason the Lord speaks by the Prophet (Amos v.) to the Jewish people, “ I hate, I despise your feast days, and will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat-offerings, I will not accept them ; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs ; for I will not hear the melody of thy viols.” Now the question is, why would the Lord not hear the lovely songs and psalms of David ? or why did he disregard the offerings which he had commanded, by Moses, to be brought ? The reason is, because they did not serve him unblamably according to the law, and did not remain obedient to the light God had given them, but they endeavored to serve God according to their own darkened minds ; wherefore, he knew them not, and their service was an abomination to him.

Likewise our first parents had to be put out of Paradise, because through the guile of the serpent, they were brought to fall out of the divine element, into the element of Satan ; and not they alone, but their whole posterity with them, namely, all the children of Adam, who are by nature sinners, children of wrath, and alienated from the life of God. (Eph. ii. and iv.) Wherefore, because of one transgression and sin, judgment came upon all men to condemnation, and death passed upon all men, for that all have sinned. (Rom. v.)

When the image of God was defaced in Adam, and his communion with God destroyed through the influence of Satan, the Paradisical liberty which he enjoyed was taken from him. He was driven out of the garden, and the door was locked and guarded by a flaming sword, so that he could not approach the tree of life, to eat thereof and live forever. (Gen. iii.) Yet God did not leave Adam and Eve without comfort, but he gave them the promise of the future Messiah, who should again release them from the great darkness, fall and death, under which they were taken captive. Of this he gave them assurance, by the coat of skins which he gave them, to cover their nakedness. Through faith they hoped in this promise, until the appointed time, when Christ the Son of God came into the world, and again restored the new creation ; brought to light the new things of the Spirit ; opened the new and living way to Paradise ; became our peace, and reconciled us to God by the cross, having slain the enmity thereby. (Eph. ii.) " In whom 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 ; and he is the head of the body, the Church ; who is the beginning, the first-born from the dead ; that in all things he might have the preëminence." (Col. i.) " And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." (Col. ii.) He hath purchased with his own blood, and purified unto himself a peculiar people, zealous of good works, (Titus ii.,)—a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. (Eph. v.) They are therefore made free, (by the blood of Christ,) from the yoke of sin, under which they were captives, and are made new creatures, conformed to his image, and partakers of his divine nature, having escaped the corruption that is in the world through lust ; for they lay aside all malice and guile, and abstain from all appearance of evil. (2 Peter i., and Thes. v.)

The apostle warned his fellow-believers against being unequally yoked together with unbelievers, for the reason that he saw they

were again becoming somewhat familiar with them ; he asked them, What fellowship hath righteousness with unrighteousness ? what communion hath light with darkness ? or what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? or what agreement hath the temple of God with idols ? As if he would say : Can you show me that ever righteousness could have any benefit, or obtain any good, from unrighteousness ? Or if you can not show it, why are you so forbearing with such false prophets ? who present themselves as the apostles of Christ, or teachers of righteousness, (2 Cor. xi.) who preach another Jesus unto you, whom we have not preached ; by whom ye receive another spirit which ye have not received, or another gospel which ye have not accepted. (2 Cor. xi.) Yea, I fear that, "as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity which is in Christ."

Or again, tell me, can light and darkness ever form any communion ? Does not all creation teach the contrary ? Then why do you still have fellowship with such unfruitful works of darkness as I hear are amongst you, and do not reprove them ? Yea, I testify to you, that if I come again I will not spare : since ye seek a proof of Christ speaking in me, (2 Cor. xiii.) for I am fearful lest by this leaven ye may become wholly leavened ; therefore purge out the old leaven, and put away from among yourselves such wicked persons. (1 Cor. v.)

Thirdly, tell me, how, or by what means, can Christ and Belial be in concord ? I presume you must acknowledge they cannot ! Therefore prove yourselves, or do you not know whether Jesus Christ is in you ? If he is in you, why, or in what manner, can ye have concord with such children of Belial ? But if it is so, that ye are reprobates, I trust that ye shall know that we are not reprobates, (2 Cor. xiii.) therefore do receive our admonition, and be no more unequally yoked together with unbelievers.

Fourthly, what part hath he that believeth with an infidel ? Is not being united with God through the blood of Jesus Christ, and to stand in fellowship with him in the element of light, the part and reward of the believer ? And on the contrary, is not

the union, through their earthly mind, with the prince of this world, or Satan, and standing in fellowship with him in the element of darkness, the part and reward of the unbeliever or infidel? Now, therefore, I say unto you, since they, (namely, the believer and unbeliever or infidel,) are so widely diverse from each other, do take my true and faithful admonition to heart, and be no more unequally yoked together with unbelievers, or you will be made partaker of their sins, and receive of their plagues. (Rev. xviii.)

Fifthly, I ask you again, what agreement hath the temple of God with idols? Hath not God chosen his temple as the abode of his glory, and the place of his holiness, wherein he desires to be served unblamably, and sacredly, according to his will and law? On the contrary, he has rejected and accursed all idolatrous temples; seeing they are only inhabited by idols, and the work of the hands of men, which are an abomination to him. Therefore reflect on these things, for ye are the temple of the living God, as God hath said, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people." But if ye are God's temple, and the glory or the Spirit of God is in you, why do you then bring yourselves into communion with such temples, or people in whom the Spirit of God does not dwell; whose minds are filled with dumb idols of their own creation, who declare to you another Jesus, whom we have not yet preached, or another gospel, though there is no other, "for though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i.)

Sixthly, I ask you again, if you are this temple, why do you tolerate such things amongst you, (as I fear are amongst you,) as debates, envyings, wraths, strifes, back-bitings, whisperings, swellings, tumults: lest when I come again, my God will humble me amongst you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication.

tion, and lasciviousness which they have committed. (2 Cor. xii., 21.) Therefore do take my earnest admonition to heart, before I come to you ; for if I come again I will not spare, but in the mouth of two or three witnesses shall every word be established." (2 Cor. xiii., 1.)

Seventhly, I say to you : If ye are the temple of the living God, which shall be holy, then come out from among them and be ye separate, (or separate them from you, and put away such wicked persons, 1 Cor. v., 13) and touch not the unclean thing, (understand, have no fellowship with the unfruitful works of darkness, Eph. v., 11) and God will receive you, and be to you a Father, and ye shall be his sons and daughters, saith the Lord Almighty.

Here we can plainly see how earnestly the apostle Paul admonished the Corinthian church to separate themselves from all leaven of false doctrine, and also from all wicked members, who were in their communion ; so that they might not become defiled through them, and finally the whole body or communion perish ; for a little leaven leaveneth the whole lump. (1 Cor. v., 6.)

But what would this faithful and chosen apostle of God say, if he should come to us at this present time and take a view of the present nominal Christendom, and see the disunion and disorder existing among them ; and how idolatrous they mostly are ; serving (as they imagine) the unknown God, according to their own traditions, and the commandments of men, "desiring to be teachers of the law ; understanding neither what they say, nor whereof they affirm." (1 Tim. i., 7.) We may well lament with the prophet and say, "Why is this people of Jerusalem slidden back by a perpetual backsliding ? they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright : no man repented of his wickedness, saying, What have I done ? every one turned to his course, as the horse rusheth into battle. Yea, the stork in the heaven knoweth her appointed times ; and the turtle, and the crane, and the swallow, observe the time of their coming ; but my people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is

with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" (Jeremiah viii., 5, 9.)

Oh Lord! is it not lamentable to observe the life of the present nominal Christendom? Some live in open fornication and adultery; in drunkenness and lasciviousness; in playing, lying and deceiving; in hatred, envy, contention, disputation; in quarreling, fighting, war and bloodshed; in carnal lust and ungodly haughtiness; in avarice, pomp, arrogance and pride; seeking to adorn their sinful and ungodly bodies, which are yet but food for worms; disregarding their poor souls, but hastening from one unrighteousness to another; so that the heathen who have neither scripture nor instruction, hardly lead such ruthless, ungodly and damnable lives, as these. Others who lead somewhat more decent lives before the world, are nevertheless, mostly earthly minded; seeking only the things which are visible, lest they lose their honor and good name; thus casting the cross of Christ from them. They love the world more than heaven; they have their lands to look after, therefore they cannot come now; (Luke xiv.) they still herd the unclean swine, and desire to satisfy themselves with the husks which the swine eat, (or the doctrines of men, which their pastors or teachers give them.) They will not return to the Father where they can obtain the bread of life without money and without price. They spend their money for that which is not bread, and their labor for that which satisfieth not. (Isaiah lv., 2.) They hew themselves out broken cisterns which can hold no water, and forsake the living fountain. (Jer. ii., 13.) Therefore they must also be put to shame, and with rebellious Israel, be written in the earth. Such carnal people meet altogether (as they think) at the Lord's table; (but not at the Lord Christ's, but we might well say at the devil's table), and as they think, break the bread and drink the cup with one another, in remembrance of the suffering of Christ. [Oh, great presumption! since they mostly by their carnal and haughty lives, only mock Christ, and crucify him

afresh.] Again, when they have partaken of the communion they imagine the debt is paid, and they begin anew to make another debt; and with all this it is called (oh God!) *a Christian church or holy communion*.

I say again, what would this holy apostle do, if he beheld such churches, or idolatry? I presume his spirit would be stirred within him, as it was at Athens, and he would feel himself constrained to declare to them *the unknown God* whom they ignorantly think they are serving; yet they neither know him, nor desire his word, and much less obey him. They draw nigh to him with their mouth, and honor him with their lips, but have removed their hearts far from him. In vain do they worship him, since they teach for doctrine the commandments of men. (Isaiah xxix., 13.) They take the Lord's covenant in their mouth, but they hate instruction, and cast his word behind them. When they see a thief, they consent with him, and are partakers with adulterers. (Ps. I., 18.) They glory in Christ and his merits, and esteem themselves his church and members of his body; but they are the enemies of the cross of Christ, whose end is destruction; they serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple. (Rom. xvi., 18.)

That this is the truth, their open fruits bear testimony before the whole world; for the tree *must* be known by the fruit, (Matt. vii.) and the church or community of Christ by its members, whether they are members of Christ or of antichrist. If they are members of Christ, they must also be partakers of his divine nature, (2 Peter i.) and the same mind must be in them which was also in Christ. They must also walk before God in a holy and unblamable life; being engrafted into Christ by an unfeigned faith, through which they unremittingly bring forth the fruits of the spirit, which are love, joy, peace, long suffering, gentleness, goodness, faith, patience, meekness, temperance, (Gal. v., 22) righteousness, truth and humility. (Eph. v.) They must remain steadfast in a course of self-denial, in a daily mortification of sin—dying to their own will, so that God may live in

them and they in him. They consequently live no more after the will of the flesh, but after the will of God, who they desire should rule and guide them according to his own will, in time and eternity. They are the children of peace, a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him who hath called them out of darkness into his marvelous light. (1 Peter ii., 9.)

1st. They are the light of the world, the salt of the earth, and the city on the hill which can be seen of all men. (Matt v., 14.)

2d. They are the spiritual seed of Abraham, and obtain the inheritance with Isaac; for they are with him born by promise, of Sarah the free-woman, namely of Jerusalem which is above, which is free, and the mother of all true believers. (Gal. iv.) Therefore, they have no part with Ishmael, the son of the bond-woman. Neither has Ishmael any part with them, seeing he is cast out of the house of Abraham, and cannot be heir with the son of the free-woman. (Gen. xxi., 10.) Therefore, the fleshly Ishmaelites, (namely, carnally-minded people,) also persecute the spiritual children of Abraham, who obtain his inheritance, (namely, the spiritually-regenerated children of God,) who with the spiritual Isaac, Christ Jesus, do not inherit a perishable kingdom of this world, but an eternal and imperishable kingdom in heaven. (Gal. iv., 28-29.)

3d. They are the ark of the covenant, wherein is the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant. (Heb. ix., 4.) They are the church of Christ, the people of his covenant, who have received hearts purified as gold. They have partaken of the hidden manna, and the tables of the new covenant, written in their hearts by the finger of God, namely his Spirit. They have the budding and blossoming rod of Aaron which bears almonds; for their fruits flourish and bloom continually, and bring forth the precious almonds or fruits of righteousness. They are as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but



her leaf shall be green ; and shall not be careful in the year of drouth, neither shall cease from yielding fruit. (Jer. xvii., 8.)

But this figurative ark of God could not remain in the land of the Philistines, for they knew not the ways of the God of Israel. They were smitten in secret parts, and their god Dagon was cast down before the ark of God, and lost his head and hands, and the plague did not cease until the ark was sent away out of their country, and was brought to its place in Israel, where it belonged. And although the Philistines saw that the God of Israel was too mighty for them, and that their gods must perish before him, still they would not forsake their idols nor cease to serve them. (1 Sam. v., vi.) In like manner the ark of the new covenant, namely, the sanctified soul, cannot remain in the land of the spiritual Philistines, namely, in the seductive and idolatrous churches and sects, and in fellowship with such carnal and uncircumcised Philistines ; because they know not the ways of the true God, for the natural man receiveth not the things of the Spirit of God. (1 Cor. ii., 14.) Through such sanctified souls the pretended divine service of such sects is reprov'd, so that the secret thoughts of their conscience are smitten with pain and trouble, through the power of God ; and their idolatrous false doctrine and principles, which they honor as God, cannot stand before them, but must fall down and perish. Therefore they would rather send this ark of the covenant, (or such sanctified souls,) out of their land, or communion, and let them go to the land of Israel, or the church of Christ, as the place where they ought to be. But they themselves will not be circumcised, nor accept the ark of God's ways and will, or submit themselves to the covenant of Israel ; even though they are convinced that the God of heaven dwells in the camp of Israel, that is, in the congregation of Jesus Christ, which is separated from all nations who are not embraced in the covenant of Israel, and who do not keep the law of the Most High, in all things, as he has commanded. Yea, I say again, that many are convinced in themselves, that God dwells in such a community, and that the carnal community of which they are members, cannot stand before

God ; but notwithstanding, they let the matter rest, and still remain in the land of the Philistines, and bring their offerings to their god Dagon. That is, they still remain connected with their false doctrine, under which they have no promise, for "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." (2 John, 9.) Many, however, are envious of the truth, and hate such sanctified souls, who separate themselves from them. They mock and slander them, and say one to another, as the spirit of wisdom saith, Therefore let us lie in wait for the righteous ; because he is not for our turn, and he is clean contrary to our doings ; he upbraideth us with our offending the law, and objecteth to our infamy the transgression of our education. He professeth to have the knowledge of God : and he calleth himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even to behold : for his life is not like other men's, his ways are of another fashion. We are esteemed of him as counterfeits : he abstaineth from our ways as filthiness ; he pronounceth the end of the just to be blessed, and maketh his boast that God is his Father.

This is the language of the ungodly, as may be seen and heard abundantly at the present day, because we do not approve their carnal life and impure worship, nor run with them to the same excess of riot. (1 Peter iv., 4.) Therefore such things they imagine, and are deceived : for their own wickedness hath blinded them. As for the mysteries of God, they do not know them, and yet they imagine they are good Christians. "They are pure in their own eyes, and yet are not washed from their filthiness." (Prov. xxx., 12.) For whoso despiseth wisdom and nurture, and does not walk unblamably in the law of Christ, and with him under the cross, in constant self-denial, in seclusion from the world, and all false doctrines ; he is miserable, and his hope is vain, his labor is unfruitful, and his work unprofitable.

4th. But the souls that are separated from the world, who are regenerated and sanctified, do not regard this little reproach, for their hope and trust is in God, and they know that their Lord and Master, Christ Jesus, bore the same ; therefore they bear it

patiently, and feel constrained, through love to their Lord and Master, to pray for those who persecute and deride them, that God would give them light, and convert them from darkness to the marvelous light in Christ Jesus. They remember that they also, in time past, walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: and were also by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved them, hath quickened them together with Christ, and hath made them sit together in heavenly places in Christ Jesus. (Eph. ii., 6.) For this reason they choose with Moses and Paul, rather to suffer affliction with the people of God. They esteem the reproach of Christ more highly than all the treasures of Egypt, (Heb. xi., 26) for they have gained his love, and he has accepted them as his bride, and church, which is gloriously prefigured by the beautiful temple of Solomon: for they are the spiritual temple of the Lord. As living stones, they were quarried out of the sinful mountain of this world by the faithful servants and laborers of this spiritual Solomon, Jesus Christ. They were dressed by the hammer of God's law, and their hearts circumcised by the pruning knife of God's holy word. They were borne by the chariot of his grace, love and mercy, and were drawn together by the Holy Spirit, from all nations, kindreds, tongues and sects; and brought to the living stone, disallowed indeed of men, but chosen of God and precious, on which they are built: they are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God. (1 Peter ii., 5.)

This figurative temple of the Lord was built in Jerusalem, and never was erected or appeared in any of the heathen countries. It never could have any agreement with the idol-temples of the heathen, for this was the temple of the living God, whilst the others were the temples of dumb idols, (mark the great difference.) So also this spiritual temple, or such sanctified souls, who as living stones are built up a spiritual house in the Jerusalem which is above, which is the mother of us all, (Gal. iv., 26)

cannot appear in the heathen countries,—that is in the idolatrous churches or sects. But as Solomon received many presents from the surrounding Gentiles, which were used in the building of the figurative temple, (1 Kings iv. and x.,) so the spiritual king, Jesus Christ, received many souls from amongst the Gentiles, of all nations and tongues, by the preaching of the gospel. Paul teaches that they were all by one spirit baptized into one body, whether they were Jews or Gentiles, bond or free, and have all been made to drink into one spirit, and together constitute one body, of which Christ is the head. They are engrafted into the spiritual vine, and are moved by the sap or essence of the Holy Ghost, to reprove the ungodly and idolatrous world, on account of their false righteousness, sin and judgment. (John xvi., 8.) For this reason they can have no fellowship with the unfruitful works of darkness, (Eph. v., 11) for they have tried them which say they are apostles, and are not, and have found them liars. (Rev. ii., 2.) He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. (1 John ii., 4.) For this reason they no more go to such lying apostles to hear them, (John x.,) for they know not such a strange voice, and will rather flee from them; for the Holy Spirit of discipline will flee deceit, and remove from thoughts that are without understanding. Yea! they cleave alone to the altar of the Lord, and to his holy temple, “that they may publish with the voice of thanksgiving, and tell of all his wondrous works.” (Ps. xxvi., 7.) They pray the Lord with David that they may dwell in the house of the Lord, (that is, in his church,) all the days of their life, to behold the beauty of the Lord, and to inquire in his temple.” (Ps. xxvii., 4.) Therefore they will not and cannot attend the assemblies of the impenitent; where the carnal, earthly, avaricious, haughty, drunken, adulterous, envious, blind and perverted people meet as if bound together in one body and have built themselves up into a carnal, idolatrous temple, wherein their teachers cry peace, where there is no peace. Who sew pillows to the arm-holes, and make kerchiefs upon the heads of both young and old to catch souls.

When they have taken them, they promise life to those, of whom the Lord saith, "They shall not live." (Ezek. xiii.) They pervert the gospel of God maliciously, and profane his sanctuary, (namely his church,) for they put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean. (Ezek. xxii., 26.)

At the present time most professors of religion make no conscience in holding fellowship with others, as Lucifer desired to have it in the beginning ; for almost every one at the present day holds it to be a matter of indifference where we stand, or what religious community we are associated with, or whether the members of our church or brethren are earthly, sensual, or carnally-minded or not. This they say will not injure a child of God, if only he himself truly serves God. Yet according to the whole new and old testament this cannot be. For how can a child of God, whose body is a temple of the Holy Ghost, be in fellowship with the devil, and yet serve God ? This conflicts with the whole scripture, and is contrary to all divine order, as has already been partly shown. The holy apostle Paul teaches the believer quite differently, in saying, "Dearly beloved, flee from idolatry," and again, "What say I then ? that the idol is anything, or that which is offered in sacrifice to idols is anything ? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils : ye cannot be partakers of the Lord's table, and of the table of devils : do we provoke the Lord to jealousy ? are we stronger than he ?" (1 Cor. x., 14 to 22.)

As if he would say, in other words : Will ye poor creatures provoke the Lord, who hath called you from darkness to light, and from fellowship with the devil into fellowship with Jesus Christ, by again having fellowship with such heathenish people ? or are ye stronger, and have ye more might than he, that ye can do this ; whilst ye know, that there can be no concord between Christ and Belial ; and that God has no fellowship with Satan,

or with any unbeliever; but he hath rejected Satan, together with all unbelievers, for they are one with him. Therefore the believer hath no part with the unbeliever, and for this reason I counsel you to reflect that you are poor creatures, and can accomplish nothing against the Lord. Do then cease, and be not again unequally yoked together with unbelievers; but rather reprove them, and have no company with them, that they may be ashamed. (2 Thess. iii., 6.)

But in our time the learned (we might well say the perverted) theologians, regard neither Christ nor his apostles; nor observe that the holy scriptures everywhere point us to Christ and his apostles; but they say plainly, that it is a matter of indifference, whether the outward service is observed scripturally or not. If we only serve God in our hearts, it matters little whether we have outer divine service or not; with more such carnal reasoning and objections. These questionings of the truth of God's word are similar to what the serpent said to Eve: "Yea, hath God said, Ye shall not eat of every tree of the garden." Eve said, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The serpent said, "Ye shall not surely die, for God doth know, that in the day ye eat thereof, your eyes shall be opened; and ye shall be as gods, knowing good and evil." (Gen. iii., 4-5) So these also, because they have obeyed the counsel of the serpent, have thereby become wise in their own eyes, and through their awakened intellect or sagacity they rise above Christ Jesus, the majesty of God. They lightly regard or reject what Christ so earnestly taught and commanded, and which he sought to impress by life and example. His apostles, who are the twelve foundation stones of his church, have also confirmed the same by doctrine and example; therefore let every one take heed how he builds thereon: for other foundation can no man lay, than that which is laid, which is Jesus Christ. (1 Cor. iii., 11.)

These are they which rejoice in their pride, of whom the Lord speaks by the prophet (Zephaniah iii.,) and whom he will take

away, that they may be no more haughty. Oh ! that each one would receive eyes to see, and ears to hear, before the sun and light, moon and stars, become darkened ; or ever the silver cord be loosed, or the golden bowl be broken, or the wheel be broken at the cistern, (Eccl. xii., 6.) before every one must come before the judgment-seat of Christ, to give account of all that he hath done. (Matt. xxiv.) We must, however, with sorrow behold how far this pernicious doctrine is spread abroad, so that almost every one comforts himself with it, and remains at rest with this idolatrous service, hoping thereby to be saved. But Christ says, " Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven." (Matt. vii., 21.) Others, who are not joined to any church or system of religion, are undisturbed, which is not strange, for in the first place they partly believe the doctrine, that outward service is of little or no consequence : and in the second place, if they observe the conduct of most of those who pretend to hold divine service, they see that their life is carnal, profligate and ungodly : and that Christendom is mostly transformed into a complete heathenism. Well we may lament with the prophet, and say, " Oh, God, the heathen are come into thine inheritance ; thy holy temple have they defiled ; they have laid Jerusalem on heaps." (Ps. lxxix., 1.)

Some, or nearly all, have yet a partial separation at their supper, but still they will not disturb others in their rest, but let each one have his way, and think all will be well. They go on dissembling with one another, thereby evading the cross, and retaining their honor among the people. Some who are partially awakened, and learn to see that the service with which they are united is not right, go out therefrom and unite themselves with another sect, which is somewhat better in appearance, but which also commits fornication with the whore of Babylon, and drinks the wine of her enchantment ; whereby they become intoxicated in the light they have, and neglect to take oil with them, wherefore their light will be wanting at the coming of the bridegroom, and their knocking will be too late. (Matt. xxv., 11.) In this way

poor souls are so lamentably deceived, that Christ well says, If it were possible, they would deceive the very elect.

In this way Satan can transform himself into an angel of light, and his apostles as teachers of righteousness ; and thereby keep such poor souls under his reign. (2 Cor. xi., 14.) In this way the whore of Babylon can array herself in the purple and scarlet robes of the merits of Christ, and gild herself with the fair virtues of the gospel, represented by gold, precious stones and pearls. As she is said to sit on many waters, so she governs and influences the many sects and parties, all of whom she holds in the bond of her enchanting fornication. She holds the golden cup in her hand, which is full of abominations and the filthiness of her fornication ; namely with her hypocritical doctrine and false worship, wherewith the sinner is comforted by baptism and the Lord's supper, without repentance or regeneration, and thus speaks peace to him, where there is no peace : and by their good words and fair speeches, (which appear fair and gilded), these sects and parties deceive the hearts of the simple. (Rom. xvi., 18.) They have a form of godliness, but deny the power thereof : from such all Christians must turn away.

With this whore, the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. (Rev. xvii., 2.) Namely, the many corrupt sects and parties which have elected unto themselves kings beside Christ, and who make laws and idols unto themselves, such as the idolatrous and unscriptural infant baptism, also their impure and idolatrous supper, which they administer to impenitent, carnal people, contrary to all scripture, with other superstitious and abominable rites. Others make laws for themselves, and profess to baptize on faith, (as it also should be) but baptize their subjects without repentance, faith, or regeneration, as the fruits fully testify ; which is directly contrary to the doctrine of Christ and the new covenant, as any God-fearing soul can clearly see in the new testament. Their supper, as said before, is administered carnally, and carnal people partake of it, and thus their whole worship is carnal, and not in agreement



with Christ and his teaching. These carnal people, having itching ears, choose for themselves teachers after their own lusts, (2 Tim. iv., 3.) who run although they are not sent, and judge without Christ or his Spirit. These are the kings of the earth, who govern earthly-minded people, and are so drunken with the wine of their enchantment and fornication, that they stagger on by-ways perpetually. (Jer. li., 7.) They presumptuously assume to be guides to the blind, lights to them, which are in darkness, instructors of the foolish, and teachers of babes, having the form of knowledge, and also of the truth which is in the law. They teach others, but not themselves. They preach a man shall not steal, yet they steal (namely, they rob God of his honor.) They say a man shall not commit adultery, yet they commit adultery; they abhor idols, but commit sacrilege. They make their boast of the law, (or rather of the gospel) but dishonor God by violating it. Through them the name of God is blasphemed, (Rom. ii.) for they reject the cross of Christ, and will not bow to him the true spiritual king, nor take upon themselves his meek and gentle yoke. They remain with this gloriously bedecked whore, and drink her enchanting wine, whereby they lie in spiritual drunkenness: they are also ever learning, and yet never able to come to the right knowledge of the truth. (2 Tim. iii., 7.)

My beloved reader, is it not a deplorable error, that each of these parties assumes to be the true church of Christ; yet each one will criticise the other, and reject their principles and doctrine, and do not perceive that they all are lying in spiritual drunkenness, and sleeping on the enchanted ground, so that they cannot see the light of the glorious gospel of Christ, nor perceive his doctrine? From thence arises a profligate and carnal life, which any God-fearing person may clearly see by their fruits. Some live in a Laodicean lukewarmness, in a decent moral life according to nature, imagining the while, that they are rich and have need of nothing, whilst (O lamentable!) they know not that they are wretched, and miserable, and poor, and blind, and naked. Others are so lost in avarice, that their insatiable spirit does not know how to gain enough gold and silver,

wherefore Paul says: "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil." (1 Tim. vi., 10.) Others live in pomp, haughtiness, and pride, in cursing, swearing, contention, strife, war and bloodshed; and some also in lying and deceit, in gluttony and drunkenness, in fornication and adultery, and other such ungodly abominations, whose end is death and certain perdition, if they do not repent. (Gal. v.) This is the abomination of the golden cup, by which the whore makes them drunk with the wine of her enchantment, so that they stagger perpetually on the way of error, and do not come to the narrow and living way of the cross. Although the many parties are somewhat divided in their doctrines, like unto the many waters, yet they are bound together by the spiritual fornication of flattery and feigned patience, and thus together form, or constitute the great *Babylon*, whose "plagues shall come in one day, death and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." (Rev. xviii., 8.)

Therefore, my beloved reader, and all ye that fear God, incline your ear to this heavenly messenger which calls to you, "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. xviii., 4-5.) Yea, beware, and keep yourselves from the wine of her enchanting fornication, and seductive spirit, that you do not become drunken therewith, and be ever learning, and never able to come to the knowledge of the truth. (2 Tim. iii., 7.) Let every one flee the pernicious doctrine, which gives liberty to have fellowship with such carnal people, who stand in the dark element of their fallen nature: for light can have no communion with darkness, as has been shown before. Can two persons walk together except they agree? (Amos iii., 3.) As the flesh and spirit are in direct conflict, (Gal. v.) so also a spiritual and carnal person cannot have fellowship with one another, if the carnal and sinful fruits are known; but if they are concealed, we cannot

judge until the Lord come ; for some men's sins are open beforehand, going before to judgment : and some men they follow after. (1 Tim. v., 24.) But when they are revealed, the separation must also follow, as we can see was the case when Jesus revealed Judas to his disciples ; also in the case of Ananias and his wife, and Simon the sorcerer, with other similar examples. An unjust man is an abomination to the just ; and he that is upright in the way, is abomination to the wicked." (Prov. xxix., 27.)

I again say, that the believing children and regenerated Christians are the spiritual temple in which God walks and dwells, therefore they also remain in Jerusalem ; and adhere alone to the altar *Jesus Christ*, and behold the beauty of the Lord and his service. (Ps. xxvii., 4.) They live alone in God's word and Spirit, in which and through which, their souls are nourished and quickened unto eternal life ; therefore they no more lust after the swine-husks of the doctrine of men. They have chosen Christ, and he has chosen them ; therefore they no more halt between two opinions, but flee from Baal and all his prophets. (1 Kings xiii., 21.)

They are children of righteousness, therefore they cannot seek or obtain any benefit or profit from unrighteousness.

They are children of love, therefore they are not false or hypocritical to any one ; but in all their walk and works, show what is in their heart. Neither do they know any man after the flesh, but according to the word of their Lord, they are impartial in love, and neither practice deceit nor hypocrisy.

Again I say, they are the children of love, therefore they hate that which is evil, and rejoice not in unrighteousness, (2 Cor. vi.) but rather reprove it, and can have no fellowship with the unrighteous. Because these being in love, they also are in God, and God in them. God could no more be with Israel, because of the accursed thing which Achan had secretly stolen, (until the Israelites destroyed him and all that pertained to him.) Neither can the children of God be or remain in such a carnal community, where there is not only one sinful and accursed Achan, but sin and abomination abound everywhere ; namely, in earthly and

carnally minded people, who are not subject to the law of God. Paul says, the carnal mind is enmity against God ; therefore it cannot be subject to his law. (Rom. viii., 7.) These teachers and deacons do not ban or put such offenders from their community, although Paul teaches, " Put away from among yourselves that wicked person." (1 Cor. v., 13.) In another place Paul commands his believing brethren, in the name of the Lord Jesus Christ, to withdraw from every brother that walketh disorderly, and not after the tradition which they had received from him. (2 Thess. iii., 6.) But these who would be teachers of the scriptures, retain such abomination, and such carnal people in their communion, and encourage them in their sins, by administering to them the sacramental supper, as if they were members of Christ ; promising them peace whilst there is no peace. For this reason, those who are filled with divine love, *know certainly*, that the Lord their God, in whom they live and move, cannot be in such a community, because therein the doctrine of Jesus Christ is not obeyed ; and he that transgresseth and abideth not in the doctrine of Christ, hath not God. (2 John, 9.) Therefore, the souls that are sanctified in Christ, cannot remain nor be present where such doctrine is taught, or where such people hold exercises purporting to be divine service. On the contrary they find themselves constrained to be faithful to their God ; and forsake such Babel, and touch nothing unclean ; and they do with all true disciples of Christ, shake the dust from their feet as a testimony against them. That is, they will no more follow them, nor hear their doctrine, as long as they refuse to accept the Lord's word, and as long as they will not love him, (whom all true disciples love unceasingly) nor keep his word and walk in it. For Christ said : " Not every one that saith Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven." (Matt. vii., 21.)

Thirdly, I say, they are children of love, therefore they cleave to that which is good. O ! this is their spiritual life, for there is none good but one, that is God, (Mark x., 18.) in whom they live, and who lives in them. Therefore they cannot unite themselves

with anything that is not united with God through his word. They can only unite with a pure and unspotted Church, which is separated from the world, and that brings forth the fruits of the Spirit, such as faith, hope, love, humility and patience, with a child-like reverence toward God in Christ Jesus; whose members are all by one spirit baptized into one body, whether they be Jews or Greeks, bond or free; and have been all made to drink into one Spirit. (1 Cor. xii., 13.) They are also members of Christ, and have all received of his fullness and grace for grace, (John i., 16.) through which they grow and increase in righteousness, and holiness; and also in love, which is the bond of perfectness. (Col. iii., 14.) This is the love which is without dissimulation, which abhors that which is evil, and cleaves to that which is good.

These souls thus filled with love, are the bride of Christ, who are plighted to him in love and truth, for time and eternity. Therefore they have renounced all strange amours, and spiritual adultery, and cleave alone to their only and eternal bridegroom Christ Jesus, who hath bought them with so dear a price, and by his blood hath redeemed them and glorified them, so that they should serve him unblamably in holiness, having neither spot or wrinkle, (Eph. v., 27.) but they are separated from all worship which is only built upon the sand, and is not founded on the Lord's true and holy word. Therefore they are also hated of all nations for Christ's sake; for they are not of the world, as he is not of the world. They testify of the world that its works are evil, and no man receiveth their testimony; but he that receiveth their testimony hath set to his seal that God is true. (John iii., 33.)

They are also an epistle of Christ, which is manifest and may be known and read of all men: because their fruits cannot be concealed; for their doctrine, life, walk, works and deeds, may be known and seen of all men.

They have a fervent zeal in warring against their indwelling sins, whose motions they feel in their earthly members, and continually mortify them through the Spirit, that they may also live

and walk in the Spirit. (Rom. viii., 13.) They lead truly virtuous and godly lives, in humility and self-denial, following after peace with all men, as much as lieth in them ; also after holiness, without which no man shall see the Lórd. (Heb. xii., 14.)

Their doctrine is founded on the word of the Lord, and they are not "As many, which corrupt the word of God : but as of sincerity, but as of God, in the sight of God speak they in Christ." (2 Cor. ii., 17.) Yea, they are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. With John the Baptist, they teach a true repentance, with a knowledge of sin and a dying unto it. With Christ they teach true sorrow, regeneration and change of heart through faith in him ; for the gospel of Jesus Christ is the power of God unto salvation, to every one that believeth ; for therein is the righteousness of God revealed, from faith to faith, as it is written, The just shall live by faith. (Rom. 1., 17.) Observe, from faith to faith : that is, through faith in God, man learns to know God's righteousness by means of his word ; and becomes alarmed on account of his transgression and sins, and begins to fear God, which fear is the beginning of wisdom. This wisdom teaches him to become truly penitent, and gives him more knowledge of the judgment of God by his word. This knowledge brings him still more into a slavish fear, and this legal or servile fear ever causes his sins to appear greater ; until at last, through this faith in the severe righteousness of God, and through the threatening of God's word, he feels himself entirely condemned and accursed on account of his sins ; and dies to himself, and to his own power, sinking entirely into death. Here Christ as the mediator between justice and the sinner steps in and by his divinity lays hold of him whose humanity has been crucified with Christ by the justice of God, and raises him up through the power of his Spirit to a new and living creature. Having crucified the old man of sin and died with Christ and risen again, the sinner begins to inhale the breath of God's love, by which he is quickened and receives power to enter into Christ, and by him comes

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to the Father ; and is also covered over and bedecked with the righteousness of Christ, which Christ purchased for him on the tree of the cross, and by which means he obtains a complete reconciliation with God, — being made free from all sin. The promised Comforter or Holy Ghost, which Christ receives of the Father comes upon him and leads him into all truth, until he comes to the measure of the stature of the fullness of Christ.

Thus a person is brought out of the first faith which begets fear, into the childlike, confiding and saving faith in Jesus Christ, and then he lives by faith. On this faith Christ commanded baptism to be administered, in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. xxviii., 19.)

First, “In the name of the Father.” Every such believer acknowledges in his baptism, that by the drawing of the Father, through the power of his righteous law, his soul has been moved, drawn, and by his justice been brought to a true knowledge of God, and thereby broken in spirit, cast down, wounded unto death, and condemned on account of his sins ; by and through which God has shown his eternal and incomprehensible love, in this, that though he deserved to be cast into hell, yet God sent his beloved Son, so that whosoever would believe on him should not perish but have everlasting life ; (John iii., 15) and whom God hath made unto us for wisdom, righteousness, sanctification and redemption, through his blood ; and has also made him to be a mediator and intercessor for us, that we might be reconciled to God. Through this perception and knowledge of God the Father, the penitent soul is moved to be baptized in the name of God the Father ; namely, to the honor of the Father, with feelings of gratitude and with a confiding faith, that he will bestow upon him all the promises which he has made through Jesus Christ.

Secondly, “In the name of the Son.” He perceives that while he, as a disconsolate sinner was not banished from the presence of the Father but given over to the Son, and drawn to him by the hand of the Father, so the Son also fulfilled his promise to him, where he says, “ All that the Father giveth me, shall

come to me ; and him that cometh to me, I will in no wise cast out." (John vi., 37.) Christ hath received him by the blood of the atonement, and covered his sins from the face of the Father ; so that through Christ, he is again made a new creature, and through the virtue of his merits, he dares draw nigh to the Father, and obtain the forgiveness of sins. And thus in baptism, he enters into the marriage covenant with Christ, to eternally love and obey him, for the great love and the immeasurable riches of his grace, so freely bestowed upon him. He now confides in Christ, believing that he will bestow upon him all the promises which he obtained from the Father, in time and eternity through the Holy Spirit. (John xvii.)

Thirdly, "In the name of the Holy Ghost." He perceives and believes, that as he has through grace been reconciled to God the Father, by the blood of Jesus Christ, and the Father in his righteousness is also reconciled to him : as he has also obtained the Spirit of truth according to the promise of the Father and the Son, he now confides and resigns himself quite happily to the same, believing that it will, according to the promise of Christ, guide him into all truth, and perfect him in holiness, unto the stature of the fullness of Christ Jesus. (John xvi., 13.)

This then, is the true Christian faith, which comprehends and combines the true essence and operation of the triune God-head, and whereby man becomes or is made the abode or temple of God, in whom God dwells and walks ; yea, he becomes an entirely new creation, for old things are passed away, and all things have become new. (2 Cor. v., 17.) In this new creation, the witness of the triune God-head exists, as John teaches that there are three that bear record in heaven,—the Father, the Word, and the Holy Ghost : and these three are one. And there are three that bear witness on earth,—the spirit, and the water and the blood : and these three agree in one. (1 John v., 8.) Observe, there are three that bear record in heaven, namely, in our inner man, who after God is created in the image of Jesus Christ. This record is concealed from the world, for the natural man receiveth not the things of the Spirit, they are but foolishness to



him. (1 Cor. ii., 14.) Therefore, there must also be a witness on earth, so that the world can in part feel and see, and thereby learn what the witness in such soul is, namely, the spirit, water and blood,—and these three agree in one. Firstly, when the Spirit comes, he will reprove the world of sin, of righteousness, and of judgment. The world will be reprovèd of their sins, because they do not rightly believe in Christ: their faith being vain. Again of righteousness, because Christ has gone to the Father, and has wrought a righteousness which avails before God. But the world ever sets up her own righteousness instead of accepting the righteousness of Christ; for which reason it is reprovèd. Thirdly, the world is reprovèd of judgment, because the prince of this world is judged by Christ's going to the Father, and casting out Satan and in taking his power from him, so that he can no more reign over us or hold us captive.

But the world still remains under the mastery of Satan, and will not submit to the dominion of Jesus Christ nor let him be its judge, notwithstanding the Father hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. (John v., 23.) But they exercise their own false judgment against the children of God, and hate and deride them, calling good evil and evil good, also light darkness and darkness light, and many times judge others, and do the same things, thereby condemning themselves. (Rom. ii.) For this reason the Holy Ghost is a witness in the children of God, against the world, and reproveth them because of their sins and false righteousness, and because of their sinful judgment. (John xvi., 8.)

The other witness on earth is the water of baptism, which Christ commanded the believers to receive, whereby they testify to the world; and renounce the devil, the world, and their own carnal will and testify to all worldly and carnally-minded people that they will no more walk with them in the evil and inordinate ways of the world. As they in former times were children of the devil and the world, and lived according to their own will, so they are now by free grace born of the Triune God,

and have also the testimony of the Father, Son and Holy Ghost with them. (John v.) Therefore they now bid the world adieu, and receive baptism in the three names of the God-head, to signify that they have made a covenant with God, in a good conscience, on account of the forgiveness of sins through Jesus Christ, (1 Peter iii.) and through the seal of the Spirit, which gives them witness that they are the children of God. (Rom. viii., 16.)

The third witness on earth is blood. True believers are baptized into the death of Jesus Christ, as Paul teaches: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. vi., 3-5.) Since the believers are baptized into the death of Jesus Christ, and are made partakers of his sufferings, and are washed from their sins by his blood, so they shall also be planted in the likeness of his death, that they may also be raised in the likeness of his resurrection; namely, they bind themselves in baptism through divine love, to willingly bear the cross with Christ, and with him to suffer reproach, and to drink the cup of suffering; so that nothing shall henceforth separate them from his love; neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword; for in all these things they are more than conquerors through him that loved them. (Rom. viii.)

This is the third witness on earth, that the earthly-minded people might be moved thereby, when they see their faith, their love to their bridegroom and to their fellow-believers, their patience in suffering, their obedience to Jesus Christ, who is given to them by the Father as their leader to point out the way; yea, he is the way, and had also to receive the three witnessess or baptisms on earth; namely the baptism of the Spirit, the baptism of water, and the baptism of suffering. (Matt. iii. etc.) Therefore, they follow him obediently. Although they

are not of the world, (even as he was not of the world) they must however, have this witness, and also let such witness be seen on earth, whereby earthly-minded people may be convicted by their pious and godly walk ; for the Spirit reproves the world, that they may be thereby converted, and learn to know which are the children of God. The water of baptism should represent to the children of this world, how the children of God submit themselves inwardly and outwardly in submissive obedience to their teacher and master, Christ Jesus, and follow him in true self-denial. The blood represents their suffering in this life, which they bear with patience and great steadfastness ; for with Christ they love their enemies, do good to those that hate them, bless those that curse them, and pray for those who despitefully use them, and do not resist evil, but rather flee from one city to the other. (Matt. v.) This should convince the world that they are children of God, true disciples and followers of Christ, who are born from above of water and spirit. (John iii.) They are true children of peace, who have converted 'their swords into plough-shares and their spears into pruning-hooks, and shall learn war no more, (Isaiah ii., 4.) having the seal of the living God in their foreheads. (Rev. vii., 3.) These are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. (Rev. vii., 14.) They have been baptized into the death of Jesus Christ, and having died with him, are buried with him by baptism, and through faith have risen with him in newness of life, so that they no more live to themselves, but to him who has died for them. They have become members of Christ, flesh of his flesh and bone of his bone. They are in him and he in them, and are one with him, as he and the Father are one ; that the world thereby may know that they are his disciples. They are also many members, but only one body, of which Christ is the head, and of his fullness they have all received grace for grace. They grow also to a divine stature and christian perfection, so that they are no more moved and tossed to and fro by every wind of doctrine, by the sleight of men, and the cunning craftiness whereby they lie in

wait to deceive ; but they speak the truth in love, and grow up into him in all things, who is the head, even Christ. (Eph. iv., 15.) For he has sanctified and cleansed them, through the washing of water by the word, that he might present them to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish. (Eph. v., 26-27.)

Their supper (or communion service) they hold in christian love and brotherly unity, in remembrance of the suffering and death of their Lord and Redeemer ; for they are baptized into his death, and have been made partakers of his sufferings, in this, that they have risen with him, through the faith of the operation of God,—who hath raised him from the dead, and while they were yet dead in their sins, and in the uncircumcision of their flesh, he forgave them all their sins. Therefore, they are also in fellowship with Christ, for both he that sanctifieth and they that are sanctified are all of one. For this cause Christ is not ashamed to call them brethren, (Heb. ii.) and as they are brethren they are also heirs with him and partakers of his heavenly gifts. As Christ was, so are they also in this world. They have fellowship with one another, and the blood of Jesus Christ cleanseth them from all sin. They also walk in one spirit, and are bound together in one body by that love which is the bond of perfectness. In like manner as many grains make one bread, and many berries one cup, so also are they many members but only one body, and are all partakers of one bread. (1 Cor. x., 17.) In this unity of love they meet occasionally, to break the bread together, in commemoration of the broken body of Jesus Christ ; and divide the cup among one another in remembrance of the blood which Christ shed on the tree of the cross ; and by faith, as spiritual children, they receive the spiritual body of Christ, which he broke for them, and their souls are comforted thereby. They drink his blood (spiritually) which he shed for them, whereby they are refreshed and comforted unto everlasting life ; for his flesh is meat indeed, and his blood is drink indeed. They that eat his flesh, and drink his blood, dwell in him, and he in them, and they have everlasting life. (John vi.) In such a

loving and spiritual repast, Christ is in the midst of them, comforting every faithful soul, forgiving them their sinful weaknesses; he also imparts unto them his own worthiness, and all his merit; and sanctifies them in his truth, through the offering of his blood. (John xvii., 17.) He leads them into his chambers, and kisses them with the kiss of peace. (Songs i.) His left hand is under their head, and his right hand doth embrace them. (Songs ii.) So they may say with the prophet: "We will greatly rejoice in the Lord, our souls will be joyful in our God; for he hath clothed us with the garments of salvation, he hath covered us with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." (Isaiah lxi., 10.)

Since then this supper is left unto us as a figure, powerfully signifying to us the death of Christ, his love and peace, also the unity of the brethren; and is also a figure of the communion of his flesh and blood; therefore, no one but a disciple of Jesus Christ can rightly partake of this supper, according to the scriptures. Those only can partake who are flesh of his flesh, and bone of his bone; who neither seek nor acknowledge redemption from sin by or through any other means than alone through the merits of the offering, death and blood of Christ. These are in unity, love and peace with their brethren, and lead pious and unblamable lives in Christ Jesus as the scriptures teach; (Phil. ii.) in whom is the same mind which also was in Jesus Christ; who through his great love gave his life for us. Therefore, we ought also to give our life for the brethren, (1 John iii., 16.) and help to bear one another's burdens, by which we will fulfill the law of Christ. (Gal. vi., 2.)

They wash one another's feet, according to the example of their Lord and Master, Jesus Christ. He humbled himself, and out of love washed his disciples' feet, and charged them that as he had washed their feet so they also should wash one another's feet, saying, The servant is not greater than his Lord, neither is the apostle greater than he that sent him; happy are ye if ye know these things and do them. (John xiii., 17.) This is the reason

why all regenerated, humble and believing Christians, according to the command and example of their Master, humble themselves among one another, and wash one another's feet, and acknowledge and testify thereby that they are washed within by the blood of Christ, and that they are cleansed by his grace from all the sins of weakness and inadvertence, which yet cleave to them. The feet are the members of our body which tread the earth, and become defiled by its dust and filth, therefore Christ says, he that is washed needeth not, save to wash his feet, but is clean every whit: as if he would say, so long as ye are in this earthly body, the earth will also adhere to you, and you will be spotted and defiled through your sinful members, as your natural feet become defiled by their contact with the earth. Therefore it is very necessary that I should wash you, for if I wash you not ye have no part with me. But if you are once washed with my blood, and your hearts are sprinkled therewith, ye need no more than to wash your sinful members, and through the spirit mortify and overcome the evil lusts, whose motions even yet are felt in the flesh, and being earthly cleave unto you; but by grace ye are clean every whit and there shall be no sin imputed to you.

On the other hand, it represents to us the true humility, simplicity, love and brotherly unity, which must exist among us as sanctified children of God, and partakers with Jesus Christ. That we in lowliness of mind should esteem others better than ourselves, (Phil. ii., 3.) and be willing to serve one another in labor, in watching, in fasting, in sickness, in necessity, or in death; by teaching and exhorting one another, in order to strengthen and confirm one another in faith, till the coming of our Lord Jesus Christ, who will then change our vile body, like unto his glorious body, (Phil. iii., 21.) when we shall see him as he is, and rest from all our labors.

But woe to all those who are not minded, as has been shown from the word of God,—who have not received their baptism on an unfeigned faith to the honor of God, and who do not eat the supper or hold their communion in such union and brotherly love, in remembrance of the Lord Jesus Christ: who do not

regard his teaching, commands, pattern and example, and are too proud, haughty and exalted to humble themselves one to the other, and wash one another's feet, according to the command and example of Jesus Christ, though he says: "Happy are ye if ye know these things and do them." But how unhappy must all such be, who though they know these things, yet will not do them? The declaration of John, that "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God," should be a fearful one for them to contemplate. If they have not God, then their portion must of necessity be with the ungodly, in the lake which burneth with fire and brimstone which is the second death. Again, John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John ii., 4.) If they are liars then they have no part in the holy city, for without are the fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers, and idolaters and all liars, who shall have their part in the lake that burneth with fire and brimstone. (Rev. xxi., 8.) Oh! what will such poor souls do who do not believe the gospel; or if they do believe it, do not obey it? It would be better for them never to have been born; for if the righteous are scarcely saved, where will the disobedient, ungodly and sinner appear? (1 Peter iv., 18.) Christ says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (John xii., 48-50.) Again, chapter xiv., "If a man love me, he will keep my words: and my Father will love him, and we will come to him and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." Here we can learn how Christ insists on the keeping of his word, and will have us

observe all that he has commanded. He that heareth his word and doeth it, is likened unto a wise man; but he that heareth and doeth not, is likened unto a foolish man, etc. (Matt. vii.) Therefore, all such as keep not his commandments, notwithstanding all their light and their fair appearance, with the foolish virgins will hear the sentence, "Depart from me, ye workers of iniquity, for I know you not from whence you are." (Matt. xxv.)

This united and sanctified community (the church of Christ) has also received the keys of binding and loosing from Christ. That which they bind on earth, is also bound in heaven; and what they loose on earth is also loosed in heaven, (Matt. xviii., 18.) namely, with the binding-key or righteousness of God's word, they keep his household pure and clean, by putting away from them all carnal, lustful, avaricious, drunken, adulterous, perjurous, proud, selfish and disobedient sinners, and thereby bind and exclude them from their community, so that the rest are not defiled, and the whole body perish. Because such have departed from God and sinned against God's holy word; having denied the faith, and become carnally minded, proud and exalted; they seek to cause divisions and offences contrary to the Christian doctrine which they have learned, (Rom. xvi., 17.) and choose unto themselves a way whereon they can walk without the cross, in accordance with the flesh and their own will. These are again bound with the key of the strict justice of the law, under the curse, wrath, and condemnation of a righteous God. They have fallen from grace, under the displeasure of God, have stepped out of light into darkness, and are therefore separated from the community of the saints, and are bound by the key of God's word; and consequently, they are also excluded from heaven.

Secondly, the church loosens, receives and comforts all penitent, broken, sorrowing and anxious sinners, with the unbinding key or peaceable gospel; with which they are released from the curse, sin, death and condemnation, under which they were bound; and are made free, and again united with Christ in



obedience to his word. In a firm confidence they rely on and through faith embrace, the merit of Christ's innocent death and blood, and comfort themselves in a child-like confidence in his sufferings—having received the seal of the Spirit as the pledge of their salvation. These, I say, are they who have been loosed by this evangelical key, and are also loosed in heaven. (Matt. xviii., 18.)

Thirdly, this expulsion or separation is very necessary to preserve the body of Christ from suffering injury, or being ruined; for righteousness has no fellowship with unrighteousness, and light has no communion with darkness: Christ has no concord with Belial, and the believer no part with an infidel. (2 Cor. vi., 15.) Therefore the unrighteous must be separated, and all carnal and disobedient sinners debarred from the community of saints; until they receive grace from God, unto true repentance and sorrow for the sins they have committed, and are reconciled with God through Christ. This may be seen of the Corinthian fornicator, whom Paul admonished the church to forgive, and to receive and comfort him in love, so that he would not be swallowed up with over-much sorrow. (2 Cor. ii., 7.) But as long as they persist in impenitence, the truly enlightened can have no fellowship with them; but must withdraw from every brother that walketh disorderly, and not after the tradition which they have received, (2 Thess. iii., 6.) and have no company with them, that they may be ashamed; but avoid them, and not even eat with them; but much rather reprove them before all, that others also may fear. This command the holy apostle Paul charges before God, and the Lord Jesus Christ and the elect angels, shall be observed without preferring one before another, doing nothing by partiality; (1 Tim. v., 2.) for a little leaven leaveneth the whole lump. (1 Cor. v., 6.) If we do not remove the unfruitful branches from the vine, they will injure the fruitful branches, and if we do not remove the offensive members, the whole body must perish. (Matt. v.) The children of light or of the day, cannot be in fellowship with the children of darkness or the night. At the time of the darkness in Egypt, there was

no darkness with Israel, (the literal seed of Abraham,) but all was light, and they were separated from the Egyptians; so also the spiritual Israel, the seed of the spiritual Abraham, is separated from the darkness of this Egyptian world. They walk in the light, and can have no fellowship with the unfruitful works of darkness, but rather reprove them. God is light, and in him is no darkness at all; therefore, his people shall also walk in the light; and shall be holy, for he is holy. The Lord himself says, (Lev. xx., 26.) "And ye shall be holy unto me: for I the Lord am holy, and have severed you from all other people, that ye should be mine." For this reason, he could not be with Israel in the time of Joshua, because Achan had stolen the accursed thing. He said: "Neither will I be with you any more, except ye destroy the accursed thing from among you." So also Moses and the whole assembly of Israel had to depart from Korah, Dathan, and Abiram, when the earth opened her mouth, and they went down alive into the pit. (Num. xvi., 30.) We find throughout the whole old testament, that the people of God were a separate people from all other nations; and that amongst themselves, they had to abstain from all uncleanness, and walk unblamably in the law of the Lord, if he would remain with them. How much more should the church of Christ, which is flesh of his flesh, and bone of his bone, be kept pure; whereby she, as a chaste virgin, might shun the amorous approach of every stranger; and let her light shine in the midst of a crooked and perverse nation, (Phil. ii., 15.) and cleave alone to her head and bridegroom, Christ Jesus, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his holy will?" (Heb. ii., 3-4.) "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." (Heb. xii., 25.) "He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant an unholy thing?" (Heb. x., 28-29.)

But how will many teachers and nominal Christians stand when the day of the Lord comes, and they must give an account of their stewardship? They have access to the word of God, and read it, and yet the many testimonies therein, do not move them to obedience; but they retain carnal and ungodly members in their community, contrary to the word of the Lord, and the order of the holy apostles; that they may have a large body, and retain the honor of men. Evidently they must be quite blind and hardened, (as they, alas! also are,) because they are not able to discern these things, for these things must be spiritually discerned. (1 Cor. ii., 14.) Since they will not receive the love of the truth, that they might be saved, God sends them strong delusions, that they should believe a lie. (2 Thess. ii., 11.)

Some have changed the evangelical order of baptism, (which Christ directed to be administered to those who are taught and believe,) and according to their own opinion or judgment, they baptise innocent and ignorant children and infants, which they think will make them members of Christ, whilst they are yet in the bosom of Christ, through grace, being sanctified and washed by his blood from the original sin of Adam. Yea, those whom Christ himself has blessed, and promised the kingdom of heaven, through the laying on of their impure hands, they desire to bring to Christ and make them his members, whilst they are his by purchase, and heirs of heaven by promise. (Oh, abomination and idolatry!)

These little children Christ has presented to us as a pattern, and has verily declared, that unless we are converted, and become as children, we shall not enter into the kingdom of heaven. These they receive into idolatrous and anti-christian churches, and from their youth are offered up to Moloch. They are brought up in such heathenish pomp, pride and arrogance; in

dancing, cursing and swearing; in strife, contention, war and bloodshed; in all manner of carnal and voluptuous life in this world, so that they may please the world, and all this is deemed consistent with Christianity. (Oh, great presumption!) Their fruits fully prove that they neither know Christ nor desire his word; yet their hireling preachers speak peace to them, though they have no peace; for they are carnally minded, and to be carnally minded is death and also enmity against God. (Rom. viii., 7.) Oh, woe to all such empty comforters! and hireling preachers, who teach the people according to the itching of their ears, and promise them liberty, whilst they themselves are the servants of corruption; for they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. I think any one who is spiritual, could well know that such churches are not the churches of Christ, but of antichrist; who are drunken with the wine of the Babylonian whore, so that they reel and stagger continually, until they finally fall into the pit together. (Matt. xv., 14.)

Other parties appear more consistent in their outward form, or according to the letter, but if we observe them spiritually, or weigh them in the balance of God's word, they are still in most points found wanting. In the first place, they think they baptize on faith according to the word, and regard infant baptism as the commandment of men, (as it in reality is,) but alas! their fruits mostly testify that their faith is dead, consisting only in word and not in deed; as both the prophet Isaiah and Christ say, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." If they had the true saving faith, which worketh by love, their fruits would prove it; but we find everywhere such carnal fruits that prove the contrary. They are mostly worldly, and worldly minded. Some are proud, haughty, selfish, ambitious, vain-glorious, wrathful, perjurious. They backbite and traduce their neighbors, and seek by craft when an opportunity offers to cheat or take advantage of them. Others are addicted to strong drink,

and are frequenters of public places and assemblies, often remaining till night, until wine inflames them. (Isaiah v.) Some curse and swear, yea curse men who are made after the similitude of God. (James iii., 9.) Some are avaricious and altogether earthly minded; they practice usury, and day and night consider how they may gain worldly advantage, and thus forget the prize that is set before them. They pursue the world with great earnestness, but the service of God they regard as a by-work; for when they meet each other, their conversation is mostly about the world. When they meet at church, this is their chief discourse, until their preacher rises, and with a cold heart, exhorts from the letter of the scripture, for several hours, from which they receive neither knowledge of themselves, nor of God and his love. Therefore, they return again to their homes with their cold hearts filled with the world, thinking they have done God service, while the one thing needful for their souls they regard not. (Luke x., 42.) They do not reflect on the death and suffering of Christ; neither do they reflect upon the pain and sorrow of an eternity without God. The almighty, great and terrible God, they do not fear; nor are they amazed at his terrible and fearful judgment; or they would certainly produce different fruits; and with fear and trembling they would work out their souls' salvation. (Phil. ii., 12.) With their mouths some profess to be defenseless, and profess not to avenge themselves on their enemies; but if any one despitefully uses them, or does anything to the prejudice of their estate or property, they will grasp the sword of the law, and through its power, avenge themselves on their adversary, so as to obtain satisfaction; notwithstanding Christ teaches, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." (Matt. v., 40.) As if he, in other words, would say, "If any man will sue thee at the law and take away thy coat, do thou not contend with him, but rather let him have thy cloak also; for whatsoever you leave for my sake, you shall receive manifold more in this present life, and in the world to come everlasting life. (Luke xviii., 30.) This the disciples of Jesus Christ will

do, because they seek not that which is on the earth, but that which is above, where Christ is at the right hand of the majesty of the Father. Their treasure is not on earth, but they seek that which is heaven. They are redeemed from the earth, through the blood of the Lamb; therefore their conversation and citizenship is in heaven; from whence also they look for the Saviour, the Lord Jesus Christ; who will change their vile bodies, that they may be fashioned like unto his glorious body. (Phil. iii., 21.) Yea, since they are children of peace, and know nothing more of strife, they would rather leave all, than to contend and strive about such things, and thereby defile their conscience. Paul says, (1 Cor. vi., 7.) "Now therefore, there is utterly a fault among you, because ye go to law with one another. Why do you not rather take wrong? Why do you not rather suffer yourselves to be defrauded?"<sup>†</sup> This is the disposition and peaceable nature of all true Christians. They will rather suffer themselves to be defrauded than to contend and strive. They commit all things to their heavenly Father, who cares for them, so that not a hair of their head falls without his knowledge, and should there be any thing unjustly taken from them, they say with Job: The Lord gave and the Lord hath taken away, or at least suffered it to be taken; therefore the name of the Lord be praised.

Many, however, desire to be the disciples of Jesus Christ, and flatter themselves that they are, yet they neither regard his teaching nor the counsel of the holy apostles. But they have become vain in their worldly imaginations, and through their carnal reason (which is their teacher) they suppose they have liberty to contend and carry on suits at law, serve in worldly offices, and assist others to obtain office. They think they can, as Christians, sit in the seats of justice, to pass judgment on evil-doers, or help to adjust suits at law; and are thus unequally yoked together with unbelievers, about which Paul warns his brethren. (2 Cor. vi., 14.) This they do because the prince of this world has blinded their minds, and the veil of Moses is not taken away, in the reading of the old testament; which veil is done away in

Christ. (2 Cor. iii., 14.) Therefore they can not separate these two kingdoms from one another, although Christ has made the distinction between them.

Seeing then that Christ's kingdom was not, and is not of this world; but is a peaceable, spiritual and heavenly kingdom; and he has also called such regenerated, spiritual, peaceable and heavenly citizens into his kingdom, who have beaten their swords into ploughshares, and their spears into pruning hooks, and learn war no more. Yea, such as are become dead to the law by the body of Christ, and are married to another, even to him who is raised from the dead, that they should bring forth fruit unto God; and serve him in newness of spirit, and not in the oldness of the letter. (Rom. vii., 6.) I will, therefore, in my insignificance, endeavor to show every one by evangelical truth, how Christ separated these two kingdoms, and that they can have no fellowship with one another.

### CHAPTER III.

**I**N the first place, the people of the kingdom of this world being born of the flesh, are carnal and earthly minded. They aspire after worldly honor, but the honor of God they do not desire. The people of the kingdom of Christ being regenerated through the power of the Holy Spirit, are spiritually minded, and seek the treasure and honor which is of God.

Secondly, the people of the kingdom of this world exact an eye for an eye, and a tooth for a tooth. They hate their enemies, and prepare themselves with carnal weapons, such as spear, sword, rifle and powder, to contend against them. (Matt. v.) The people in the kingdom of Christ do good to those that hate them, and through humility and patience overcome evil with good. They are prepared with the spiritual weapons of the armor of God,—the shield of faith and the sword of the Spirit, to contend against the devil, the world, and their own flesh; together with all that will exalt itself against God and his word.

Thirdly, the people of the kingdom of this world labor and strive for an earthly kingdom, and a corruptible crown. The people of the kingdom of Christ labor and strive for an eternal kingdom and an incorruptible crown. (1 Cor. ix., 25.)

Fourthly, the people of the kingdom of this world seek to rule, to reign over, and to subdue the world with power or violence. The people of the kingdom of Christ, are ready to serve every one, and triumph not by might or power, but by suffering. Through patience they have at all times overcome, and kept the world subordinate to themselves. They gained the martyr's crown through suffering, in which they became like unto the example of their Lord, who redeemed them from the earth and received them into the tabernacle of peace, made them partakers of his divine nature, and predestinated them to be conformed to



his image. Therefore they love their enemies, do good to those that hate them, pray for those that spitefully use them, and when they are persecuted in one city, they flee to another. Nevertheless, they acknowledge the government of this world to be God's ordinance, and the rulers of the land to be God's ministers, who have received from God a servile calling, to keep the lawless in subjection, to preserve order in the kingdom of this world, to protect those that do good, and to execute wrath on him that doeth evil. (Rom. xiii., 4.) Therefore, they are debtors to be obedient, and subject to the powers in all things, except that which conflicts with the word of God; in which case they must obey God, who is judge over all, rather than man. (Acts v., 29.) But they are ever ready to render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. (Rom. xiii., 7.) For these rulers are servants of God, and ministers in the house of this world, and if they are faithful in the discharge of their duty, they will not lose their reward, but with Ishmael they have the promise that their kingdom shall be enlarged, and established.

The children of the kingdom of Christ have not received the spirit of bondage, but the spirit of adoption, whereby they cry, Abba, Father. The Spirit itself beareth witness with their spirit, that they are the children of God; being children, they are also heirs, namely, heirs of God, and joint heirs with Christ. They are not born after the flesh, but are regenerated by the Spirit; and as Isaac was so they also are children of the promise. (Gal. iv.) Therefore they cannot be heirs together with the children of the world; for Ishmael, who was born of the bond-woman, after the flesh, was cast out of the house of Abraham; but Isaac, who was born of the free-woman, by promise, received the inheritance and blessing. Neither can the children of the kingdom of this world be heirs with the children of the kingdom of Jesus Christ; for the children of the kingdom of this world are of the bond-woman, born of the flesh, after the will of man; but the children of the kingdom of Christ are born spiritually,

according to the will of God, of the Jerusalem which is above, which is the mother of all. Therefore they are in opposition to one another, and cannot have fellowship or be heirs together, except the children of the world are first born of the spirit from above, and yield a child-like obedience to the doctrine of Christ, and are minded as he also was minded: that they no more resist evil, or avenge themselves with the sword, but can love their enemies, and with Christ pray for them even when suffering unjustly; (Matt. v.) and follow the rejected and crucified Jesus, and bear his yoke on the narrow way of the cross, in which he walked before his followers, in all humility and self-denial, unto the end. At the end Christ will also crown them with the crown of righteousness, and bestow upon them the riches of his heavenly mansions, unto all eternity, in Jesus' name. Amen.

I say again, with the testimony of the scriptures, that neither emperor nor king, prince nor lord, noble nor ignoble, rich nor poor, male nor female, bond nor free, can find or make any other way to heaven, than the narrow way of the cross, which Christ the eternal Emperor, King and Ruler of heaven and earth, walked in himself. All those who will not walk upon this way, or enter through the door into the sheepfold, but climb up some other way, will be declared thieves and robbers, and will have to hear the sentence: "Depart from me, for I know you not whence you are." (Matt. xxv.)

Let no one think, (beloved reader,) that I despise or reject government; on the contrary, with the apostles Paul and Peter, I regard and acknowledge, that government is an ordinance of God, in the kingdoms of this world, designed to punish and restrain the evil doer, and to protect and encourage the good. Governors are ministers of God to us for good, and they do not bear the sword in vain, but are revengers, to execute wrath upon those that do evil. For God well knew that all men would not bow under his word and will, nor fear and obey him. Therefore he established government, and put the fear of man in the hearts of those who would not be restrained by the fear of God;

whereby order might be preserved in the world amongst the wicked, that they would not by violence destroy one another, and that the devout and godly might live under their protection, to the praise of God. Therefore we also owe the powers obedience, "not only for wrath, but also for conscience sake." (Rom. xiii., 5.)

When we rightly observe the difference between these two kingdoms, and through the Spirit of Christ by the gospel mark the contrast, we will soon perceive that temporal government is not given to the disciples of Jesus, to govern and keep the world in subjection with the sword. But it is given to those people who are yet under the letter of the law; who are yet carnally minded; who seek to subdue their enemies with the sword; and execute vengeance as the law requires. The law said, An eye for an eye, tooth for tooth, life for life, (Exodus xxi., 24,) and on this principle, government is based. It is a revenger, to execute wrath upon him that doeth evil; for it is written, Whoso sheddeth man's blood, by man shall his blood be shed. (Gen. ix., 6.) But Christ, as the true law-giver, whom we shall hear, has given his followers quite a different command. He has denied them all revenge and defense, saying, "Of old it was said, Eye for eye, tooth for tooth, but I say unto you (observe) that ye resist not evil; but whosoever will smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. Again, ye have heard that it hath been said, Thou shalt love thy neighbor but hate thine enemy; (mark) but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Christ by his doctrine denied his followers all revenge and defense, and by his example abundantly demonstrated what he taught. He did good to all men; even manifesting the greatest love to his cruel enemies; as may be seen when Peter cut off the ear of the high priest's servant. Jesus reproved him, saying: "Put up thy sword again into his place; for all they

that take the sword, shall perish by the sword; and he touched his ear and healed it." (Matt. xxvi., 52.) Here we can see that he entirely denied the use of the sword, and the right of defense, to those that were his. On another occasion, when his disciples desired to pray for vengeance as Elias had done, Jesus reprov'd and rebuked them, saying: "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." (Luke ix., 54-56.) The scribes and Pharisees knew that Jesus Christ was the Prince of peace, and a friend of mankind. They knew that he denied his followers the liberty to exercise the vengeance of the law; but on the contrary he preached peace, mercy, grace and favor to the penitent sinner, and did not come to destroy men's lives, but to preserve them. In order to tempt him, the scribes and Pharisees brought to him a woman, who had been taken in the act of adultery, thinking, "Now we will catch or ensnare him; now he cannot escape our hands; for if he says this woman shall not die, whilst Moses commanded such to be stoned, then he is a transgressor of the law;" (and they would have cause to condemn him to death;) "but if he says she shall be stoned, then he will contradict his his own doctrine of forbidding vengeance by the law." With this subtle device and conclusion, they came to him, saying, "Master, this woman was taken in adultery, in the very act. Now, Moses in the law commanded us, that such should be stoned: but what sayest thou?" But Jesus stooped down, and with his finger wrote on the ground, (I rather suppose in their earthly hearts and consciences, and thus convicted them of their sins,) and he lifted up himself, and said unto them, "He that is without sin among you, let him cast the first stone at her." And again he stooped down, and wrote on the ground. But having heard this, they all went out, being convicted by their own conscience; and Jesus was left alone, and the woman standing in the midst. Then Jesus said to her: "Woman, where are thine accusers? hath no man condemned thee?" She said, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee: go and sin no more." (John viii., 1-11.)

Here we can again see what an amiable and peace-making king Jesus is; and that in truth he did not come to rob men of life, nor to destroy them; but he came to dig about the barren tree, and to enrich it by his grace, that it might yet bring fruit unto everlasting life.

The sovereigns and kings of the earth, on the contrary, are quite differently minded. Their feet are directed to shed blood, and they are engaged night and day in order to take vengeance on their enemies. They endeavor by their power to destroy towns and countries; making widows and orphans without number, mercilessly destroying one another, and regret that they can not make the destruction greater. Therefore they are not the sheep of Christ, but rather ravening lions, bears, and ferocious wolves. As the prophet Ezekiel says, (xxii., 27,) "Her Princes in the midst thereof are like wolves ravening the prey; to shed blood and to destroy souls, to get dishonest gain." Therefore he shall have judgment without mercy, that hath showed no mercy.

It is therefore plainly to be seen, that these two kingdoms, namely, the kingdom of Christ and the kingdom of this world, are placed in opposition to one another, as has been shown in part. God committed the sword to the worldly government, with the command to execute wrath upon evil-doers, and to shed the blood of murderers, as Paul declares. (Rom. xiii., 4.) However, Christ the new lawgiver came, and in establishing his kingdom, he restored all things to the primitive order; for he is the recreator, through whom God has reproduced all that was lost in Adam. There was peace in heaven, and strife was unknown before Lucifer had fallen and sought to exalt himself above God. Then war commenced, and there was no peace until the dragon with his angels, was cast out of heaven upon the earth. (Rev. xii., 9.) Before Satan appeared in his devilish and revengeful spirit to Adam and Eve in paradise, they were not led astray, and there was peace in paradise. But as soon as the fall occurred, corruption and disquietude followed, and soon after there was a revengeful Cain born, who became a murderer of his brother. This revengeful spirit did not remain with Cain

alone, but has passed upon all men ; and the only means to overcome this spirit of revenge, which was infused into us by Lucifer, is through Jesus Christ—inasmuch as he never received or knew of any revenge ; for with man he was not included under the fall, but was the only eternal and blessed Son of God ; whom God sent into the world to overcome the devil, and to destroy this serpentine venom within us, thereby bringing peace and rest to his children in the kingdom which he established on earth through Christ. Therefore the heavenly host sang praises unto God when this gracious birth took place, saying, “Glory to God in the highest, and on earth peace, good will toward men.” (Luke ii., 14.) Christ also, in proclaiming his peaceable and joyous gospel, often said, Repent and believe the gospel, for the kingdom of heaven has come nigh unto you : as if he would say, in other words, repent and mourn over your malicious, revengeful and proud hearts, which condition of the heart is the fruit of the seed sown there by the devil ; from which no one could release you, and where you have been hitherto held in captivity. Therefore believe the gospel, and accept my peaceable doctrine ; for the prince of this world, who held you captive in his rage, will be cast out. My reign is near at hand ; for I will fulfill the law for you, according to its strict and severe righteousness and justice. I will crush the rage of Satan, and lead you again into paradise, out of which Adam was barred ; so that you may again dwell together in love and peace and in happy and comfortable communion. I in you and you in me, even as I am in the Father and the Father in me ; and I will give you the glory which he has given me, that you may be one as we are one. (John xvii., 21–24.) Therefore I give you quite a different law from that which was given you from Sinai, which permitted wrath and revenge ; for that law was too weak to take wrath out of your hearts. Nothing but my blood can do this, which I am now ready to shed for you, and for all those who are penitent, and mourn over their sins. These will I wash, and give my life unto death for them, whereby I will wholly vanquish and overcome Satan, set his captives free, destroy his rage, and

purge your hearts so that he can no more reign over you. On the third day I will rise again, and through the power of my Spirit I will make new creatures of you, and receive you into my kingdom. For I will go to the Father and send you the Comforter; who will establish my kingdom in your hearts, and teach you true peace, and bring to your minds all things which I have spoken unto you.

These promises of Christ were all fulfilled after his ascension into heaven. On the day of Pentecost the peaceable reign was fully inaugurated or commenced on earth. Here the tongues became inflamed through the Spirit and the love of Jesus. All war, violence and garments rolled in blood, were consumed by the fire of divine love. The lovely child Jesus was born and glorified in their hearts. The Son of comfort was given unto them, in the power of the Spirit, whose government was upon his shoulder, and who gave them power with him to overcome all things through patience and love. He is called wonderful: the world could not comprehend him, nor understand his peaceable kingdom. He is also a counselor, who at all times commends his love to us; and counsels us to come to him, and submit ourselves to his light and easy yoke,—to the end that we may obtain peace and the spirit of adoption. He is also the mighty God, the everlasting Father and Prince of peace. Of the increase of his government and peace there shall be no end. His peace is not such as the world giveth, which is of short duration, but is a never ending peace that passes all understanding. (Phil. iv., 7.)

As stated above, Christ's peaceable reign was fully inaugurated on the day of Pentecost, when the nations came together on the mountain of the Lord, the house of the God of Jacob; where they were taught the ways of the Lord, and to walk in his paths; for the law went forth from Zion, and the word of the Lord from Jerusalem. The nations were judged, and the people rebuked; and they beat their swords into ploughshares and their spears into pruning hooks; no one was arrayed against the other, for they were one heart and one soul. (Isaiah ii., 4.) The wolf

and the lamb dwelt together ; the leopard lay down with the kid ; and a little child led calves, young lions and fatlings together Those with revengeful hearts, and with a serpentine spirit of craftiness, the proud, the haughty and the tyrannical, as Saul and his like, were so moved in their hearts by the mild and soothing breeze of the gospel, that they lost their abhorrent disposition, and became lambs and sheep in the fold of Christ. His kingdom now began to bloom gloriously, and the plants grew as in the time of May. The vine budded, the pomegranates blossomed, the turtle was heard and the foxes which were destructive to the vineyard were caught by the sweet cords of the gospel, and lost their knavish cunning. (Songs ii.) The unarmed and indefensive fishermen had more power to pierce the bowels, than the soldiers with their bows of steel. Jews and Gentiles were united, and brought together in one body (or church) whose head and king is Christ. (Eph. iv., 15.)

This, my beloved reader, is a short description of the peaceable reign of Jesus Christ ; by which we can easily see how far nominal Christendom has fallen ; and how little they know of the peace and peaceable reign of Jesus Christ. But they are blind and cannot see afar off, and forget the purging which they could obtain of Christ, whereby they could be made free from their evil nature, and their ruthless hearts be circumcised by the Spirit of Christ. If they were partakers of this Spirit, they would clearly perceive that the kingdom of this world can have no part or fellowship with the kingdom of Jesus Christ : for no one can serve two masters—he must forsake one, and adhere to the other. (Matt. vi., 24.) For this reason Christ has denied all wrath, honor and dominion in this world, to those that are his. He has appointed them his kingdom, as it was appointed unto him by his Father ; so that they shall be minded as he also was minded. Not to revile when they are reviled, nor threaten when they suffer, but to commit all to him that judgeth righteously. (1 Peter ii., 23.)

Paul declares that the powers of the world do not bear the sword in vain, but that government is God's minister, a revenger



to execute wrath on him that doeth evil. (Rom. xiii., 4.) The same apostle also forbids revenge to all Christians, saying, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, 'Vengeance is mine; I will repay, saith the Lord.' Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." (Rom. xii., 19-21.)

Paul calls the rulers of this world, God's ministers, (for the reason before noticed,) because they have received a servile office in the house of this world, to keep it in order by obedience to law. Wherefore we are debtors to thank God for their protection, and to pray for their spiritual welfare; for God will have all men to come to the knowledge of the truth. (1 Tim. ii., 4.) Therefore the children of God are always willing, and are constrained by a sense of duty, to give Cæsar the things that are Cæsar's,—but they give themselves unto God. If we are children of God, we are God's workmanship; created in Christ Jesus, unto good works. Therefore, if Cæsar bids us take the sword to execute vengeance against our enemies, contrary to the doctrine of Christ, we cannot obey him, but must obey our King and Emperor, Jesus Christ. We would much rather flee from one city to another, than to persecute or destroy others; for we can not reign and rule over others. Therefore with all true disciples of Christ, we feel constrained to decline to perform such service; but we desire to serve all men in love. We would rather suffer persecution than to persecute others; and as sheep, flee before the wolf. We feel constrained through love to our Redeemer, to forsake all and follow him under the cross; and to serve him in all things that his word requires of us; seeking peace with all men, and holiness, without which no man shall see the Lord.

There are many, however, who comfort themselves, and think they can be disciples of Christ, and yet wage war in the world with the sword, since Paul calls the secular power God's minister. But this is in no wise proof of the position. At the time when Paul declared the object and duty of the government, the

ungodly and tyrannical Nero reigned. He was a Gentile, and had the whole Roman Empire under his power and dominion. Paul was twice brought before him, and as history informs us, he shed the blood of the Christians like water. Nevertheless, Paul called him a minister of God, whom God used as a chastening rod, until it became useless, when he cast it into the fire. According to this doctrine of Paul, we may also call Pharaoh a minister of God, by whom God showed forth his power, yet Paul refers to him as a vessel of wrath. (Rom. ix., 22.)

The king of Babylon, whom the Lord calls the rod of his anger, and the staff of his indignation, was God's minister to execute his wrath upon his people. God afterwards threatened him with punishment, and pronounced a woe upon him. (Isaiah x., 5.)

Pilate was also a servant or minister of God, and had his power from him; for Christ says, "Thou couldst have no power at all against me, except it were given thee from above." (John xix., 11.)

God also made the fiery serpents in the wilderness his servants; and the lion, which tare the man of God for his disobedience, was also a servant of God.

God oft times makes fire, water, lightnings, hail, storm, pestilence, and ferocious animals, his servants in the execution of his purpose, and to show his power and might.

In this way God makes worldly governments his servants, for all government is of God, whether good or bad. If those executing this power are tyrants, God may use them as a scourge; but such will have a fearful reckoning to render for their stewardship; as it is written, A sore trial shall come upon the mighty. If they are faithful stewards, they will not fail of their reward; but they are not children in the house, but servants only or ministers, who will not be defrauded of their reward or wages. Should the olive tree forsake its fatness,—the anointing oil of the Holy Ghost, to be promoted over the unfruitful trees of the wood? or to reign or rule over the revengeful world? To this it can not consent. Or should the fig-tree forsake its sweetness,

and good fruits of peace, to be promoted over the trees? Yea, should the vine forsake her heavenly *must* or true purifying and sanctifying power, which produceth peace and humility, to be promoted over the evil and impure world? This is left entirely to the thorny bramble, who rejoices in the promotion, and says, if they do not submit themselves under his shadow, fire shall proceed from him and consume them. (Judges ix., 15.)

Those who overflow with the anointing oil of the Holy Ghost, and bear the sweet fruits or figs of righteousness, and produce the true wine of purification and sanctification, are the children who obtain the inheritance. With these all war, violence, and garments rolled in blood, are consumed by the fire of the love of Jesus. These are clothed alone with the garments of love, for they are in God and God in them. They love one another with pure hearts fervently, being born again, not of corruptible seed (nor of the will of man, but of the incorruptible seed, namely by the living word of God which abideth for ever. (1 Peter i., 22-23.) This was the reason why the Pharisees feared that if they would let Christ go all men would believe in his doctrine of peace, and the Romans would come, and without resistance take away their place and nation. (John xi., 48.)

For this reason Christ also said to Pilate: My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. (John xviii., 36.) Therefore he also fled, or withdrew, when he perceived that they would make him king; and even refused to be a judge or a divider amongst them: he disdained all honor of this world, and sought alone the honor of his Father in heaven. Thus are his disciples or followers also minded; for they desire not the honor of men, but they seek with their Master, the honor of God. They are despised by the world, for they testify with their Master, that her works are evil. (John vii., 7.) They are in Christ and Christ is in them, therefore they must be, and are willing to suffer with him. Having been planted in the likeness of his death, they are also raised in the likeness of his resurrection.

Again, I say with the testimony of the scriptures, that all those who yet strive and contend, or hate and envy one another in the earthly kingdom of this world, do not possess the wisdom which is from above, but that which is sensual and devilish; for the wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. (James iii., 16-17.) This is the wisdom of those who are perfect; which Paul says is not the wisdom of this world, nor of the princes of this world, (observe) that come to naught. (1 Cor. ii., 6.)

Lastly, we can plainly see, that Christ in his kingdom has no part in the kingdom of this world. When Satan tempted Christ he led him up into a high mountain, and showed him all the kingdoms of the world and the glory of them, and said unto him: All these things will I give thee, if thou wilt fall down and worship me. (Matt. iv., 8-9.) If Christ would have had part in the kingdoms of this world, the devil would have had no power to tempt him. For Christ could have quickly replied, "Shall I fall down and worship thee, in order to gain possession of these kingdoms? These kingdoms are mine, and my reign consists of their government; and thou, Satan, hast no part therein, therefore get thee behind me."

But as Christ's kingdom is not of this world, but is a spiritual, heavenly and eternal kingdom, so he had to wrestle with the prince of this world, and overcome the devil with all desire for earthly glory, that by and through him, his spiritual, regenerated and heavenly followers and servants, whom he has called into his kingdom, may also overcome and entirely disclaim all worldly kingdoms and the glory thereof, and live alone in his kingdom whereunto he has purchased them with his blood, and has chosen them to be kings and priests forever. They must also contend with principalities and powers, namely with the rulers of the darkness of this world, and against spiritual wickedness in high places. (Eph. vi., 12.)

Now Christ himself calls Satan the prince of this world, whom he came to cast out; and he also casts him out of the hearts of

all true believers; so that they may serve Christ in his own kingdom. Since the world does not turn to Christ in true penitence, neither submits itself to his yoke, but remains under the power of the prince of this world; therefore the Holy Spirit must still reprove the world of sin, because they do not believe in the doctrine and word of Christ; of righteousness, because they seek a righteousness outside of Christ; and of judgment, because the prince of this world is judged. (John xvi., 11.) Christ has entered into his kingdom on earth and also in heaven; he has reconciled all things; slain the enmity by the cross; proclaimed peace, and cast down the accuser, who accused man before God day and night. He has triumphed over sin, death, the devil and hell; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. This was the stone which was cut out of the mountain without hands, which brake to pieces the iron, the clay, the brass, the silver and the gold. This is the kingdom which Daniel prophesied that the God of heaven would set up, which should never be destroyed nor be left to other people. (Remember, it should only be left to those who are not born of blood, nor of the will of the flesh, nor of the will of man, but of God.) (John i., 13.) It shall break in pieces and consume all these kingdoms, and it shall stand forever. (Daniel ii., 44.) Therefore Paul says to the believers, "Give thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints of light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. i., 13.)

But on the contrary, if we consider the lords, princes and officers of this world, with their pompous, vain and ambitious life, we will soon find (if we have eyes to see,) that they are yet unregenerated, unbelieving and carnally-minded. They have not known the way of peace, but are ever moved by the evil spirit of Lucifer, to indulge in pride, ambition, rioting, ostentation, war and blood-shedding, and in all manner of wickedness and pompous living, as is also the case with the common people and the sinful rabble. Therefore it is easily seen and may cer-

tainly be known, what manner of spirit they are of; for all such fruits are contrary to the Spirit of Christ and foreign to his nature. He that hath not the Spirit of Christ, is none of his; (Rom. viii., 9.) and he that transgresseth and abideth not in the doctrine of Christ, hath not God.

I would hereby admonish all men, whatever may be their station in life, whether high or low, noble or ignoble, rich or poor, of whatever condition, calling or name, to rightly consider, and compare the nature of these two kingdoms. Contrast the love, peace, humility and meekness of the kingdom of Christ, with the revenge, bitterness, pride, ambition and carnal life of the kingdom of this world, and you cannot fail to perceive that those of the earthly kingdom are yet without Christ, and are aliens from the commonwealth of Israel, strangers from the covenants of promise, and have no hope. Therefore do not let yourselves be comforted any longer by the lies of those who say peace and safety, and sew pillows to the armholes, and make kerchiefs upon the heads, to hunt souls; promising them liberty, whilst they are themselves the servants of corruption. I tell you of a truth, with the holy apostle Paul: If you continue to live according to your carnal will, ye shall die; for to be carnally-minded is death, and is also enmity against God. (Rom. viii., 6-7.)

What does it profit you, that you esteem yourselves Christians, if you remain in your proud, vain-glorious, ambitious, sinful and vain life, and walk from one unrighteousness to another? If with all your deeds and works you despise Jesus Christ, the Son of the Eternal and Almighty Father? He who came from the high heavens, as a commander of heaven and earth, and opened for us the barred door of paradise. Who trod the path of life before us, and with clear words made known to us the will and counsel of the heavenly Father; sealing all with his precious blood, and promised everlasting life unto all those who receive his word, take his cross upon them and follow him.

Again I say, what does your glorying and imaginary divine worship profit you, if you will not receive Christ's precious word, but persist in your own traditions and carnal life? What will be

your state of mind or your comfort, when he shall come with all his holy angels in "flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. i., 8-9.) What profit had the rich man from all his glory and sumptuous fare, when he was in hell and torment, and could not so much as obtain a drop of water to cool his parching tongue, which he had perhaps never yielded to the praise or glory of God? Therefore ye vain and carnal people, who yet desire with the rich man to array and adorn your sinful bodies, and indulge in sumptuous fare; consider these things while in the day of grace, reform your lives and be converted to the living God, before the time has fled; and before the hour comes when it shall be said, "Give an account of your stewardship." Lest with the unprofitable servant you be bound hand and foot and cast into outer darkness, where there will be weeping and gnashing of teeth; where the worm dieth not and the fire is not quenched; where you must drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and where you shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of your torment shall ascend up for ever and ever. (Rev. xiv., 10-11.)

Usually a person is greatly affrighted and overwhelmed with terror and amazement, if he only thinks he sees a spirit or an apparition, in a dark and quiet midnight. But what frightful spirits and inexpressible visions and spirits of devils, will there be seen! What fearful terror, trembling, and continuous gnashing of teeth will be heard; what a continual lamentation over themselves and their own condemnation: what despair and what gnawing of conscience will there be felt for having neglected the grace of God, and because the great treasure which Christ had purchased for them has now passed out of their reach.

Oh! how this sword will pierce the soul and ever awaken new pangs of torment. Oh! how will they then cry out with fear

and despair: We miserable and accursed beings; we hated the Lord's instruction, and would have none of his fear; we rejected his counsel, though he oftentimes convicted us; and we despised all his reproof. But now we must eat the fruit of our own way and be filled with our own devices. Oh! we fools; who suffered ourselves to be tempted by the lusts of our sinful flesh, which is now death to us. The reward of our indulgence in sin now destroys us, and yet we cannot die. Oh! that the mountains would fall upon us, and the hills cover us: but our wishing is in vain, we must now reap what we have sown. Our time is past; the gulf is fixed; comfort has vanished, and hope is at an end. The pound which we once obtained of God is taken from us, and there remains nothing for us but bonds and darkness and the society of devils and hellish spirits for our eternal fellowship and torment. Oh fearful eternity of dreadful, tormenting pain! oh restlessness without end! Oh! that all men could be aware of this fearful condition, in this time of grace. Oh! that the sound of the lamenting, sorrowing, weeping and wailing of the damned souls could be heard by them with the ear of the spirit, if only for a moment; they would without delay work out their souls' salvation with fear and trembling.

Oh! do come all ye priests and prophets of Baal who comfort the people with lies; do for once rightly awaken and reflect how you, with the ungodly Belshazzar, so shamefully misuse the holy and golden vessels, which your fathers took out of the holy temple at Jerusalem and brought to Babylon, and now you honor your own gods with them. Such as baptism, the supper, and the outward ceremonies and religious services, which are taken from the holy temple, wherein the glory of God dwelt; namely, out of the apostolic community or church of Christ, wherein the holy offerings of prayer to God were made from hearts sanctified and pure, as a sweet-smelling savor. These ye have taken and distributed them among your Babylonian churches, although they do not belong to Babel but to the temple or church of God. By drinking out of these holy ves-



sels, ye have become drunken, and praise your gods or your own traditions and false worship, by which ye comfort the people with lies, and who, under this delusion, enjoy glorious feelings in believing they are good Christians.

I say yet again, oh! do for once rightly awaken, and with Belshazzar lift up your heads and behold the scriptures written against you by the finger of God. With fear and trembling seek the Holy Spirit as an interpreter; that he may explain and illustrate the scriptures, namely the holy gospel; when you will find that you have been weighed in the balance of God's Word and found wanting. Instead of the peace which you thought you had with God, you will find you have nothing but disfavor, wrath and misery to expect of him, unless you reform, fear God with all your hearts and keep his commandments and do them; for why do you call Christ your Lord, if you do not keep his commandments?

If we take a view of the common people, we will find almost everywhere a rude and dissolute life, such as gluttony, drunkenness, fornication, adultery, cursing, swearing, dancing, playing, cheating, hating, envying, contention, fighting, shedding of blood and the destruction of towns and countries; and besides all this, the people are mostly drunken in vanity, with all manner of pomp and haughtiness, with such a Sodomitish life, that we could perhaps scarcely find such reckless and ungodly lives among the heathen, as is manifest and well known amongst the nominal Christians. Yet they hope to be saved by grace through Christ. Oh, Jesus, Jesus! shouldest thou have chosen to thyself such a people? Shouldest thou have humbled thyself so low, that we might live in voluptuousness and gratification of the flesh and yet be thy disciples? Shouldest thou who art the word of truth, have preached lies to thy apostles and disciples, in this, that thou hast pointed them to such a narrow way of the cross? And should thy chosen apostles, whom thou hast sent out, have been so foolish as to believe in and walk on so contracted a way as thou hast commanded them, whilst we now may walk on such broad ways of the flesh and yet be saved through thee? But

oh no! Thou, oh Jesus! art the truth, and thy word will remain the truth unto all eternity. All those who will not bow and humble themselves under thy meek and gentle yoke; who will not with all their heart believe and obey thy word, will as foolish men and virgins, be doomed by thy word and will have to remain without the door, where will be weeping and gnashing of teeth.

- Oh, Jesus my Saviour, do teach us to die whilst yet we live.
- Bury us in thy death and raise us up again through the power of thy Holy Spirit. Lead us into that heavenly, transcendent, and spiritual life which is in thee; animate us therewith, and by it, enable us to go with thee into eternity. By this life enable us to discern the spirits, whether they are true or false; whether they are from thee or whether they are from the abyss of darkness. They come forth and appear as shining lights, like the beast which John saw coming up out of the earth, which was like a lamb and yet spake as a dragon; which did great wonders, so that he made fire come down from heaven, and he deceived them that dwell on the earth, by reason of those miracles which he had power to do. (Rev. xiii., 13-14.) Therefore, my dear Saviour, direct us—direct our hearts on high unto thyself, that we may walk with thee in heaven, and no more be on earth according to the inner man, for thou art the Lamb that redeemed us through thy blood, and hast chosen us, that we should be found holy and unblamable before thee in peace. To thee be praise, honor, glory and eternal blessing. Amen, oh Jesus!

Beloved reader, I have now briefly and in part, with the testimony of the holy scriptures, set forth the difference between the church of Christ and the church of antichrist, and between the kingdom of Christ and the kingdom of this world; so that every one who is taught of God, can easily see that the church of Christ in our time has almost everywhere been spoiled by the little foxes. Namely by the false prophets who have crept in, and have so corrupted and distracted the flock of Christ by their false doctrine, that hungering and thirsting souls scarcely know

where to find the true bread of life, Christ Jesus; or the waters of his holy gospel; and therefore still remain captives in this spiritual Babylon, to the great distress and detriment of their souls. Wherefore, do awaken, and lift up your heads, all ye who sit captive in Babylon. Come and journey with us to Jerusalem, and let us build up this ruined temple, which has for so many years been defiled, trodden down and laid waste, by the uncircumcised heathen,—through their impure priests, who have entered into their vocation without being called by the Spirit of Christ, and have perverted his holy gospel, and have profaned the holy sanctuary (the church); for they have put no difference between the holy and profane; neither have they showed difference between the clean and the unclean. (Ezkl. xxii., 26.)

I say, let us again purify this defiled temple or church; for Jesus Christ, the eternal Emperor and King of peace, has again called us by his grace, and charged us to leave this anti-christian Babel, and again build up Jerusalem. That is, to again erect his church, with all her apostolic ordinances. Which church has long lain waste, and her glory has lain in the dust; so that the pure offerings of God were not offered in the holy temple, on the pure altar Jesus Christ, which stands in the midst of his church. But on the contrary, offerings were made on the high places of human reason, to the great detriment of Israel and to the sorrow of many faithful souls.

Therefore, prepare yourselves, all ye who would be true Israelites; rend your bonds asunder, and cast their cords from you. Do not allow yourselves to be longer detained by these false prophets, who lay pillows under your arms, and make kerchiefs upon your heads, and say, "Peace, peace," when yet there is no peace. But depart from all impure worship, wherein ye find no life; and with the prodigal son, forsake the herding of swine, in which you are engaged, and refuse the husks (false doctrine) which they receive from their teachers. Approach the heavenly Father, who will *then*, and not till then, receive you, and give you the kiss of peace; bestow upon you the finger-ring of his love; clothe you with the righteousness and merit of Jesus

Christ ; and being shod with the preparation of the gospel of peace, he will lead you into his house and communion. Then you can hold the feast, and receive the true meat or food by which the soul lives, to the praise and honor of God. Thus have the saints done from the beginning until the time of the last reformation ; during which time we find many examples of separation. For light cannot be in darkness, nor the Spirit of God in a body or community subject unto sin ; but it will flee from the idolatrous and depart from the lawless.

Therefore with David consider the days of old and the years of ancient times, and observe how the faithful believers at all times withstood unrighteousness, and reprov'd it, and fled from idolatry ; as I will now in my insignificance briefly point out from the holy scriptures, to the honor of God, and the edification of all hungering souls. Yea, dear Lord, bless this work, in the name of Jesus. Amen.

## CHAPTER IV.

**I**N the first place I will begin with Abel and Cain. Cain the first-born, was earthly-minded, and was the beginning of the church of Satan on earth. Abel the second-born, was spiritually-minded, and was a figure and the beginning of the church of God on earth. When they brought the Lord their offerings they did not bring them in fellowship, but each one brought his own sacrifice. Cain brought of the fruits of the field, because he was a tiller of the ground, and had regard to earthly things : but Abel brought of the firstlings of his flock and the fat thereof, because he was a keeper of sheep, and regarded spiritual things. Cain's offering was rejected of the Lord, but Abel's was accepted : for by faith Abel offered a more excellent sacrifice than Cain. (Heb. xi., 4.)

The false church is constituted the same as Cain, being composed of people who are born only according to nature, who are earthly and carnally-minded tillers of the ground, namely their earthly hearts, and are worldly-minded ; their hearts being written in the earth. Notwithstanding they persist in offering sacrifice to God ; but their offerings are only the fruits of the earth, originating from an impure, earthly, envious and revengeful heart, which is full of all manner of sin and uncleanness, and impregnated with the seed of the serpent. For this reason their offerings and prayers are rejected of the Lord ; for to the impure and unbelieving all things are impure, both their mind and conscience being defiled. They profess that they know God, but in their works they deny him ; being abominable and disobedient, and unto every good work reprobate. (Titus i., 16.)

But the church of God is quite differently constituted. The spiritual and regenerated Abelites cannot bring their offerings in fellowship with the generation of Cain ; for they are shep-

herds, and watch or help to watch over the sheep of Christ. They are in fellowship with one another, and offer the firstling of their flock, which is Christ Jesus; who is the head of the church, and also the beginning,—the first-born from the dead; that in all things he might have the pre-eminence. (Col. i., 18.) With pious Abel they make this offering to God through faith, which is to him a sweet-smelling savor; wherefore they are also graciously regarded of God, and obtain forgiveness of sins, and their souls are comforted and quickened unto everlasting life. Therefore, they are also despised, mocked, envied and persecuted by the generation of Cain; who say, Let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings; he upbraideth us with our offending the law, and objecteth to our infamy, the transgression of our education. He professeth to have the knowledge of God: and he calleth himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us to behold: for his life is not like other men's, his ways are of another fashion. We are esteemed of him as counterfeits; he abstaineth from our ways as from filthiness.

In the second place we see, when men began to multiply on the face of the earth, and the sons of God (namely, those of Seth's generation, who was the other seed in Abel's stead) saw the daughters of men (namely, the daughters of Cain's generation) that they were fair, and took them wives of all which they chose; that the Lord said, "My spirit shall not always strive with man, for that he also is flesh." From the unity of these two generations, there sprang forth "mighty men, which were of old, men of renown," but the wickedness became so great in the earth, that God was necessitated to destroy the world by a flood of waters. Nevertheless, his church, which had kept herself unspotted from the world, (or Cain's generation) he preserved in the ark which was prepared by Noah, and thus brought the righteous from the first into the second age of the world.

As long as the apostolic church remained separate from the world in obedience to the Spirit of God, and heeded only the voice of Christ and his apostles, she remained faithful and was glorious. But when professors of Christianity began to multiply, they became leavened with the spirit of Cain and became carnal, and beholding the daughters of men they saw that they were fair, and began to intermarry and to unite themselves with them. Out of this sprang the fall of Christianity, (understand what I mean) by men constituted like Cain arising and putting on the form of godliness, (or Christianity,) and by introducing perverted doctrines, they did by this evil seed beget daughters or churches which were fair in form, and to whom they gave fleshly liberty. These drew away the disciples (or Christians) after them; who becoming sensual, looked upon this fair but carnal appearance,—left their own generation or church, and intermarried or united themselves with such churches as were born of the seed of Cain, according to the will of man. From such union there were begotten or sprang highly renowned spirits, who appear in a fair form of wisdom and godliness, desiring to be teachers of the law; who say, “With our tongue will we prevail; our lips are our own, who is Lord over us?” (Ps. xii., 4.) Through these the poor people of our day are so miserably deceived, and have therefore as in the time of Noah, become “*flesh*.” The true Christian seed has become so greatly diminished in our day, that there is very little to be found that is not mixed with the generation of Cain, or nominal Christianity and its false doctrine; which is divided into many separate organizations. And though they do not wholly unite or intermarry, yet they carry on adultery with one another, and do not regard the Spirit of God which strives with them. They have become so blinded by their carnal disposition, that they do not perceive that there is a fiery deluge awaiting them, which will shortly involve all those in eternal destruction, ignominy and torment, who will not enter into the ark which the spiritual Noah, Christ Jesus, has prepared for his family.

But all those who are yet remaining of the generation of Seth, who have not united themselves with Cain's generation, will go with Noah into the ark. That is all believing, regenerated Christians, who are yet remaining of the seed or the principle of the first church, who have kept themselves unspotted from the world, and have not suffered themselves to be tossed to and fro, and carried about by every wind of doctrine and the craftiness of men ; who abstain from all appearance of evil : these suffer themselves to be and are, incorporated with Christ in the spiritual ark or his church. This ark he has prepared for them through the blood of the everlasting covenant, by which they pass out of the first into the second world (with Noah and his household). Namely, here in this life they pass out of their old, evil and sinful nature, into the new essence or nature of the Spirit ; for old things have passed away, and all things have become new with them. Therefore there is no condemnation in them, and consequently after this life they will go with Christ into the new and eternal world, and into everlasting life where there will be no more sorrow, lamentation or death, but where will be unceasing pleasure and delight.

When Noah and his family had entered the ark and the Lord had shut them in, they were separated from all who were outside of the ark, and they could have no fellowship with them. This was a figurative occurrence, typifying that which was spiritually fulfilled in Christ. All believing, regenerated Christians, who have entered into Christ's ark or church by baptism, and have entered into covenant with God, are also separated from all sects and churches which are not in fellowship with Christ. There is but one ground laid, which is Jesus Christ, and but one corner-stone in Zion, on which the church is built. There is but one way to enter into this church, which way is strait and narrow ; there is but one body, and one spirit, even as we are called in one hope of our calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all. (Eph. iv., 4-6.) Christ said (John xvii., 20-21.): " Neither pray I for these (his apostles) alone, but



also for them which shall believe in me through their word : that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them, that they may be one even as we are one : I in them, and thou in me, that they may be perfect in one ; that the world may know that thou hast sent me, and hast loved them as thou hast loved me." From this it may be plainly seen, that all who are members of Christ, and branches in him, must always bring forth one kind of fruit. They must be of one mind, and have the same love toward one another, and stand fast in one spirit and in one mind ; and with one mouth glorify God, even the Father of our Lord Jesus Christ. As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. (Gal. vi., 16.)

But, on the contrary, it is clear as the light of day that all who do not walk according to this rule, cannot be of the church of Christ, but are of the church of antichrist. Therefore the household of Christ, (those who are incorporated into his communion,) are separated from all those who are not of this household, or those who do not stand in fellowship with Christ. Neither can the faithful give ear to their doctrine or service, for their voice is strange ; therefore they do not know them, but flee from them, as Christ declared. (John x., 5.) They speak the word or letter of the scriptures, without life or power, because they are destitute of the interpreter or Holy Spirit. Therefore, the children of God do not desire their teaching, because it is only the husks without any juice or substance, or the bran in which there is no flour ; for they preach only through human reason or an awakened understanding, without the Spirit of God. Although they take the covenant in their mouth, yet they hate instruction. When they see a thief, they go with him, (namely with the false prophets who steal God's word.) They speak with flattering lips and a double heart, and have fellowship with (spiritual) adulterers, which is a clear evidence that they are yet bound together in one body with the bands of darkness, and

together constitute the great Babylon, which is the whore who saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day. (Rev. xviii, 7-8.) For this reason the household of faith, who are united with Christ in the bond of love, can no more be unequally yoked together with them; for they are children of righteousness, therefore they can have no fellowship with unrighteousness. They are children of light, therefore they can have no communion with such unfruitful works of darkness, but are constrained through love and the light within to reprove them.

Again, all those creatures who were wrought upon by the divine power, and were drawn by God, entered with Noah into the ark. These included all the different genera and natures, and all left their fellows and those of their kind,—received one nature, and dwelt together in peace and harmony in one community.

Thus it was also with Christ. When he had prepared his church through his own blood, the believing Jews who were of his own lineage, (according to the seed of Abraham,) and who received the first message or invitation, entered in with him. There were also great multitudes of heathen of all nations and tongues, who as wild and ravenous creatures walked in their their own ways, who were called and drawn by the gospel into fellowship with Christ, and with the believing Jews they became one fold with one shepherd. (John x., 16.) But before this was accomplished they had to leave the idolatrous temples of the heathen, and come out from amongst their impure religious services,—separate themselves, and not touch the unclean thing. Then the Lord received them,—was a Father unto them, and they were his sons and daughters. (2 Cor. vi., 18.)

If the creatures had not yielded to the drawing of God, and had not been obedient by leaving their fellows and kind and going with Noah into the ark, they would all have perished in the flood. So also will it be with us. We are called by the grace of God, and know or understand by the holy scriptures

that there is an eternal flood of fiery wrath to come over this evil world ; but if we are not willing to leave our evil, sinful nature and our carnal associates and friends, or our fellowship with the church of darkness ; we will also perish for our disobedience with the ungodly, in the flood of fiery wrath.

Pious Lot was necessitated, for the preservation of his soul, to leave Sodom and flee to the little town of Zoar, as God commanded him ; but if he had not believed the word of God and had been disobedient to his command, he would have perished in fire and brimstone.

So also, if we do not heed the heavenly voice, which calls to us, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," (Rev. xviii., 4.) that is, if we will not forsake our sins, and depart from that spiritual Sodom and Egypt, where our Lord was crucified, (Rev. xi., 8.) namely, from the churches and sects who comfort the carnal sinner with the gospel of Christ, and promise him life, though he shall not live ; also liberty, whilst they themselves are the servants of corruption ; and thus Christ is still crucified. Therefore I say, if we will not with Lot forsake them, we will have to fall with them under the fearful wrath of God, unto eternal misery and torment. For Christ will only have the penitent and burdened sinner comforted by his promises, and will not have his pearls cast before swine.

Again, we can see how figurative Israel were separated from all other nations who were about them. They were not allowed to have any fellowship with them ; and as long as they were faithful to God and kept his law, the Lord was with them. But when they did not obey ; but joined in fellowship with idols and the surrounding heathen nations, God rejected them and turned his face from them, until they again repented and left their heathenish customs, and restored the true divine service ; when the Lord again received them, as may plainly be seen throughout the whole old testament.

Since in our time Christendom has taken up and adopted a strange, carnal, idolatrous and heathenish mode of worship, it is

very necessary that we take no part with their heathenish customs, and flee from their impure worship, and by the grace of God again establish the true apostolic communion of Jesus Christ, with all its ordinances. So that the Lord may not cast us off for ever, but may have mercy on us and gather us again, as his erring children, into one fold and under one shepherd, so that we may be joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love. (Eph. iv., 16.)

Again, all creatures which did not part the hoof and chew the cud were unclean to figurative Israel. The hare ruminated but had not the cloven foot, therefore he was unclean. The swine divided the hoof, yet he did not ruminate, and therefore was also unclean. (Lev. xi., 6-7.)

So it is also in the spiritual Israel: if a person did assume the habit or disposition of the hare,—did ruminate on the word and consider and reflect upon it, and also take it to heart, but would not forsake his sinful nature, and withdraw from sinful associations and strange or idolatrous worship, and as Paul teaches, flee from idolatry and avoid all appearance of evil, he would still be unclean to the Christian church; because his walk as represented by dog's claws, would still be impure, whilst the church shall be holy and unblamable.

Again, even if a person did withdraw from all uncleanness and strange worship and outward idolatry, but withal did not ruminate on the word of God, nor reflect upon it and take it to heart; but as the swine after washing, he would turn again to his wallowing in the mire and rooting in the earth, and would not regard the crown suspended over his head, he would also be unclean to the Christian church,—not having the inward renewal, which can alone spring from the power of the seed of God's word.

But if any one, with the nature of a sheep, ruminates and divides the hoof, he is clean and is a member in the body of Christ; for he is separated and withdraws from all unrighteous-

ness, and lives in all things according to the word of God. He may say with David: "Thy loving kindness is before mine eyes: and I have walked in thy truth. I have not sat with vain persons, neither will I go with dissemblers. I have hated the congregation of evil-doers; and will not sit with the wicked. I will wash my hands in innocency: so will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved thy habitation (that is, the church) and the place where thine honor dwelleth." (Ps. xxvi., 8.) "To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name." (Ps. lxiii., 2-4.) Oh, God and Lord of my life.

All the pious fathers and prophets have observed this separation, although apostate Israel was by times almost entirely drowned in idolatry. Yet the faithful prophets would take no part with them, but severely reproved them, and declared to them the wrath of God revealed in his law; as may be seen of Ahijah, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, and all the prophets and the children of the prophets. They at all times adhered to the law of the Lord, and reproved all false worship; for which reason they had to undergo much suffering and flee from those who sought their life; so that Elijah thought he only was left, and they sought to take away his life. But the Lord replied to him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him." (I Kings xix., 18.)

Likewise we feel ourselves constrained, with all faithful witnesses of the truth, to preserve the law of Christ; and to reprove all apostate Christians with their false worship, and to withdraw from them, so that we do not partake of their sins and receive of their plagues. (Rev. xviii., 4.)

The man of God from Judea, who prophesied against the altar of Bethel, was forbidden of the Lord to eat bread or drink water in that place, or to return by the way he had come; but

being deceived by the old, lying prophet, he returned and ate and drank with him, contrary to the word of the Lord, and had to be torn by the lion.

So also at the present time, there are many who are called by the grace of God to prophesy against open idolatry, sin and ungodliness. But they do not preserve the word of the Lord, nor walk in accordance with it, but allow themselves to be deceived again by the deceitful, old, lying prophets, and walk with them in another way than that which they have been taught by Jesus Christ, who has revealed the eternal truth. They also eat of their impure bread, and drink of their impure water, or false doctrine; therefore they will also be seized by the hellish lion, except they heartily repent and be converted; for whosoever transgresseth, and abideth not in the doctrine of Christ, (*reflect,*) hath not God.

Again, the pious king Jehoshaphat joined but once with the ungodly king Ahab, and went with him to Ramoth in Gilead where he nearly lost his life. When he came home, the prophet met him and reproveth him, saying: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord." How much more will the wrath of God be upon those, who at all times are in fellowship with such carnal and spiritless people who hate the Lord? for to be carnally minded is enmity against God. They also strive for them, and hear the false prophets who say, Go and prosper; this or that can do you no harm, you are saved by grace and not by works, and such like comforts. By these means they make the commandment of God of none effect by their own traditions; and the scriptures in many respects are not regarded by them. They walk according to their own ideas or opinions but not according to Christ. For this reason all true prophets must with Micaiah, predict and declare to them their destruction, through the Spirit and word of the Lord in which they live. For this reason also they can not join in fellowship with them, nor run with them to excess of riot and idolatry. Therefore we are also hated and mocked by them, and regarded by them as capricious

fools. They think we hate them, because we cannot predict good for them, but (as they think) always evil. We must therefore say with the apostle, "If our gospel be hid, it is hid to them that are lost : in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. iv., 3-4.)

We can see how Israel and Judah, under the reign of Ahaz and Hoshea, lived in fearful idolatry, until the Lord removed Israel out of his sight and gave them into the hands of the Assyrians, who then possessed Samaria and dwelt in the cities thereof. Then they took to themselves Jewish priests, who taught them to fear the Lord. Howbeit, every nation made gods of their own, and they feared the Lord and served their own gods, after the manner of their own nations, from whence they had been brought. (2 Kings xvii., 28-33.)

Thus the heathen or those who are unregenerated, who have not been circumcised with the circumcision of Christ, which is made without hands : these have been brought into the spiritual Israel, and have laid waste the true divine worship. They introduced their own traditions and made their own gods ; for each party or people have their own religion, in which most of them have been brought up ; of which they have made themselves a god in which they trust, and with which they will fear the Lord. God's right ways and commands, which he has prescribed through Jesus Christ and his holy apostles, they do not observe, but ever do according to their old, apostate and unchristian customs.

For this cause we feel ourselves constrained through the grace of God, with the pious Hezekiah, to again institute the true divine worship, and to reinstate the ordinances or the holy communion of Jesus Christ according to his holy word and peaceable gospel, which is and shall be our rule to all eternity. We also feel constrained with our limited gifts, to proscribe, shun, avoid and flee from all strange gods and doctrines of men, and with Hezekiah, to cleave alone unto the Lord, and not depart from him either to the right or left.

The three men, Shadrach, Meshach, and Abednego, have left us a glorious pattern and example, showing their fidelity and love to God, by honoring him without any hypocrisy. Had they consulted carnal reason, as carnal people at the present time do, they might have said: We can very well fall down before this image; for God knows very well that we do not worship it in our hearts; but no, they were faithful to their God, and in their faithfulness they bore testimony with their bodies before man as well as with their souls before God. Herein God was praised and his name was glorified; and they were delivered from the hand of their enemies.

Daniel, a faithful servant of God, preferred to be cast into the lions' den, rather than in the least to sin against his God. Had he thought, in order to avoid offence, he would in obedience to the king make his petition according to the decree, but in his heart pray to God, it would not have gone well with him; but he knew that this would not stand before God, therefore he put his trust in the Lord, and left us an example of faithfulness. (Daniel vi.)

So also the pious Matthias, old Eleazer, the good Tobias, the mother with her seven sons, and other similar examples, upon which to treat specially, would occupy too much space.

Christ also warned his disciples in the New Testament, that they should beware of false prophets, who come to them in sheep's clothing, but inwardly they are ravening wolves; and said, "By their fruits shall ye know them." And he further admonished them to take heed and beware of the leaven of the Pharisees and of the Sadducees; but this his disciples did not understand at the time, but reasoned among themselves, saying, "It is because we have taken no bread." How much less is the world able to comprehend that the children of God should separate themselves from all hypocritical and Pharisaical doctrine, which appears fair outwardly, but inwardly is full of ravening and wickedness. The wordly minded are not competent to prove such prophets and teachers; because they have not tasted the sweet and fragrant gospel, nor have they received the whole-



some and delicious word of God, by which alone the children of God live; but they are content to herd the swine, and desire to satisfy themselves with the husks or doctrine of men. Therefore the world can not discriminate; but those souls who are sanctified through the truth, can prove the spirits by the fruit, and detect those who do not walk in sincerity before God; who do not faithfully watch over their flocks, but allow them to follow strangers and false prophets; who are thieves and robbers; yea, ravening wolves who do not spare the flock of Christ. Against whom Paul earnestly admonishes the bishops and teachers, saying, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts xx., 28-32.) Paul also says to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away (reflect on this). For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth." (2 Tim. iii., 1-8.)

Again, "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 doting 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: (now reflect) from such withdraw thyself." (1 Tim. vi., 3-6.) Again John teaches, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds." (2 John, 10-11.)

Paul says to the Romans, (xvi., 17-18.) "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; (now reflect,) and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

The Spirit in Revelation ii., 20, says, "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols." Again, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." (Rev. xiv., 9-10.)

Therefore I say once more, that those who do not watch over the flock which is committed to them, but allow them to follow false prophets and teachers, cannot be true shepherds but are hirelings who care not for the sheep. This is clear as the light of day.

Oh God! it is lamentable that so few are to be found in our time who are not involved in spiritual fornication. Where do we find a community which is not taught by the woman Jezebel to commit fornication and eat things sacrificed to idols? Where do we find those who do not honor the image of antichrist? Where do we find the true and faithful pastors, who enter in through the door? Where are those to whom the porter or Holy Ghost hath opened, that he can call the sheep and lead them out

from all strange worship and sinful idolatry; whose voice alone the sheep know and follow; but they will not follow strange hirelings, but flee from them, for they know not their voice. For my part I could find none who were free from spiritual fornication; who had not the pernicious spirit of carnal liberty, of which they all partake so they can speak and teach together with divided hearts, and assist one another to avoid the cross and retain the honor of men. These have thus all been made drunk with the enchanting wine of the Babylonian whore, who sits on the many waters, or the spirits of the parties; whereby their eyes are darkened and their spiritual understanding perverted. They sleep in the accepted time, whilst the sun is shining pleasantly. Their teachers cannot watch over their flocks; for whilst they should be giving them the true wine of purification and sanctification, (which would sanctify their whole soul and body, that their whole walk both in flesh and spirit should be holy,) they instead give them the wine of spiritual fornication, which to the flesh is pleasant, but hereafter will become bitter. They have slidden in a perpetual backsliding,—ever learning, yet never able to come to the knowledge of the truth.

For this reason we find ourselves necessitated, through the word of the Lord and the leading of his Spirit, to separate ourselves from all parties, so that we might not perish with them; for he that is joined to an harlot is one body with her, but he that is joined to the Lord is one spirit with him. (1 Cor. vi., 16-17.) Therefore we will cleave unto the Lord alone, and serve him according to his word, and take no liberty only where we have knowledge that the Spirit of the Lord exists. Paul says, "The Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." They that profess they know God, but in their works deny him, are abominable, and to every good work reprobate. (Tit. i., 16.) If they are abominable to God, and to every good work reprobate, and yet preach and take the pure word of God in their unclean mouth, should they not also be abominable to us and to all the children of God? Should it not cause a painful aversion in us, to see them enter into the

sanctuary of the Lord with unwashed hands or impure hearts and as priests to watch over the Lord's heritage, whereunto the Lord never chose them; for they are an abomination to him? Yea, if we do not feel a painful aversion to such teachers, but can walk with them, hear them preach, or can preach in fellowship with them, then the pure Spirit and love of God cannot dwell in us. This is clear as the light of day; "for an unjust man is an abomination to the just; and he that is upright in the way is an abomination to the wicked." (Prov. xxix., 27.)

Therefore it is highly necessary that we have a clear sight of ourselves and watch closely that we may rightly learn to know the false prophet within us. For if we rightly know this spirit, then we may also learn to know those who come to us from without, and may also know how to prove them by their doctrine or fruit; for as the preacher is, so generally is the congregation; and as the teacher is, so also are most of his disciples; as the tree is, so also is its fruit; as the workman is, so also is his work; and as the husbandman is, so also is his husbandry. For like produces like; what is born of the Spirit is spirit; but what is born of the flesh, is flesh. Wherefore, if a teacher be born of God, and is by God placed in his calling, he does not speak of himself, but God by his Spirit speaks through him; and his word or teaching will also not remain fruitless, but spiritual children will be begotten by the hearing of his preaching. For God's word is not fruitless, and does not return void. Such a teacher will also have a spiritual community, who know his voice and follow him, but flee the voice of a stranger; for sheep ever associate together, but they flee from wolves, lest they be torn. Where true spiritual fruit is not brought forth, there is no true pastor, who has a proper care for the sheep, but a hireling, whose own the sheep are not, and who flees when he sees the wolf coming, or else howls with him and helps to tear and scatter the flock.

The true and faithful lambs of Christ must withdraw and flee from all such unfaithful shepherds. They must cleave alone to Jesus Christ their only Shepherd, who teaches them that every plant which the heavenly Father hath not planted shall be rooted

up. Therefore they let the unfaithful shepherds alone ; for they are blind and leaders of the blind. And if the blind lead the blind, both will fall into the ditch. (Matt. xv., 14.)

The counsel of him they will follow, whom they see teaching others, though he himself is untaught, and who is planting others, though he has not been planted of God by his Spirit, nor thereby placed in his office, but has obtained his ministry from carnal people, and speaks the word without spirit or life ; his Sunday's service is conducted without impression or power aside from which he has little concern about the conduct of the church or congregation, but allows the members to walk in a carnal life as they please, and is well satisfied if they only do not neglect attendance at meeting or avoid the breaking of bread. This is a sure evidence that such are false prophets and deceivers, therefore all true children of God must let them alone, and also flee from and avoid them, according to the command of Christ.

All true teachers can be known by their care of the sheep of Christ. They feed them on the pastures of the gospel of Jesus Christ, and also lead them into the fold through the true door, and walk before them in true repentance, and true regeneration and change of heart. They teach them the true evangelical ban and avoidance, besides all other evangelical ordinances. They are diligent in watching over and praying for the flock, and in leading them out and warning them to turn away from all lying apostles and deceivers, that they may not be torn or the flock be scattered.

But my God, where will we find the true and faithful pastors and teachers in our day, who watch faithfully over their flocks? Where will we find the community, who as sheep, flee from wolves? Where are those, who with Tobias, flee from impure worship and do not eat of the offerings or meat of the Gentiles, nor hear or receive the doctrine of the false prophets ; but cleave alone to the temple of the Lord and his altar, where the voice of thanksgiving is heard, and all his wondrous works are told? It is lamentable that so few of these are found in our day. The greater part say, "We have made a covenant with death, and

with hell we are at agreement: when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." (Isaiah xxviii., 15.) Therefore, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth falleth; and he that departeth from evil maketh himself a prey." (Isaiah lix., 14-15.) Oh God, oh God! how shall thy sheep be preserved? How shall they find the right door to enter into thy fold or church, with so many standing in and barring the way, which thou, oh Jesus, has taught? Oh Lord, behold how thy sheep faint upon the mountains, while the pure water of the holy doctrine is fouled by the unfaithful pastors. The pure bread by which alone they can live, is not broken unto them; but they must eat that which their pastors have defiled. Yet they cannot live except thou, O Lord, dost come to the rescue, and dost graciously lead them on the right way, over which the unclean do not pass, and whereon fools cannot err. (Isaiah xxv., 8.) Yea, dear Lord, do thou awaken true watchmen, who shall cry aloud and blow the trumpet, that thy people may gather together from amongst all uncircumcised heathen, and fight for thy sanctuary with the weapons of the Spirit; give them power to overcome, through faith in thy blood, oh Jesus; Amen.

## CHAPTER V.

**I**F any one should inquire why it is that we will not hear the Mennonite teachers, who profess to uphold the same ground and doctrine which we profess.

In the first place I would reply: that it is because they profess and falsely boast that they are the true defenseless people, and have built on the true foundation of the apostles and prophets Christ being the chief corner-stone, of which our reformers, Menno Simon and Detrich Philips, were such earnest advocates and faithful teachers; and many thousands testified to it in so many places, and also sealed it with their blood, as may be seen in the *Martyrs' Mirror*.

But in our time these Mennonites do not regard the doctrine of these reformers, and they value their teachings very lightly. Menno and Detrich in their doctrine and writings, place the present Mennonite church quite outside of the doctrine of Christ and his apostles; out of which doctrine it in truth is, as their fruits bear testimony before the whole world.

Therefore, my dear reader, I would point you to the writings of these men. Search them impartially, with a heart and mind influenced by the Holy Spirit; and observe how they described the church of Christ, and through the power of the Spirit, with testimony of apostolic truth, have presented it to us a glorious church, the members of which bore testimony to the truth by their fruits, and sealed it with their blood. When you have rightly comprehended this truth, then view the present Mennonite church or community with a spiritual eye, and observe their carnal life, their proud and haughty mood, their cold and sluggish heart in divine things, their insatiable worldliness, their walk and conversation, which, with most of them, is in many ways vain and carnal; and when you have observed this, go a

little further, and inquire whether you can find many amongst them who are truly unarmed and defenseless. Ask the judge and the advocate, and they will say that some of them are engaged in strife and suits at law, the same as the world's people generally. Ask the accused and the transgressor, and they will tell you that none are more frequently on juries to judge and pass sentence than these. Ask the inn-keepers, and they will tell you that many of them, who are lovers of spirituous drink, resort thither, including some of their preachers. If you would ask the race-rider, and his like, they would have to say that they also have some of them for spectators, as well as some of all other churches. And if you consider these fruits impartially according to the gospel, you will find that their boast of being the church of Christ is a vain and idle pretense. As far as the evening is from the morning or darkness from light, so far are they separated from the doctrine or community of our reformers, and from the church of Christ. It is to be feared that the candlestick is taken from them,—that they cannot see their fallen condition: and if they yet see it, and do not repent, the candlestick will finally be taken from them, because they will not receive the truth, which is freely offered unto them.

Again, it is a certain evidence that a teacher is faithful if he cleaves firmly to the word of truth, and does not yield either to the right hand or to the left, doing nothing by partiality. Those that sin he rebukes before all, that others also may fear and may keep this commandment without spot unrebukable, until the appearing of our Lord Jesus Christ. He knows no man after the flesh, that is, he regards the person of no one, but denies carnal liberties to every one, and knowingly consents to no sin, but earnestly reproves, rebukes and exhorts; and wheresoever he sees danger for himself, he watches well over his flock, not allowing them to go where he cannot safely go himself; for their blood rests upon him, and he must give account of their souls.

But it is easy to be perceived that the contrary is the case with the teachers of the present church. True, they lament the decline of their community, but do not see that they with it lie



under the decline. They verily are the first cause of it, for they do not watch over their flock. They allow them carnal liberties, such as contending at law, repelling force by force; serving offices, and helping others to obtain them; sitting on juries and assisting in deciding suits at law, with more things of the same nature. Besides all this, they lead such an idle, carnal, earthly and impenitent life, that the world can see no light, but on the contrary nothing but gloom and darkness is manifest, through which the name of Christ is reproached. With all this, the members, with their fleshly and detestable patience, bear with them contrary to the word of the Lord; and if through love any one reproves them because of these things, some will acknowledge that it should not be so, that they for themselves could not take such carnal liberties, but if others can take such liberties as above adverted to, they leave it over, and still bear with them in patience, and do not reprove them on that account. Hereby they give evidence themselves, that they are not faithful pastors, and do not watch over the souls of their flock. They cannot receive the commendation which the Spirit in Revelation gave to the Ephesian church, when he said, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them liars." (Rev. ii., 2.) A true pastor must say with the apostle, "Be ye followers of me, even as I also am of Christ." If they will not obey, they must be reprov'd; and if they will not receive the reproof, but persist in their irregularities, they must be separated as unfruitful branches.

If these teachers were faithful, they would have to observe these rules, and comfort none in their carnal life with bread and wine, but much more reprove them, and point them to true repentance and dying unto sin. They would teach them to first come to Christ, to receive remission of their sins, and first obtain communion with him, before they could be received into the church by baptism, or be comforted by partaking of the holy emblems of the broken body and the shed blood of Christ.

They would also delay the administration of these ordinances, until they could perceive by their fruits that they are new creatures, that old things have passed away, and all things have become new. (2 Cor. v., 17.)

This method of proceeding is almost entirely lost sight of in our time. The new spiritual operation or influence is not heeded by these teachers,—regard generally being had only to the outward forms of worship, and if these are partly observed, all is well and they are satisfied. Therefore one of two things must follow: either the teachers must be unfaithful and false and do not put their Lord's money to usury, or they must themselves be blind; and if the blind lead the blind, both will fall into the ditch. Therefore all truly awakened souls must take the counsel of Christ and let such teachers alone, and withdraw from them, until they have a better perception of the word of the Lord, and observe what it teaches.

Christ teaches: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." Again, "He that hath my commandments, and keepeth them, he it is that loveth me:" and, "If ye love me, keep my commandments." (John xiv., 15-24.)

Now it is evident that these teachers cannot love Christ, because they neither keep his commandments nor do them. Christ commanded his disciples and apostles, first to teach the people, and when they believed, to baptize them. It is clear, that a person cannot have a right saving faith in Christ, unless he first comes to true repentance, either by hearing the word preached, or else by direct divine influence,—so that he feels himself broken-hearted, wounded and stripped of all virtue; and truly hungers and thirsts after righteousness; seeks and heartily desires Christ his Redeemer, and also truly finds him. And when he has found Christ and obtained his mercy in the forgiveness of his sins, then he only begins to rightly believe in him, and rightly to resign and to commit himself to him; for in the immeasur-

able riches of Christ and his merit he experiences what before he could not have believed, that such a profligate, miserable and detestable sinner, as he had felt himself to be, could be exalted to such high honor as a son of the Father,—as a child of God, and a joint heir with Christ! As we can see by the prodigal son, when he arose and went to his father; saying with queen Esther, “If I perish I perish, yet I will venture. My father has bread enough and to spare; who knows, perhaps he might receive me as a poor hired servant.” But when he came, and his father received him so lovingly, then his doubting heart was comforted; then he believed that of a truth his father loved him beyond measure. They could rejoice together with inexpressible joy—the father rejoiced over the son that was lost, and the son rejoiced, that he had received such unexpected grace and favor of his father.

So it was also with Nathaniel, who was an Israelite indeed in whom there was no guile. When Philip told him he had found the Messiah, he could not believe, until he went himself and saw and heard him; then he believed and confessed that he was the Son of God.

The man that fell among thieves on his way from Jerusalem to Jericho, who was stripped of his raiment, wounded and left half dead,—when he saw the priest and Levite mercilessly pass by, he likely had little thought that a merciful Samaritan would come, and take him up in such love and mercy as he afterwards experienced. So also the right faith which worketh by love, is a saving power of God, which does not exist in an impenitent person. Where there is true faith, there is also the new birth; and where the new birth is, there the old man must have died, and been buried with Christ; and the new man must, through the faith which is of God’s operation, have risen with Christ—a new spiritual being.

Some person might say man must be brought to repentance by faith, and through faith draw nigh to God. This I also confess; for when Adam saw that he had fallen through his transgression, and believed in the strict righteousness of God through his word;

and saw that he was thereby condemned to eternal death, he was afraid of his God. But God again raised him up and comforted him with his promises, through which he passed from the first fearful faith in the strict righteousness of God, into the saving faith; and by it, through the promises of God, he received full assurance, and did not question those things which he did not yet see.

Thus every person, through the severe and inherent righteousness of God, must be humbled, broken, cast down and be made penitent. By which and through which, he is made fit or qualified to receive Christ and his promises, and to be comforted through him and cleansed from his sins. Thus through a child-like faith he is fitted to be united with Christ's people, by baptism, as a branch in the vine, and a member in the body. He is made partaker of the divine nature, and conformable to the image of Christ. The spirit of glory and of God rests upon him, and through saving faith he is bound unto Christ, and being made righteous through the blood of Christ; he also lives by faith.

I have said that these teachers cannot love Christ, because they do not keep his commandments. They baptize people without repentance or reformation of life, and without the living, saving faith which worketh by love. This the fruits of their followers fully attest; for they are carnal and carnally minded before they receive baptism, and when they have received it they remain in their old carnal life, thinking they are now baptized Christians, and comfort themselves thereby, not remembering what Paul says, "that in Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature, or faith that worketh by love. Where this does not exist, how can baptism be rightly observed according to the doctrine of Christ and the apostles? How shall we be baptized by the Holy Spirit into the death of Jesus Christ and the communion of his body? How shall dying to the flesh, the burying of sin and the rising to a new life, be rightly represented? How can such a person make the answer of a good conscience toward God, through the resurrection of Jesus Christ? I conclude, it is im-

possible ! Christ says, " Either make the tree good, and his fruit good ; or else make the tree corrupt, and his fruit corrupt : for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh." (Matt. xii., 33-34.) That such persons have not been made good trees, is shown by the fruits. A penitent, believing, rightly baptized and regenerated christian, is possessed of the divine nature, is conformed to the image of Christ, and is minded as Christ also was minded ; he prays without ceasing, and is thankful in all things ; for this is the will of God in Christ Jesus concerning him. He lets his light shine in the midst of a crooked and perverse nation, holding forth the word of life. He counts all things but loss for the excellency of the knowledge of Christ ; for Christ is his life, and in death, Christ is his gain. Through Christ he has overcome, and daily overcomes the weaknesses and sinfulness of his flesh. He ever brings forth the good fruits of the Spirit, as a fruitful tree planted by the waters ; and all those who eat of this fruit and receive this doctrine shall live. All such regenerated persons will be one, as Christ and the Father are one,—consequently, there is no condemnation in them ; for they walk not after the flesh but after the Spirit. The law of the Spirit of life in Christ Jesus has made them free from the law of sin and death, and they have passed from death unto life, and have been received as heirs of God and joint heirs with Christ.

Again, these teachers do not love Christ, because they do not observe the command of love which Christ gives between brother and brother. He that hateth his brother is a murderer, and a murderer hath not eternal life abiding in him. But he that loveth God, loveth his brother also ; for " by this we know that we love the children of God, when we love God, and keep his commandments." (1 John v., 2.) God's command through Christ is : " If thy brother shall trespass against thee, go and tell him his fault between him and thee alone ; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more. If he shall neglect to hear

them, tell it unto the church ; but if he neglect to hear the church, let him be unto thee as an heathan man and a publican." (Matt. xviii., 15-16-17.) Hereby we can clearly perceive what true brotherly love is ; namely, if we see our brother commit sin, or if we hear that he has committed sin, we shall inquire into the matter and in love reprove him, and with all diligence seek to rescue his soul from death ; or as Jude says, "save him with fear." If we do not obey this command, we transgress the command of Christ, and manifest that we do not love our brother, but are murderers, because we let our brother approach death and do not warn him ; which clearly shows that we ourselves are in darkness, and know not whither we go, because darkness has blinded our eyes. (1 John ii., 11.) These unregenerated teachers not only neglect to reprove sins between brother and brother, but also public transgressions which occur openly before the world ; such as the lust of the eye, the lust of the flesh and a proud and haughty life. By times their followers sit at taverns, and become so much inflamed with wine that disorder ensues ; and in general they lead such a carnal, sensual life, as to cause a true Christian to weep. All this they pass by, which their public acts attest. Withal when they come to their supper they comfort them as if they were members of Christ, by which they show that they are in darkness. They do not love their brethren ; for if they had any love for them, they would have to pull them out of the fire of sin. (Jude 23.) As they do not do this, but comfort them with the holy emblems of the broken body and blood of Christ, they are murderers, inasmuch as they help to lead their souls to death under a false hope. With all their carnal life, they imagine it is well with them, and rest in carnal security, until death takes them into eternity ; when they will come and knock, saying : Lord, we have eaten and drank in thy presence, (in the supper) and thou hast taught in our streets, (or churches) therefore open unto us. But the Lord will answer, Depart from me, I know you not. (Luke xiii.)

In the third place brotherly love, which is closely allied with divine love, is of such a nature, that when brethren meet together they speak with one another of the condition of their souls; of their necessities and the duties they owe to God; of the dying unto self; of their daily self-denial; of their increase in holiness, (without which no man shall see God) and of the constant danger to which they feel themselves exposed. They admonish and encourage one another, and seek to build one another up in the most holy faith; that they may add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; and because these things abound with them, they cannot be barren nor unfruitful in the knowledge of our Lord Jesus Christ. "But he that lacketh these things, is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (2 Peter i., 9.)

As this is not found or seen amongst the present Mennonite community, but the contrary,—both with teachers and hearers, as every God fearing person may plainly see; therefore, according to Peter's declaration, they must necessarily be blind, and grope as those that have no eyes. They stumble at noon-day as in the night; and are in desolate places as the dead; for the way of peace they know not, and there is no judgment in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace; (Isaiah lix., 10.) for their vine is the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, and their clusters are bitter. (Deut. xxxii., 32.)

My dear reader, do not pervert these words; for Christ says (John xv.,) that he is the true vine, and we are the branches. Now it is incontrovertible, that if we are Christ's disciples, and branches in him, we must also bear his spiritual fruits. We will continually produce the spiritual wine of purification and of true sanctification, and grow and increase in the same, and also of his fullness receive grace for grace; "for if the first fruit be holy, the lump is also holy; and if the root be holy, so are the

branches." All nature teaches us that like produces like ; what is born of the flesh is flesh, but what is born of the Spirit is spirit, and yields the nature of the Spirit. Therefore we must know the tree by its fruit, the vine by the berries, and the church by the members,—whether they are carnal or spiritual, whether the berries are bitter or sweet, whether the fruit is good or bad ; for the tree must be known by its fruits. Christ the spiritual vine, stands in the midst of his church, and sends forth spiritual branches, which bear spiritual and sweet berries, out of which the spiritual and sweet wine of purification and true sanctification is begotten ; and the good fruits of the Spirit become manifest, as love, joy, peace, humility, patience, faith, hope, with true godliness and self-denial.

On the contrary, the prince of this world or the poisonous and bitter vine, stands in the spiritual Sodom, in the midst of the community or church of darkness, and by means of his bitter sap shoots forth carnal branches, which yield bitter berries and which produce the poisonous wine of dragons, and the cruel venom of asps. That is, these carnally-minded members or branches, yield the fruits of the flesh, such as hatred, envy, wrath, strife, seditions, gluttony, ostentation, drunkenness, fornication, adultery, cursing, swearing, lying, deceiving, coveting their neighbors' goods, and a heart filled with avarice, which is idolatry and the root of all evil. They seek for great wealth and honor in the world, which is also given to them, because they fall down to, worship and serve the god of this world, and show by their works and deeds what spirit they are of.

I will now commit the community or church mentioned, and also other churches, to the judgment of the upright and God-fearing reader, whether they are not branches of this pernicious vine ? I for my part, will appeal to the fruits which before the open world must testify that they are not branches of the sweet vine Jesus Christ, unless he has forsaken his sweetness and become a rough thorn bush, or bitter vine. I say again, that if these are branches of Christ then Christ must have become entirely changed, and his spiritual and unwavering word which



will stand eternally, must no more avail. He must now be able to receive man contrary to his word, without repentance, regeneration or dying unto himself. His narrow way of the cross must also have changed itself into a wide way of the flesh,—easy to journey on. He must also no more desire spiritual, regenerated teachers, nor elect them to his service; but he must be pleased to have such in his service who preach from an earthly mind, who concern themselves little about their members, yet of whom they must render an account. For most of the preachers are earthly minded, seeking earthly things with all their ability, regardless of the crown which is suspended over their heads,—much less are they concerned whether others obtain it or not. They are so blinded through their earthly mind, that they themselves cannot see the crown; therefore they cannot present it to others, but allow them to proceed on their way in their carnal liberties without reproof. This was the cause through which this Mennonite community fell so miserably; and it is high time they should awake from their sleep, and arise from the dead state into which they have fallen, that Christ could give them light. They have slid by a perpetual backsliding, as the prophet Jeremiah says, “Shall they fall and not arise? Shall they turn away and not return? Yet will this people slide by a perpetual backsliding; they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright; no man repented him of his wickedness, saying, What have I done? Every one turned to his course, as the horse rusheth into battle. Yea, the stork in the heavens knoweth her appointed times; the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord.” (Jer. viii., 4–8.) Oh! that they were wise and would take it to heart, and give glory to the Lord their God, before he cause darkness, and before their feet stumble upon the dark mountains, and while they look for light, he turn it into the shadow of death, and make it gross darkness. If they will not hear this, but continue in their carnal ways, my soul shall with the soul of the prophet, weep in secret places for

their pride, and mine eyes shall weep sore and run down with tears, that the church of Christ, which was once so glorious, is now carried away captive. I say again, that Christ must have entirely transformed himself, if he could endure such carnal things as have been referred to in this church, and receive her as his bride and spouse. Yea, he must have become enamored of a shameless harlot, who ever intrigues with his arch enemy the prince of darkness, and who lives according to Satan's will.

But no, no, my Jesus, no! Thou hast not chosen the members of a harlot to be members of thy body, but such as are born of thy blood and are of thy holy generation, who are flesh of thy flesh and bone of thy bone. These thou hast chosen as a spiritual virgin adorned with thy blood and merit, who by virtue of the spiritual and heavenly betrothal, stands bound to thee in time and eternity,—to live with thee in holiness and righteousness; and through whom as thy spiritual bride, (the church) there may yet at all times spiritual children be born, who have become partakers of thy nature and transformed into thine image. For she is the spiritual Jerusalem, which (with her heart and walk) is above, and is the mother of us all. All births not effected through this spiritual mother and of thy seed, thou wilt not know or receive into thy kingdom; for they are of the carnal mother of spiritual fornication, born out of the abyss through the seed of the devil. Therefore, they also belong to his kingdom and must receive his inheritance.

Oh! how many there are who will seek to enter into thy kingdom, but who will not be able to do so;—how many will come in a blind hope with the foolish virgins, and say: "Lord, Lord, open unto us;"—how many will come and say: "Have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works?" and how many will say: "We have eaten and drunk in thy presence, and thou hast taught in our streets." But withal thou wilt say: "Depart from me, ye workers of iniquity, I never knew you!" Oh, lamentable! it will then be too late to hope,—too late to repent,—too late to awaken to a view of themselves and their destruction,—

too late to come, for the door is closed, and thou, Lord, with those that are thine, will have gone in to the wedding. Oh God, give me rightly to comprehend and know this,—that I may consider it well, that I may strive through my Redeemer to enter in through this strait gate, where flesh and blood can not approach;—that I may truly go out from myself and enter into thee, thou all-satisfying good; and die to self and be nothing, that thou, as the all in all, may become all in me. Oh God! do thou help all thy children to find the straight, narrow and self-denying way of the cross and death to self, where the unclean shall not pass over. It is a high way and a holy place, where thou, oh Jesus, walkest with thy disciples, and dost graciously escort them with the multitude of thine angels, and impart to them the hidden manna, and dost quicken them unto everlasting life, by giving them the water of salvation. Oh! happy way,—oh! glorious communion,—oh! heavenly joy,—oh! paradise in the world in the midst of the cross through which we come to that transcendent life,—to the heavenly mansions of eternity, to behold the living God in his glorious brightness; in unending love to God and the Lamb, unto unending eternity! Amen, oh! Jesus, Amen.

Further, my dear reader you may say, that there are yet some faithful and God-pleasing souls in this community, who have no pleasure in these things.

I answer in the first place, that I believe that there are yet good-meaning souls among them, who have no pleasure in these things; but this is the question, will our good intentions save us? or is salvation attained by keeping the commandments of God? I hold that it is by keeping the commandments of God.

Manasseh offered up his children to Moloch with a good intention, and brought the punishment of God upon himself. Jehoshaphat went to battle against Ramoth in Gilead with the ungodly Ahab, in good meaning, but the prophet reprov'd him, saying, "Shouldest thou help the ungodly, and love those who hate the Lord? because of this the wrath of God is upon thee." So we might also say to such souls: Should ye go to the supper

with such ungodly and carnal people, and hold those for brethren whom the Lord hates? for this reason the wrath of God is upon you.

Saul saved the accursed Agag and the best of his flocks with the intention of sacrificing them unto the Lord, out of good meaning; and although this had a fair appearance, yet instead of accepting the offering the Lord rejected him.

So it is also to be feared with these souls. Although they are convinced by the word of God, that such carnal and spiritless people are an abomination to God, yet they comfort them and will not reprove them, thus making themselves partakers of their sins. They do not obey the voice of the Lord who calls to them: "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and be your God and Father, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. vi., 17-18.)

Because these will not come out nor separate themselves from such fleshly people; but contrary to the teaching of Paul, still have fellowship with such unfruitful works of darkness, and do not reprove them, they also have no promise; for they do not let their light shine, if they did the darkness would have to vanish; for where light is, there darkness cannot remain. The living cannot abide among the dead, as the infection of the dead would cause them to perish. A little leaven leaveneth the whole lump, and a little poison infects the whole loaf, (or doctrine), and those who partake of it must perish.

Thus, my dear reader, it is clear that our good intentions will not save us, but we must be saved by obedience to the voice and commands of God. Peter meant it well, in his solicitude for the safety of Christ, in saying, "Be it far from thee, Lord: this shall not be unto thee," but Christ said, "Get thee behind me, Satan; thou savorest not the things that be of God, but those that be of men." The foolish virgins, without doubt, meant it well in bringing what light they had. Thus we could bring many examples from the word of God, to show that nothing will serve us before God, but truly following Christ and keeping his commandments.

I believe that all faithful souls who truly hunger and thirst after righteousness, with the prodigal son will leave the fellowship of carnal and unclean persons, and come to the Father,—to be directed by him to a community where they can receive the true food for their souls; where they can also rejoice together with the household of the Father; namely, with the believing servants of God. These servants bring forth the pure garment of the righteousness and merit of Christ, with which to clothe them; they put the ring of the pure love of Christ upon their hand; and bring the pure gospel of Christ, and put it on their feet,—wherein they can walk, and keep his commandments.

Wherefore I say again, that all faithful souls, who allow themselves to be directed only by the divine Spirit, must separate themselves from such carnal professors; for light and darkness can have no communion; the believer has no part with the unbeliever, and the temple of God hath no agreement with idols. (2 Cor. vi., 14–16.) For this reason we were constrained to separate ourselves, to the honor of God; and can also, for God's sake, take no part in their worship, as long as they do not observe the pure evangelical truth,—truly fear God,—keep his commandments, and walk in accordance with them. Not those who hear the word of God, or have it upon their lips, are accounted wise men and virgins, but those that keep it. But those who do not keep it, are foolish men and virgins; they do not know Christ, and he does not know them.

Therefore, my beloved readers, do for once awaken and diligently search the scriptures, and pray God in singleness of heart for wisdom from above, and it shall be given you, (James i., 5–6.) that by it you may be taught and governed according to the will of God. Then take a view of those people who have a fair appearance outwardly, and prove them in their whole course of life, (inwardly and outwardly,) by the touch-stone of the word of God. See whether they are inwardly regenerated through the Holy Ghost, and transformed into new creatures; in whom old things have passed away, and all things have be-

come new ; and who no more are living after the flesh ; but after the spirit, are living unto God,—in love, peace, patience, knowledge, temperance, truth, godliness, and in unfeigned faith that worketh by love ; so that they let their light shine in the midst of a crooked and perverse nation, and their mouths overflow with the waters of life. Christ says : He that believeth on me, as the scriptures have said, from his belly shall flow rivers of living water. (John vii., 38.) If Christ gives us the water, which becomes in us a well of water springing up into everlasting life, the mouth must overflow with it ; for out of the abundance of the heart the mouth speaketh. This is the water which flows from under the threshold of the temple of the new Jerusalem, namely from the sanctified souls, wherein God and the Lamb reign on the throne of love ; and whithersoever these waters flow, everything shall be healed and live. (Ezkl. xlvii., 9.) Whosoever partaketh of these waters will live forever, and nevermore perish. Here the fruitful trees grow on both sides of the river, with their twelve manner of fruits, and their leaves serve for the healing of the nations. (Rev. xxii., 2.) That is, this glorious spiritual stream brings with it the holy doctrine of the twelve apostles out of a sanctified heart ; and whosoever receives this doctrine will be healed, and shall live ; and the leaves, namely his outward godly conduct, shall serve to the conversion of the nations. Yea, my God, let this water flow freely in all lands and countries, into many thousand souls, to the praise of thy glory, in Jesus' name. Amen.

Yea, beloved reader, truly believe that if a soul arises with Lazarus from its death in sin, it can no more remain in the congregation of the dead ; but it will resort to the communion of Christ and his disciples, and partake of a supper with them. (John xii., 2.)

Or if a faithful Cornelius fasts and prays without ceasing, there will be a Peter sent to him, who will declare Christ and his pure truth to him, and receive him by baptism into the community of Jesus Christ.

Or if a grace-hungering eunuch desires with all his heart to serve the true God, to him will a Philip appear declaring the crucified Jesus, and receive him into Christ's happy community.

Or if a zealous, (and according to the law, faithful) yet furious Saul,—though he be of the sect of the Pharisees, yet Christ himself will appear to him on his perverted way, and illuminate him with his heavenly light and brightness, and then send an Ananias to him, to lay his hands upon him, whereby he will receive the true sight and the Spirit of grace; and by baptism he will take him up into this happy community. Such an one will then also consider his former righteousness and his Pharisaical sect, only as loss, and rejoice that he has found Christ.

So also, if any truly faithful and God-seeking souls are in this or any other impure community, Christ will illuminate them, and in the first place give them a clear perception of their own darkness: when they perceive this, they will also soon perceive the darkness which is around them, and will feel constrained to protest against it. But such witness the unbelieving and darkened hearts will not receive; but they will begin to hate and mock such souls, and say they think themselves better than others, and will not regard their reproof. This greatly grieves such souls, and also drives them closer to God with prayer and supplication, for his Spirit and grace to lead them into all truth, which God also will grant them; and by it he will teach them to have no fellowship with the unfruitful works of darkness, but rather reprove them; and forsake such Babel; flee from idolatry, and avoid all appearance of evil: for they have proved their teachers, and tried those who say they are apostles and are not, and have found them unfaithful, roguish and liars. Unfaithful, because they do not watch over their flock, and keep the commandments of God to do them. Roguish, because they craftily pervert the scriptures, in order to justify and support their impure, carnal community, and give it the appearance of the community of Christ. Liars, because they present themselves as Christ's apostles and teachers of righteousness, and are not; such teachers have run without being sent, or were placed in

their calling by carnal people. Therefore they preach to them according to the itching of their ears, and promise such carnal people liberty, whilst they are themselves the servants of corruption. Since we have, according to the tenor of God's word with the limited gift of grace bestowed upon us, proved these teachers and found them unfaithful, we were constrained, after we offered them peace and they would not receive it, to separate ourselves from them, and to shake the dust from our feet as a testimony against them. That is, we will no more go to hear their preaching, until through the mercy of God, they find the book of the law, and rend, not their garments but their hardened hearts; and with Josiah declare to their people the destruction which awaits them, unless they repent, and also put away all uncleanness and carnal liberties from their community and no more let the priests who preach without the Spirit of God, rule in their calling, but measure all by the Spirit of Christ, and sever all that is not found to be evangelical; thus purging the sanctuary, and establishing the true divine worship, according to apostolic order. For this we seek with all our heart and all our soul to be faithful to God; seeing he has of his free grace called us from darkness into his marvellous light; that we should show forth his praises, and in these last and dangerous times reveal his truth. But we also take heed to ourselves, that we do not drink the wine of the Babylonian whore, nor receive the mark of the beast; but with all earnestness adhere to those who keep the commandments of God and the faith in Jesus.



## CHAPTER VI.

MANY are perplexed for the reason that we have no fellowship with those preachers or communities who preach and maintain awakening doctrines.

The reason is, because they still cleave to Babel, and will not separate themselves entirely from the church of darkness, but with flattering lips and double heart they go on together, as David says, Ps. xii., "Help Lord ; for the godly man ceaseth ; for the faithful fail from among the children of men." They speak vanity every one with his neighbor ; they speak with flattering lips and a double heart. Some have come so far through the deception of the serpent, that they think they follow the leading of the Spirit by doing as their heart or conscience teaches, whether it agrees with scripture or not. They are not concerned whether their outward worship (as they call it) agrees or disagrees with the holy scriptures, (which they term the dead letter) if they only serve God in the heart, as they claim, with more such expressions and reasons. It is surprising that people who have the name of being enlightened of God, have not learned to know the old crooked serpent, which lies at the tree of knowledge of good and evil. Are not the most of these seemingly awakend people filled with false doctrine, through the distortion and misrepresentation of the will and counsel of God ? of whom scarcely any are to be found who with all their heart, seek and honor God and his divine testimony in the holy scriptures. They mostly honor the idol of their awakened understanding,—which was awakened by the eating of the forbidden fruit,—more than they honor the holy testimony of the scriptures. What is still worse, they ascribe their perverted explanations, (which emanate from the old crooked serpent,) to divine illumination ; whilst all their reason-

ing manifests that they are not willing to do those things which by right and reason should be done, according to the testimony of the holy scriptures. They are therefore contrary to God and his holy word, and consequently condemned. The scripture cannot be broken, but stands firmer than heaven and earth. It is bestowed upon us by God,—a gift from heaven, wherein we can learn to know God, according to his inherent righteousness and his eternal judgment against all ungodliness and disobedience to his will. Again, all penitent, pious and obedient children, who live according to God's will, have comfort and hope through the holy scriptures; because therein they perceive the immeasurable depth, height, length and breadth of his everlasting love toward those who love and obey him. Therefore David says, "The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold; sweeter also than honey and the honey-comb. Moreover, by them is thy servant warned: and in keeping of them there is great reward." (Ps. xix.) Yea, the scriptures are a fountain whence God giveth his spiritual children drink. His word is spirit and life, and through his Spirit it becomes spirit and life unto us, and we also experience its power in our growth and increase in the knowledge of God and our Lord Jesus Christ.

Oh God, grant that all those who have received a portion of thy divine life, would allow themselves to be led by the angel of the covenant, out of the spiritual Sodom which will be burnt with fire and brimstone by thee on account of the wickedness of her people; for her sins have reached unto heaven, and God hath remembered her iniquities. But oh! how many who will leave Sodom do not reach Zoar; how many pillars of salt do we see standing by the way? How many monuments we see by the way which should serve for our warning? Oh, that we could rightly take it to heart, and not stand still on the way of our pilgrimage, until we enter into eternity! Oh Lord! do thou look upon the captives in Babylon, who sigh in their bondage; make for them a path and open the way, that thy groaning people may go out;

for Satan hath them hedged in, and keeps them in his net. The whore with her fair attire and adornment of precious stones still flatters and caresses them, and keeps them constantly drunken with her enchanting wine, so that they cannot rightly see their danger ; therefore they still remain sitting as captives in Babylon. Oh ! do for once rightly awaken : yea, I counsel you in the name of the Lord, awake, arise from your sleep, and look upon the ruler of the land ; who has pointed out to you through his holy word what ye should do. Otherwise you will have to drink the wine of his fierce wrath, which will be given to Babylon ; for strong is the Lord God who judgeth her.

Some may think and say, "We have left the spiritual Babylon and Sodom, and by the grace of God we have gone out of her. I would reply, If you have left the inner Babel, why will you yet cling to the outward and fleshly Babel ? Why do you not show by your deeds that you have separated from Babel ? Why do you not, with Shadrach, Meshach and Abednego, show to the princes of Babel, with all their servants, that ye are servants of the Most High, and would rather bear all the cross and affliction that might come upon you, to the honor of your Redeemer, than to honor this Babylonian image ?— For Christ says, "Whosoever doth not forsake all, cannot be my disciple." What will it benefit you, if with Saul, you have been anointed of the Lord and encompassed with his Spirit, if yet contrary to the word of the Lord, you will spare the accursed Agag, and retain him as your friend ? What does it avail you, even if you have been enlightened by God, if you still halt between two opinions, and will not, with Elijah, flee from all the idolatry of Ahab, and the prophets of Baal ? What does it avail you, to prophesy with Saul among the prophets ; if, when you are alone, you persecute the lowly David, Christ Jesus, by not receiving his word ?

You esteem yourselves enlightened and regenerated Christians, whilst your fruits testify the contrary. Ye have not received the nature of Christ, and will not go with him without the camp, and help him bear the cross, nor rightly humble yourselves under

the cross. Many of you still conform themselves to the world in her accursed and heathenish pomp of dress. Many avenge themselves on their enemies, contrary to the doctrine of Christ, and object to his commandments, saying, "We must be obedient to the government;" thereby showing that the vail of Moses is yet upon their hearts, and they are not yet dead unto the law, and have not yet been made subject unto Christ. A Christian is a pilgrim and a stranger on earth; his citizenship is in heaven, towards which his walk, striving, seeking and desires are directed. He is as a fool in the world, for his thoughts are directed therefrom. God has chosen him to be his child, and a joint heir with his son Jesus Christ, by whom the world is crucified to him, and he to the world,—so that he no more lives to himself, but to Christ who lives in him. Christ controls his mind and the deliberations and thoughts of his heart, so that they do not withdraw his soul from God as its chief good. Christ guards his feet, that they are not misled into the way of the unrighteous; he stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. (Isaiah xxxiii., 15) He uses no violence toward his neighbor, and is compassionate toward those in distress. He flees the corruption that is in the world, and regards alone the invisible,—that which is with God in heaven. The five doors of his outward senses, hearing, seeing, speaking, tasting and feeling, he has closed to the world and its vanities; therefore, the doors of the inward senses are opened in the school of the Holy Ghost,—in the city of the living God.

In this school we can receive spiritual hearing, by which we can perceive that the Lord speaks unto us. Here we receive spiritual sight, by which we see the mysteries and wonders of God's word and law. Here we receive a new tongue or speech, by which we declare the wonders of God which have been revealed unto us; and we spread his praise abroad in holy devotion to the honor of God, and the edification of others. Here we also receive a new taste or perception; for as we before had our enjoyment and delight in the vanities of the world, we now have

our delight with David, in the law of the Lord, to speak of it day and night ; having tasted the kindness and goodness of God, and the powers of the world to come ; and whatsoever does not savor of the fear of the Lord, we can not relish. Our feelings also are changed. Formerly we felt hatred, envy, wrath, revenge, impatience and ill will toward our enemies ; but now we feel love, patience, compassion, mercy and forgiveness toward them. For we see the ignorance and blindness under which they lie, and we also lay our hearts and hands in the open side and holy wounds of Jesus, and reflect on what he suffered and endured in our behalf, whilst we were yet sinners ; and how he through his great love reconciled us to God by his suffering. By these reflections we receive enjoyment and love for life in him. The entrance through this spiritual door opens unto us the new and living way. On this way we pass through the veil of the flesh,—through the portals of death unto life ; and shall not come into condemnation. Henceforth we go no more out and in through the portals of death ; but being brought into Christ's sheepfold, we go out and in through the spiritual door, and find pasture. Therefore we can neither accept nor hear any doctrine or service which is brought forth through the exercise of the outward senses ; neither preaching through an awakened and enlightened understanding, which is effected by the eating of the forbidden fruit, whereby is known what good and evil are. It is a strange voice to such a soul, which he does not know and cannot follow, but must flee from, seeing that whatsoever is brought forth through the power of the outward senses is not pure, however fair it may appear, for it lacks the secret and mysterious power of Christ ; and the essence of the Holy Spirit ; through which alone God's Word must be spoken ; and without which all preaching is vain, as may well be seen at the present time. Notwithstanding much is preached, the world, however, becomes more wicked and ungodly and the people more perverted and corrupt. The reason of this generally is, that the preachers speak from natural reason, or at best, only from an awakened understanding,

—without the spirit of Christ, and without the hidden inward life which is of God. This life is only obtained by dying unto self, and taking our thoughts captive in obedience to Christ. (2 Cor. x., 5)

Therefore, ye precious souls, who have in part tasted the grace of God,—who have withdrawn yourselves from the gross vanities of the world, and brought your lives into virtuous form,—watch over the little foxes which spoil the vineyard. Take heed that ye do not indulge in liberties contrary to the word of the Lord, and strive with all diligence against your evil flesh, which is always endeavoring to find a way on which to walk comfortably, without dying altogether. This evil flesh will even take part with things pertaining to worship, and assume fair virtues, to the great detriment of the soul. Everything wrought by the flesh, without Christ and his spirit, is damnable, let it appear as fair as it will, and is no better than Uzziah, offering in the sanctuary of God, without priestly call or office, and therefore is worthy of reproof. If we would be saved, we must die to our carnal will, and, arising with Christ through faith, must receive a 'spiritual will or desire, to live no more unto ourselves, but unto him that died for us and rose again. (2 Cor. v., 15.) We must put off the old garment of unrighteousness, and put on the new garment of righteousness. We must suffer the old vessel of our hearts to be purged by the blood of the Lamb, that we may become new bottles—if we wish to receive the pure wine of heavenly wisdom and godly unity. Briefly, we must faithfully follow Christ, inwardly and outwardly, if we would indeed be recognized as his disciples. Those of old have written plainly, that he only is a Christian, who is such, not only in name, but in deed; who follows Christ as his pattern; who is holy, guileless, unspotted and unreprouvable: in whose heart wickedness can find no place, but on the contrary, the fear of God and every virtue abide in him; who willingly helps everyone and is careful to offend none. He only is a Christian, who according to the example of Christ, does not hate his enemies, but does good to his adversaries, and prays

for his enemies and persecutors; but whosoever is prepared to injure or spitefully use any one, denies thereby that he is a Christian. It looks strange and inconsistent to have the name of Christ on the tongue, and Judaism or heathenism in the heart, —in walking contrary to the statutes of Christ, and leading a life unbecoming a Christian. He that does not follow Christ, and hear and serve him in all things, confesses and bears his name in vain; he only mocks Christ, inasmuch as he calls himself his servant, and yet refuses to serve him.

My beloved reader, I have briefly pointed out the reason why we have separated ourselves from all parties. If you rightly prove and measure this reason by the rule of the holy word of God, without any hatred or party spirit, you will find that it was not done out of a selfish or party spirit; neither out of a high mind or spirit of exaltation, but out of severe self-denial, to the honor of God, as a true follower of Christ. Fornication with the whore of Babylon has already been carried on too long; so that it is high time that not only we, but all men, might open their eyes and for once sever the cords wherewith the devil hath captivated them according to his will.

He who is clothed with a vesture dipped in blood: and his name is called the Word of God,—who is King of kings and Lord of lords, will shortly cast the beast into the lake of fire burning with brimstone, together with the false prophet, that wrought miracles before him, by which he deceived them that had received the mark of the beast, and they that worshiped his image. (Rev. xix., 13–21) And all those that worshiped the beast, and received his mark, shall drink of the wine of the fierce wrath of God, which is poured out without mixture into the cup of his indignation; and shall be tormented with fire and brimstone, in the presence of his holy angels, and in the presence of the Lamb. (Rev. xiv., 10)

Behold, he shall come quickly; and his reward is with him, to give unto every man according as his work shall be. Blessed are they that do his commandments, that they may have right to





## CHAPTER VII.

**M**Y beloved reader, since I have, with testimony from the holy scriptures, clearly shown the reason why we separate ourselves from all parties, and refuse to hear their preachers; I will yet further explain some expressions made in the New Testament, which many take as proof that we shall hear false prophets.

In the first place let us consider the expression of Christ, in Matt. xxiii., 3: "The Scribes and Pharisees sit in Moses' seat: all therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not."

To this I reply. First, as the Scribes sat in Moses' seat, and taught the law of Moses, even though they added some of their own traditions, against which Christ warned his disciples; (Matt. xvi., 6) yet at that time he could not direct his disciples away from the law, for he himself was put under the law, to fulfil it. Therefore he said: "All that they bid you observe" (mark, he says what they bid you observe) "that observe and do." Now, what should they observe? Unquestionably the commandments of God given by Moses, which the Scribes still taught; for if they had not taught these, they would not have been in Moses' seat. But because they taught the law, which pointed to Christ, observing its legal ceremonies, offerings and worship, Christ could not at this time direct his disciples away from them: for the law was not yet fulfilled; the perfect offering, which should be the end of all figurative offerings, was not yet offered; the veil of the temple was not yet rent; the figures and shadows were not yet changed into the true substance; Christ, the new and spiritual king, had not yet received his kingdom, but the figurative kingdom of Moses was yet standing. But when the kingdom of Moses came to an end, and the things written in the scriptures were accom-

plished,—when Christ received all power in heaven and on earth, he did not send the Pharisees who were instructed in the law, to preach the gospel, but he sent his disciples, who were instructed by the Spirit, and endued with power from on high, to preach the gospel throughout the world. (Matt. xxviii., 19) Neither did he by his angel direct Cornelius (when he fasted and prayed,) to send to the Scribes, nor yet to the heathen priests; but to Peter, who should tell him what he ought to do. Neither did the Lord by his angel send a Scribe or Mosaic priest nor yet a false prophet, to the eunuch of Ethiopia, but he sent Philip. Neither did he send any but a faithful disciple to praying Saul, to lay his hands upon him, whereby he should receive sight and be filled with the Holy Ghost. (Acts ix., 17)

We cannot find anywhere that God sent his children to the false prophets, but he warned them to beware of such, and pointed them away from them. Why Christ did not direct his disciples away from the Scribes, is for the reason before cited: namely, because they sat in Moses' seat, or the seat of the law; and no other people but the Jews had or taught the law. Therefore they were the people of God, according to the letter, as long as the law with its ceremonies and ordinances stood in power. But because they did not receive Christ, they were rejected according to the spirit; as Christ also says, (John xv, 22) "If I had not come and spoke to them they had not had sin; but now they have no cloak for their sin."

After Christ established his spiritual kingdom or church, he directed his followers to his spiritual people, ever warning them to beware of false prophets; as the scriptures plainly show in many places.

If any say, that the present preachers also sit in Christ's seat and preach the gospel,—even as the Scribes sat in Moses' seat and preached the law, and for that reason we may hear them,—I reply, by asking, which of all the parties in nominal Christendom is the people of Christ? which people is separated from all other people as the Jewish nation was separated, which according

truly teach and observe ; then I ask, What they seek by hearing those, who they believe are in the way of error — who have not the true doctrine, but are altogether on perverted ways? If they say, they seek that which is good, I would reply, if ye seek that which is good, from those whom you admit are perverted, then you must believe that you yourselves have not yet found that which is good. But if ye say, We will go to hear them, so that we do not offend them ; then I would reply, If ye do it for this reason, then ye seek to please men, and Paul says, “ If I yet pleased men, I should not be the servant of Christ.” (Gal i., 15)

If ye say, We will not quench the Spirit, nor despise prophesyings ; but we will prove all things, and hold fast that which is good ; I would reply, If ye have not proved them or have not determined whether they teach sound doctrine or not, how dare you say that they are perverted, or that their doctrine or principles are not good ?

But if ye say, We have proof and knowledge that the ground and principle they uphold are not good, and therefore, we can truly say, they are perverted ; then I reply, If ye acknowledge that they are perverted, what will you further prove by going to hear them ? and why do ye ever resist the doctrine of Paul, where he says, we shall avoid all appearance of evil ?

But the apostle did not mean that believers should go to the scribes and Pharisees, nor to the heathen priests of idolatry, to prove them, and to hold fast that which is good, when they had already gone out from them, and forsaken their worship ; neither went they to the false apostles or hypocrites, who they knew did not walk worthily. Against these Paul ever warned them, and taught them to avoid such, (as before said). But the apostle means that the teachers in the church shall not quench the Spirit, and not despise prophesying, but should prove all things and hold fast to that which is good ; and if anything reveals itself, in any of the teachers, which has the appearance of evil, under the pretense of godliness, they shall avoid such appearance of evil.

In another place the apostle Paul says, "I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. xvi., 18.)

Again, some will advance the expression of the Savior when John said, "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us." And Jesus said unto him, "Forbid him not; for he that is not against us is for us." (Luke ix., 49-50) I reply, that this expression in no wise gives us liberty to hear false or perverted teachers. In the first place it is to be observed, that at the time when Jesus was on earth, his twelve disciples journeyed with him personally from place to place, believing and hoping that he would erect an earthly kingdom. For this reason they forbade him, thinking that because he did not journey with them from place to place, he had no part with Christ. But Christ, who did not erect an earthly but a spiritual kingdom, knew him better, and saw that he was not against him, even though he did not journey with them from place to place; therefore he said, "Forbid him not, for he that is not against us is for us"

It is to be further observed that Christ at this time had not yet received his kingdom, and his doctrine or testament was not yet confirmed through his blood; for death had first to take place; as a testament is confirmed by death; for it has no power, if the testator yet liveth; for the first testament also was not dedicated without blood. But when Christ's testament was confirmed and sealed with his blood, and he had ascended from earth into heaven, and sent the Father's spirit down from heaven upon his disciples, which reminded them of all things that he had told them, then only they rightly saw what a kingdom his kingdom should be. Then they, as spiritual builders, laid the foundation of the new temple or church upon the spiritual rock, Jesus Christ. They no more sojourned with him naturally from place to place, but

to the letter was God's people. Or which of the many different preachers now sit in the one seat of Christ, as the Scribes sat in that one seat of Moses? If ye say that the preachers of all parties sit in Christ's seat, then I reply, it is false, as this idea has no ground in scripture; If ye say that all communities who confess the name of Christ are Christ's people,—the same as the Jews were God's people according to the letter, then I answer again—that this is false, and has no ground in the scriptures.

In what way could it be possible, that Christ's one seat could be divided into so many, and yet remain the only seat of Christ, even as Moses' seat was but one? for Christ does not say that they sat in Moses' seats, but in Moses' seat.

How can the one way of Christ, which is straight and narrow, be divided into so many ways, and still remain but one way?

How can the true, pure, and indivisible doctrine of Jesus Christ be changed, and taught in so many divided, separated and perverted interpretations, and still remain the only one true doctrine of Christ?

How can the one door to the sheepfold have so many entrances, and still remain the one only door to the sheepfold?

How can the united church of Christ stand in so many separations, divisions and contentions, and yet ever remain his one united church, which is fitly joined together and compacted, by that which every joint supplieth, according as the effectual working, in the measure of every part, maketh increase of the body, unto the edifying of itself in love?

How can all these communities or churches have received the keys of binding or loosing from Christ, so that what they bind on earth is bound in heaven, and what they loose on earth is loosed in heaven, when they continually reject and condemn one another, claiming as perverted, all doctrines but those they profess; and yet, with all their binding and banning, they claim they will all come together in heaven?

If you still say that all communities or churches are the people of Christ, and their teachers all sit in Christ's seat, then I pray

you, answer the above questions and reconcile them with the testimony of the holy scriptures; for human reasoning or testimony we do not desire.

But if ye say, No, they cannot all be Christ's communities, and their teachers do not all sit in Christ's seat, (as indeed they cannot.) Then I say, you can prove and show nothing by the foregoing expression of Christ, and can not take a ground therefrom, to hear them; but you must shun and flee from them as false prophets.

That Christ can be divided is impossible; as he has but one seat, and that is indivisible. He has but one love, and that is unchangeable; one way, and that cannot be divided; one door which cannot be converted into many; one church which cannot be separated, or engage in contention, without coming to naught; for a kingdom divided against itself cannot stand.

Yea, there can be but one church, which has power to bind and loose; and what this church does not loose with the word of God, or what it cannot receive on account of Christ's doctrine, must be outside of his word and doctrine; otherwise Christ's word, which yet stands firmer than heaven and earth, must be without power. (Matt. xxiv, 35)

Therefore, beloved reader, I ask you again, which of these communities is the true apostolical church of Christ? which has the keys of the kingdom? If one of these has received power from Christ, that it can bind and loose with his doctrine, counsel and will, then all other parties, that do not unite with this Christian community, (which stands in the doctrine of Christ,) must necessarily have another doctrine, which is not sound and pure; and consequently they cannot stand before God, — with their doctrine and principles. For he that transgresseth and abideth not in the doctrine of Christ, hath not God. (2 John 9)

If any of these parties believe that they are the church of Christ, and have the doctrine and seat of Christ, with all his ordinances; as true repentance, regeneration, baptism, true supper, washing of feet, separation and avoidance, — all of which they

followed him spiritually, by obeying his doctrine, and in all things making him their pattern.

Therefore Paul says, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. (1 Cor 3)

The apostles regulated all things according to the doctrine of their Master, and proved all things by the same, and what did not agree with his doctrine they rejected, and did not hesitate to say, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." (2 John 1-9) Or, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John ii., 2-4) Or, "Though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. i., 8-9) Or, "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 doting about questions and strifes of words." (1 Tim. vi., 3-4.) Or, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (2 John v., 10-11.) Or, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." (Heb. xii., 3-4.) "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," (Heb. xii., 25.)

Since Christ's word and doctrine stands so firm, and is so unchangeable, the holy apostles proved all teachers by it, and freely and openly rejected, condemned, and accursed all whose lives did not accord with it, and ever warned their fellow believers against all such, directing them to flee from them, as has already been abundantly proven. So we also must ever prove the spirits, teachers or parties, with the doctrine of Christ and the apostles; and what does not agree with the word of God must of necessity be under the curse of God, otherwise the scripture must be untrue and therefore, we must take counsel of the apostles and shun, avoid and flee from them: I would again ask all who advocate such liberties, Do you believe that all these many parties, possess, teach and walk according to the pure doctrine of Christ Jesus? If you say yea, then I say again, Your belief is false, for Christ and his doctrine cannot be separated. When the Corinthian church became somewhat contentious,—when one asserted he was of Paul, another of Apollos, the third of Cephas, and the fourth of Christ, — the apostle Paul faithfully reprov'd them, and asked them: "Is Christ divided? was Paul crucified for you? or were you baptised in the name of Paul?" Did he not call them carnal? Yea, verily! He said, Ye are carnal, and walk as men.

But we cannot believe, neither can it be shown, that each part of the Corinthian church had chosen a special and distinct doctrine, or that they were divided in doctrine; but merely in name — as one would be called after Paul, another after Apollos, another after Cephas, and again another after Christ. But these parties in our day do not only differ in name, but also in doctrine; therefore they are not only carnal, but also idolatrous, because in many points they teach their own doctrine; for that Christ's doctrine can never be divided, is indisputable.

But if you say, They cannot all have the doctrine of Christ, and further, we do not believe that they keep his commandments, — then I reply, If you believe that they are not all right, and have not the doctrine of Christ, nor keep his commandments, then for the first thing prove the party or church in which you



yourself stand, and see whether in all things it has the doctrine of Christ, and keeps his commandments. If you find that it has not Christ's doctrine, then reflect, that a little poison will corrupt the purest meal, and cause the whole to become deadly. If a person were continually to mix a little poison with the pure bread, you no doubt would avoid eating the same. So also, if you know that your church does not possess the doctrine of Christ in its purity, but that its doctrine is adulterated with the doctrine of men, should you not also be so wise, as to abandon your dangerous position, and receive the true doctrine of Christ? and also walk in obedience to it? and shun, flee from and avoid all such impure teachers, when you know that their doctrine is not pure, but is hurtful to the soul?

But if you believe that your society is the true church of Christ, then you must also believe that the others are in the way of error, or they could not be contentious about the ground and doctrine. Therefore, according to all scripture, you can obtain nothing good by associating with them; for righteousness hath no fellowship with unrighteousness, and light hath no communion with darkness.

But if you will not separate yourselves from them, because of the friendship of men, then I say again, with holy Paul, that since you seek to please men, contrary to the word of God, you cannot be the servant of Christ.

May the Lord give every one eyes to see, and ears to hear, and a heart to understand, and a mind to comprehend, and a faith to embrace, all that may redound to his honor and glory, and to the happiness and salvation of our souls, through Jesus Christ, ever blessed. Amen.

## CHAPTER VIII.

**B**ELOVED reader, if thou should read these pages, and not yet know thyself, nor have come through true repentance to Christ,—the true light,—thou mightest ignorantly condemn and revile the sentiments presented. I would therefore, by the grace of God, briefly instruct thee how thou must first come to repentance, and then through or by true repentance and grace be transplanted into Christ Jesus, and thus receive from him grace for grace, before thou canst judge impartially.

Therefore, dear man, above all things, use earnest diligence to rightly learn to know thyself,—how exceedingly corrupt and depraved thy nature is, and that thou already liest under the wrath of God, and wilt have to abide there so long as thou continuest in thy impenitence. For it is written, “There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They have all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and misery are in their way; and the way of peace have they not known. There is no fear of God before their eyes.” (Rom. iii., 10–17.)

This is a picture of all men according to nature,—for we are all born in sin; as the Lord said to Noah, the imagination of man’s heart is evil from his youth; and the apostle Paul says there is no difference; for all have sinned, and come short of the glory of God. Yea, man is dead in trespasses and sins; and his walk is according to the course of this world,—according to the prince of the power of the air; in fulfilling the desires of the flesh and of the mind, and is by nature a child of wrath, without

Christ, and a stranger to the covenants of promise, and therefore has no hope, and is without God in the world. (Eph. ii., 12)

Therefore, oh man ! reflect upon thy condition, and learn rightly to know what a miserable creature thou art, so long as thou remainest in thy unregenerated state, and livest in the lust of thy flesh. Thou hast nothing to await but death, yea, eternal death and condemnation ; for thou art outside of Christ and his promises : therefore delay not thy conversion. Repent, lest thou mightest come too late, and find the door of grace shut ; for Christ says : “Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.” Again, “verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again ; the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth ; so is every one that is born of the Spirit. (John iii., 3 - 8.)

But, dear man, if thou wilt know, with Nicodemus, how these things can be, then reflect upon thy vain, carnal and sinful life, — how at all times from thy youth, from the time thou hast come to years of understanding, thou hast lived in sin ; in the lust of the eye, the lust of the flesh, and the pride of life, which are not of the Father, but of the world. Learn to know thy stubborn nature, — how full of wickedness, hatred and bitterness thou art ; that thou canst not bear a little scorn, but seekest to be avenged, rendering evil for evil and railing for railing. Also how long thou canst at times bear a hatred toward thy neighbor who has despitefully used thee, whilst Paul says we shall not let the sun go down upon our wrath. How often hast thou spoken evil of thy neighbor, and sought to hide thine own shame before man by lies and fig leaves. How hast thou sought to adorn thy sinful flesh with all manner of costly array and elegant clothing, that thou mightest gain the esteem of men, who in the end are but food for worms. How dost thou riot and feast, — live in gluttony

and drunkenness, fornication and adultery, dancing and leaping, cursing and swearing, gaming and defrauding ; with all manner of folly and vanity, jesting and mockery, and the enjoyment of the flesh. With all this, thou goest to church or meeting, and in thy miserable blindness, thinkest thou art a Christian ; while, unless thou repentest, thy end must be hell and eternal death. Therefore, dear man, think of thy condition, whether thou art yet unregenerated. Attend with the ears of thy heart to what the Lord says : for once give ear to the voice of the Almighty, who looks down upon thee with eyes of flaming fire, and with the two-edged sword in his mouth, saying : Thinkest thou, O sinner, that thou canst hide thy sins from me ? thinkest thou I will not find thee, and bring all thy works to judgment ? and if thou dost not repent and be converted, I will reward thee with the fire of hell, where the worm dieth not and the fire is not quenched. (Mark ix) Dost thou regard thy never-dying soul so little, that thou wouldst shamefully barter it for a mess of pottage, or a little pleasure of this world ? If Israel could not stand before me when the mount burned,—but fled when they heard the thunder and voice of words, how will ye stand before my judgement, oh ! ye sinners, when your sins shall smite you in the face and your consciences condemn you ? Then shall ye call upon the mountains to fall upon you, and the hills to cover you, from the face of him that sitteth upon the throne, and from the wrath of the Lamb. Yea, sinner, dost thou know how long time thou yet hast, or how many thy days shall yet be ? Art thou certain that thou must not this day, or this hour, render an account of thy stewardship, and go away into eternal torment with all the ungodly and hypocrites ? Or dost thou think thou wilt sin while thou art well and hast strength, and when thou art sick thou wilt reform and call upon me for help ? But I say unto thee, “ Because I have called and you refused, I stretched out my hand and you regarded it not, you have set at naught all my counsel, and would none of my reproof ; I also will laugh at your calamity ; I will mock when your fear cometh : when distress and anguish cometh upon you, then shall you call upon me,

but I will not answer ; you shall seek me early but shall not find me. Therefore you shall eat of the fruit of your own way, and be filled with your own devices." (Prov. i., 29-32.) Then shall you say and lament : "Therefore is judgment far from us, neither doth justice overtake us ; we wait for light but behold obscurity ; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes ; we stumble at noon-day as in the night ; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves ; we look for judgment, but there is none ; for salvation, but it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us : for our transgressions are with us ; and as for our iniquities, we know them." (Is. lix., 12) Therefore, oh unconverted sinner, reform whilst thou canst yet sin ; put not off thy repentance until thou art sick ; defer not to become pious, and spare not nor delay repentance until death. "Before thou pray, prepare thyself ; and be not as one that tempts the Lord. Think upon the wrath that shall be at the end, and the time of vengeance, when God shall turn away his face."

For our God is a consuming fire, which shall devour the adversaries. It is a fearful thing to fall into the hands of the living God, who in flaming fire will take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. (2 Thess. i.) Therefore, oh man ! if thou remainest impenitent, and wilt live on unto the end in the lust of the flesh, thou shalt be tormented in the lake of fire and brimstone, from eternity to eternity.

Here, "The wild beast of the desert shall also meet with the wild beast of the island, and the satyr shall cry to his fellow. And it shall be a habitation of dragons, and a court for owls." "Seek ye out of the book of the Lord, and read : no one of these shall fail, "And he hath cast the lot for them, and his hand hath divided it unto them by line ; they shall possess it forever, from generation to generation shall they dwell therein." (Is. xxxiv. 16-17.)

It is also necessary to know God in his omnipotence, righteousness and holiness ; because in his righteousness he will leave no sin unpunished ; and being a jealous God, he will visit the iniquities of the father upon the children, unto the third and fourth generation of them that hate him. (Exod. xx., 5.) He is a living God,—an everlasting King ; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation, for before him they are not regarded ; the nations are accounted as the drop that remaineth in the bucket, and as the small dust of the balance ; behold, he taketh up the isles as a very little thing ; and Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers ; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in ; that bringeth the princes to nothing ; he maketh the judges of the earth as vanity. (Isaiah xl., 22—23.) And the people shall be as the burnings of lime ; as thorns cut up, shall they be burned up in the fire. (Is. xxxiii., 22—23.) Before such omnipotence, ye sinners should, with the sinners of Zion, be afraid ; and fearfulness should surprise the hypocrites, that they might say : Who among us shall dwell with the devouring fire ? who among us shall dwell with everlasting burnings ? (Is. xxxiii., 14.) Before God there shall no one be found clean or righteous, except Christ, as it is written in Job, xv., 14—19 : “What is man, that he should be clean ? and he that is born of a woman, that he should be righteous ? Behold, God putteth no trust in his saints ; yea, the heavens are not clean in his sight : how much more abominable and filthy is man, that drinketh iniquity like water ?” (Job xv.) Oh man ! would thou be able to appear before this holy God ? If so, thou must have Christ for thy ransom, and must be justified through his blood,—so that thou partake of Christ's righteousness by the faith which is of God's operation, and come before God with this righteousness, instead of thine own ; then the righteousness or justice of God which stood against thee, will lose its claim, and thou wilt be accepted

on account of Christ's righteousness or merit, and all thy sins shall be forgiven thee.

If thou wouldst obtain the righteousness of Christ, and dost earnestly seek it, thou must of necessity first see, that with all thy own righteousness, worship and honesty, thou art accursed, through the righteous justice of the law of God. If thou, in this miserable condition, find thyself to be outside of Christ, and perceive thyself condemned, then thou wilt begin to groan and sigh, and with David cry out, "O Lord God of my salvation, I have cried day and night before thee. Let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles, and my life draweth nigh unto the grave. I am counted with them that go down into the pit; I am as a man that hath no strength. Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves." (Ps. lxxxviii. 1-7.) If thou find thyself in this condition, and see no way of escape, but lie as it were between the two tables of the covenant; only wait on the Lord, for he will send the voice of one crying in the wilderness of thy heart, who will call unto thee: Bring forth fruits worthy of repentance, for the ax is laid at thy root, as an unfruitful tree, and if thou bring not forth fruit, thou wilt be cut down and cast into the fire.

If thou hear this voice, and feel thyself an unfruitful tree; do not despair, but suffer thyself to be led into a true, heartfelt repentance,—that thou may become rightly sensible of thy sins, and thy proud and exalted heart be rightly humbled and brought low,—thy crooked and serpentine deceit be made just and true; that the rough and uneven way in which thou hast walked, may become a plain, even and humble way,—so that thou may see the salvation of God. If thou hast experienced this preparation of heart, then observe what this voice further teaches: that if thou hast two coats, give to him that has none; and he that hath meat shall do likewise,—be upright in all things, take no more than is

appointed, do violence to no man, neither accuse any falsely, and be content, with thy wages. If in all things thou art obedient, and feel a willing heart, then take heed that thou art not deluded by thinking that this is now Christ. This is only a burning and shining light, in which we are apt to rejoice for a season. But there must yet a greater one come after this, who will baptize with fire and the Holy Ghost; whose fan is in his hand, and he will purge the floor of the heart, through his blood, and will gather the wheat or good fruits into his barn. (Luke iii.)

Now, if thou hast experienced this operation in thy heart and hast been pardoned thou wilt learn to know the beginning of Christ's miracles: namely, how he converted the water of thy tears of repentance into a very sweet wine: and his glory will also be revealed unto thee. Through this a heartfelt love will arise in thee toward Christ, so that thou wilt become willing to forsake all for his sake, and to follow him under the cross. Here the Bridegroom is with thee; therefore thou canst not fast; and all is sweet to thee. His left hand is under thy head, and his right hand embraces thee. (Songs ii. 6.) But, faithful soul, the time will come when the Bridegroom will again be taken from thee; then thou wilt be sorrowful, and shalt fast: but be not dismayed, nor despair of his coming to thee again; but go out from thyself, and search for him in the streets of the town of thy heart, and cry, saying, that thou art sick of love. Though he does not answer quickly, yet be not discouraged, for he will preserve thee. He may let thee be wounded at times to see whether thy love is true, and thy faith steadfast; and if he find thee faithful, he will again kiss thee, and say, "Peace be with thee"; and also he will teach thee that thou canst do nothing without him; but must ever receive a renewal of grace from him. By this means and exercise thou shalt grow from one degree to another; and step by step thou shalt increase in power, receiving from his fulness grace for grace.

Yea, faithful soul, if thou art led with Christ unto Mount Tabor, and behold his glory, so that thou would here build tabernacles; thou must again come down, and go with Christ to Golgotha, and



learn to enter through tribulation into the kingdom of God. But here take heed that thou dost not depend upon thine own power — thinking that thou canst now overcome all and give up thy life for thy Redeemer ; for thou mayst with Peter, in a short time deny him. Therefore learn to become quite nothing in thyself, and let Jesus be all in thee : look upon him as being the author and finisher of thy faith ; who gave himself for thee on the cross ; who, though he might have had joy, endured the cross and despised the shame ; therefore be thou also not ashamed to take upon thyself the cross and follow him. He will not leave thee — without a witness of himself, but will enlighten thee more and more, revealing to thee the mysteries of his word. His gospel will truly become food for thy soul, wherewith it may be fed,—thy faith strengthened,—thy love be made more fervent, and thy zeal be made more vehement unto obedience and self-denial for Christ's sake. If thou find thyself in this condition, then take heed that thou dost not despise any of the commands of Christ. For the old serpent may come with subtlety, and say, Thou art now a Christian, and hast no need of water baptism, the supper, feet-washing, nor any outward ceremony ; (as he may call them) but only serve God in spirit, and observe the emotions of thine heart and conscience, and what they approve will be right.

But, dear man, here watch closely and be on thy guard, lest the serpent, who preaches in thy heart, exalt thee above Christ and his word. Adhere strictly to all of Christ's commands, and with David, hate every false way. Look to the first builders of the church, how they regarded it a duty to baptize those who had the Holy Spirit so richly poured out upon them ; and how they brake the bread together with one accord, according to the instructions of their Master. Thus, in all humility and simplicity, do thou also obey the doctrine of Jesus Christ in all things. Exercise thyself in godliness, and Christ will be with thee, and bestow upon thee the crown of life. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

If thou obey Christ's doctrine and keep his commandments, watch again, and be on thy guard, lest the serpent lead thee into self-righteousness, and thus rob thee of grace. Learn to be as a little child ; remain in humility ; suffer the grace of God to do all things through thee, and say, with Paul : I do it not, but the grace of God that is with me. Then will thy righteousness be better than the righteousness of the scribes and Pharisees, and consequently thou canst enter into the kingdom of heaven. 150

Behold, beloved reader, such repentance, regeneration and true obedience to Christ, we teach and confess with all our heart and tongue. If thou hast experienced these conditions, and come from darkness to light, then read these pages through with devout attention, and thou wilt find the pure and unadulterated truth, which for many years has been obscured, though so clearly taught and left back by Christ and the apostles, and all holy men who were faithful unto death ; and who sealed their testimony with their blood. Therefore, we declare nothing new, (though new to the world ) but the old command, which ye have heard from the beginning. (2 John 5) Again John says : "A new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. He that hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." (1 John ii., 8.) Therefore we will walk in the light, as in the day, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

Again I say, a true penitent, who sees his miserable condition and his great unworthiness, feels himself unworthy to lift his eyes unto heaven, but much more feels to smite upon his breast, saying, God be merciful to me a sinner. On the contrary, a self-righteous person thanks God that he is not as other people, and expects to be saved by his good works. A true penitent hungers and thirsts after righteousness, but a self-righteous person feels rich with increase of goods, and realizes the need of nothing,—not knowing that he is wretched, miserable, poor, blind and naked. A true penitent

follows the star of the divine word, and his own convictions, until he finds the child Jesus ; and when he has found him, he rejoices with exceeding joy ; while the self-righteous remains seated at Jerusalem, trusting in his outward forms of worship. A true penitent leaves all for Christ's sake and follows him ; the self-righteous thinks he has kept all the commandments from his youth up, but to sell his riches and give up his self-righteousness, and take upon himself the cross of Christ, he will not do ; therefore, he can not enter into the kingdom of God. A true penitent lies in sack-cloth and ashes with Mordecai before the king's gate ; whilst the rich and self-righteous man proudly boasts with Haman and thinks he is held in high esteem with the king : but because he exalts himself he must be humbled, but he that humbleth himself shall be exalted.

In short, a true penitent watches over and resists his carnal lusts and desires, and is not conformed to this world, but condescends to men of low estate: he casts off the works of darkness and puts on the armor of light : he loves not the world, neither does the world love him ; for Christ has chosen him out of the world, therefore the world hateth him ; he puts off the old man and puts on the new man, which is renewed in knowledge after the image of him that created him. He puts off the old Adam with his carnal nature, which delights in pride, avarice, unchastity, hatred, envy, gluttony, drunkenness, idolatry, lying, deceiving, and in the sensual pleasure of this world ; and puts on the new man, which after God is created in holiness, righteousness and truth,—and whose fruits are faith, hope, love, righteousness, peace and joy in the Holy Ghost. In suffering he is patient; he is merciful, compassionate, chaste, amiable, and kind, yet sincere in hatred of sin, and earnest in reproving it ; he has also a fervent love and an ardent zeal for God and his word. His lamentation at all times is against his evil flesh ; his prayer is ever to God, that he might be justified through Christ, and receive the virtue of his merit ; his petition is at all times for forgiveness of his daily weaknesses and infirmities ; for he always feels himself poor and needy. He holds Christ as his all, and his word in great esteem ; his eyes

also are ever directed upon the Lord, and in all things he trusts in him.

A truly penitent person is at all times temperate, sober, and of a prayerful disposition ; he rejoices when suffering with Christ, and glorifies God in affliction ; he humbleth himself under the mighty hand of God, and casteth his cares upon him, ever looking for that blessed hope,—the glorious appearing of the great God, and our Savior Jesus Christ. He knows how to possess his vessel in sanctification and honor ; not in the lust of concupiscence, even as the gentiles, which know not God ; for his past life suffices him to have wrought the will of the Gentiles. He now walks in the Spirit, and therefore does not fulfil the lusts of the flesh ; he yields himself unto God as one that is alive from the dead ; he yields his members as instruments of righteousness unto God, and his body as a living sacrifice, holy, acceptable unto God, which is his reasonable service : for he no more liveth unto himself, but Christ liveth in him ; and the life which he now lives in the flesh, he lives by faith in the Son of God. My beloved reader, pause a little here, and examine thy heart well, and see whether thou hast, by the grace of God come to this true Christian life, and desire from thy heart to do the will of God through Christ. If thou find this to be so, and find that thou art in possession of this spiritual life, then only thou canst discern whether this doctrine is of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory ; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Therefore we will not do as many, which corrupt the word of God ; but as of sincerity, but as of God, in the sight of God, speak we in Christ : neither at any time used we flattering words, but as God allowed us to be put in trust with the gospel, even so we speak ; not as pleasing men, but as pleasing God, who trieth our hearts. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity. In a great house (in the house of this world) there are not only

vessels of gold and silver,—souls sanctified as gold, and souls purified as silver,—but there are also vessels of wood and of earth,—souls as wood fitted for the fire, and earthly minded people,—some to (God's) honor and some to dishonor. Therefore, if any man purge himself from these, (reflect) he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. (2 Tim. ii., 20-21.)

Now, the God of peace, that brought our Lord Jesus Christ from the dead, the great Shepherd of the sheep, through the blood of the everlasting covenant, make all faithful souls perfect, in every good work, to do his will; and work in them that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, amen.

## CHAPTER IX.

**Y**ET a short exhortation to you, my dearly beloved brothers and sisters,—sanctified in the Lord; who with me have been called from darkness to the true light, by God the Father, through our Lord Jesus Christ and the power of his Holy Spirit; to whom be honor from everlasting to everlasting, amen.

In the first place, my beloved brothers and sisters in Christ, I would exhort you, with Paul, that ye would remember how in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and the mind; and were by nature the children of wrath, even as others. But 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, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. (Eph. ii., 26.) Oh, my dear children! the heavenly Father bestowed this great love upon us, not because of our works of righteousness, but according to his great mercy, through Jesus Christ; therefore keep in remembrance how much good the Lord hath done for your souls. When ye lay in your blood, and no eye pitied you, then he passed by and saw you polluted in your own blood, and said unto you, You shall live. And he raised you up through his grace, and you had waxen great, yet you were naked and bare; then he passed by and looked upon you, and behold it was the time of love; and he spread his skirt over you, and covered your nakedness, and he sware unto you, and entered into covenant with you in baptism, that you should be his. He bathed you with the waters of grace, and washed away the blood

of your sins, anointing you with the sweet-scented oil of the Holy Ghost. He clothed you with the brodered garment of righteousness, and shod you with the badger skins of peace. He girded you about with fine linen, and covered you with the silken veil of the pure fear of God, so that the sun of liberty does not scorch you, nor the storms of persecution blow the dust of sin again into your eyes. He decked you with the ornaments of the gifts of the Holy Spirit, putting bracelets upon your arms, and chains upon your necks, and he set the crown of joy upon your heads. He gave you the sweet honey of the gospel and the oil of the Holy Ghost, as meat whereon you might live; and thus you have received the kingdom of heaven, which is within you; and all this of free grace. (Ezkl. xvi.)

Oh, blessed is<sup>t</sup> he, (reflect, my beloved) that watcheth and keepeth his garments, lest he walk naked and they see his shame. For behold, he cometh quickly: therefore let every one hold fast that which he hath, that no one take away his crown; for him that overcometh will he make a pillar in the temple of his God; and he shall go no more out; and he will write upon him the name of his God, and the name of the new Jerusalem, which is the city of his God, etc. (Rev. iii., 11-12.)

Therefore, my dearly beloved brothers and sisters in the Lord, let us be on our guard, and watch at all times, for we live in a very dangerous time. The devil has transformed himself into an angel of light, ever seeking how he may devour us. Therefore take good heed, and let no man beguile you of your reward, in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the Head, from which all the body (namely, the *whole Church*) by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, and which is all done in love. (Col. ii., 18-19.) Therefore, my dearly beloved, keep that which God hath committed unto you, and walk in the light while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. Ever keep in remembrance how

ye have received Christ Jesus the Lord, that ye may also walk in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world,—holding forth the word of life. (Phil. ii., 14–15.) Christ says, (John v., 24.) “Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” Again he says, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” (John xv.)

Here we can see that the true love of Jesus consists in keeping his commandments; therefore let us stand fast in the word of truth, which is ingrafted into us, and which is able to save our souls.

John says, (1 John ii.) “But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked.” Therefore David also says, “The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping of them is great reward.” Again, (Ps. cxix., 72.) “The law of thy mouth is better unto me than thousands of gold and silver.” Again, (Ps. 103–106.) “How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto



my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments."

Oh, my beloved brothers and sisters ! We learn by the holy scriptures, that all the holy men of old held the word of God in high esteem ; and that God also requires this of all his children ; for he published his word here upon earth as a guide to direct us in our walk ; and also to know thereby, that he will not allow sin to go unpunished, but will reward every one according to his works. Therefore, with all diligence earnestly guard yourselves against sin and watch over yourselves ; for the devil does not only go about like a roaring lion, but also as a subtle serpent, and before we are aware of it he may wound us with his hellish fangs, and thereby infuse his subtle poison into our souls. Therefore as faithful porters, watch over the treasure the Lord has bestowed upon you by free grace, and which he has entrusted to your care, that at his coming he may not find you asleep. Satan is ever intent upon bringing sanctified souls into a spiritual slumber, so that they may not clearly perceive their danger. Into this condition he had in a measure brought the Corinthian church, when Paul said there were many weak and many sickly amongst them, and many slept. (1 Cor. xi., 30.) In this church there was also some disorder, because spiritual sleep begets spiritual impotence, producing inability to strive against evil ; it also begets indolence and want of fervent desire for that which is good ; it weakens the inclination to prayer, and thus by degrees the love and devotion to God is lost. This is followed by spiritual blindness, so that those affected thereby do not perceive their own misery, and as a consequence fall into spiritual security, forgetting that they were purged of their old sins. At last they become rich, and think they have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked. (Rev. iii., 17.)

In such souls the world again by degrees gains access, and lust is again conceived within them for enjoyment in perishable silver and gold, and thereby they forget God and lose their holy devotion to him ; hence they direct their thoughts more and

more to the world, till at last, through this spiritual sleep, the communion between them and God is severed, and the Holy Spirit is necessitated to withdraw from them. The unclean spirit finding the house empty, swept, and garnished, then takes with him seven other spirits, more wicked than himself, who take possession and make their abode with him. Therefore, my dearly beloved brothers and sisters, I again say, Watch and be sober in prayer, and above all things, have fervent charity amongst one another, for charity covereth a multitude of sins. (1 Pet. iv., 8.) Wherefore, give diligence to make your calling and election sure; for if ye do these things ye shall never fail: for an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Pet. i., 10-11.) But if by times you feel a spiritual indolence or discouragement in yourselves, then use violence in rousing yourselves up, and humbly pray to God, that he may bestow an earnest and devout spirit upon you, also a firm faith and fervent love, that he may not suffer you to fall into spiritual weakness, whereby you might be unable to use the spiritual weapons in your contest against the devil, the world, sin, death and hell. But above all things pray the Lord to preserve in you the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, for faith is the victory by which we overcome the world! And Christ says, all things are possible to him that believeth: whatsoever things ye desire when ye pray, believe that ye will receive them, and ye shall have them.

Since we have such precious promises, let us be the more courageous in our warfare against the devil, the world, sin and death; and let us in all things keep God in view, to whom we must ever look with the eye of faith, that we may walk as in his presence, and reckon ourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord. For we have, by the grace of God, renounced the god and prince of this world, and have yielded ourselves unto the Lord Christ, and promised that we will be faithful unto him, and serve him unto the end. Therefore it is meet that we should keep in remembrance how he has

received us through his promises. For he has entered into covenant with us, that he will be with us every day unto the end of the world. And if we love him and keep his commandments or word, the Father will love us, and Christ and the Father will come unto us, and make their abode with us. And above all this, Christ gave his life for us unto death, that we through his death might live.

Oh! should we lightly regard the love of Christ? Should we regard it of so little worth that we should not in return love him? Should we again barter this precious pearl for the things of this perishable world? Or should we, with Esau, after God the Father hath begotten us by his Son, sell our heavenly birth for meat, or natural lust or gratification? Oh no, no, my beloved, no! Let us not be of those who draw back unto perdition, but of those that believe unto the saving of the soul. It had been better for us never to have known the way of righteousness, than that we should again turn from the holy commandment which is given unto us.

Therefore, my beloved brothers and sisters, let us press onward in the work of sanctification with an earnest zeal, ever increasing in the knowledge of God and his Son Jesus Christ; for he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged of his old sins. Let none amongst us think, that if we have outward humility and propriety of conduct, if we have Christian virtues, if we are diligent in our attendance at worship, and also shun all false worship, refusing to hear perverted teachers, that this is sufficient for us. Oh, no, my beloved, no! The foolish virgins also had light, and were called virgins as well as the wise; but because they had no oil, their lamps went out and they were rejected.

Therefore, my beloved, take heed that no one depend upon his own virtues or light, and go about to establish his own or a Pharisaical righteousness. Let grace do all things through you; remain in humility or nothingness as the innocent children, and live by faith; for saving faith ascribes all to God, and offers up all to him again; seeing that all good comes from him, for he

worketh in us, both to will and to do of his good pleasure. Therefore, my beloved, remember that Christ says, "Except your righteousness exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Now what is the righteousness that we *must* have, which is better than theirs was, in order to enter into the kingdom of heaven? Without doubt the righteousness which Christ acquired for us, by his bitter suffering and death. For Paul says, that he (namely God) at that time declared his righteousness; that he might be just, and the justifier of him that believeth in Jesus? Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith. (Rom. iii., 26-27.) From these words of the apostle, we can clearly see, how true faith strips us of all self-righteousness and boasting; for faith ever looks unto God and his righteousness, and acknowledges that he alone is righteous, and that he makes us righteous alone by grace through Jesus Christ. Therefore, true living faith is (as it were) absorbed into the righteousness of Christ; because by virtue of this faith Christ's righteousness is imputed unto us, and through it we obtain peace with God, through our Lord Jesus Christ.

Therefore, my beloved, in all your doings look at all times unto Christ, in all your walk follow him; in all your works seek no salvation but alone in his blood; remember its virtue, and in all your prayers offer the same unto God as a sweet-smelling savor through faith; for what is not of faith is sin. Then you shall reap the rich fruits of his righteousness, and be eternally happy, and that all by grace from God the Father, through Jesus Christ our Lord. Amen. Grace be with you all. Amen.





THE  
ILLUSTRATING MIRROR:  
AN ILLUSTRATION  
OF  
CHRIST'S  
SERMON ON THE MOUNT.

FOR ALL LOVERS OF TRUTH TO EXAMINE THEIR  
FAITH, AND TO PROMOTE THE OBSERVANCE OF THE DOCTRINE  
OF OUR LORD AND SAVIOUR JESUS CHRIST.

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BY  
JOHN HERR.

## TEXTS OF SCRIPTURE.

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**M**Y SON, give me thine heart, and let thine eyes observe my ways.  
(Prov. xxiii., 26.)

The secret of the Lord is with them that fear him; and he will show them his covenant. (Ps. xxv., 14.)

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. (Mat. xvii., 5.)

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken. (Deut. xviii., 15.)

For the law was given by Moses, but grace and truth came by Jesus Christ. (John i., 17.)

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. (Heb. xii., 25.)



## PREFACE.

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GENTLE AND PIOUS READER: We live in an age, in which there is a powerful tendency toward unrighteousness. The world is filled with all kinds of erroneous and perverted writings, largely the productions of philosophy and human reason, by which the truth is held in unrighteousness and the word of God adulterated. The pure and evangelical doctrine has been rendered cloudy and obscure before the eyes and hearts of men, and many candid inquirers are perplexed and deceived. It causes me great anxiety to see so many poor wandering sheep drinking the impure water of false doctrine, which the faithless shepherds have rendered turbid with the feet of their philosophic wisdom. I have, therefore, been induced by the internal impulse of the Spirit to publish this work, in which every person can see his heart portrayed as in a clear mirror, in which, if he proceeds correctly in the examination, he may view himself and see his condition.

This work contains an illustration of Christ's sermon on the mount, which sermon every one will doubtless look upon as a mirror of all Christians who are dead unto the law and married unto another, namely unto him who is risen from the dead. Christ has displayed before our eyes and hearts, a doctrine which stands in direct opposition to our carnal desires and corrupt humanity. Hence so few

are found in our time who regulate their conduct by this wholesome doctrine, or act in conformity with its requirements: for they love the pleasures of this world more than they love God, although Christ himself, in the conclusion of his sermon, declares: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell, and great was the fall of it." O that these words might sink deep into the hearts of all men; then they would no longer draw water from the impure cisterns of human wisdom and perverted writings, but they would resort to the true fountain of life, Christ Jesus, and draw from his doctrine the pure water of eternal life, which would become in them wells of divine wisdom springing up into everlasting life,—far transcending all the wisdom of this world.

Therefore, all ye fellow travelers to eternity, into whose hands this book may fall, I ask you to peruse it in the spirit of true devotion; criticise it, not according to your own sentiments, lest it may become a savor of death unto death; but consider it well, and weigh it in the balance of God's word, and then, if you heed the testimony of Christ and his Spirit, and the witness of your own conscience, it may become a savor of life unto life. Would to God that you could read it with the same feelings and emotions, with the same openness of heart and mind, which, by the grace

of God, I experienced while writing it; I rest assured it would then produce within you a divine operation.

In this little book you will no doubt meet with doctrines which are not at all pleasing to your nature, and which will not agree with your carnal wisdom. Your carnal wisdom, however, must not be heeded, or you cannot understand this discourse, for it must be spiritually discerned.

I trust, that in this book there may be found medicine for every soul that knows how to make a proper use of it. He who is impenitent and carnal-minded will have his dangerous disease pointed out, and also the means necessary to effect his recovery. However, the medicines for the diseases of the soul taste bitter and unpleasant,—they are acrid and pungent, so much so, that a person who is not aware of the extreme danger of his sickness, will despise them and murmur at them, and as a matter of course, will be unwilling to take them. But I am persuaded, that all who feel their sickness and experience the pain of their sins, will employ the means prescribed for their cure. My heart's concern is particularly for all health-seeking souls who are scattered abroad in the world, like sheep having no true shepherd, that I may serve these with my humble talents; for their salvation is near my heart, if haply I might win some to Christ, and promote their eternal felicity by means of this humble work.

This book is likewise intended for all my beloved brethren and sisters in God, for admonition and self-examination, and also for their encouragement and consolation, so that every one may exert himself to please God, and walk worthy of the gospel of Jesus Christ. It is God's will that we preserve our soul and body pure and undefiled from all the unrighteousness of sin and of false doctrine, that he

may have pleasure in us. It is his will that we yield our members as weapons of righteousness, and press forward with him, as spiritual soldiers, in the contest against the world, the devil, sin and the flesh. This appears in the eyes of the world to be an irksome and laborious life, but to pardoned souls it is a pleasant and heart-quickenning life, which they bring forth, after godliness, in the mind and disposition of the Lord Jesus. They are the good trees which bring forth no corrupt fruit. They are the fruitful branches in the vine Jesus, which can bring forth no other fruit (if they abide in him) than what partakes of the nature of the vine. They are meek and lowly of heart. They are spiritual and spiritually minded. They are peaceable and patient, merciful and compassionate. Their hatred is changed into love, their envy into forbearance, their life is pure and undefiled, their words are gracious, serving for edification; their yea is yea, and their nay, nay. They resist not evil by force; they contend not at law in temporal concerns, but much rather manifest love towards those who inflict injuries upon them, by doing them good, and even praying for them. They impart freely to persons in need and distress; they walk forward within the pale of godliness, allowing nothing to hinder them until they arrive at the boundary of perfection. In this contest they divest themselves of every encumbrance, lest, being overcome, they should lose the crown of life.

This must be the nature of our lives if we would have a well grounded hope of inheriting the never fading crown of everlasting life with Christ, in the regions of bliss; as may be seen in reading Christ's sermon on the mount.

This is the cost which we are to count, and we should sit down and fully consider whether we shall be able to ac-

comply with this great and momentous undertaking. Christ and his doctrine must serve for the foundation upon which the whole building is to be laid and the superstructure erected; and for this purpose (inasmuch as we are too poor of ourselves, either to commence this edifice, or to bring it to a state of completion) we are necessitated to secure the kind assistance of God, and obtain the right and privilege of entering his treasury and taking out such funds as are necessary for us, to carry on and complete this great and important work. That is to say, the way to the compassionate heart of Jesus must be opened unto us by faith towards God, that we may receive from Jesus, out of the rich treasury and fulness of God, grace for grace, by which we are enabled to complete the work in the most firm and substantial manner; so that neither the tempests of the devil, nor the rains and floods of temptation, which beat upon this spiritual edifice, shall be able to prevail against it.

But if we are desirous of finding the way to Jesus, it is necessary for us, in the first place, to realize our poverty, our inability, and our incompetency either to begin of ourselves or to erect this spiritual building. Christ in the introduction of his sermon plainly teaches this, saying, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." This humility and self-abasement must be firmly grounded in us, so that we may place no reliance upon ourselves. Paul, the wise, skilled and highly enlightened architect, well knew this from experience; for he says, our efficiency is not of ourselves, but of God. Paul was able to do all things through him that strengthened him, namely Christ, by whose word and spirit he was rendered wise, skilful, and competent for the erection of this spiritual edifice, and he is a shining example for our imitation;

therefore let us take heed how we build upon this foundation.

Paul and the other apostles are examples, by which we can see how we ought to build ; for as they followed Christ, so we ought to follow him also, that we may have part with him, and he become our all, so that he may work all things within us, both to do, to speak, and to resist, according to his good pleasure. O how glorious and god-like is that soul which remains quite nothing and insignificant in outward things, so that Christ, dwelling within, may direct and influence all her movements. What a sweet and heavenly rest does she find in her Saviour, who has chosen her as the place of his abode. Here the sinfulness of the outward man vanishes entirely, and the truly humble views all carnal and philosophic wisdom as foolishness, in the presence of the Lord Jesus ; in consequence of which he is able, according to the doctrine of Christ, to try the spirits, whether they are of God, or whether they make a glorious display, in resemblance of the light, by means of signs and lying wonders and a deceptive exhibition of power. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. (1 Cor. i., 25.)

Therefore, friends and fellow travelers to eternity, I come unto you in this little book, not with high sounding words or profound wisdom, by which to make known to you the gospel of God ; but I have endeavored, according to the will of God, by the foolishness of preaching, to be instrumental in promoting the happiness of them that believe. For God knows, I seek in this neither honor from men, nor earthly gain ; but I desire from my heart, through much prayer and supplication to God, that many of those who

are yet imprisoned in Babylon, may be released from captivity and enabled to embrace the doctrine of Christ, and become heirs of eternal salvation.

I give heartfelt thanks to the everlasting mercy of God for his grace, in permitting the light of his Spirit to shine abroad in the hearts, and the word of life to take root in the souls of many, so that the true faith begins to flourish, and the truth of the gospel beams forth and is received and embraced by many. Oh, may the bountiful and all-wise God bless his word and render it fruitful, not only here in our own land, but in all regions and countries, to his everlasting praise and the glory of his great name, through Jesus Christ to all eternity. Amen.





# CONTENTS.

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## CHAPTER FIRST,

Contains an explanation of the eight blessings, as far as the 20th verse of Matt. v., wherein is clearly set forth the manner in which a man is led by grace from a state of humility, step by step, till he becomes a child of God, the light of the world, and the salt of the earth. Also, six fundamental articles of proof; a serious address to the reader's conscience; a fundamental representation of Christ; and a warning to awakened and converted sinners: also an exhortation to steadfastness for the consolation of their troubled souls; and an illustration of the manner in which Christ fulfilled the law for us.

## CHAPTER SECOND.

An explanation of Matt. v. from the 20th to the 26th verse. The righteousness of the Pharisees. The righteousness which exceeds that of the Pharisees. The manner in which a man should conduct himself towards his brethren or fellow men. The prison of hell. Also a well-grounded exhortation to all men.

## CHAPTER THIRD,

Embraces a portion from the 27th verse to the end of Matt. v. Of adultery and offending members. Of the married state. Of oaths. A man should not resist evil. A man should be thus minded, not only towards his brethren, but also towards all men. Who are qualified for this.

## CHAPTER FOURTH,

Embraces a part of Matt. vi. from the 1st to the 4th verse, and treats of the manner in which alms should be given.

## CHAPTER FIFTH.

An explanation of Matt. vi. from the 5th to the 15th verse. An address to the reader. The prayer of the old and new Pharisees. Whose prayer is acceptable to God. The Lord's prayer.

## CHAPTER SIXTH,

Embraces a portion from the 16th verse to the end of Matt. vi. A man should in all his actions have regard to the honor of God. A man should not lay up treasure on earth, but in heaven. What the single eye is, and that a man should cut off the offending members. Heathenish cares, and how to use the world without abusing it.

## CHAPTER SEVENTH,

Treats of Matt. vii. from the 1st to the 7th verse: that one man should not judge another by his own reason or wisdom, but should commit all judgment to the Spirit of God, by whom the children of God shall judge the world.

## CHAPTER EIGHTH.

An explanation of Matt. vii. from the 7th to the 15th verse. It is shown how necessary the knowledge of ourselves is, if we would come to Christ. That prayer is the means by which hungry souls draw nigh to Christ. After the mystic death a man springs to life and becomes a new creature. The life and increase of the new man consists in the Spirit and gospel of Jesus Christ. The reason why few are saved, is, that the gate is straight and the way narrow. A representation of the great dangers a person is exposed to of being deceived in regard to the reality of his conversion.

## CHAPTER NINTH,

Embraces a portion from the 15th verse to the end of Matt. vii., wherein it is explained how a person must know the false prophets and try them by the doctrine of Christ. It contains, in addition, a call to the teachers of the present day, as also to the common people.

## CHAPTER TENTH.

An exhortation to my beloved brethren and sisters in Christ Jesus, for the encouragement and edification of their souls, in which are brought into view the love of God, and its nature and disposition, and its operation in the souls that possess it.

## APPENDIX.

A partial sketch of the life and religious experiences of the author.

# The Illustrating Mirror.

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## CHAPTER I.

Comprising an illustration and explanation of the eight different blessings, as far as the 20th verse of Matt. v.; wherein is clearly set forth the manner in which a man is led by grace from a state of humility, step by step, till he becomes a child of God, a light to the world, and the salt of the earth. Six fundamental articles of proof. A serious address to the reader's conscience. A fundamental representation of Christ, and a warning to awakened and converted sinners, also an exhortation to steadfastness, for the consolation of their troubled souls. An illustration of the manner in which Christ fulfilled the law for us.

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THE Lord Jesus says, (Matthew v.): "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

This is the condition which man must become sensible of before he is fit for the kingdom of God, or able to accept the gospel of Christ; for the kingdom of God must be revealed to us through grace: but before it is revealed to us and received by us, the kingdom of Satan within us must be destroyed; the strong man within us must be divested of his armor and deprived of his spoil; we must be stripped of our imaginary but false righteousness, which out of self-love and presumption, we lay claim to by reason of our good works. Our own power, self-will and self-love must become naught within us; and all the weapons of our self-sufficiency must be made of no use to us: for as long as we use these weapons, we are not poor in spirit, but we are yet rich in ourselves, and do not know that we are wretched, and miserable, and poor, and blind, and naked. (Rev.

iii., 17.) In this wretched condition we still think we need nothing ; for self-love, like a subtle and luciferian serpent, has so blinded us that we do not perceive the clear light of the gospel reflected from the brightness of Christ ; therefore Jesus calls upon us and counsels us to buy of him gold tried in the fire. All that we do not receive from Christ, is but earth and dross, nay, a worthless and damnable vanity, for which man should have an abhorrence. He should abandon his selfishness, forsake his imaginary riches, and cast away his false righteousness, which is as a filthy and unclean rag, (Isaiah lx., 6.) and come to Christ, the faithful counsellor, and obtain from him the most holy faith,—pure gold refined in the fire of grace. Through this faith man should put on the pure and white robe of the righteousness of Christ, and receive into his heart the Holy Spirit, that he may have a light constantly shining on his path, by which he can walk and watch, and keep his garments, lest he walk naked.

It is evident that man by nature is sinful, impure, blind and ignorant in spiritual things, and estranged from the life that cometh from God ; for this reason Christ has appeared as the true light that lighteth every man that cometh into the world. (John i.) This light is continually striving to convince man, and to open his eyes to a sense of his miserable condition, that he may become a partaker of eternal felicity. But if man persists in shutting the door of his heart, and hardens himself in sin, loving sin more than his own soul or him who created heaven and earth and all that is therein ; if he walks according to the will of the flesh and the light of reason, if he will not receive the love of the truth, that he may be saved : God at length will send him strong delusions, that he shall believe a lie ; that all may be damned who believe not the truth, but have pleasure in unrighteousness. (2 Thess ii., 11–12.)

On the contrary, when man allows the redeeming grace of God to enter his heart, and gives the light of Christ place in his soul ; then his heart that land of darkness and gloom, will be illuminated according to the saying of the prophet : “ The

people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy : they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." (Is. ix., 2-4.)

Dear reader, I would say with Paul : "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." (Eph. v., 14.) When he enlightens thy dark heart, discloses unto thee the perverseness of thy way, in the shadow of death, and begins to guide thy feet in the path of peace, (Luke xvii., 9.) thou wilt be frightened at thyself, and by this light perceive thy abominable condition. Yea, thou wilt see that thy evil passions which have defiled thee, raged like a tempestuous sea, and that out of thy heart proceeded evil thoughts, adulteries, fornications, murders, thefts, covetousness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, and the like evil things. (Mark vii., 21-22.) By this light thou wilt perceive the sinful life in which thou hast walked ; and which will yield thee no joy, but great sorrow and anguish of heart before God ; for thou wilt see with open eyes that thy sins separate thee from thy God. In consequence of this separation, thou hast nothing to expect but eternal death and damnation : unless thou find an atonement in the mediation of the Lord Jesus, for which thy soul longs, and for which thou should beseech the Lord with anxious prayers and tears, if haply thou might incline him to pity, that he may speedily impart his grace. If thou dost not obtain thy request immediately, perhaps thou wilt get disheartened and think that God does not hear thy prayer : but remember that God letteth thee first come under the law, which as a schoolmaster, chastises thee, teaching vividly the terrors of damnation, and keeping thee shut out from the faith which will afterwards be revealed ; for the law is our schoolmaster to bring us unto Christ, that we may be justified through faith. (Gal. iii., 24.)

Satan also comes to thee, smiting and wounding thee with his deadly and poisonous weapons, and if possible would rob thee of all faith, and make thee doubt the grace of a compassionate Jesus, or entirely rob thee of his grace, so that thou shouldst remain a prey to his devilish influence. The better to accomplish this, he may overwhelm thee with all kinds of evil and impure thoughts, yea, oftentimes with abominable blasphemies; and this at the time of thy best exercises, as prayer, reading and meditation; which may so terrify thee that thou mayest not know which way to turn thyself; for thou mayest think, how shall I obtain grace of God when I have blasphemous thoughts? and when I can bring no prayer of faith to him; for whatever is not of faith is sin, (Rom. xiv., 2-3.) and he that asketh doubting, receiveth nothing. (James i., 6.)

Here the strife begins, here the soul is oppressed through the slavery and bondage of Pharaoh or the devil: for Christ is willing to release the soul and bring it into the land of promise, but before this can be accomplished we must endure many afflictions by the rod of Moses in the kingdom of our nature, till at length our first and sinful birth is slain by the destroying angel of God's righteousness, and our souls are preserved by the reconciliation effected through the blood of the Lamb. The soul now departs from Egypt, and willingly enters upon the joyful journey towards the land of promise. But in a short time it reaches the wilderness, and soon after arrives at the Red Sea of redemption, in which it shall be released from its former bondage: through this sea it must now pass, but sees no way, for the mysteries of God are yet hidden from it. To prove its weak faith, new temptations, new anguish and new trials now occur: for Satan threatens the soul with utter destruction, which causes it to cry the more earnestly unto God, and long for his assistance. God at last opens unto the soul the way of faith through the atoning blood of our Lord Jesus Christ, in which it finds a heretofore incredible deliverance, from all the temptations by which it was held in bondage; hence it cannot refrain from blessing and praising God, seeing that the yoke of her burden, the staff of

her shoulder and the rod of her oppressor are broken ; she joys according to the joy in harvest, and as men rejoice when they divide the spoil. (Isaiah ix.) Yea, at this time the soul can scarcely believe it will soon find bitter water, new temptations and a lack of consolation ; all of which, notwithstanding, will have to be encountered : yea, a spiritual warfare will have to be maintained against the world, the flesh and the devil, all of which must be overcome by faith, until at length the soul comes into the promised land. Jericho must be destroyed and the Canaanites slain ; the inhabitants of the land who are proscribed by the Lord, must be rooted out, extirpated or made tributary : that is, all our carnal lust and sinful impurity must be subdued and brought in subjection to the Spirit, that at length Jerusalem, the city of peace may be built up within us, the sanctuary and temple be consecrated by the peaceable Solomon Christ Jesus, and thus we become the temple of the Holy Ghost, wherein God may move and dwell. (2 Cor. vi.)

These are the ways in which God strips, divests and humiliates us, that we may stand before him comfortless, void of counsel and destitute of help. In this spiritual poverty we can call upon the Lord with Saul, and say, "Lord, what wilt thou have me to do?" or with those on the day of Pentecost, "What must we do to be saved?" (Acts xvi., 30.) All who feel their helplessness and spiritual poverty, who despair of their own strength and righteousness, who have sought counsel from the Lord alone and are truly desirous of living according to his will, these have attained the kingdom of heaven. For Christ says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls." (Matt. xi., 28-29.)

A person thus poor in spirit, finds salvation in no other name but the name of Jesus. At Christ's invitation he draws near to him with all his burden, desiring grace not only to be saved, but also grace to bear his yoke and follow him wherever he goeth. He now looks unto Christ and learns of him, and desires medi-

cine of him in order to be cured of his sickness, like the woman who had the issue of blood. (Matt. ix.) Hence, he will also soon hear the gracious words, "Thy faith hath made thee whole; be it unto thee as thou wilt."

Behold my dear reader, herein thou canst perceive that real humility of spirit constitutes the entrance to the gospel: for what poverty did Christ not endure for our example! and what humiliations and temptations did he not experience in the wilderness, after the baptism of repentance, before he entered upon his ministry! Although he was rich, yet for our sakes he became poor, that we through his poverty might be rich. (2 Cor. 8, 9.) Yea, through the poverty and temptations which he experienced, he became compassionate towards our weaknesses and also a faithful high priest to make reconciliation for the sins of the people. (Heb. ii., 17.) Therefore Christ commenced his sermon on the mount in these words, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." He was well aware that the Jews were rich in themselves; because they thought they were the children of Abraham, and placed their reliance in the law, seeking by the works of the law to attain the righteousness which can be attained alone by faith. (Rom. ix.) Hence Christ taught them, that only with those who are poor in spirit will he share his kingdom; that he is come to seek those only who feel in themselves that they are lost, and to heal none but the sick; (Matt. ix., 12.) to bind up the broken hearted, to liberate the captives and those that are bound; as is plainly shown in the gospel. (Isaiah lxi., 1.)

In this sermon on the mount, Christ has presented eight different blessings to serve as a mirror, in which we who profess to be christians may view ourselves and see whether we have become partakers of the same; whether we have by saving grace passed through these grades of blessings, and been born peaceable children of God. For these blessings must follow one another, and work in us a true life of faith in God through Christ; that we may, in truth, be the light of the world and the salt of the earth.



Christ says,—

1. *Blessed are the poor in spirit; for theirs is the kingdom of heaven.* (Matt. v., 3.)

O glorious promise! But can one so poor in spirit really believe this? Yea, almost anything but this; for such an one considers himself entirely too poor and unworthy for the kingdom of heaven, but rather feels to smite his breast and pray, "God be merciful unto me a sinner," (Luke xviii., 13.) or he says with the lost son, "I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. (Luke xv., 18-19.) From this humility of spirit and lowliness of heart, comes the second blessing

2. *Blessed are they that mourn; for they shall be comforted.* (Verse 4.)

O glorious promise to all those troubled souls, who, through humility of spirit and deep self abasement, lie before God in their poverty, and with anxious sorrow and mourning wait for his help, until in them be fulfilled what was spoken by the Lord through the prophet, saying: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and walk, and not faint." (Isaiah xl., 31.) Yea, to all such mourning souls the Lord says: "Fear thou not; for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. (Is. xli., 10.) For a small moment have I forsaken thee; but with great mercies will I gather thee. (Is. liv., 7-8.) But can such mourning souls believe this? Ah! no; for judgment is not yet sent forth unto victory. (Matt. xii., 20.) In his spiritual work, God leads, upholds, upbuilds and plants us in humility and sorrow of heart, without our help; that the honor may not be unto us, but the praise unto God, who continually carries on his work within us. From this humility and sorrow of heart meekness will arise.

3. *Blessed are the meek; for they shall inherit the earth.* (Verse 5.)

O precious promise! that a man who has through meekness been so far renewed in the image of God, by acquiring of the mild nature or disposition of Christ, in humility of spirit and godly sorrow, that he can rule and inherit the earth, by which in compliance with his carnal will, he was held so long in bondage. Therefore such a person can find no resting place here on account of his divine nature, but as a stranger and pilgrim on the earth, he presses on with great ardor towards the mark for the heavenly prize, hungering and thirsting after the righteousness of Christ. (Phil. iii., 14.)

*4. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. (Verse 6.)*

O glorious promise to all those hungry and thirsty souls, who hunger no more after the world, to be delighted therein; whose desires are no more for the things of the world, namely, the lust of the flesh, the lust of the eye, the pride of life and temporal pleasure and worldly honor; but who hunger after those things which are above, where Christ sitteth on the right hand of God. (Col. iii., 1-2.) In humility of spirit they have died unto the world and all false righteousness, and their life (in weakness) is hid with Christ in God; so that they live no more unto themselves, but unto Christ, who died for them and rose again. (2 Cor. v., 15.) Wherefore Christ is their life, and when Christ, who is their life, shall appear, then shall they also appear with him in glory. (Col. iii., 4.) The consolation of all hungering souls is that they shall at length be satisfied and be filled with all the fulness of God, (Eph. iii., 19.) hence they wait with patience till the time arrives, when they shall finally receive the rich treasure which will be given them, according to the promises; at the same time they also look back, with pitying eyes and hearts of compassion, upon their fellow men who still delight in the frivolity of the world; and would fain see them forsake the vain and transitory pleasures of the world, so that they might become eternally happy in Christ Jesus. For many are convinced that without Christ and his righteousness there is no salvation: but that salvation is offered to all who yield themselves up to the

teaching of saving grace, and become willing to deny ungodliness, and worldly lusts, and live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity; (Tit. ii., 11-14.) for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Peter i., 11.)

When a man, in humility of spirit and godly sorrow, has lost all his own strength, self-righteousness and honor, and has become acquainted with the divine nature of Christ, by which he is enabled to hunger and thirst after the righteousness which Christ has attained for him, he then longs and sighs, waits and hopes, believes and loves, till it pleases God to further impart his heavenly treasures, for which he continually hungers and thirsts: for blessed are they which do hunger and thirst after righteousness; for they shall be filled.

5. *Blessed are the merciful; for they shall obtain mercy.*  
(Verse 7.)

By this hungering after the spiritual riches in Christ Jesus, a man acquires charity and compassion towards his fellow creatures, whom he sees living in blindness, being unconcerned about the salvation for which he hungers: he is moved by compassion and love for their souls, to pray for them, that God may open their eyes and bring them from darkness into his marvellous light. Such a person desires that all men may see what he sees, and seek what he seeks, that they may with him be eternally happy. But when, contrary to his wish, he finds nearly everywhere the reverse of this, and suffers much gainsaying from his friends and relatives; then his compassionate heart is grieved and sorrowful, and he exclaims with Jeremiah: "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." (Jer. ix., 1.) Yea, he prays for his enemies; he renders good for evil; he blesses in his heart those that curse him; he commits himself to him that judgeth righteously, according to the

example of his Lord. (1 Pet. ii., 23.) For this is the true consolation and precious promise given by Christ, by which he finds comfort in resignation. Blessed are the merciful; for they shall obtain mercy. O what compassion! It cleanses the heart and sanctifies it through the blood of Jesus, whereby the conscience is purged from dead works to serve the living God. (Heb. ix., 14.)

6. *Blessed are the pure in heart; for they shall see God.* (Verse 8.)

Here the soul receives joy in contemplating God. Here man beholds the new and living way which entereth into that within the veil, "whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec." (Heb. vi., 19-20.) Here man perceives through faith, the satisfaction, the righteousness, the mediation and the atonement of Christ through his offering for our sins; who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. (1 Cor. i., 30.) Yea, here we can see that God is reconciled to us by the death of his Son, and as a faithful Father he has not spared his own Son, but delivered him up for us all; and is willing, with Christ, "freely to give us all things." (Rom. viii., 32.) Yea, to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. (Eph. iii., 20.) By these means we are able to comprehend with all saints, what is the breadth, and length, and depth, and height of God's love; and also to know the love of Christ, which passeth all knowledge, that we may be filled with all the fulness of God. (Eph. iii., 18-19.) In this new and living way that entereth within the veil, we see the sanctuary of God, the mercy seat of Christ,—where the Lord speaks the soul free and gives it heavenly peace.

7. *Blessed are the peace-makers; for they shall be called the children of God.* (Verse 9.)

O! it doth not yet appear, what they shall be; but they know that when he shall appear they shall be like him; for they shall see him as he is; and having this hope in them, they purify

themselves, even as they are pure. (1 John iii., 2.) For the peace of God passeth all human wisdom and understanding ; it softens and quickens the heart, causing it to abound in love towards God and man ; it gives them power to love their greatest enemies and to pray sincerely for them, even if they should persecute them, and put them to death. (Luke xxiii., 34.) As they love God, they also know that all things work together for their good, (Rom. viii., 28.) and reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in them : (verse 18.) for they are now justified by faith, and have peace with God through their Lord Jesus Christ ; by whom also they have access by faith into this grace wherein they stand, and rejoice in hope of the glory of God. And not only so, but they glory in tribulations also ; knowing that tribulation worketh patience ; and patience, experience ; and experience, hope ; and hope maketh not ashamed ; because the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them. (Rev. v., 1-5.) Therefore they rejoice, inasmuch as they are partakers of Christ's sufferings. (1 Pet. iv., 13.)

8. *Blessed are they which are persecuted for righteousness sake ; for theirs is the kingdom of heaven.* (Verse 10.)

O glorious promise for all the suffering children of God ! for what should they desire more than the kingdom of God,—that they may be where Christ is, and behold the glory, which he had before the foundation of the world ; and with all the apostles and prophets, with angels and seraphim, sing the song of redeeming love, the everlasting hallelujah unto God and the Lamb in the new Jerusalem ; which has no need of the sun, neither of the moon, to shine in it ; for the glory of God enlightens it. (Rev. xxi., 23.) O should not this strengthen them in their sufferings ? Should it not cause them to exclaim : “ Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, or angels, or principalities, or any other creature ? O no ! nothing shall be able to separate us from the love of God which is in Christ

Jesus our Lord." (Rom. viii., 35.) For Christ said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." (Matt. v., 11-12.) This is the consolation of such persons; for which reason they possess their souls in patience, knowing that God will bring all their works into judgment; for which reason they commit all things unto him who judgeth righteously, and gives every man according to his works.

Christ may well say to all such peace-makers who are sanctified in God: Ye are the salt of the earth, yea, the costly means which possesses the power of preserving the widely-extended and sinful world; for had God found but ten righteous men in Sodom and Gomorrah and the adjacent cities, he would have spared those places for the ten's sake. (Gen. xviii.)

Had not the children of God in the first age of the world become carnal-minded, uniting themselves with the posterity of Cain, God would not have destroyed the world; but since the salt had lost its savor, wherewith could God season it? It was thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men. Even so in this age of the gospel; as long as this salt retains its savor, so long will the world stand; but when Christ shall find no more faith, when love shall wax cold, then it shall come to pass as in the time of Noah, when all flesh took their own way; and as it was in the days of Lot: they did eat, they drank, they married and were given in marriage; they bought, they sold, they planted, they builded, and committed all kinds of Sodomitish abominations. (Luke xvii.) These things exist at the present time to an alarming extent; and when there shall not be sufficient faith to preserve the world, then Christ shall come to be glorified in his saints, and to be admired in all them that believe: and in flaming fire shall take vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. (2 Thess. i.)

**W**HEREFORE, dear man, awake and learn from the above mirror of salvation, whether thou hast become thus poor in spirit and sorrowful of heart. If thou hast not experienced this, but still remainest in thy natural state, even though thou hast been baptized and art a professor of this or that religion, it will profit thee nothing ; for thou remainest yet in thy impure condition, and unto them that are defiled and unbelieving, nothing is pure ; but even their mind and conscience is defiled,—being abominable, and unto every good work reprobate. (Tit. i., 15–16.) So long as thou remainest in thy original impure condition, or in the old Adam, and sufferest not thyself to be brought by saving grace unto a life of godliness, separated from the world ; which life is founded in humility of spirit,—all thy reading, praying, singing, going to church ; all thy well-meaning exercises, almsgiving and such like things, are but sin ; they are nothing but a false righteousness, for which thou shalt receive greater condemnation, as Christ said to the Pharisees : “ Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed outwardly appear beautiful, but are within full of dead men’s bones. For a pretence ye make long prayers ; therefore ye shall receive the greater damnation.” (Matt. xxiii.)

My dear reader, if thou thinkest that thou hast experienced this humility of spirit, and hast become sorry for thy sins, further prove thyself whether thou hast also attained unto true meekness, and by means of it possessest the earth, and rightly hungerest and thirstest after the righteousness which availeth before God ; or whether perhaps thou dost not yet remain in bondage : whether the world does not still rule over thee ; whether thou dost not love the creature more than thou lovest God ; namely, houses and land, gold and silver, wife and children, friends and relatives, and all similar things, yea, even thyself. If it be so, that thou lovest these more than thy Saviour, and cleavest more to them than to him,—having thy thoughts more occupied with them than with Jesus ; then thou hast no part with him, and dost not rightly hunger and thirst after his righteousness ; for in true

humility of spirit a man gives up all. All these temporal things he willingly offers unto God; for he sees that they are gifts of God, given us only to supply our temporal wants, and by which we should realize the goodness of God, and be moved to gratefully thank him for all his gifts. But we should not delight our hearts in these things, nor take pleasure in them; but our treasure should be in heaven; our delight should be in the law of the Lord, both day and night, (Ps. i., 2.) and our spiritual meat should be to do the will of Jesus. (John vi., 27.) Therefore, search thy heart, and prove thyself well, in the six following articles of examination, and learn the condition of thy heart and the inclination of thy desires.

1st. Prove thyself, when thou awakest from thy sleep. Where are thy thoughts? Are they with God or in the world? Canst thou say with the prophet: "In the way of thy judgments, oh Lord, have I waited for thee; the desire of my soul is to thy name, and in the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." (Isaiah xxvi., 8-9.) Or with the prophet, king David, When I remember thee upon my bed, and meditate on thee in the night-watches, I praise thee. (Ps. lxiii., 6.) My tongue shall speak of thy righteousness and of thy praise all the day long. (Ps. xxxv., 28.) Dost thou trust in God at all times, and pour out thy heart before him? and is God alone thy refuge? (Ps. lxii., 9.) If this is the case with thee, God will be a present help in every time of need, and will comfort thee and fill thee with all the fulness of God.

2nd. Prove thyself when at labor, earning thy bread. Is thy mind then engaged with God, that thou mayest do something for thy poor soul? Or are the most of thy thoughts directed to providing for the body, which will soon pass away; or how you may gain treasures and riches in this world? If thy thoughts are thus occupied, then thou hast not rightly hungered after righteousness; and the one thing needful, is still wanting. (Luke x., 42.) Thou art still encumbered with viewing thy land and oxen; thou art yet bound unto a wife; and therefore these things prevent



thee from being present at the feast of the Lord. (Luke xiv.) Thou art yet rich in thy own possessions, for which cause thou remainest destitute of the good things of Christ. (Luke i., 53.) Thou art yet full of the world; therefore it is said, "Wo unto you that are full! for ye shall hunger." (Luke vi., 25.) Thou art still a servant of the unrighteous mammon, and therefore thou canst not serve God. (Matt. vi., 24.) It is easier for a camel to go through the eye of a needle, than for thee in thy present state to enter into the kingdom of God. (Matt. xix., 24.)

3rd. Prove thyself, when thou art seated at thy table and partakest of thy meal, whether thou feelest rightly thankful to God for this food which he gives for thy support; and whether thou desirest that God may not only supply thy body, but also satisfy thy soul with good things, that it may delight itself in fatness, (Isaiah lv., 2.) and when thou hast finished thy meal, whether thou considerest that thou livest not by bread alone, but by every word that proceedeth out of the mouth of God, (Matt. iv., 4.) and strivest to receive with meekness the engrafted word of God which is able to save thy soul. (James i., 21.) If thou do not do this, but partakest thy food without reflection, having thy heart fixed upon earthly things, thou doest no more than the heathen,—thou bearest the name of Christian unjustly and in vain, yea, thou hungerest not after righteousness.

4th. Prove thyself, when thou hast finished thy daily work, and see whether thy heart is not filled with the world, and all kinds of cares and thoughts about how or what thou wilt perform the next day, although not knowing whether thou wilt live till morning: or layest thou all timely things at the feet of God, and enterest into meditation with thyself, and considerest whether thou hast finished thy day's work in the spirit, so that thy spirit and mind have acquired something for which thou canst praise God and bring him an acceptable offering. But if thou dost not do this, and hast only timely care for obtaining a livelihood; the day will come upon thee as a snare, and thou shalt not escape. (Luke xxi., 34-35.)

5th. Prove thyself, whether thou still seekest the honor of the world and are not willing to be despised: whether thou art still wrathful and revengeful; whether thou dost not desire to render evil for evil, or railing for railing; whether there do not proceed out of thy mouth both blessing and cursing. (1 Pet. iii., 9.) Whether thou dost not rejoice, when thou canst injure thy enemy or adversary; and whether thou art not pleased with thyself, when thou decoratest thyself according to the fashions in order to conform to the world. Or art thou dead unto the world, seeking only the honor of God? Canst thou rejoice when men revile thee and persecute thee and say all manner of evil against thee falsely? (Matt. v., 11-12.) Is thy wrathful and envious nature changed into a mild, affectionate and peaceful disposition, so that when a person curses thee, thou canst still bless him in thy heart, knowing that thou art hereunto called, that thou mayest inherit the blessing? Canst thou refrain thy tongue from evil, and thy lips that they speak no guile? (1 Pet. iii., 9-10.) Canst thou cheerfully pray for thy enemies, and render them assistance when in necessity? Hast thou, in humility of spirit, attained a just abhorrence of thyself? Hast thou turned thy back toward the friendship of the world? And have they become thy friends who do the will of God? (Mark iii.) If these things be in thee and abound, thou hast part in the promised blessing; for blessed are they that hear the word of God, and keep it. (Luke xi., 28.) But if thou lackest these things, thou hast no part in this salvation, neither art thou a real Christian; for to boast of the name of Christian, and in our walk not be a Christian, is but mocking Christ; for, "He that saith he abideth in him, ought himself also so to walk, even as he walked." (1 John ii., 6.)

6th. Examine whether thou canst still associate with idle company, in jesting, in folly and all kinds of wantonness. Whether thou canst, with all the false prophets, still act the hypocrite, that men may speak well of thee. (Luke vi., 26.) Or art thou the true salt of the earth? Dost thou confess Christ before an adulterous and sinful generation? (Mark viii., 38.) Art thou

clothed "with the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left?" (2 Cor. vi., 7.) Art thou a light to the world, and a city on a hill, that thy good works may be seen of all men? Dost thou add to thy faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity? For if these things be in thee, and abound, they make thee that thou shalt be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But if thou lackest these things thou art blind, and canst not see afar off, and (although thou wast once purified) thou hast forgotten that thou wast purged from thy old sins (2 Pet. i.)

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NOW, my dear reader, pause here a moment—reflect upon and rightly consider thy condition. Let God and thy conscience pass sentence, and observe closely whether the word of God and thy conscience agree in their verdict; do not allow thy conscience to speak before the word of God; but the word of God must speak first in bringing in the verdict, thy conscience meanwhile bearing witness to the same. Now the word of God is presented unto thee; give it opportunity to speak freely; let it pierce as a sharp sword, let it wound thy heart, let it divide asunder the soul and spirit, also the joints and marrow, and discern the thoughts and intents of the mind, and manifest all things unto thee. (Heb. iv., 12.) For it will award thee either salvation or condemnation, heaven or hell, death or life, curse or blessing, one of which will be thy portion. Now, let thy conscience also speak. What does it say? Does it speak salvation to thee, or not? Consider this well; pass not lightly over it, as though it were a mere fable; for it is God's word acting upon thy heart; it is to thee either a savor of death unto death; or a savor of life unto life. (2 Cor. ii., 16.) Wherefore, oh my reader, endeavor to be in earnest; give diligence to make thy calling and election sure. (2 Pet. i., 10.) Run, not as uncer-

tainly ; fight, not as one that beateth the air. (1 Cor. ix., 26.) Wherefore ask thy conscience again, whether thou ever wast poor in spirit ; whether thou experienced sorrow of soul ; whether thou art truly meek ; whether thou art spiritually hungry ; whether thou art merciful and charitable ; whether thou hast obtained a pure heart in which thou mayest see God ; whether thou hast obtained peace with God, which peace controls thy mind contrary to or in preference to reason ; and whether for the righteousness of God and his truth's sake, thou art contemned, reviled and persecuted, and also according to the words of Christ thou art hated of all men for his name's sake. (Matt. x., 22.)

Now, what does thy conscience say ? Does it say no, it has never attained these things : it is not yet purged by the blood of Christ from dead works to serve the living God. (Heb. ix., 14.)

Therefore, oh dear reader, if thy conscience reveals this to thee, be not foolish, but take counsel and work out thy salvation with fear and trembling. (Phil. ii., 12.) If thou rightly consider this, can it be possible that thou in such a sinful condition canst lie down and sleep peacefully, when thou knowest not whether thou wilt not waken up in death, or on the very verge of hell ? Wilt thou with thy enlightened conscience trifle with this great salvation, which thou canst purchase without money and without price ? Or wilt thou, like the foolish virgins, with light but destitute of grace, hasten on to damnation without concern ? O what a gnawing worm will plague and torment thee forever ! and in what gloomy colors will thy extreme folly be portrayed before thy unwilling eyes ! No man of common sense starts upon a journey without knowing, or at least thinking where he is going, and he prepares himself accordingly before hand : yet thou art travelling towards a long and endless eternity, and makest no preparations for the same ; sleepest securely in sin, and still livest without concern. Does not the merchant supply his ship with a compass, and procure a pilot capable of conducting it to its place of destination ? But thou wilt, without the compass of God's word, and without the pilot of the Holy Spirit, hazard thy soul's frail bark upon the sea of temptation of this

world, not knowing what instant it will be wrecked in the abyss of damnation !

Is there any person so foolish as not to be willing to be set aright when he is going a' wrong road ? Yet thou art convinced that the way is not good, and still thou art so foolish and stiff-necked, that thou wilt not be counseled, but dost still continue upon thy erroneous way. (Jeremiah viii.)

The irrational creatures in Noah's time feared the approaching flood, and went into the ark in obedience to God's command. Yet thou, after God has called thee, and has shown thee in his word that an everlasting judgment will come upon all those that obey not the gospel of our Lord Jesus Christ, (2 Thes. i., 8.) hardenest thy heart continually, and triflest away thy time in this evil and sinful world, with lands and oxen, and the like excuses, (Luke xiv.) and fearest not the dreadful unending fire and burning hell which threatens thee ; until at length the door is shut, and thou goest with the ungodly into torment, where the worm dieth not and the fire is not quenched. (Mark ix.) If a criminal lying in prison is convinced that he will be sentenced to death by human judgment, will he be joyful in his confinement ? Yet thou, who art imprisoned in sins and bound with the heavy chains of darkness ; who art convinced, that if thou wast brought before the bar of God, thou wouldst be sentenced to everlasting death, canst nevertheless with all thy convictions, still enjoy thyself with the world, and spend thy time in the vanity and sensuality of this world ; and moreover, repose in the greatest security, although thou knowest not what moment thy Lord cometh, and thou shalt hear thy sentence : "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed ; and bring all thy works, which thou hast done in thy life, before my judgment ; and yet thou hast not put my money to the exchangers : wherefore that which thou hast shall be taken from thee, and thou shalt be bound hand and foot and cast into outer darkness ; there shall be weeping and gnashing of teeth." (Matt. xxv.) O careless man ! take heed while it is called to-day.

A criminal, upon finding that sentence of death is passed upon him, petitions the chief magistrate for a pardon. But thou knowest that Jesus Christ is ordained chief magistrate by the Father, to pardon all such sinners as are condemned by his righteousness and render them happy, on condition that they humble their rebellious hearts, (1 Pet. v., 5-6.) and lay aside their carnal weapons which they have used so long against him, and submit themselves to him, and follow him in whatsoever he commandeth. (Matt. xix., 28-29.) But this is a hard task for thee, and therefore, thou continually settest at naught all the precious offers of so high and compassionate a mediator as Jesus; which greatly increases the severity of thy sentence, and will bring the greater condemnation upon thee.

Now, beloved man, art thou dead or irrational, that this should not move thee to give diligence to make thy calling and election sure? (2 Pet. i., 10.) and so run not as uncertainly, and so fight not as one beating the air, (1 Cor. ix., 26.) nor grope for the wall like the blind, and as if thou hadst no eyes; nor stumble in the light of noonday as in the night, while gospel grace enlightens thee; and continue to dwell in desolate places as dead men, looking for judgment, but there is none; for salvation, but it is far off from thee. (Isaiah lix., 10-12)

Oh, this is still too much thy condition! Awake then once rightly from thy sleep, and arise from thy dead works, that Christ may give thee light. (Eph. v., 14.) Accept him as thy wisdom, (1 Cor. i., 30.) and like a faithful disciple (Matt. xi., 29) learn of him the beginning of a Christian life, which is repentance and conversion; and entreat him for a true purification of heart and the renovating power of his Holy Spirit; saying with David: How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me? Consider and hear me, O Lord my God; lighten my eyes, lest I sleep the sleep of death; lest mine enemy say, I prevailed against him. (Ps. xiii.)

Cease not also, with prayers and supplications, to carefully read the scriptures, and particularly the New Testament; where-

in God, by his Son and by the mouth of his apostles, has revealed to thee his holy evangelical counsel and will; and learn therefrom how Christ himself walked in the world, leaving us an example that we should follow his steps. (1 Pet. ii., 21.)

He who was rich, for your sakes became poor, that ye through his poverty might be rich. (2 Cor. viii., 9.)

He who knew no sin, was made sin for us, that ye might be made the righteousness of God in him. (2 Cor. v., 21.)

He who is the Lord of all, became despised and rejected of men. (Isaiah liii.)

He who is the sovereign or Lord of heaven and earth, became a servant for us all, and was charged with being Beelzebub, or the prince of devils. (Matt. x., 25.)

He who is the wisdom of the Father, and the brightness of his glory, was charged with being a devil and a deceiver of the people. (John x., 20.)

He who is worthy of all honor, sought no honor but that of his Father. (John v., 41.) He who is worthy to be glorified by all men, heard almost all men cry out: "Crucify him! Crucify him!" He who gives to all thirsty souls the true water of life, (John vii., 37) had nothing in the time of his great suffering and thirst but vinegar mixed with gall. (Matt. xxvii., 34.) He who gives eternal life unto all faithful and enquiring souls, was taken by men and hanged upon a tree. (Acts v., 30.) As they have done this in the green tree, what will they do in the dry? If they have called the master of the house Beelzebub, how much more shall they call them of his household? (Matt. x., 25.)

Therefore, my dear reader, view thyself in the above mirror; examine thy heart well, and see whether thou art willing to suffer with Christ,—to bear his shame with patience, expecting to overcome through faith in his name: if so, prepare for suffering, for the Lord chasteneth every son whom he receiveth; and if thou be without chastisement, thou art a bastard and no son. (Heb. xii.) As soon as thou yieldest thy will, and beginnest to follow Christ Jesus, desiring to learn of him, and to look to

him for thy salvation ; Satan will not be slack in using his wiles against thee, to keep thee in darkness, if possible.

If thou art young in years, he will present thy youth to thee, as if thou couldst not at this time live in this manner ; for how couldst thou forsake thy fine company, thy friends and relations ; who would all look upon thee as a fool and simpleton in this world ; therefore, delay a little while longer, God will not reject thee for this reason, for he is merciful and will have patience with thy youth. Thou art, perhaps, baptised ; if so, he even attempts to preach to thee faith in Christ, telling thee thou shalt not be so discouraged, for thou art baptised, goest to the Lord's table, and bearest the armor of Christ ; wherefore, be not so faint-hearted ; thou shalt be saved by grace, and not by works. Yea, by many more such deceptive suggestions he strives, if possible, to lull thee again to sleep ; but, O man, resist the devil, and he will flee from thee. Draw nigh to God, and he will draw nigh to thee ; for it is said : " Cleanse your hands, ye sinners, and purify your hearts, ye double minded. Be afflicted, and mourn, and weep : let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." (James iv., 8-10.) Ah, beloved man, let Satan speak and oppose as he may, turn not thou from God ; call upon Jesus, and consider him as thy only helper in time and in eternity. Although to the flesh his cross may appear heavy, yet to the soul it is easy and pleasant ; therefore bear all things patiently, and follow Christ, and thou shalt be his disciple, (Luke xiv., 27.) and he will quicken thee, and thou canst say from experience : O how easy is thy yoke, and how light is thy burden ! (Matt. xi., 30.

Therefore, my beloved fellow-man, if thou wilt become a child of God, I say with Paul : Follow after righteousness, godliness, faith, love, patience and meekness. Fight the good fight of faith ; lay hold on eternal life, whereunto thou art called. (1 Tim. vi., 11-12.) Look unto Jesus, the author and finisher of thy faith ; who for the joy that was set before him endured the



cross, despising the shame, and is set down at the right hand of the throne of God. (Heb. xii., 2.)

Oh! tempted sinner, reflect that Jesus has done and suffered all this for thy sake; therefore be not afraid, set Satan and the world at defiance, and take up the cross for his sake; and consider what it shall profit thee if thou would gain the whole world and lose thy own soul; or what would thou give in exchange for thy soul? (Mark viii., 36-37.) Yea, consider: that thy friends, relations, parents, brothers and sisters can not help thee in the hour of death; but Christ only, by his grace. He who commands thee to bear his cross, and testifies that the friendship of the world is enmity with God. (James iv., 4.) And surely it is a fearful thing to fall into the hands of the living God. (Heb. x., 31.)

Therefore O! sinner, if thou art willing to submit thyself to Christ, and to go forth unto him without the camp, bearing his reproach, (Heb. xiii., 13.) close thy spiritual or internal ear to the world and the world's conversation; for as soon as thou revealest thy mind to thy friends and relations, who live according to the will of the flesh; and tellest them of thy determination to yield thyself wholly unto Christ and to follow his doctrine, Satan will induce them to tempt thee in an extremely dangerous manner; by their trying to dissuade thee from thy design, and rob thee of thy resolution. If thou belong to some society, and make known to them the condition of thy soul,—telling them thou must change thy manner of life, or be forever lost, they will perhaps reply, Thy life has not been so bad as thou thinkest; others live no better, and yet expect to be saved; only have faith in Jesus, for we must be saved by grace, and not by merit; we are all weak creatures; we cannot live as strict as the scriptures require; just think, if it was as thou suppose, all thy forefathers and friends must have perished; therefore banish these melancholy thoughts, or thou wilt become distracted and lose the use of thy reason. These and similar reasonings are very dangerous temptations of Satan, through the children of unbelief; but here watch and allow nothing to induce thee to turn

from Christ ; hold fast to him and his doctrine, for upon this depends thy salvation : turn thy mind from these arguments and like the man who was born blind, confess Christ as far as thou hast knowledge of him. If thou do this, and do not allow thyself to be moved from Christ, but confess him according to his word, in opposition to the scribes and Pharisees, thou wilt very soon be cast out by them, and have to hear: Thou altogether wast born in sins, and dost thou teach us? But be not frightened at this, for Christ will visit thee and manifest himself unto thee. When Satan and the world find that they cannot hinder thee by flattery, they will try other ways ; the world will begin to ridicule and some to slander thee, and endeavor to cause thee to despond ; thy best friends will often become thy greatest enemies, as Christ has said beforehand : Suppose you that I am come to give peace on earth? I tell you nay ; but rather division : for from henceforth there shall be five in one house divided, three against two and two against three. The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. (Luke xii., 51-53.) This can easily be observed at the present day ; for as soon as a man rightly turns from dead works to serve the living God,—forsakes his former life and commences to rightly hunger and thirst after righteousness, and out of pity and Christian compassion reproves his carnal friends in their worldly life, they can not bear it ; for he that is born after the flesh persecutes him that is born after the Spirit, (Gal. iv., 29.) for the flesh and the Spirit are contrary the one to the other. (Chap. v., 17.)

If a person, at length, obtains a pure heart through grace and the mercy of God, which enables him to see God ; if he sees the new and living way which entereth within the veil ; and the sanctuary of God, wherein is the mercy-seat,—which is Christ overshadowed by the cherubim of the glory of God ; where he can see the high priestly offering once made for our sins, through which we have obtained eternal redemption: (Heb. ix.,

12.) O, such a person then accepts Christ<sup>1</sup> for his head through true faith in his power; his testament, sealed by his own blood, for his rule; the Holy Spirit for a safeguard and conductor; and thus goes on in the narrow but pleasant way of life, not only that he may see the kingdom of God, but also that he may, in truth, finally enter therein and take possession of it. (John iii., 3-5.) Not only that he is received by Christ, but that he also hastens on in following and in apprehending Christ as he hath apprehended him. (Phil. iii., 12-13.) Here he forgets those things which are behind, and reaches forth toward the mark for the heavenly prize; here we can say with the holy apostle Peter, in the 4th Chap. 3 and 4 verses, "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." But it seems strange to the world that we no more run with them in the same excess of riot; especially when we forsake idolatry and corrupted sectarianism, and testify against them with the word of God; then the divines and the self-righteous nominal Christians begin to cry out and say, as was done in former times of Christ: He is mad, he is an enthusiast, or is possessed with a devil, why hear ye him? for he will only raise a tumult. (John x., 20.) Yea, they fear their Diana will be destroyed: therefore they cry out, Great is Diana. (Acts xix.) Or, they endeavor unjustly to defend their idolatrous church and society; and get up an excitement against such persons, speaking all manner of evil against them, yet without just cause. But such persons are comforted because they also did so to the prophets before them; yea, even to Christ himself and his holy apostles; for through much tribulation we must enter into the kingdom of God. And as the Father hath bestowed upon Christ the heavenly kingdom, even so Christ also hath bestowed it upon us: for if we were of the world, the world would love its own; but because Christ hath chosen us out of the world, therefore the world hateth us. (John xv., 19.) As we cannot, like the false prophets, prophesy good concerning this idolatrous Christendom, saying, "Go and

prosper," for this reason they are wroth against us. (1 Kings xxii.) But all this must not hinder our progress; we must keep our eye constantly on the footsteps of our forerunner, who hath taken possession of heaven, till all things be brought to pass which God hath spoken by the mouth of all his holy prophets from the beginning of the world; when he shall come the second time to judge the quick and the dead; and then every man shall be rewarded according to his works, whether they be good or whether they be evil. (Matt. xvi., 27.)

Therefore let no faithful soldier become discouraged, but let him run with patience the race that is set before him. (Heb. xii.) Paul said, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. vi.)

Here thou hast the whole armor of God,—well tried weapons, which never fail if you but know how to use them. Therefore, observe and learn from thy commander, Christ Jesus, who will himself instruct thee: for he hath overcome and liveth, therefore thou shalt overcome and live also. (John xiv., 19.) In the world thou shalt have tribulation: but be of good cheer, he hath overcome the world. (John xvi., 33.) Christ hath given thee his word; therefore the world hateth thee, because thou art not of the world, even as he is not of the world; therefore he hath sanctified himself for thee, that thou mightest be sanctified through the truth. (John xvii.) Therefore he will not leave thee comfortless, but will come unto thee and comfort thee, (John xiv., 18.) as a mother comforteth her child; and though a mother may forget her child, yet he will not forget thee; for

he hath graven thee upon the palms of his hands. (Isaiah xlix., 15-16.)

Therefore, fear thou not, for he is with thee and hath redeemed thee; and when thou passest through the water (of temptation,) the rivers shall not overflow thee: when thou walkest through the fire (of tribulation,) thou shalt not be burned; neither shall the flame kindle upon thee. (Is. xliii.) For who is he that will harm thee, if thou be a follower of that which is good? But and if thou sufferest for righteousness sake, happy art thou; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in thy heart. (1 Pet. iii., 13-14.)

Oh, my dear pilgrim and fellow traveller to the regions of life! Should not the beautiful and precious promises of God in Christ Jesus encourage us to bravely pursue our journey, and to fight the fight of faith valiantly? When the perverted anti-christian world shall deride and slander us, and scorn and revile us, we should ever remember the words of Christ: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you. (Matt. v., 11-12.)

Now, what more should we desire, than that we shall be well rewarded in heaven? Should we then still seek our reward here on earth, or desire a long, extravagant and magnificent life?

O, should we not willingly leave this loose, carnal and extravagant life to those who shall hereafter be tormented? (Luke xvi.) and patiently endure reproach, as such who shall receive a great reward in heaven?

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All those, who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them,

and shall lead them unto living waters; and God shall wipe away all tears from their eyes. (Rev. vii.)

Oh! faithful soul, who livest under the cross, is this not sufficient to make the yoke of Christ easy and his burden light? Or desirest thou to hear still more of the life of the triumphant soldiers of Christ, that thou may be encouraged in thy journey? If so, hear what the Spirit saith to the churches.

“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” (Rev. ii., 7.)

“Fear none of these things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. He that overcometh shall not be hurt of the second death.” (Verses 10-11.)

“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.” (Verse 17.)

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father; and I will give him the morning star.” (Verses 26, 27, 28.)

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” (Chap. iii., 5.)

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is the new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.” (Verse 12.)

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.” (Verse 21.)

And he that sitteth on the throne said, "I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Chap. xxi., 6-7.)

O seeking soul! Is the contemplation of these heavenly things not sufficient to comfort thy heart? Yes, thou repliest, if I could only be made partaker of them; but I am so insignificant, so poor and unworthy, that I fear I may at last be rejected. I answer: Come as thou art; cast thyself down in thy humility at the feet of thy Saviour; bring neither money, works nor recompense, but wholly surrender thyself, that he may display his mercy towards thee. Hear now the heavenly call inviting thee: the Spirit and the bride say, "Come." And let him that heareth say, "Come." And let him that is athirst, come. And whosoever will, let him take of the water of life freely. (Rev. xxii., 17.)

Now, faithful soul, behold all these heavenly promises. Behold how God has offered thee more than thou canst ask. What is now the purpose of thy heart? Art thou fully determined in thy humility to follow Christ under the cross? Art thou now willing to take upon thyself the doctrine of Christ as the rule of thy life? Art thou willing now, not only to reign with Christ, but also to suffer with him? Answerest thou with Peter: "Lord, to whom shall we go? thou hast the words of eternal life." (John vi., 68.) If thou art thus wholly minded, lay aside thy diffidence, cast the fear of man under thy feet, and confess, by word and deed, the Lord Jesus in the midst of an adulterous and sinful generation; let thy speech be always with grace, seasoned with salt; (Col. iv., 6.) let thy works and conversation shine as a light to the world, that men may glorify thy Father who is in heaven; (Matt. v., 16,) so shalt thou be led by the Spirit in the way of all truth, and receive of the fulness of Jesus grace for grace, (John i., 16.) to enable thee to live a constant, victorious and triumphant life in God, in whom all the

promises are to thee yea and Amen, to the glory of God. (2 Cor. i., 20.) To him alone be the praise for ever and ever. Amen.

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**D**EAR reader, as I have in my simplicity, by the grace which God has given me, somewhat explained the beginning of the sermon, and as we also must be made partakers of the above mentioned blessings, if we would understand the remaining portion of this sermon, wherefore we will, with the help of God, proceed in the consideration of the same, hoping that every candid reader may receive a benefit therefrom.

Christ says: Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Math. v., 17-18.)

Now, he is not come to destroy, but to fulfil. Why so? Because none of Adam's posterity was able to fulfil the righteousness required by the law; for in Adam we are all transgressors,—so that by the deeds of the law no flesh could be justified; (Rom. iii., 20.) but we were kept under the law, shut up unto the faith which should afterwards be revealed. (Gal. iii., 23.)

Now, Christ is not come to annul the law, that is, to abolish the original righteousness which is revealed by the law, but to fulfil it, for by the law man comes to the knowledge of sin. (Rom. iii., 20.) In what way then did Christ fulfil the law? In the first place, no man could keep the law or fulfil its commands; for the law demanded a perfect righteousness. Therefore we were all by the law under the curse. But Christ, who knew no sin, and in whose mouth was found no guile, was the first to fully comply with the requirements of the law in his whole walk, for the law required a pure holiness and perfect obedience.

But, again, as Christ took upon himself the weakness inherited by us from Adam's transgression, and bore our sins, he had, in our stead and for our sins, to fall under the curse of the law, and



be hanged upon a tree, so that he became a curse for us and redeemed us from the curse of the law ; for it is written, Cursed is every one that hangeth on a tree. (Deut. xxi., 23.) In this manner he hath put away sin by offering up a perfect sacrifice ; (Heb. ix., 26.) that as by the offence 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. (Rom. v., 18.) For by the perfect sacrifice of this second Adam, the original righteousness which stood against the first Adam and his posterity, is fulfilled, so that God hath set forth Christ to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare at this time his righteousness, that he might be just and the justifier of him that believeth in Jesus. (Rom. iii., 25-26.)

Reader, mark this, that Christ came in the likeness of sinful flesh, and condemned sin in the flesh (namely, original sin inherited from Adam) ; not that he himself hath sinned, but that he hath taken our sins upon him, (mark) that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Rom. viii.)

For Christ was himself perfect God and perfect man. According to his humanity, he was holy, righteous, blameless and without sin ; but for our sakes he became poor and weak, subject to trials and temptations, that he might be touched with the feeling of our infirmities, and be a merciful and faithful high priest to make reconciliation for the sins of the people. (Heb. ii.)

According to his divinity he was unconquerable ; as a son of Adam or a sinner, (yet holy and blameless) he suffered the cursed death of the cross, whereby he became a perfect sacrifice for sin : but it was impossible for death to hold him ; he rose again, and triumphed over sin, death and the devil ; for in this that he suffered death, he hath by his obedience fulfilled the righteousness and satisfied the demands of the law ; and also, destroyed him that had the power of death, that is the devil, and delivered

them who through fear of death were all their life time subject to bondage. (Heb. ii., 14-15.)

Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. (Rev. xii., 10.) For so long as none of Adam's posterity were able to satisfy the demands of the law, Satan had power to accuse them before God. But now he is cast out; his power is taken from him, as Christ said when he was about to suffer and fight the great fight of victory: Now is the judgment of this world: now shall the prince of this world be cast out. (John xii., 31.)

In the third place, it is to be remarked that man can no more bring in an accusation against Adam. His sins which were transmitted to us, have been blotted out by the blood of Christ; for "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," (2 Cor. v., 19.) namely, the sin of Adam, which he doth not impute unto us. Therefore Christ speaking concerning the innocent children that do not live in actual sin, said: "Suffer little children to come unto me, for of such is the kingdom of God." (Matt. xix., 14.)

But when a man lives in actual sin, after he arrives at the years of discretion, loving darkness rather than light, (John iii., 19.) and walking according to the will of the flesh; then it can no more be said, Adam has done this, or Satan has done it; but it must be said: "Thou after thy hard and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." (Rom. ii., 5-6.) For the debt of Adam is cancelled by the blood of Christ, and the power of the devil is taken away; so that if he misleads us, it is because we place ourselves voluntarily within his grasp, and turn away from Christ, who hath overcome him, and having spoiled his principalities, made a show of them openly, triumphing over them in it. (Col. ii., 15.) As many as receive Christ, to them gives

he power to become the sons of God, which are born not of blood nor of the will of the flesh, nor of the will of man, but of God. (John i., 13.) These are they, who, coming to a knowledge of their sins by the law, groan and weep under them, and sink down before the Lord in humility of spirit and godly sorrow,—hungering and thirsting in meekness after the righteousness of Christ, till finally they obtain access unto this grace, and receive and embrace Christ through faith in his righteousness. Thus the righteousness of the law is fulfilled by the righteousness of Christ, as Paul expresses it: “We walk not after the flesh, but after the Spirit; for the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death.” (Rom. viii., 1-2.)

But, now, not one jot or one tittle of the law shall pass away till all be fulfilled; for Paul says, “We know that the law is good, if a man use it lawfully, knowing this that the law is not made for a righteous man, for they are dead to the law, and are married to another, even to him who is raised from the dead, that we should bring forth fruit unto God, (Rom. vii., 4.) but the law is made for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.” (1 Tim. i., 8-10.)

Mark this: “If there be any other thing that is contrary to sound doctrine.” From this we learn, that all who have not attained the righteousness of Christ by faith as has been repeatedly explained, these are still all held under the law, and consequently under the curse. Hence, the righteousness revealed in the law stands against all that obey not the gospel of our Lord Jesus Christ: and they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. (2 Thess. i., 8-9.)

That which the ceremonial law prefigured by much shedding of blood and many outward sacrifices, hath Christ, as the true

high priest, in one sacrifice, fulfilled for ever, so that we might by him offer up spiritual sacrifices acceptable to God. (1 Peter 2-5.) Yea, the written law, with its many types and shadows, which pointed unto Christ, was consummated in him: for he was the body itself. (Col. ii., 17.) Yea, the law had the shadow of good things to come, and not the very substance of these things, as is shown in the whole epistle of the Hebrews, and likewise in the epistles to the Romans and Galatians, nay, in the whole New Testament.

Therefore, in this sermon on the mount, Christ has changed the law into a perfect dispensation, which if it please God, we will further try to consider that we may get the right spiritual understanding of this gracious discourse. To which end may Almighty God grant his grace and blessing, and write it in our hearts, by his Holy Spirit that we may not only read and consider it, but also receive and obey it, by the grace of our Lord Jesus Christ, to whom be glory, power and praise, for ever and ever. Amen. Yea, Amen, Lord Jesus, Amen.

My beloved reader, I must again say, if thou hast read these pages, pause a while, and consider well what road thou art in; examine and see whether thou art still walking in a broad way of the flesh or not; whether thou still lovest the world, or whether the world is crucified unto thee, and thou unto the world; whether thou livest after the flesh or after the Spirit; whether thou with the Pharisees, hast nothing but an outward righteousness; or hast thou attained the righteousness that is revealed from faith to faith? (Rom. i., 17.)

Behold, reader, if thou still livest in the first Adam, in the old creature, and not in the second Adam, in the new creature, thou bringest forth fruit unto death. Therefore, we must be transplanted from the first into the second Adam, Jesus Christ, before we can bring forth fruit unto God. (Rom. vii., 4-5.) Oh, my dear reader, disregard not so lightly the day of grace! Lift up thy heart to him who is still able and willing to help thee, and with a devout heart pray unto him and say: O Jesus, thou who hast loved me and the whole human family with an unspeakable

love, and hast come unto thy own, — to thy fallen creatures, to redeem them from eternal death: and thy own received thee not, but as many as received thee, to them hast thou given power to become the sons of God. O Jesus, I am also one of the former who received thee not as I ought; thou didst call me, but I would not answer; thou didst in part reveal thy light unto me, but I loved darkness rather than the light; thou didst knock, but I would not open; thou didst exonerate me from the debt incurred by Adam's transgression, but I have contracted debts, yea, exceedingly enormous debts, which I am not able to pay. I now acknowledge my folly; my sins press heavily upon me, they overwhelm me; as a burden they are too heavy for me. I thought at first I would recompense thee with service and satisfy thee with worship; but I now see that neither circumcision nor uncircumcision availeth any thing, but a new creature, or the faith that worketh by love. O poor sinner that I am! I see I am destitute of all these things. I have wasted my portion which thou gavest me. I have nothing in which my soul delighteth. I am poor and miserable. I have sinned against heaven and in thy sight, and am no more worthy to be called thy son; therefore I beseech thee with Manasseh, "Pardon my sins, O Lord! pardon me and let me find grace in thy sight." O Jesus! carry on thy work within me! Save me, not for the sake of my own righteousness, which is as an unclean and filthy rag, but for thy great mercy, through the washing of regeneration and the renewing of the Holy Spirit. Lord Jesus! in poorness of spirit and heartfelt sorrow I prostrate myself before thee. I am sensible of thy gentleness, thy long suffering and patience towards me. I can find no comfort except in thee; I see salvation in no other name but thine; therefore my soul hungereth and thirsteth after thee. O fill me with good things, that my soul may be satisfied in spiritual enjoyments; permit me to taste thy mercy; and grant me a pure heart, that I may through thee see God and realize how gracious thou art; that I may be able with thee to bear thy cross with all patience and meekness. Teach me the way of thy knowledge, and write thy

law in my heart, and impress it on my mind, that I may walk uprightly before thee unto my end. This I poor and miserable sinner ask of thee, O Jesus ! be merciful unto me for thy promise sake ; be merciful, O my Jesus ! be merciful unto me for thy great name's sake and let me know thy will, Amen. Amen, O Jesus, Amen.

Beloved reader, humble thyself in this manner, and Jesus will exalt thee ; come unto him thus, and he will in no wise cast thee out.

O poorness of spirit, despised condition,  
 O lowly humility, glorious place,  
 Divested of all and wholly denuded,  
 That thou may attain unto heavenly grace,  
 O joyful beginning of the christian day,  
 Through anguish of mind thou exaltest thy soul  
 To Jesus : in meekness thou findest the way,  
 By which this wide earth thou canst fully control,  
 And thus true righteousness strivest to find  
 With longing and weeping and sorrow of mind.  
 O happy soul, do not in sorrow repine,  
 For on this earth can be found nothing higher,  
 But seek thou thy food in eternity's clime,  
 Thy heart to supply in its every desire.  
 Thy neighbors and friends thou wouldst also have go,  
 And buy such delicious and sumptuous food ;  
 Thou prayest and longest, yea e'en for thy foe,  
 That he may soon travel the heavenly road.  
 Compassionate spirit ! O happy condition !  
 Wherein thou obtainest a pure heart from God,  
 To find through thy Jesus, the heavenly ration,  
 Of comfort and peace in thy soul shed abroad.  
 O glorious peace ! O comfort of heaven !  
 Much greater than all the best comforts of man,  
 Thou art the consoler, through grace thou dost even  
 Give sweetness to crosses and render them bland.  
 Thou givest us strength amidst darkness to guard,  
 In sorrow thou makest us joyful to be.  
 O blessed the patient, thou shalt them reward,  
 And set them from sorrow eternally free.  
 Now haste, sons of men, O haste and arise,

O sinners, O mortals, from sin now awake,  
Set out on the journey that leads to the skies,  
Your sins and bad habits resolve to forsake.  
O hearken and hear ye the peace trumpet's sound,  
To cause you for Canaan at once to depart.  
Peruse holy writ with devotion profound,  
Observe whether Jesus doth knock at your heart.  
Through faith, at his feet all things earthly cast down,  
Lay hold e'en to-day of the heavenly crown.  
Oh happy this life, when Christ Jesus is near,  
He cancels our sins and sets the soul free,  
He makes mild God's righteousness strict and severe,  
The man who receives this, O happy is he.  
O love without bounds, without end or control,  
I thank thee, my God, from the depth of my soul,  
Because thou hast cloth'd us with love from on high;  
No evil shall harm us, for Jesus is nigh.

Amen.

## CHAPTER II.

**Explanation of Matthew 5th, from 20th to 26th verse. The righteousness of the Pharisees. The righteousness which exceeds that of the Pharisees. The manner in which a person ought to conduct himself towards his brethren or fellow men. The prison of hell. A well-grounded exhortation to all men.**

CHRIST Jesus, our Savior and Redeemer, has shown us the way which leads to his gospel through the eight different blessings, in the fore part of Matthew 5th. His doctrine was a different one from that of the scribes and Pharisees; for the scribes preached the law, and sought righteousness as it were by the words of the law. (Rom. xix., 31.) But Christ in his doctrine rejected all legal righteousness and merit, as was shown in the first part of the chapter in treating of the eight blessings.

Nevertheless, he declared to the people, that he was not come to destroy the law, but to fulfil it; for he brought to light a perfect spiritual dispensation which lay concealed under the shadow of the law. The Pharisees did not perceive nor observe this spiritual dispensation which lay concealed in the law; but they looked entirely to the works of the law, and consequently did not attain to the law of righteousness. (Rom. ix.) "For we know," says Paul, "that the law is spiritual;" (Rom. vii., 14) and being spiritual it must be understood in a spiritual manner; that is, all the ceremonial ordinances of the law were only types of Christ, and which was accomplished by him; for in him the law was fulfilled. He abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain (namely Jews and Gentiles) one new man, so making peace. (Eph. ii., 15.)



Christ hath blotted out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross : (Col. ii.) for he hath brought in a better hope, by which we draw nigh to God. ( Heb. vii., 19.) Notwithstanding, the righteousness of the law is not destroyed, but fulfilled in them that are partakers with Christ ; and all the types and shadows of the law are perpetual and unalterable evidence always pointing unto him ; as Christ himself declares, saying, Search the scriptures, ( namely the law and the prophets, for the gospel was not yet written,) for in them ye think ye have eternal life ; and they are they which testify of me ; and ye will not come to me, that ye might have life. [John v., 39-40]

The righteousness of the scribes and Pharisees consisted in this that they thought they had eternal life in the works of the law, which, notwithstanding, only bore testimony of Christ. The people, no doubt, looked upon the scribes and Pharisees as being the particular favorites of God, for they kept the outside clean, fasted oft, made long prayers, were acquainted with the law, (Matt. xxiii) appeared righteous before men and gave tithes. (Luke xviii.) But Christ said : "I say unto you, that except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." (Matt. v., 20.)

Learn from this, that with all thy morality, formal prayers, almsgiving, apparent piety, and with all thy carnally conceived faith, outward confession and worship of God, thou shalt finally be lost, unless thou hast something more or better than all this.

Thou must become poor in spirit and filled with godly sorrow ; thou must become meek, must hunger and thirst in thy soul after the righteousness of Christ, which alone is acceptable to God ; thou must become merciful and compassionate towards thy friends and thy enemies ; thou must, through the blood of Christ, obtain a pure heart in which thou mayest see God, and perceive that God is reconciled unto thee through the death of Christ, by whom we have access by faith into this grace. (Rom., v. 2.)

Therefore Paul says, " Where is boasting then ? It is excluded.

By what law? Of works? Nay: but by the law of faith." (Rom. iii., 27.) Here then is an end to boasting; for a person lives no longer himself, but Christ with his righteousness lives in him; (Gal. ii., 20.) therefore he that glorieth, let him glory in the Lord, (2 Cor. x., 17.) and live by faith; for he hath attained in the gospel the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith. [Rom. i., 17.]

Nevertheless this faith cannot exist without works, for without works it is dead: as the body without the spirit is dead, so faith without works is dead also, (James, ii 26.) but with this difference: we must do the works not of ourselves, but of faith, that the honor may not be unto us but unto God according to the words of Paul, We are his workmanship created unto good works, which God hath before ordained that we should walk in them. (Eph. ii., 10)

Now, since we are created by grace, as a work of God, we will continue to bring forth works; for faith is constantly bringing forth its fruit in us: as a productive tree cannot conceal its fruit, neither can faith which is constantly bringing forth its fruits in us,—which are love, joy, peace, longsuffering, gentleness, meekness, goodness, chastity, truth, righteousness, humility, godliness, knowledge, and temperance. [Gal. v., 22. 2 Peter i., 5-7.]

Faith always looks unto Christ, and receives of his fullness grace for grace; [John i. 16.] and all these works, which true faith works in us by love are not ascribed to us, but to God, who worketh all in all in us by the Spirit of Christ; thus man again offers all things unto God by faith. As all the water comes from the sea and flows back thither again, so all the virtue and fruits of the Spirit come from God to our souls, and return thither again through the spirit of faith. It is therefore a complete spiritual mechanism, kept always in motion by faith through love, as living members of the body of Christ, bone of his bone and flesh of his flesh. Therefore the faithful are not strong in themselves; that is, of themselves they can do nothing, but they can do all things through Christ, who strengtheneth them. And being members of their Head, Jesus Christ, they are obedient and submissive, and follow their Head, who keeps them alive by the influx of his heavenly love,

and gives them power to become the children of God ; (1 John 1) and if children, then heirs ; heirs of God, and joint-heirs with Christ. (Rom. viii., 17.)

This, then, is the true righteousness of Christ, being the real wedding garment, which a man puts on after he has in humility of spirit put off the old garment and laid aside his own righteousness. This is putting on Christ, and being rooted and built up in him : this is the kingdom of God within us, and the righteousness which exceeds the righteousness of the scribes and the Pharisees.

O Jesus thou true righteousness,  
Which ours destroyed, we do possess,  
The Lord doth for our souls provide,  
What by the law was ne'er supplied.  
Whereby we are with God made one,  
Receiving the triumphal crown,  
Both hell and death to overcome,  
O blessed God, through thy dear Son.  
But this no Pharisees possess,  
Because they do not seek thy grace,  
And hence they will as outcasts be,  
In Satan's power eternally.

From the above thou canst conclude that it behooves thee to remain, as a nursing child, at the breast of Jesus and his righteousness, and learn of him, following his pattern and example, and confessing that without him thou canst do nothing ; that thou mayest remain in humility : for what hast thou that thou didst not receive ? Now if thou receive it, why dost thou glory as if thou hadst not received it ? (1 Cor. iv., 7.)

Now, my beloved fellow man, thou who professest to be a follower of Christ, prove thyself by the above, and see whether thou hast become such a disciple of Jesus : whether thou hast assumed the nature of Christ, attained his righteousness by faith, and, as a fruitful tree, bringest forth the fruits of godliness, that henceforth thou mayest not live unto thyself, but unto him who died for thee and rose again. (2 Cor. v., 15.)

If thou hast attained to this condition, it will not be too hard for thee to comply with what Christ requires of thee in his sermon on the Mount, or in his whole gospel ; for thy heart and will are in his possession, so that thou canst with him go through all kinds of suffering, and through faith in him, always come forth conqueror, as Paul says, "In all these things we are more than conquerors through him that loved us." (Rom. viii., 37.)

If thou hast not attained to this condition, but remainest yet in thy nature, and hast not become subject to Jesus Christ, thou wilt perhaps be astonished and say, Who then can be saved ? The reason of this question is, because thou knowest not the power of God, neither considerest that what is impossible with thee, is possible with God. [Mark x., 24-26.]

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CHRIST now goes still further, and says : Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill, shall be in danger of the judgment ; But I say unto you, (as the perfect lawgiver) that whosoever is angry with his brother shall be in danger of the judgment : but whosoever shall say, Thou fool, shall be in danger of hell fire. (Mat. v., 21 - 22)

Now, my dear reader, ask thy own conscience how oft thou hast been angry with thy brother in faith, and hast borne bitter envy in thy heart towards him, although thou thyself art still in danger of the judgment. Not only this, but thou hast with a malicious heart called him Raca, and frequently wished him all manner of evil, although thou wast also in danger of the council, and still this was not enough, but thou hast out of a spiteful heart not only called him a fool, but hast cursed and sworn at him, with blasphemous expressions, although Christ declares that thou art in danger of hell fire. In addition to all of this, thou livest days and years with him in strife and litigation ; yea, thou marchest forth against him with deadly weapons, and takest away his life, when thou oughtest to know that "No murderer hath eternal life abiding in him ;" and "Whosoever hateth his

brother," though he hath not killed him "is a murderer." In this ungodly condition thou presumest to be a Christian, and bringest thy prayer or gift to the altar of Christ, though he commanded thee that if thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, to leave thy gift before the altar, and go thy way (do not wait till he cometh, but go to him) first be reconciled to thy brother, and then come and offer thy gift. (Matt. v., 23-24.)

Therefore Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb., xii. 14.) But thou, with thy heart unsanctified and thy spirit unreconciled towards thy brother dost not regard this; for thy heart is too proud and arrogant to permit thee to humble thyself before thy brother, and ask him for peace and seek reconciliation with him, though thou shouldst not let the sun go down upon thy wrath, for the wrath of man worketh not the righteousness of God. Therefore James says in the 3d chapter, "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Yea, the nature of a Christian is, if possible to live peaceably with all men: he does not desire to avenge himself, but leaves vengeance unto the Lord—he overcomes evil with good; (Rom. xii.) is forbearing and forgiving towards his unreconciled brother according to Christ's teaching and example.

Christ says further, Agree with thine adversary quickly, (and wait not long) whilst thou art in the way with him; lest at any time (namely at the day of judgment) the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

It is to be observed, that the righteousness of God, revealed in

the law, is our adversary as long as we live in actual transgression and do not humble ourselves under the grace of our Lord Jesus Christ; "for God resisteth the proud." [1 Pet. v., 5.] Whosoever will be a friend of the world, is the enemy of God. [Jas. iv.] God is his adversary; and God's righteousness passes sentence of condemnation upon him; therefore we should be quickly reconciled with his righteousness, and comply with its terms while we are yet in the way with it; that is, humble ourselves in the day of grace, and be reconciled to God through Jesus Christ, so that at the day of judgment God's unreconciled righteousness will not deliver us to Christ, the judge, who will come to judge the world in righteousness, and the judge deliver us to the officer, namely the angels of his power, who will cast us into a furnace of fire; there shall be weeping and gnashing of teeth. (Mat. xiii.)

But if we have obtained reconciliation with God, and also have been forgiven the ten thousand pounds which we owed to the righteousness of God, and afterwards will not release our fellow servant's indebtedness, and forgive him, as God through Christ has forgiven us, but take him by the throat and evilly treat him; then God's righteousness will lay hold of us again, and cast us with all our debts into the prison of hell, whence we shall by no means come out till we have paid the uttermost farthing. (Matt. xviii.)

But some will object here, and say, that when the last farthing is paid, a person shall be released from hell.

I answer, first, that Christ speaks in this place by way of parable, in which a man is represented as owing an earthly king ten thousand pounds; and not having wherewith to pay, the king commands his servants to cast him into prison, with the sentence that he shall not come out till he has paid the uttermost farthing. Now let every one judge for himself whether this debtor, who is worth nothing, will ever be able to pay his debts by being in prison. I think he never will, because as everyone knows, no service is rendered in prison. In like manner, if we have not become reconciled to God in the day of grace, and must be cast into hell, we will there render no service with which to pay.

On the other hand, even if a prisoner could finally pay his debt, and be released by his lord ; would he thank his lord for his release? I think not. For what is paid for before a release is obtained, is service, and not grace. So also if a man could at length pay God the last farthing in the torment of hell, and God would release him therefrom : would this be grace? No, it would be service, and as it is service, such a person could not praise God for his mercy, since he was not released by mercy but by merit.

Therefore Christ declares to us in this parable that we should be reconciled to God in the day of grace, for through him we all have access by one spirit unto the Father. (Eph., ii. 18.)

Again, Christ says of the slothful servant who had not put his money to the exchangers, "Take the talent from him, and give it to him which hath ten talents. For unto every one that hath, shall be given, and he shall have abundance : but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth." (Matt., xxv. 26-30.)

Now it is to be observed that by the fall of Adam, man is impregnated with the seed of sin or of the devil, and this seed through lust brings forth sin and its fruit; so that sin is finished and brings forth death. [James i., 15.] For he that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. (1 John iii., 8.) That is, Christ came into the world to deliver men from the power of Satan, to take away the prey from the mighty, to open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. For he hath, through death, destroyed him that had the power of death, that is, the devil, and delivered them who, through fear of death, were all their lifetime subject to bondage, and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it : so that Christ has made us free, having by his gospel invited us all, Jews and gentiles, yea all Adam's posterity, to his great supper ; so that Adam's transgression cannot con-

demn us, nor the power of Satan hinder us, if we follow the light of Christ, in his gracious gospel, whereby the good seed is sown in our souls.

Christ is the light that lighteth every man that cometh into the world, [John i] for he gives or offers to the least individual not less than one talent, which it is incumbent upon him to put to usury. If he puts this talent to usury, he will gain other talents, and will enter into the joy of his Lord; for he that is faithful in a few things, shall be made ruler over many things.

On the other hand, if he does not put this grace which he has received to usury, but buries it in an earthly heart, and lives after the will of the flesh or the devil, until his end, or until his Lord cometh, this grace or spiritual seed will be taken entirely away from his soul, so that nothing from God will remain in him; and he will consequently as a dumb angel of darkness, be cast into everlasting fire, prepared for the devil and his angels.

Now, if man has not obtained a spiritual birth from God, he is born of the devil, yea, is an angel of the devil; for whosoever committeth sin is of the devil, and is a child of the devil. [1 John iii., 8-10.]

Now the question is, If the soul is entirely deprived of divine seed, and as an angel of Satan is cast out into everlasting darkness, how can a divine birth, without divine seed, be brought forth by an angel of Satan, yea by an angel of everlasting darkness? If a woman cannot bear unless she first conceives, how can a soul that is deprived of every divine principle, bring forth a divine creation? Thou mayest perhaps reply that God is able again to impregnate her. This is true, if it were not contrary to his righteous plan; but we find that Christ did not promise the slothful servant, that after a long torment in hell he would restore again the talent which had been taken from him, but instead he three times repeats, "Where the worm dieth not and the fire is not quenched." (Mark ix., 44-48.) Paul says, "It is appointed unto man once to die, and after this the judgment." Therefore after death and judgement man will vainly call for comfort or for a drop of water to cool his parched tongue; for the great gulf or stern



righteousness of God is immovably fixed between heaven and hell,— between those who are happy and the miserable. (Luke xvi.)

O poor man ! who accepteth not this grace that bringeth salvation, which hath appeared unto thee, (Tit. ii., 11) and hardenest thy heart against the voice of the Lord, (Heb. iii., 7-8) and neglectest to enter into this rest, of which a promise is made unto thee, (chap. iv., 1) even though God has declared in many passages of scripture that thou shalt be tormented with fire and brimstone, day and night, for ever and ever ; yea, it shall be thy everlasting inheritance, and thou shalt possess it eternally. (Rev. xiv., 10-11.)

But thou makest this objection, Eternity will not continue always, but will come to an end ; for the Lord said unto Moses concerning the servant who would not go out free from his master, "His master shall bring him to the door or unto the door-post, and shall bore his ear through with an awl ; and he shall serve him forever." (Ex. xxi., 6.) Now when this servant dies, the forever or eternity is at an end.

I answer, it is so that as soon as the servant died, the eternity to him was at an end ; but if he had never died then his bondage would have been unending and eternal.

Likewise the soul that will not go out free from the servitude of Satan in this free or acceptable year of jubilee or day of grace, (for this is the acceptable year of the Lord, in which the captives are to be delivered, and the bruised set free) but loves the master of darkness, and suffers its ear to be bored through at the door-post of hell, (even in this year of jubilee, when it might go out free) will remain Satan's servant forever. Mark, the soul is willing to give its ear or hearing entirely to the voice of Satan, and cleaves to him, despising the deliverance of the year of jubilee.

Now, as the servant who would not be set free in the year of jubilee, had to remain a servant forever, that is, as long as he lived, and had no opportunity or promise of ever again going out free, but had to be in bondage to his master as long as he lived :

so the soul which will not be set at liberty in the jubilee of grace, will be compelled to remain a servant or an angel of the devil forever, that is, as long as it lives.

Now, if it can be shown that the soul after a long eternity, will finally die and come to an end, then it can also be shown that its eternity has an end. But if the fact remains that the soul is immortal, then the fact also remains that its eternity has no end.

Thou mayest perhaps say, The soul must be refined in the fire of hell, till all that is devilish is consumed and the soul purified, and then the eternity of its damnation will be at an end.

I answer, how can anything that is impure in itself, serve to purify? How shall the impure fire of hell cleanse the soul from its hellish principles, seeing the impure fire of darkness here in this day of grace, setteth on fire the whole course of nature,—if only that small member, the tongue is set on fire of hell. (James iii., vi.) If this impure fire sets on fire the whole course of our nature here in this season of grace,—where the Spirit of God strives with us, and the fire of the love of Jesus, together with his merit, is offered us for purification, what power then shall this dark and hellish fire have to purify the soul in hell, after the Holy Spirit and the grace of Christ are withdrawn?

Oh reader! this is the season of grace, this is the day of salvation and the acceptable year of the Lord. (2 Cor. vi., 2.) An open door is set before thee, and no man can shut it: (Rev. iii.) therefore enter in, and seek not to climb up some other way. Thirst after righteousness, and come, and thou shalt be helped.

Now is the time that the justification of life is come upon all men, that they are no more subjects of condemnation because of Adam's offence. (Rom. v.) But take heed that thou, after thy hardness and impenitent heart, dost not subject thyself to condemnation. Now is the true time of restoration; but take heed that thou resist not. Now we are all invited to the great supper of the Lamb; but beware of thy mind being occupied with oxen and lands, and of excusing thyself until another time. If thou dost, thou shalt surely never taste his supper. Now is the time that thou must be born from above, or thou shalt never see the

kingdom of God. (John iii.) Now is the time in which thou must accept Jesus Christ, and believe in him, or the wrath of God will remain upon thee. For the angel hath sworn by him that liveth forever and ever, who created heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he declared to his servants the prophets. (Rev. x., 6.)

This is the mystery of which Christ speaks, "Of that day and that hour knoweth no man, no not the angels of heaven, but the Father only." (Matt. xxiv., 36.) And this is the hour that is to come, in which all that are in the graves shall hear his voice, and come forth; they that have done good, to the resurrection of life and they that have done evil, to the resurrection of damnation. (John v., 28-29.) For as in Adam all die, (understand a natural death) even so in Christ (in the resurrection of the dead) shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. (1 Col. xv.) For as long as the resurrection of the dead has not arrived, so long death is not destroyed, and so long must Christ reign in his saints, that they may overcome death: for through his death he hath taken the power from him that had the power of death, that is the devil; and hath delivered them who through fear of death, were all their lifetime subject to bondage. (Heb. ii., 14-15.)

Although deliverance has been accomplished by the death and resurrection of Christ, which enables all believers, through faith in Jesus, to conquer eternal death in the spirit; yet death still has the power, by means of his poisonous darts, of slaying them according to the flesh; and as long as this death is not destroyed by the resurrection of the dead, so long must Christ reign

in the saints against sin, death and the devil. Therefore David in spirit called him Lord, as Christ told the Pharisees, "The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool. (Matt. xxii., 44.)

Now, until Christ comes to hold judgment, he will not have made his enemies his footstool; but when he shall come with many thousand holy angels, or as Paul says, "With a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. iv., 16 - 17.)

Then, as John saw in the spirit, the heaven and the earth will flee away from his face, and no place be found for them; and the dead, both small and great, shall stand before God, and be judged out of those things which are written in the books, according to their works. And the sea shall give up the dead that are in it; and death and hell shall deliver up their dead, that is the death of the body, and hell or the grave in which they reposed must deliver up their dead in the resurrection, that every one may be judged according to his works; and death and hell shall be cast into the lake of fire. This is the second death. (Rev. xx.)

That is, the death which reigned not only over the flesh, but also over the spirit of the ungodly, who, through sin in their members brought forth fruit unto death, and took no part with Christ in the first spiritual resurrection, but live in both body and spirit under the dominion of death and hell, by which their tongues and the whole course of nature are set on fire, and they must now be cast into the lake of fire, which is the second death; for the spiritual, or first death, must deliver them from the sleep of death and the grave unto judgement; and since temporal death and hell abide in them, and their names are not written in the book of life, they shall be cast into the lake of fire.

But all those who have overcome spiritual death and hell in this life, through Christ Jesus, and have part with him in his resurrec-

tion,—from these, temporal death and the grave, as well as the opposition of hell shall be far removed, yea, shall flee away to hell. Then they in fulness of joy shall sing the triumphant song, “Death is swallowed up in victory. O death ! where is thy sting ? O grave ! where is thy victory ?” And thank God who giveth them the victory through their Lord Jesus Christ. (1 Cor. xv.) Here apply the words of the prophet Hosea, where he speaks of the resurrection of the happy, saying, I will ransom them from the power of hell ; I will redeem them from death ; O death, I will be thy plagues, O grave, I will be thy destruction. (Hosea xiii.)

Christ has ascended into heaven and sits at the right hand of God, and must reign till he makes his enemies his footstool. The last enemy to be destroyed is death, which will occur in the resurrection of the dead, as has been shown.

We are to consider that heaven is God’s throne, and the earth is his footstool, (Matt. v., 34–35) and heaven and earth, are kept by his word in store, as Peter informs us, (2 Pet. iii.) reserved unto fire against the day of judgment and perdition of ungodly men. The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works therein shall be burned up. Then will the streams be turned into pitch, and the dust into brimstone, and the land into burning pitch, which shall not be quenched, night nor day ; the smoke thereof shall go up forever : from generation to generation it shall lie waste ; no one shall pass through it forever and ever. But before this comes to pass, all those who belong to Christ shall be caught up in the clouds to meet the Lord in the air ; and so shall be forever with the Lord. (1 Thess. iv., 17.)

For Noah had to enter the ark before the flood came over the ungodly and swept them all away. (Gen. vii.) Lot had to leave Sodom before the Lord destroyed it with fire and brimstone. (Gen. xix.) So also the children of God must take their departure out of this world into their Father’s kingdom, which was prepared for them from the foundation of the world, before the earth and the elements are changed and the ungodly hear the sentence, “Depart ye cursed into everlasting fire, prepared for the devil and his an-

gels." (Matt. xxv.) Then will Christ's enemies be made his footstool ; for the earth is his footstool, from which, a smoke shall go up for ever and ever.

When God has, in the resurrection of the dead and in the judgment, put all his enemies under his feet, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. (1 Cor. xv., 27-28.) Observe, he does not say, he has released or exalted his enemies, but he has put them under his feet, that they may no more persecute him or his saints, in whom he has ever suffered persecution.

Then will God wipe away all tears from the eyes of the righteous, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away ; (Rev. xxi 4) and he that sitteth on the throne maketh all things new ; as Peter says, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter iii., 13.)

He that overcometh shall inherit all things ; and God will be his God, and he shall be God's son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death. (Rev. xxi., 7-8.)

Here will be fulfilled all that God has spoken, threatened, and promised by the mouth of all his prophets, yea, by Christ himself ; for unto the righteous, paradise will be opened, the tree of life is planted, the time or world to come is prepared, plenteousness is made ready, the city is builded, the rest is prepared, yea, goodness and wisdom, are brought to perfection, the root of evil is sealed up, weakness and the moth is hidden, and corruption is fled into hell to be forgotten ; sorrows are past, and in the end is shown the treasure of immortality. Therefore it was said, Ask thou no more questions concerning the multitude of them that perish. For when they had taken liberty, they misused the same and approached the evil ; they despised the Most High, scorned his law and forsook his ways. Moreover they have trodden down his right-

eous, and said in their heart, there is no God, yea, while knowing that they must die. For as the righteous shall be comforted, so thirst, pain, and torment shall befall the wicked. (Luke xvi.) O how blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (Rev. xxii., 14.)

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**O**H! come, ye sinners who spend your time in the gay and light-minded pleasures of the world, open the book of your conscience, and take a view of your impure, carnal, and ungodly lives; and consider the end of the same, and after the end the judgment, and after the judgment the endless eternity, when time shall be no longer, as was sworn by the mighty angel. (Rev. x., 6-7.) Observe that every duration that comes to an end is a time; it may be a thousand, ten thousand or a hundred thousand years, yet if there is a limit set thereto, it is a time. But after the sound of the last trump and the voice of the archangel, there shall be time no longer; no more time to draw to an end, no more time for repentance and salvation. For if a man lives a hundred years, it is still to eternity as a drop of water to all the water in the sea. O dreadful eternity! Endless ages replete with horror to the damned. But on the contrary, O joyful eternity! Ages of angelic bliss to the saved in heaven. O! who then will be so foolish as to sell, like Esau, his birthright for a morsel of earthly pleasure, and thereby lose the everlasting blessing. O, should not a person tremble, with David, when he thinks upon the law of the Lord. Should we not tremble, like Belshazzar, when with an awakened conscience, we read the holy scriptures, and see how God threatens all sinners. Oh God! grant that all may see this, before the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain. (Eccl. xii.)

O ye sons of men! with broken and contrite hearts, and suppliant hands draw nigh unto the crucified Savior, and learn wisdom; follow his counsel, and humble yourselves at his feet; let your wrathful and revengeful hearts be circumcised, and your

avarice be changed into liberality ; lay aside your proud folly and arrogance, and forsake your dissolute and sensual lives: employ your tongues no more in cursing, swearing, and jesting, but use them in supplication, prayer and entreaty for your salvation : consume your time no longer in reading unprofitable books but search the holy scriptures, and heed the word of God, allowing the same to be implanted in you, for it is able to save your souls. (James i., 21.) If you have strife and contention among you, seek peace and reconciliation, and let not the sun go down on your wrath. (Eph. iv., 26) For you know not whether you shall live another day. It may be you are standing on the brink of eternity. Put not off repentance and conversion from day to day ; for there is no promise of to-morrow ; therefore be not deceived, my friends. "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." (Gal. vi., 8.)

Therefore take counsel from Christ, and seek the righteousness which exceeds the righteousness of the scribes and Pharisees ; allow not yourselves to be longer comforted by your good works and outward worship, and going to church, without repentance and true conversion, and without the Holy Spirit ; but seek to work out your own salvation with fear and trembling : for it is God who worketh in you both to will and to do, of his good pleasure. (Phil. i., 12.) "Strive to enter in at the straight gate : for many will seek to enter in, and they shall not be able." (Luke xiii.) Why so ? Because they do not first become poor, self-abased and humble before God, and do not put off the old man by grace, so that by faith they may put on the new man ; but they seek and strive to enter in by virtue of their good works, almsdeeds, prayer, going to church and outward services, when their hearts remain far from God. Although such persons persuade themselves that they have a just claim to heaven, so that they can freely say, "Have we not eaten and drunk in thy presence, and hast thou not taught in our streets ?" they will, however, hear the sentence, "Depart from me, I know you not."



Therefore, dear man, I say again, circumcise thy heart of flesh and turn thee unto the Lord thy God, and learn his ways; so shalt thou live. Be not angry with thy brother, nor indulge malice towards thy fellow men, but seek peace and ensue it; for the eyes of the Lord are over the righteous, and his ears are open to their prayers. (1 Pet. iii., 11-12.)

O how few take this to heart! How little faithfulness we find among the children of men! For it is even as the prophet says, Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders. They will deceive every one his neighbor, and will not speak the truth: they have taught their tongues to speak lies, and weary themselves to commit iniquity. This is plainly the case in buying and selling, in bartering and trading, as may be seen almost everywhere; for if a man has an article of any kind to sell, he generally praises it more than he ought, that he may sell it to better advantage; if he buys anything, he usually disparages it more than is just, so that he may get it cheaper. If two men trade, they try their best in most instances, to cheat one another; but if they cannot do this, they are grieved because they could not succeed. O how little is Christ's word regarded, where he says, "As ye would that men should do unto you, do ye also to them likewise."

If two men live at variance with one another, each claims that he is right; if you ask one of them concerning the cause of the dispute, it will appear that the other has been the sole cause of the difficulty; if you inquire of the other, he will tell you that he is right. All this is the result of self-love, which causes a person to try to conceal his errors from others. But, O man, could you but see that you stand exposed in your nakedness in the presence of Almighty God, and that he will judge the secrets of thy heart, you would soon abandon such contentions, and each would confess with David, I am the man that sinned. For there is seldom a dispute where there is not cause on both sides; therefore let every one humble himself, confess his errors, and seek peace and ensue it; for without peace and without holiness

no man shall see the Lord. (Heb. xii., 14.) The angels in heaven rejoiced, appeared unto the shepherds, and exclaimed: "Glory to God in the highest, and on earth peace, good will toward men," (Luke ii., 14) at the birth of our Savior. Although you are willing to be called after Christ's name, yet you neither possess nor seek this peace.

I would also admonish all married people who live in strife and contention, that they diligently read Christ's instructions, and learn therefrom that a man should love his wife, as his own flesh, or as Christ loves his church, and has given himself for her. Again, that the wife should be subject to her husband, as her head, even as the church is subject to Christ, (Eph. v.; Col. iii., 13-18) then will their strife soon be at an end; for where evangelical Christian virtue and love govern married persons, there can be no room for strife and contention; but love and humility will exist between them.

Again, I would exhort all contending friends, neighbors and brothers to consider the teachings of Christ, and his peaceable example, and they will soon see that they are not his disciples; for the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy. (James iii., 17.) O that all might obtain this wisdom, then would their hatred soon be changed into love and compassion; their implacability into forbearance, and they would be found the children of peace: Blessed are the peacemakers, for they shall be called children of God.

But man must first become poor in spirit, spiritually sorrowful, meek, and humble in heart. Man must hunger and thirst after the righteousness of Christ, after his principles and nature, after his love and patience, after his mind and will; that in all respects he may be prepared, in him, by him, and through him, to do all things that are pleasing in his sight, in time and in eternity. Amen.

Therefore, O man, look not for another time; console not thyself with the idea that thou shalt be able in the prison of hell to atone for thy sins, but hasten with Lot and flee from the Sod-

omitish practices of this world, and rescue thy soul, that thou mayest be eternally happy.

God has no pleasure in the death of the wicked ; why will ye die, O house of Israel. (Ezek. xxxiii., 11.)

1. O sons of men come now and view  
And learn true peace to know ;  
'Tis offered now by Christ to you,  
O do not let it go.
2. When both thy offering and thy prayer  
Are to the altar brought,  
Thou thinkest that thy brother there  
In right has 'gainst thee aught ;
3. Then go thy way, and wait not long,  
Be with him reconciled ;  
And thou who hast been in the wrong.  
Be toward him just and mild.
4. Unless thou art forbearing quite  
Unto thy brother nigh,  
Thou mayest here, in thy respite,  
Enrage the Lord on high,
5. So that he will not thee forgive,  
Nor wash away thy stains.  
Then thou in future worlds shalt live,  
In everlasting pains.
6. Eternity ! terrific word,  
Beyond our mortal ken !  
Thou art a sharp two-edged sword,  
That wounds the souls of men.
7. Men who lived in sin below  
Eternity shall pierce;  
They would away from Jesus go,  
They lived like heathens fierce.
8. A circle vast, Eternity,  
Without an end or bound,  
Thy compass is infinity,  
Which mortals cannot sound.

9. Reflect upon eternity,  
Turn, sinner, to the Lord ;  
And in thy prayer incessant be,  
Till he shall thee reward.
10. Christ's counsel take, keep in his train,  
Though crosses thee engage,  
That thou be free from tort'ring pain  
In an eternal age.
11. Eternity will not seem long  
To those who this attain,  
For there they'll neither suffer wrong,  
Nor cross, nor death, nor pain.
12. Since now their souls are glorified,  
They have the heavenly boon,  
And shall, since they in God abide,  
Outshine the sun at noon.
13. Praise, glory, power, they'll ever sing,  
In an eternal round,  
To God, the Lamb, the heavenly King,  
Who gave to them the crown.

Grant us, O God, peace-loving hearts,—believing hearts,— hearts in which we may rejoice in nothing but in Christ and his righteousness, which thou hast freely offered unto us ; and which alone is acceptable before thee, O God, that thou alone mayest be just, and mayest justify us who have faith in Jesus. Therefore O God, freely give thy rich treasure into our earthly vessels, that our power may be of thee, O God, and not of ourselves, that we may know thee, the only true God, and Jesus Christ, whom thou hast sent. Ever grant us, holy Father, an access by faith unto this grace, that we may remain therein, and rejoice in the hope of future glory, as thou, O God, givest; for thou hast no pleasure in the death of the wicked, neither is it thy will that any should perish.

O God, as thou didst feed Israel with bread from heaven in the wilderness, and gavest them water out of the rock to drink, so also nourish thou our souls with the true bread which thou hast given from heaven, and give us to drink the water of the Holy Spirit, which proceeds from the rock, Christ, that we perish not. Give us courageous hearts to strive with Christ against the world, the devil, and our own flesh and blood, so that we may with him overcome, as he overcame : and at his second coming may attain to a joyful resurrection, to sing the song of praise and triumph ; “Death is swallowed up in victory, O death ! where is thy sting ? O grave ! where is thy victory ? and that we may thank thee that thou hast given us the victory through Jesus Christ, Amen.

### CHAPTER III.

Embraces a portion from the 27th verse to the end of the 5th chapter of Matthew, treating of adultery, and offending members. Of the married state. Of oaths. A person should not resist evil. A man should be thus minded, not only towards his brethren, but also toward all men. Who are qualified for this.

We will now proceed in the consideration of the sermon on the mount, so that we may obtain the correct use and understanding of the same for the salvation of our souls. For Christ concluded this sermon in these words: Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock; and every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, who built his house on the sand: and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell: and great was its fall. (Matt. 7.)

Therefore it is very important that we hear the words of Christ and do them, as he has the words of eternal life. (John vi., 68.) And he that rejecteth Christ, and receiveth not his words, hath one that judgeth him: the word that Christ spoke, the same shall judge him at the last day. (John xii., 48.)

Oh! ye adulterers and adulteresses, come, see, and hear what Christ here says. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. (Ex. xx., 14.) But I (the perfect teacher of righteousness) say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery already in his heart." (Mat. v., 27-28.)

O, if a person takes a view of the world around him, how many not only look upon to lust, but are taken in the very deed. O

how many shameful actions of this kind are manifest in the world ; how many run after strange women, in order to satisfy their shameful desires : so that I do not know whether there were more incontinence and abomination in Sodom and Gomorrah, than there are among the present Christendom. Men go to public houses of shame, in the words of Solomon, as an ox goeth to the slaughter, or as a fool to the correction of the stocks ; till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life ; for she hath cast down many wounded ; yea many strong men have been slain by her ; her house is the way to hell ; going down to the chambers of death. ( Prov. vii.) Paul says, Marriage is honorable in all, and the bed undefiled : but whoremongers and adulterers God will judge, (Heb. xiii., 4) and they shall not inherit the kingdom of God. (1 Cor. vi., 9.) And not only they that commit the crime, but they that look on a woman to lust after her, have committed adultery already in their heart ; therefore it becomes necessary to pluck out the offending eye that lusteth after impurity and incontinence, and cast it away ; for it is profitable that one of the members should perish, and not that the whole body should be cast into hell. (Mat. v., 29.)

Concerning the offending members which Christ tells us we should pluck out and cast from us, we are to understand that man is constituted or composed of two parts, as Paul says, There is a natural body, and there is a spiritual body. 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, (observe) but that which is natural ; and afterwards that which is spiritual. (1 Cor xv., 44-46.)

In the natural body we possess an impure, unchaste and animal principle, and as long as we live after our first birth, that is after the will of the flesh, we bring forth carnal and impure fruits, as Paul declares : The works of the flesh are manifest, which are these : Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of which I tell you, as I have told you in time past,

that they which do such things, shall not inherit the kingdom of God ; (Gal. v.) many not only do the same, but have pleasure in them that do them. ( Rom. i., 32.)

But Christ says, Pluck out these members, and cast them from you, that the whole body may not be cast into hell. (Mat.v., 30.)

Paul says, Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry ; for which thing's sake cometh the wrath of God upon the children of disobedience. (Col. iii., 5.) Also : know ye not, that he who is joined to a harlot is one body ? for the two, (saith he) shall be one flesh. But he that is joined to the Lord is one Spirit. Flee fornication. Every sin that a man doeth is without the body ; but he that committeth fornication sinneth against his own body. (1 Cor.vi.)

Therefore, ye men, who languish in inordinate affection, and go after strange women till you have satisfied your devilish desires, think upon your latter end, repent and be converted from your accursed and disgraceful life ; pluck out your lustful and impure eye, and cast it from you, lest you be cast into hell, where the worm dieth not and the fire is not quenched. (Mark ix.) Put off, concerning the former conversation, the old man, which is corrupt according to deceitful lusts ; and be renewed in the spirit of your mind ; and put on the new man, which after God is created in righteousness and true holiness. (Eph. iv., 22-24.) For to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness. (Rom. vi., 16.) Therefore I counsel you with Paul, that ye yield no longer your members as instruments of unrighteousness unto sin ; but yield yourselves unto God, as those that are alive from the dead : and your members as instruments of righteousness unto God. (Rom. vi., 14.) For sin shall not have dominion over you, if you yield yourselves to Christ and suffer his grace to reign over you. (Rom. vi., 15.) Oh, I think it is time that you awake and take counsel from Christ that you may be eternally happy. O, think of the fire of hell that threatens you if you die in your sins ! Therefore I repeat



it, Awake ! awake ! for the judge standeth at the door, prepared to recompense every man according to his works ; 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.) Oh God ! grant that this may impress the minds of all who are yet under bondage to sin, that they may daily perceive and feel in their hearts the fearful judgment that is suspended over them on account of their exceeding sinfulness, and may therefore truly repent and humble themselves under thy mighty hand, to the preservation of their souls, through Jesus Christ, Amen.

As the world by sin and vice has fallen from its primitive state so Christ has by his gospel restored the original order of things, which the law could not do, in that it was weak through the flesh. On account of the hardness of men's hearts, Moses permitted a writing of divorcement, and permitted putting away their wives: but from the beginning it was not so. (Mat. xix., 8.) Therefore hath Christ restored the marriage state to its original condition, saying, It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever marieth her that is divorced, committeth adultery. (Matt. v., 9.) For from the beginning of the creation God made them male and female. For this cause a man shall leave his father and mother, and cleave unto his wife ; and they twain shall be one flesh ; so then they are no more twain, but one flesh. Therefore what God hath joined together, let not man put asunder. Paul says, No man ever yet hateth his own flesh, but nourisheth and cherisheth it. Therefore, since the man and wife are one flesh, they ought not to hate one another and live together in discord, but should love and serve each other, should bear patiently with one another in all crosses and tribulations : wives should submit themselves to their husbands in the fear of God, as unto the Lord, even as Sarah obeyed Abraham, calling him lord. (1 Pet. iii., 6.) Likewise the husbands ought to dwell with them according to knowledge, giving honor to the wife, as the weaker vessel,

and as being heirs together of the grace of life, that your prayers be not hindered. (Verse 7.) O that this rule might be adopted by all who live in the married state, and that they would love each other as their own flesh, then would strife and contention find no place between them but their daily exercise would be patience, harmony and peace.

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OUR new Lawgiver says: Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem: for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. (Mat. v., 33-37.)

Here we see that Christ has entirely and positively forbidden his followers the swearing of oaths, and has given them permission to confirm their word with nothing more than a yea, yea, or a nay, nay.

For they should be children of truth, children of peace, children of God, created new creatures after his image; for the spiritual likeness, which vanished and was lost in Adam, has again been restored by Christ. Before Adam fell, when he lived in paradise, there was no need of swearing of oaths; for they knew nothing of contention or discord. But when sin entered the world through transgression and came upon all men, strife and contention appeared and in order to adjust the differences that arose God granted men permission, in the law, to swear a legal oath.

But Christ came and redeemed his people from their sins, and has brought them out from the kingdom of Satan, through the blood of the everlasting testament, and made new creatures of them, and has blessed them with spiritual blessings in heavenly places, and has made them meet to be partakers of the inheritance of the saints in light, that they may have access,—by the

new and living way of faith, which entereth within the veil, into the holiest of holies,—unto the the tree of life, Christ Jesus, and from his fullness they receive grace for grace. (John i., 16.) Hence contention is unknown among them, if they abide in his grace: but they live in peace and concord, with one another; they have the same love and are of one mind, and they do nothing out of strife and vain glory; but in lowliness of mind each esteems the other better than himself; but they are still encompassed by human weakness, and may at times be overtaken in a fault, therefore they help to restore one another in the spirit of meekness. (Gal. vi., 1.)

As we see, on the day of Pentecost, after they received the spirit of grace, they were all of one heart and one soul, united by the bond of love, and the power of the Holy Spirit, as one in Christ: there was then no more need of swearing oaths, amongst them, but with yea and nay, they testified to their things; but he who spake not the truth, but said yea for nay, and nay for yea, did not go unpunished, as may be seen in the case of Ananias and his wife, who fell dead on the spot, because they lied unto God. (Acts v.) This is an awful warning unto all Christians that they may not say yea for nay, and nay for yea, but that their word shall be yea, yea, and nay, nay, for whatsoever is more than these, cometh of evil. Therefore James says, (chap. v., 12) Above all things my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest you fall into condemnation.

But now, many say, Christ has not forbidden a lawful oath before the magistrate, but only unnecessary and profane swearing.

I answer first: In what way was it necessary for Christ to forbid useless and profane swearing, when it was so strictly forbidden in the law? For in the third commandment it is written, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. (Ex. xx., 7.) Also in Lev. xix., 12. it is written, Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. And in Lev. xxiv. we read that an

individual blasphemed the name of the Lord and cursed, and had to be stoned to death. Sirach says, Accustom not thy mouth to swearing ; neither use thyself to the naming of the Holy One. Who sweareth often, sinneth often, and the plague shall visit his house ; if he swears and understands not, he sinneth nevertheless and his sin shall be upon him : if he swears and scorns it he sinneth two-fold, and if he swear in vain, he shall not be without sin, but his house shall be full of calamities.

It is clearly seen that all useless and false swearing was forbidden in the law ; for Christ said, Ye have heard that it was said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all. If Christ had allowed a legal oath before the magistrate, why did he not say, Ye have heard that it hath been said by them of old time, etc., and I say unto you likewise, That ye shall not swear a useless or false oath, but shall perform unto the Lord your oaths? But he said, I (a new lawgiver) give you a new commandment, that you swear not at all ; but let your Yea be yea, and your Nay, nay ; for whatsoever is more than these, cometh of evil.

Here thou mayest reply by bringing in the words of Paul : "Men verily swear by the greater, and an oath for confirmation is to them an end for all strife." (Heb. vi., 16.)

I answer that Paul wrote this epistle to his brethren in the faith, and here speaks of men who were still outside of the Christian church, namely the Jews and Gentiles, to whom an oath for confirmation was an end of strife ; for Paul did not say to his brethren in the faith, Ye swear by the greater, and an oath for confirmation is to you an end of all strife ; but he says, men (observe this) swear by the greater, and an oath for confirmation is to them (mark) an end of all strife. Therefore, this is no proof that a follower of Christ may swear an oath ; but his duty is to go no further than Christ, his king commands ; to testify to his cause with a simple yea or nay, and confirm it with an upright heart before God and man ; and there he should let the matter rest.

CHRIST our lawgiver, further says: Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; (Ex. xxi., 24) but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. (Mat. v., 38-39.)

Here Christ gives to his followers a rule of patience and peaceableness, that they shall not avenge themselves nor resist evil, but overcome and endure it in patience and love. Even if a man should smite them on the cheek, they should not proceed according to the law, which calls for vengeance,—an eye for an eye, and a tooth for a tooth; but as children of the gospel which requires peace, reconciliation and forgiveness, they should in patience rather turn the other cheek, than to avenge themselves; for Paul says, “Be not overcome of evil, but overcome evil with good. (Rom. xii., 21.)

Christ says further: “If any man sue thee at the law and take away thy coat, let him have thy cloke also.”

He first commanded us that if bodily injury were inflicted upon us, we should not resist, but should suffer and endure. Now he commands us that if any man shall go to law with us about the necessities of life,—for he does not speak of our abundance, houses, farms, and the like, but of our coat, which is necessary to cover our bodies, — if any one should strip us of all, and sue us at the law for our coat or the necessities of life, we shall not contend or go to law with him, but suffer and endure with patience, and not resist if he take our cloke also, but say with Job, The Lord gave and the Lord hath taken away; (or at least permitted to be taken away) blessed be the name of the Lord. (Job i., 21.) And at the same time we should take no thought for our life, what we shall eat, or what we shall drink: nor yet for our body, what we shall put on. “Is not the life more than meat, and the body than raiment? After all these things the Gentiles seek: for our heavenly Father knoweth that we have need

of all these things ; therefore we ought first to seek the kingdom of God and his righteousness, and then all these things shall be added unto us. (Mat. vi., 25-33.)

If for Christ's sake, we should come to want the necessities of life God knows how to provide for his people ; for he fed Israel in the wilderness ; Elijah by a raven ; (1 Kings xvii., 6.) the widow's barrel of meal wasted not, neither did the cruse of oil fail ; (verse 16.) Daniel was preserved in the lion's den (Dan. 6.) and the three children in the fiery furnace. (Dan. 3.) The Lord also knoweth how to deliver those who trust in him, out of temptations ; (2 Pet. ii., 9.) and if they suffer for righteousness sake, happy are they. (1 Pet. iii., 4.)

But many reason that, If a person were to do this, he could not get through the world ; he would in a short time lose all he had ; a person cannot live so strict, and similar objections.

But whence come these objections dear man ? From this, that thou art yet in unbelief, and knowest not the power of God ; for if thou hadst true faith in God,— to believe that he is thy protector and guardian and has numbered all the hairs of thy head, (Matt. x., 30) thou wouldst entrust and commit all things unto him, and thus follow Christ, fully believing and trusting that God will provide for thee in all things, so far as it shall be or is for the best ; and if he permits wicked men at times to take this or that from thee, he still does it only to prove thee, whether thou art loose from these earthly things or not. If thou find that it grieves or troubles thee, only reflect upon what Christ abandoned for thy sake. He who was rich became poor, that thou through his poverty might be rich. O should thou not then forsake a little of thy temporal goods for his sake, if it should be the will of God ? Christ had not where to lay his head : (Luke ix. 58) should thou also not then keep thy heart loose from the things of time, as one who is a pilgrim here, (1 Pet. ii. 11) and who has his conversation in heaven ? (Phil. iii., 20.) Should thou not consider these words of Jesus ; “There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in

this preasent time, and in the world to come life everlasting."

Yes, my dear reader, if thou rightly consider these things in faith, and subject thy will unto God, then wilt thou bring into captivity every thought to the obedience of Christ, and with Moses and Paul, thou wilt esteem the reproach of Christ greater riches than all the treasure of earth.

But here it is necessary for a person to become a partaker of the blessings mentioned in the beginning of the sermon on the mount, and be born a peaceable child of God, through these blessings, so that he may be able to comprehend with all saints, what is the breadth, length, depth and height of God's boundless love, and the riches of his grace in Christ Jesus; and all who have become partakers of this, will not feel burdened by taking upon themselves these Christian precepts in patience and obedience, and following their head: for they know in themselves that they have in heaven a better and an enduring substance.

But O, how few such Christians are to be found at this day! How few that are not engaged in contention and law suits! How few that do not defend their coat, to say nothing of giving their cloke also! How few that follow Christ and observe this command: "Of him that taketh away thy goods ask them not again."

The holy and amiable apostle John says, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby we know that we are in him. He that saith he abideth in him, ought also to walk, even as he walked." (1 John ii., 3.)

But since the so-called Christians do not keep nor do the commandments of Christ, it is easily proven that they do not know him; and while they say they know him, and keep not his commandments, they speak but lies, and the truth is not in them.

Moreover, because they do not keep his words, the love of God is not in them; "for this is the love of God that we keep his commandments; and his commandments are not grievous." (1 John. v., 3.) Therefore Christ also says, "If ye abide in me,

and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples. As the Father hath loved me, so have I loved you ; continue ye in my love. If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments and abide in his love." (John xv. 7.)

My worthy reader, here thou canst see that love consists in keeping the commandments of God, and all who do not walk in his commandments, neither submit themselves to Christ, even as he was subject and obedient to his Father,—these are not walking in love, neither do they know the love of God : although they may speak much of it and highly praise it ; it is still but an imaginary love, which a man accepts in a false and perverted light, and by which he deceives himself. For a servant that loves his master from his heart, cannot do otherwise than obey him in all he commands ; a faithful subject who loves his king cannot do otherwise than keep his commands and be obedient even unto death ; a child that truly loves and fears his father, cannot but show all faithfulness and obedience to him,—even so a child of God and a disciple of Christ, who loves and fears God from his heart, cannot be faithless and disobedient, but must keep his commandments even unto death, not for the recompense of the reward, but for the reason that the love of God abideth in him : therefore Christ declares, Not every one that saith Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven. (Matt. vii., 21.)

God, the heavenly Father, has manifested his will through Jesus Christ, as Christ himself says : I have not spoken of myself ; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting : whatsoever I speak, therefore, even as the Father said unto me, so I speak. (John xii., 49.)

Since now Christ has manifested the will of his Father, unto us in his gospel and has given his commandments through which is given eternal life, by grace, to all who keep and do them : there-



forè did Moses, the first lawgiver, direct us from himself unto Christ, and say, The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken . (Deut. xviii., 15) And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people. (Acts iii., 23.)

Now, ye men, who, according to the Mosaic law, demand vengeance,—an eye for an eye, and a tooth for a tooth,—that is, if a man injures you, you endeavor to injure him ; if any person smites you on the cheek you smite him in return, and if a man sues you at the law and contends about a little of this world's goods, you are immediately willing to carry on the suit with him and bring one another before the court. This is often done more out of ill will and hatred than on account of the damage ; in such cases men hardly look to money, though the cost often exceeds the sum in dispute : for they contend merely to gain their end ; and when that is done all is well ; the gainer thinks he has done a great thing.

But, dear man, thou boastest thyself a Christian, but where is the doctrine of Christ ? where is thy imitation and obedience ? If thou wilt do according to the law, why dost thou boast thyself a Christian ? For if thou wast, in truth, a Christian, Christ would be to thee an end of the law ; the vengeance of the law would be changed within thee into the love of the gospel ; thy envious and impatient nature would be converted into meekness and forbearance, so that thou would hate thy enemy no longer according to the law, but according to the commandment of Christ, thou wouldst love him : thou wouldst bless them that curse thee, and do good to them that hate thee, and pray for them which despitefully use thee, and persecute thee ; and show by thy fruits that thou art a child of thy Father who is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust. (Matt. v., 43-45.) But now dear man, if thou art not in possession of these fruits, but art yet revengeful, dost recompense evil with evil, hatest thy enemy and seekest to injure him, suest and goest to law, returnest force for

force, and the like, which things Christ has expressly forbidden in his gospel ; then woe be to thee if thou obey not the gospel of our Lord Jesus ; for thou shalt be punished with everlasting destruction from the presence of the Lord, and the glory of his power. (2 Thess. i., 8.)

Learn from this, that as long as thou, in accordance with the law, take revenge upon thy enemy or adversary, and render evil for evil, — thou art no Christian. Thou mayest be a Christian in the eyes of the world, but not in the sight of God ; for thou hast not the nature of Christ, thou art not minded as Christ was minded, (Phil. ii., 5) thou obeyest not his doctrine ; and “who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God.” (2 John 9.) But if thou wilt console thyself with the law of Moses, appealing to it, like the Pharisees, saying that he permitted and approved such things, then what Christ said to the Pharisees, will be applicable to you : “Do not think that I will accuse you to the Father ; there is one that accuseth you, even Moses, in whom ye trust ; for had ye believed Moses, ye would have believed me ; for he wrote of me. But if ye believe not his writings, how shall ye believe my words ?” (John v. 47.) For Moses said, A Prophet will the Lord raise up unto you like unto me, him shall ye hear, Now how wilt thou comfort thyself by appealing to Moses, who teaches you so faithfully that ye shall hear Christ, the perfect lawgiver ?

O ye poor people, who boast yourselves Christians, and receive not the counsel of Moses nor the word of Christ, what will your end and destiny be ! Think ye that Christ’s word is a fable and indifferent history ? Ah, no, no. Ye will sometime find it quite different when it shall stand as your judge. For though you may have prophesied, cast out devils, and done many mighty wonders in his name, yet he will not know you. For those only who hear and do these sayings, are the wise men who have built upon the rock, against which the gates of hell shall not prevail. (Mat. xvi., 18.) Those only who abide in the doctrine of Christ have both the Father and the Son. (2 John 9.) With those only who love Christ and keep his word, will the holy Trinity abide.

Therefore, dear man, contend no longer with thy God, for he is a consuming fire, and it is a fearful thing to fall into his hands. Behold, against him thou canst do nothing; therefore humble thyself before him; lay down thy weapons, and take hold of the scepter of his mercy, and follow Christ in all that he commands thee, and thou shalt live,—live forever through Christ. Amen.

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SOME will admit that brethren of the same persuasion ought not to go to law with one another, because Paul reproved the church at Corinth sharply for this very thing, saying, "Now there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, you do wrong, and defraud, and that your brethren." But they nevertheless, think they are at liberty to go to law with those who do not belong to their denomination.

But I would that all such persons might once rightly learn from Christ, and hear his doctrine; they would then soon see that they are deceived. For Christ says, "If ye love those who love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publican so? Be ye therefore perfect, even as your Father who is in heaven is perfect." (Mat. v., 46.)

Behold, dear man, we ought to be perfect, even as our Father who is in heaven is perfect. That is, we ought in this life to manifest meekness and patience towards all men, even as the Father makes his sun to rise upon the evil and on the good, and sends his rain on the just and on the unjust, and is longsuffering towards them, even when they offend him and reject his laws. We also ought to be perfect and do good to all men, not only to our brethren or those who love us, but to our enemies who injure and wrong us, that they may see our good works and glorify our Father who is in heaven. (Matt. v., 16.)

But this is a hard saying, who can hear it? (John vi., 60.)

No one can hear this saying but those who have died to themselves and to the world ; whose old man is crucified with Christ, and who are dead to the law by the body of Christ (Rom. vii., 4) that they might bring forth fruits unto God, through the love shed abroad in their hearts by the Holy Spirit, by which they are bound and united unto God : for God is love, and he that dwelleth in love dwelleth in God, and God in him ; (1 John iv.) and this love is the fulfilling of the law. For it knows no revenge, no retaliation of injuries, but is patient and peaceable, mild and merciful ; yea, this love or charity is long-suffering and kind to friends and enemies : charity envieth not with natural envy, for it subdues envy and renders a man's disposition mild and peaceable ; charity vaunteth not, is not puffed up, does not conduct itself with a carnal and light mind toward those who have fallen into error, does not behave unseemly towards them, seeketh not its own, but does unto others as it would be done by, and is concerned for its neighbor's welfare as well as its own : is not easily provoked by those who do not do the same to it : thinketh no evil of them on that account, yet rejoiceth not in such unrighteousness, but is sorry for it and lamenteth of the same to God, but it rejoiceth in the truth. O its greatest pleasure is when it meets the truth : it beareth everything, knowing that it comes from loving hands ; it believeth all things, therefore all things serve for the best ; it hopeth to obtain all things that are prepared for it in heaven, therefore it endureth in patience all things that befalls it here in this life. (1 Cor. xiii.) Love is not deceptive, but is without hypocrisy, and reproves that which is wicked, abhors that which is bad, avoids that which is evil, but cleaves to that which is good, as being its spirit, life and power. (Rom. xii., 9.) The men who possess this love, are those to whom the yoke of Christ is easy, and his burden light ; such persons can say, that his commandments are not grievous. (1 John v., 3.)

O that all men possessed this love ! then the lawyer and the judge, the king and the magistrate would be needed no more, but Christ would be all in all.

1. O Jesus, thou eternal Lord !  
Thy doctrine saves us here.  
But where's the man believes thy word,  
And lends a willing ear?
2. O very, very few we find,  
That in obedience are.  
The world and gold employ their mind,  
And form their serious care.
3. Men go to law for goods below,  
As if they here could stay.  
Though surely every one must know,  
Soon he must pass away.
4. What help will then the world afford ?  
What solace then supply ?  
None, none but Jesus Christ the Lord,  
Can give us life on high.
5. Therefore, ye men, both low and high,  
Yourselves to Jesus give ;  
This doctrine follow, and oh, try  
Unto his will to live.
6. Deny yourselves, have minds of peace,  
Like Christ, without alloy.  
That Satan's power may quickly cease,  
And not your souls destroy.
7. Stronger far than death, is love,  
No water makes it cold.  
He who has it, has God above,  
Who will him firm uphold.
8. Thou ornament of saints, O love,  
In thee their soul is clad ;  
Thou dost her pure affection move,  
With Christ the Lord to wed.
9. As faithful bride she does agree,  
In his commands to live,  
And hence in vast eternity  
The crown of life he'll give.

O blessed Jesus, instructor and head of thy church, the Alpha and Omega, the author and finisher of our faith, the fulfilment of the law, the priest, mediator and advocate of our souls, thou who wast constrained by thy great mercy and deep compassion, to take upon thee the form of a servant, so that thou hast taken our weakness upon thee and become our instructor, forerunner, way and truth, and hast left us an example, that we should follow in thy steps ; but we as sinful, earthly and impure vessels, are by nature entirely unable to know thee in thy divine attributes, and of comprehending thy blessed doctrine. For we are by nature carnal, but thy words are spiritual, in which are concealed thy spiritual life ; thy spiritual way, wherein thou didst walk ; thy spiritual light and hidden manna. O most compassionate Jesus ! through what man could we be taught this spiritual way, unless thou help us, and open our blind eyes, give hearing and speech to us deaf and dumb creatures, that we may be able to see, hear and speak in a spiritual manner, and enter through the portals of death, into life, and live in thee, as thou livest in the Father, that we may be in thee and thou in us, as thou in the Father and the Father in thee, enjoy the perfect fellowship of the Holy Spirit. O Jesus let us partake of this grace, that our hearts may be inflamed with thy love : destroy in us all envy and bitterness, so that we through thy love may love our enemies, do good to them that hate us and persecute us, pray for them that injure us, bless those that curse us, that we may be perfect in thee, and walk even as thou hast walked : for thy walk was according to the will of thy Father, and thy meat was to do his will : thy doctrine and obedience, crucifixion and death, resurrection and ascension, were for our sake : so likewise, O Jesus, our walk should be according to thy will, and our meat should be to do thy will. Our obedience, cross and temptation, yea our justification and redemption are that we may honor thee, O Jesus, as we honor the Father. O my soul, what should separate thee from the love thou hast tasted in Jesus : if he is thy head and bridegroom, and has given thee the token of his love, preserve it till he comes. Amen, Lord Jesus, come quickly.

## CHAPTER IV.

Embraces a part of the sixth chapter of Matthew, from the 1st to the 4th verse, and treats of the manner in which alms should be given.

**B**ELOVED reader, the Lord Jesus has shown us in the beginning of his sermon on the mount, the beginning of, and introduction to a Christian life ; wherein we can see that we must in poorness of spirit and godly sorrow, die to the world and our own selves, and also through true hunger and thirst after the righteousness of Christ, pass from one degree to another and finally be filled with all the fulness of God ; and this overflowing grace can bring forth and produce nothing but the blessed fruits of righteousness, namely faith, hope, love, patience, true obedience and a godly life in the world, that we may shine as lights in the midst of an adulterous and perverse generation, holding forth at the same time the word of eternal life. (Phil. ii., 13.)

For to all, who come to the real Christian life, the law is made gospel ; revenge is changed into love ; rigor into meekness and compassion ; the joy and delight of the world, into heavenly joy and godly pleasure, for their treasure is not on earth, but in heaven : there is their right of citizenship ; their conversation, their house which is made by God ; their whole fellowship is with the faithful on earth and with the blessed in heaven : they look unto Jesus the author and finisher of their faith : (Heb. xii.) he is their head, and they his members ; (Rom. xii.) hence they follow their head and shepherd ; they are moved and bent by his will, the head watches over the members and points out to them the way in which they cannot err, provided they abide in grace as members of the body, the body being dependent on the head as members of the church, and the church being dependent on Christ : for without him they can do nothing : (John xv.) but if

they abide in him as the branch in the vine, they shall bring forth much fruit, and their fruit shall endure unto eternal life.

For as Christ, the true head of all believers, was well aware that we bear about such an evil and corrupt humanity, whose inclination is very earthly, tending to withdraw us from his grace, whereby we are exposed to many dangers; he said unto us: "Watch, and what I say, I say unto you all, Watch." (Mark xiii.) He has moreover in his divine discourse given us a rule how we should conduct ourselves in the giving of alms, whereby we can prove whether it is done through grace and love to the honor of God or not. Therefore, ye faithful on earth, who bear the armor of Christ, let us once more come before this mirror of divine doctrine, and view ourselves, and see whether our alms-giving is pure in the sight of God, whether it is wholly done in the manner in which our head and King teaches, or whether we may not be of the number who already have their reward.

For Christ says, "Take heed (that is, observe well and consider) that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest thy alms, let not thy left hand know what thy right hand doeth; that thy alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly." (Mat. vi., 1-4.)

Here we see how we should be moved by a feeling of humility and benevolence toward our poor neighbor when he is in want and in distress, assisting him and kindly imparting to his necessity: as Paul tells us, "To do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. xiii.) Again he says to Timothy, Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store



for themselves a sure foundation against the time to come, that they may lay hold on eternal life. (1 Tim. vi., 18.)

But this must be done in true humility and willingness of mind, as we know that a man's life does not consist in the abundance of the things which he possesses : for he who soweth sparingly shall reap sparingly, and he who soweth bountifully shall reap bountifully ; every man according as he purposeth in his heart, so let him give : not grudgingly or of necessity : for God loveth a cheerful giver. (2 Cor. ix., 6.)

We should always keep in view that the earth is the Lord's and the fulness thereof, (1 Cor x.) and that he has bestowed upon us the good things of this life for the necessities of ourselves and others. Therefore we should give, not as if they were our own gifts but the Lord's, who first gave them to us, that we should carefully husband them and use them faithfully in dealing, as Christ said of the unjust steward, when about to be removed from his office : he said within himself, I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his Lord's debtors unto him, and said unto the first, How much owest thou unto my Lord ? He said, A hundred measures of oil. And he said unto him, Take thy bill and sit down quickly, and write fifty. etc. And the lord commended the unjust steward, because he had done wisely. Now, let every one take this unjust steward for an example ; for Christ tells us, And I say unto you, make to yourselves friends of the mammon of unrighteousness ; that when ye fail, they may receive you into everlasting habitations. (Luke xvi.)

If we wish rightly to understand this parable, we must consider God as the rich man, and ourselves as his stewards : for the earth is the Lord's and the fullness thereof, and he gives unto every man as he wills ; therefore we should deal therewith faithfully, for he that is faithful in that which is least, is faithful also in much ; and he that is unjust in the least, is unjust also in much : if, therefore, we are not faithful in the unrighteous mammon who will commit to our trust the true riches ? (Luke xvi., 10.) Now

as the steward took such a course with his lord's debtors, that if he failed, they would receive him into their houses, so should we who are appointed by God to be stewards of the good things of this life, act towards our poor and afflicted brethren. He gave not his own creditors his own money or goods, but his lord's creditors his lord's money and goods. So, when we give, bestow or impart something, we ought not to think that we give it of our own, but of the Lord's: for in a strict sense we cannot call any more our own than what is necessary to supply our daily wants; all the rest belongs to some one else: for we brought nothing into this world, and it is certain we can carry nothing out. (1 Tim, vi.)

The steward did not think it hard to distribute his lord's goods: so we also, when we consider that we do not possess our own but our Lord's goods, will not take it hard to distribute them to poor people in distress, especially to the faithful in Christ. The steward did it, that if he would fail, they might receive him into their houses: we ought likewise to make to ourselves friends with or by this mammon, that we may be received into the everlasting habitations, through their prayers and thanksgivings, as Paul clearly explains in 2 Cor. ix., 12-14.

Tobit said to his son, Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. If thou hast abundance, give alms accordingly; if thou hast but little, be not afraid to give according to that little: for thou layest up a good treasure for thyself against the day of necessity. Because that alms deliver from death, and do not come into darkness. For alms is a good gift unto all that give it in the sight of the Most High. Sirach says, Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. Lay up thy treasure according to the commandments of the Most High and it shall bring thee more profit than gold. Paul also says, As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith. (Gal. vi.,)

From this it is evident that it is enjoined upon us to show mercy to all men in distress: for mercy rejoiceth against judgment.

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(James ii., 13.) Especially are we to show mercy to those who believe in Christ, for what we do unto the least of those who believe in Christ we do unto him. (Matt. xxv., 40.)

The steward was commended by his lord because he had done wisely : so will Christ our Lord commend all those who have dealt thus with his servants and disciples, and will say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungered and ye gave me meat ; thirsty and ye gave me drink ; a stranger and ye took me in.

Therefore I again repeat that we ought to make use of the property, which by the law of man belongs unto us, but by the law of God belongs unto the Lord, in the manner above explained ; for if when we give alms, we pride ourselves in it, we have our reward : for in this as well as in other things, we should say, We are unprofitable servants, we have done that which was our duty to do. (Luke xvii., 10.) Learn from this, that thou in spiritual humility must die to the world and thy own self, that thou mayest live unto God in his love, before thou art able to use the world and not abuse it, and to buy as though thou didst not possess. For if we do not give our alms through this knowledge, out of divine charity, as gifts of the Lord, but give them as our own, that we may be seen of men, then our left hand knows what the right hand is doing, and we have our reward.

But if we give them as the goods of the Lord, and not as our own, the left hand then does not know what the right hand is doing : that is, our carnal mind will be restrained by the internal spiritual mind and by the true hand of faith from attributing anything to itself. Therefore the righteous will answer, saying, Lord when did we do this and that thing unto thee ? Then he will reply, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Mat. xxv., 40.)

O God ! grant us liberal hearts, as thou thyself art bountiful, giving us seed to sow and bread to eat, that we may give willingly and render assistance to all in necessity and distress, so that we may lay up a treasure for the future and may glorify thee in all thy gifts, through Jesus Christ, now and forever, Amen.

O blessed God of heaven,  
Thou who so bounteously,  
In world of sorrow even  
Support'st us graciously ;

And hast us richly given  
As needed has our case,  
What serves us while we're living  
Here in this time of grace.

In this we do confess thee,  
Thy gifts we look upon,  
And saying, Father, bless thee,  
Through Jesus Christ, thy Son.

Such hearts, O dō but give us,  
That willingly may grant  
To those in need so grievous,  
When known they make their want.

Before thee, God of heaven,  
In calm humility ;  
For all is thine, yea, even  
All mortal eye can see.

House, land, and every blessing,  
All free from thee descend,  
That we, in times distressing,  
Our brethren may befriend.

Amen.

## CHAPTER V.

An explanation of Matt. vi. from the 5th to the 15th verse. An address to the reader. Of the prayer of the old and new Pharisees. Whose prayer is acceptable to God. The Lord's prayer. 1. Who can pray to the Father as Father. 2. In whom the name of God is glorified. 3. Who can pray for the kingdom of God. 4. Who can say in truth, Lord, thy will be done. 5. Who are qualified to pray, Give us our daily bread. 6. Who pray in truth, Forgive us our debts. 7. Who may answer God, As we forgive our debtors. 8. Who in truth can pray, Lead us not into temptation. 9. And who desire from their heart to be delivered from evil.

Gentle and inquiring reader! If thou hast rightly proved whether thou art a follower of Christ or at least art willing to become one, then go on to cleanse thyself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (2 Cor. vii.)

For Christ ever gives us signs and admonitions by which we should prove ourselves whether we are in true grace or not: for a man can receive grace of God by which his heart may be partly changed, and his life and conduct improved; but if he is not completely subject to his grace, so that it can work in him according to the good pleasure of God, he remains stationary, yea, not stationary, but becomes a backslider, and fails of the grace of God; from which a bitter root springs up, and causes great trouble so that many are thereby defiled. (Heb. xii., 15.)

For a Demas can again love this present world; Hymeneus and Alexander made shipwreck concerning the faith, and learned to blaspheme. (2 Tim. i., 19.) Phygellus, and Hermogenes turned away from Paul. Some among the Corinthians denied the resurrection of the dead; the Galatians, having begun in the Spirit

desired to be perfected by the flesh ; (Gal. iii.) the Hebrews, who for the time ought to have been teachers, had need for some one to teach them again the first principles of the oracles of God ; (Heb. v., 12.) the church at Ephesus left her first love ; (Rev. ii., 4.) the church of the Loadiceans becoming rich and increased with goods, supposed she had need of nothing, and knew not that she was wretched and miserable, and poor, and blind, and naked. (Rev. iii., 17.)

Many similar examples could be given to show that it is very necessary for men, constantly to watch and pray ; and this in Spirit and in truth, for God is a spirit, and seeketh such worshippers as worship him in spirit and in truth : (John iv., 23-24) for many prayers are not offered up aright,—the heart must harmonize with the prayer, and we must desire from our heart what we pray for, or our prayer is not rightly offered up ; and whatsoever God declares unto us by his word and Spirit, the same we must do willingly, or our prayer will be of no avail. For many pray with the mouth for what the heart does not desire ; to them may be applied the words of the prophet and of Christ, This people draweth nigh unto me with their mouth, and honoreth me with their lips ; but their heart is far from me. (Is. xxix., 13 Matt. xv., 8.) O what mockery ! for a man to draw nigh to God with his mouth when his heart is far from him ! Ah reader thou canst deceive thyself ; but God will not deceive thee : and he proveth thy heart ; he searcheth thy heart ; he also desireth thy heart : for it is written, My son, give me thy heart, and let thine eyes observe my ways. (Prov. xxiii., 26.)

David says, The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. (Ps. li., 17.) Also, The Lord is nigh unto them that are of a broken heart ; and saveth such as be of a contrite spirit. (Ps. xxxiv., 18.) He looketh to him that is poor and of a contrite spirit, and that trembleth at his word. (Is. lxvi., 2.) Behold reader, such hearts are qualified to pray : therefore prove thyself well, whether thy heart is thus disposed ; whether thy sighing comes from the depth of thy heart, and whether thy spirit longs incessantly for grace. For

the true longing of the heart for grace is the unremitting prayer which cries day and night to God, which does not at all times break forth in words, but in thoughts and groans; and if at times in words, the words accord with the emotions of the heart; and this constitutes worshipping God in Spirit and in truth.

Now, if a person does not pray in this manner, but, from practice, makes this or that form of prayer, or learns fine and spiritual prayers out of books, and prates them with the mouth, whilst the heart is not in accordance with the same: to such the Lord declares, When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with them. (Isaiah i., 12.)

Christ therefore in his blessed discourse, warns believers to take heed, saying, When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men, Verily I say unto you, they have their reward. (Mat. vi., 5.)

This was the practice among the apostate Jews and the scribes and Pharisees; and is now the practice among the apostate Christians and the new scribes and Pharisees, who are not born of God but of the will of the flesh, who have in their minds according to their own ideas, formed and adopted a system of faith so that their godliness is merely an outward profession. (1 Tim. vi., 5.)

For as the former did all their works to be seen of men, so do the latter; as they made broad their phylacteries, and enlarged the borders of their garments, so do these; as the former loved greetings in the markets, and to be called of men, Rabbi, so also do these; and as the former devoured widow's houses, and for a pretence made long prayers, therefore receiving greater damnation, so also do these. For these new and highly learned Pharisees can scarcely do anything without pay, but must have high salaries, and preach for filthy lucre's sake, drawing after them men having itching ears; they also devour the houses of the poor and of widows, they strain at a gnat and swallow a camel: (Mat. xxiii.)

as the Lord says by the mouth of the prophet, (Micah iii., 5.) They bite with their teeth and cry Peace, and he that putteth not into their mouths, they even prepare war against him.

It is often seen that if one of their hearers, perhaps through indigence or poverty, does not pay his dues, he will soon be despised, rejected, and threatened. But those who impart to them liberally, salute them in a friendly manner, and call them Rabbi and Doctors of Divinity, will be praised as pious Christians, and promised salvation — even if they live in pride, in drunkenness, in lying and in deception, and the like practices, which are an abomination to God. These are they who do not seek the sheep,— the souls, but the wool,— their money; they serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. (Rom. xvi.) For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (2 Cor. xi., 13–15.) Christ says to his disciples, Freely ye have received, freely give. (Matt. x., 8.) But these men have not received freely from God, but have by the aid of money acquired their power from men, in the seminaries of learning, in the same manner that lawyers gain the knowledge of law; therefore they cannot give freely, but must be well paid for their preaching. Now a person might well say to the people, Wherefore do ye spend money for that which is not bread (or right instruction) and your labor for that which satisfieth not? O, come to Jesus, and buy wine and milk without money and without price, that your souls may live.

But as the hardened Jews, at the time of Christ, considered the scribes as the true teachers, and for this reason would not receive the Lord Jesus, the true teacher, but cried out, Crucify him! crucify him! so the perverted and hardened Christians, who know not the mystery of God, are of the opinion that those who have studied the scriptures in the theological seminaries



must surely be the true teachers,— though it is only human wisdom which has enlightened their minds while the heart remains unchanged, for which reason it is mere foolishness in the sight of God. Paul says, Where is the wise? where is the scribe? where is the disputer of this world? Yea not many wise men after the flesh, not many mighty, not many noble are called. But God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to naught things that are: that no flesh should glory in his presence. (1 Cor. i.)

Therefore Christ chose as apostles, the poor fishermen who were unlearned and of the common people, and they had no need to receive instruction in schools of science; for the Spirit of God was their teacher, and taught them what they should speak, as Christ had promised them. (Matt. x., 19–20.)

But these men must study for years to learn how and what they shall speak, as a mechanic must first learn of another, and fix in his mind how he must do this or that thing, before he becomes master of his trade. The same course is pursued by these teachers; hence their godliness is a trade. (1 Tim. vi., 5.)

Paul says, not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also has made us able ministers of the new testament: not of the letter, but of the Spirit. (2 Cor. iii., 5.) Some may say, Paul was brought up at the feet of Gamaliel. This is true, but as long as Paul depended upon his own learning, he remained blind and ignorant in spiritual things, so much so that he persecuted the church of God. But as soon as he was enlightened by Christ and instructed by the Holy Spirit, he counted all his former learning as loss for the excellency of the knowledge of Christ Jesus his Lord. (Phil. iii.) Therefore, he says in one place, "I certify you, brethren, that the gospel preached by me is not after man. For neither have I received it of man, nor was I taught it, (mark) but by the revelation of Jesus Christ." (Gal. i., 11.)

Learn from this that the gospel of Jesus Christ is not the product of human wisdom, but it is the power of God unto salvation to every one that believeth, (Rom. i., 16.) and that this power of God is not obtained in high schools of literature from any man depending upon his natural reason ; but from God, in poorness of spirit, and in the humble school of Christ, through true regeneration and the renewing of the Holy Spirit.

So also is the prayer which a person procures from a book and commits to memory, while the heart and soul do not experience what the lips speak : it is altogether impure and an abomination to God ; for to the defiled is nothing pure, they are unto every good work reprobate. (Tim, i., 15.) Therefore Paul says, We know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. (Rom. viii., 26-27)

The Pharisees had not this mode of praying, but they had their prayers arranged in fine form, so as to be seen of men ; therefore they received the greater damnation. (Matt. xxv., 14.)

In this Pharisaic manner many thousands pray at the present time, so that they may be seen of men, and think they are doing God service, when, at the same time they have their reward. Yea, even among those who are in part enlightened, and who pray not entirely from outward knowledge, but from internal perception and experience, there are persons who frequently become elated in their prayers, and express themselves in fine words before men, that they may be seen of them, which is apparent to every one. O, here is great danger : the spirit of Satan will exhibit himself in everything, and elevate a person into the high and airy regions of fancy, yea, set him on a pinnacle of the temple, and cast him down from thence, but in such a manner as if there were no danger,—as though God had given his angels charge to bear him up in their hands. (Matt. iv.) O, it is greatly to be feared that many enlightened and partially converted men, in consequence of the lofty conceit in their preaching, praying, singing

and pious exercises, will be cast down to hell, and like the foolish virgins may not be aware of the danger until it is too late. (Mat. xxv.) Therefore Christ has so faithfully warned us, that we take heed; that we seek no honor from men in our alms-giving, praying and exercises, but always, as in the divine presence, walk, act and speak in God; as Paul says, we are not as many, who corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. (2 Cor. ii., 17.)

Benign and inquiring reader! examine thyself well, be thou a teacher or one of the common people, and prove thyself in all thy exercises whether thy entire worship is performed for the Lord's sake, and whether thou art impelled by the Spirit and power of love to the performance of all thy services for the glory of God; or whether thou seekest not thy own honor and advantage; or whether thy worship is not merely an external mode or form which thou hast adopted, as is to be feared many do at the present day. If this is the case with thee, consider that God will not be recompensed with words or works, but he will have an humble and a contrite heart, and a resigned will, wherein himself will work by the power of his Spirit, that the praise may not be of man, but of God; for he is zealous for his glory, and his praise he will not give to graven images, (Is. xlii., 8.) inasmuch as it is he that worketh in us both to will and to do of his good pleasure: (Phil. ii., 13.) not of our own good pleasure, for we know not his ways, but according to his good pleasure, that we may learn to know his ways, so that he may take pleasure and be glorified in us to his praise.

Therefore, Christ continues, "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father, and thy Father, who seeth in secret, shall reward thee openly." (Matt. vi., 6.)

This is the rule for all sincere worshippers, who worship God not merely with the lips, but in Spirit and in truth: who turn into the closet of their heart, and, having barred it against the world and all vain, foolish and lofty thoughts, open their minds unto God in the Spirit, who sees the secrets of the heart and knows

our desires : for he is not a God that is afar off, but a God who is near at hand : (Is. lv.) he knows what we need before we ask him; he has regard to the desires of our souls, and not to the multiplicity of words ; he looks upon a broken and contrite heart, which is an offering with which the Lord is well pleased. (Ps. li., 19.) Therefore it is necessary above all things, at times of prayer, whether in weakness or necessity, whether in public or private to collect our thoughts and commit ourselves unto God and his guidance, without feeling anxious how or in what words we shall pray ; then will the Spirit of God help our infirmities and make intercession for us, according to the will of God, with groanings that cannot be uttered. (Rom. viii.) And if our prayer will not at all times flow with like power, we must preserve patience, bow ourselves down to God's will, and commit all to his pleasure, knowing that every good gift cometh from above. For God giveth and taketh away, he leadeth in and bringeth out, (John x.) for the sole purpose of divesting us entirely of self ; and the more completely we allow ourselves to be divested of self, the more abundantly will our souls find pasture : the more perfectly we become lost to ourselves, that is dead to our own ability, the more abundant power we shall find in God. Of this I have had frequent experience ; and it is my desire to walk in self-denial, and live a life well pleasing in the sight of the Lord, that God alone may be all in me, and I all in him. For in God I find everything, and outside of God I find nothing. In God is peace and pleasure, when without there is trouble ; out of God I find discord and disquietude even though the outward appearance is fine and beautiful. And should I not be subject unto this blessed God of love and consolation, who knows my necessity and at the same time provides for me and supplies my wants? O wonderful God of love ! when thy people are in distress thou consolest them as a compassionate mother ; but if they do not rightly obey thy call and forget their duty, thou chastisest them as an earnest and affectionate father, that through thy chastisement they may become faithful children, and make white their robes in the blood of the Lamb. Behold, dear reader, this is the

right kind of prayer for believers who do not through their own understanding use vain repetitions, as the heathen do, but in the spirit commit themselves to the Spirit of God, who enables them to pray above all they know or think, according to the power that worketh in them. Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen. (Eph. iii.)

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**M**Y READER, Christ goes further, and gives to his disciples or to believers, a short form of prayer, in which is contained the true and complete evangelical form of prayer. He says first, we should pray,

1. *Our Father who art in heaven.*

Now, to rightly pray this in truth, is a matter of great importance, and should be well considered by all ; for, if we in prayer call God our Father, we must be his children, begotten of his own will through the word of truth, that we may be a kind of first fruits of his creatures. (James i., 18.) For to them he has given power to become the sons of God, even to them that believe on his name, which are born not of blood, nor of the will of man, but of God. (John i. 12-13.) Those only, saith the Lord, who come out from all unrighteousness, separate themselves, and touch not the unclean thing, will he receive and be a Father unto, and they shall be his sons and daughters, saith the Lord Almighty. (2 Cor. vi.)

Therefore every one should prove himself, when he calls God his Father, to examine whether he is born of him, whether he loves him with all his heart, with all his soul, and with all his strength, whether he is obedient in all he has commanded, whether he seeks from his heart and possesses the communion of the Spirit ; for God is a Spirit, and will have such worshippers as worship him in Spirit and in truth. (John iv.) Such spiritual worshippers may

call God their spiritual Father, through Christ, inasmuch as he has given them power to become children of God. Therefore, Christ said to Mary, Go to thy brethren, and say unto them, I ascend to my Father and your Father, and to my God and to your God. (John xx., 17.) And Paul says, Thou art no more a servant, but a son ; and if a son, then an heir of God through Christ. (Gal. iv., 6-7.) But on the contrary, if a carnal-minded man, one who lives in the lusts of the flesh, doing the will thereof, should call God his Father, he utters a falsehood, as Christ replied to the Jews when they told him God was their Father : "If God was your Father, ye would love me ; for I proceeded forth, and came from God ; neither came I of myself, but he sent me. Why do ye not understand my speech ? even because ye cannot hear my word. Ye are of your father, the devil, and the lusts of your father ye will do." (John viii.)

In this manner will Christ say to all carnal minded Christians who call God their Father ; for they love him not, neither understand his speech ; they will not hear his word, nor do it, but teach for doctrine the commandments of men, (Mat. xv., 8.) and also walk in the ways of the world, and follow the prince of the power of the air, who worketh in them. Hence they are his children ; for he that committeth sin is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin ; for his seed remaineth in him ; and he cannot sin, (understand, after the inner man) because he is born of God. In this the children of God are manifest, and the children of the devil ; whosoever doeth not righteousness (that is, whosoever doth not obey God) is not of God. (John iii.)

Learn from this, that if thou art not yet born of God, and submittest not in entire obedience to his word and guidance, but still livest in the old creature, according to the will of the flesh, in the lust of the eye, the lust of the flesh, and the pride of the world, and art not made subject unto Christ, so that he is not thy wisdom, thy righteousness, thy sanctification, nor thy redemp-

tion and deliverance from sin, then God is not thy Father, but thy father is the devil, whose works thou doest.

2. *Hallowed be thy name.*

Now, how can the name of God be hallowed in us, so long as we remain in our sins, and by our works deny his name? Of such worshippers or formal Christians the Lord might well say, as he did of Israel in former times, "They behave as the heathen, whither they have gone, and profane my holy name." (Ezek. xxxvi., 20.) Through such men the name of God is blasphemed and not hallowed. (Rom. ii., 24.)

But if we would have the name of God hallowed in us and through us, we must first be born of God, and in a godly manner must walk in holiness of life, and live no more according to our own will, but according to the will of God, and must honor and glorify him in all things, magnify his name, and defend and confess his word and truth before all men, as did the three men before Nebuchadnezzar, Daniel before Darius, the apostles before the counsel, Stephen when he was stoned, Paul among the Jews and Gentiles, and the Martyrs in the midst of fire and sword. The name of God is hallowed and glorified when nothing separates us from his love. For the glory of a king is glorified in nothing more than in the faithful obedience of his subjects. So also the name of God is hallowed, and his honor glorified in nothing more than in the keeping of his commandments; for the love of God consists in keeping his commandments. (1 John v., 2-3.)

3. *Thy kingdom come.*

Now, how can a man pray for the kingdom of God to come, who is desirous of living in the kingdom of the devil, in hatred and envy, in warring and bloodshed, in pleasure, pomp, pride, and all the folly of this world; while the kingdom of Christ is a kingdom of peace and love, a kingdom of humility and meekness; a kingdom in which men war with the spiritual weapons of warfare, in order that they may pull down strong holds, cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the

obedience of Christ. Ah no, a man who does not deny himself and hallow the name of God, cannot in truth offer up this prayer. If he does it from habit, he prays for something he does not desire, and is a liar and hypocrite before God, in consequence of which he shall receive the greater damnation.

Hence he who rightly offers up this prayer, must be one who has renounced the devil and his kingdom, and who daily renounces them ; who seeks in his heart the kingdom of God, and lives and strives for his righteousness. Such a one, I say, prays in earnest that the kingdom of Jesus Christ may come into all inquiring souls, so that his name may be made known to the nations, and his word spread abroad on the earth, to the praise of his name.

4. *Thy will be done on earth as it is in heaven.*

How can a man pray for the Lord's will to be done, when he does not desire his will, but continues to live after his own will, walking according to his own opinion, and not according to the word or will of God? Ah no, such a one draws nigh unto God only with his mouth, but his heart is far from him.

For, if a man prays "Thy will be done," and God sends him crosses, tribulation or adversity, he must be patient under his affliction, and think, it is the will of God. Also if any person inflicts an injury upon him, he must not avenge himself, but leave vengeance unto God, and consider that without God's permission no man can hurt a hair of his head. As David said when Shimei cursed and threw stones at him, "Let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? It may be that the Lord will look upon my affliction and requite me good for his cursing this day." (2 Sam. xvi.) Thus a man must be submissive in all things and ever live according to the pleasure of God, whether in temporal or spiritual things, whether it goes good or bad, in sickness or health, in prosperity or adversity, in riches or poverty, in strength or infirmity, in life or death; as it is pleasing to our God, so should we always answer, Thy will be done on earth as it is in heaven.



But this no one can do unless he is a child of God, in whose heart and actions the name of God is hallowed, who desires God's will and kingdom, and having seen how gracious the Lord is, lives no longer unto himself, but unto him that died for him and rose again. (2 Cor. v., 15.) And who also, living under the will and protection of the Almighty, needs no longer a sheriff or a constable, but commits all things unto him who judgeth righteously, and causes his will to be done.

5. *Give us this day our daily bread.*

Not only this earthly bread for our earthly bodies, but the heavenly bread and the hidden manna for our souls; as Christ says, Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. (John vi.)

Now, how can a man pray for this bread or daily meat that endureth unto eternal life, if he has never hungered aright after this meat, or after the word of life? For a man doth not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. iv., 4.) Yea, so long as a man does not hunger after every word of God to satisfy his soul therewith, he cannot beseech God in sincerity for this food for the soul. For a child of God, that knows the goodness and benevolence of his Father, hungers and longs continually for this, that he may do God's will as Christ says; "My meat is to do the will of him that sent me, and to finish his work." (John iv., 34.) So also a child of God, as long as he lives in the flesh, prays for his daily nourishment from the living word, which, being ingrafted in him, is able to save his soul; for the real food for the soul is this, that it does the will of its Father who is in heaven.

6. *And forgive us our debts.*

How can a man pray to God to forgive him his debt, when he will not rightly acknowledge his debt before God, but commits sin daily in the pleasure and delight of this world, and if not gross sins, yet he transgresses the commandments of God through his own traditions, (Matt. xv., 3) heaping up debt upon debt; and

yet he will pray, Forgive me my debts, which is nothing less than mocking God.

But a child of God, who is dead unto sin and lives unto God in Christ, (Rom. vi.) does not only pray that God may forgive him the sinful infirmities and weakness of the flesh, but he also denies them, and mortifies the impure members that are on the earth. (Col. iii.) He flees from sin as from a deadly serpent, avoids every appearance of evil, (1 Thess. v., 22.) and has no fellowship with the unfruitful works of darkness; (Eph. v., 11.) and yet he confesses the weakness and daily infirmities of the flesh in which there dwelleth no good thing. (Rom. vii.) Therefore his constant prayer is, that God will forgive him his debts through grace, for he has nothing wherewith to pay: his works are not sufficient; his labor too weak, and his ability too limited, to fulfil God's righteousness; therefore he prostrates himself at the throne of grace, and prays, Forgive us our debts, (that is, all Christians' debts,)

*7. As we forgive our debtors.*

For a child of God is at all times willing to forgive his brethren in Christ the faults committed against him, even as Christ also forgave him; and not only his brethren, but all men, even his enemies who mock, revile and slander him and do all manner of evil against him; as has been shown in the second and third portions of this prayer.

But how can those who live in strife and contention, returning railing for railing, quarreling and going to law with their neighbors, repelling force by force, pray, Forgive us our debts as we forgive our debtors; and thereby think to obtain grace and forgiveness of God? For if God would do to them as they do to their debtors, he would deliver them to the jailer, and the jailer would cast them into the prison of hell, as Christ says in the parable. (Mat. v.) Therefore all contentious men utter this prayer to their own condemnation.

*8. And lead us not into temptation.*

Or as some have it, Suffer us not to be led into temptation.

How can a man pray that he may not be led into temptation, when he daily exposes himself to the danger of sin, and lives according to the will of the sinful flesh? And though Christ by his grace frequently calls and convinces him, he will not have him to reign over him; therefore his prayer is rejected and is only hypocrisy before God.

But a child of God, in whose heart the Spirit of Christ cries Abba Father! desires to hallow the name of God in all his walk, and he prays that his kingdom may come, and that his will be done on earth as it is in heaven, and longs for the daily bread or word of God by which his soul may be strengthened in good things, and grow up in the purity of faith to the full stature of godliness, in which he earnestly desires to purify himself as God is pure, that at last he may be like him and see him as he is. (1 John iii.) Hence he prays that God himself may carry on the purification within him, and forgive him all his debts and failings, as he forgives his debtors; and prays further, that he may not be led into temptation, for he fears, abstains from and avoids sin; and depends, not upon himself, but upon God, who is his protection in every temptation, and his refuge in every time of need. Therefore he says,

*9. But deliver us from evil.*

With which I and my brethren are encompassed, being daily exposed to the buffeting and temptation of sin. For thine is the kingdom which thou hast set up in the souls of all thy children, by thy power; for thou art the power in us, and all our ability is centered in thee. Thou art also the glory in us, and the more thou art glorified in us, the more glory we will have in thee, not only here in time but in eternity, to the praise of thy glorious Majesty, world without end. Amen.

Learn, dear reader, from this, and take a view of thyself in this mirror: repent and be converted, let thy heart be circumcised with the circumcision made without hands, that thou mayest be a disciple or scholar of Jesus, and through him mayest learn to know the Father; for no man knoweth the Father but the Son, and he

to whomsoever the son will reveal him. (Matt. xi., 27.) O glorious revelation which Christ imparts to longing souls. O here the soul sees and tastes how gracious the Lord is, and can say with all saints, Our Father, etc., for thine is the kingdom, the power, and the glory, for ever and ever. Amen.

1. O Father kind ! thou lov'st thy child,  
Who's truly born of thee ;  
Thou cleanseest him from sin and guile,  
And set'st his spirit free.
2. Through Christ, thy dear, beloved Son,  
Thou dost our hearts prepare,  
Him thou didst send from heaven's throne  
To suffer pain and care.
3. For sin and the misdeeds of man  
Which bind us as a chain,  
That we conforming with thy plan  
May unto thee attain.
4. Therefore, O Father, in us grant,  
Thy name may hallowed be ;  
Give us the light and oil we want,  
Our way on earth to see.
5. Thy kingdom come, O God above,  
To all who've turned from sin,  
Where nothing rules but peace and love,  
O'er those who walk therein.
6. Thy will should every person bind;  
Our own we should not take :  
For having gained a heavenly mind,  
Our will we should forsake.
7. Give us our daily bread, O Lord,  
That we may be supplied  
Out of thy true and living word;  
While we on earth reside.
8. Our debts, O Father, do forgive,  
Which in our souls we find ;  
Cleanse us from sin, that we may live  
In Christ's rich grace so kind.

9. As we have also those forgiven  
    Who trespasses have done,  
As we received commandment, even  
    From Jesus Christ thy Son.
10. Therefore, O God, do us preserve  
    From all that tempt us may,  
That from thy path we ne'er may swerve,  
    While here on earth we stay.
11. Redeem us from all sin and guile,  
    Which keep us still in pain,  
That we, O God, may like thy Child,  
    From every sin abstain.
12. For thine's the kingdom and the power,  
    Thy impulse all things sways.  
Whatever blessings on us shower,  
    Must still enhance thy praise.
13. We'll then submit, while yet in time,  
    To God, nor think it long,  
That we may there in heaven's clime  
    Shout forth the victor's song.

Amen.

## CHAPTER VI.

An explanation of Matt. vi. from the 16th verse to the end of the chapter. Man should in all his actions have regard to the honor of God. Man should not lay up treasure on earth, but in heaven. What the single eye is, and that men should cut off the offending members. Of heathenish cares, and that men should use the world and not abuse it.

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**O** YE beloved children of God, dispersed abroad in a wicked and sinful world, to you especially and particularly is my sincere counsel, that ye look unto Jesus, the author and finisher of your faith. Behold what an example he has left us, that we should follow his steps; (1 Pet. ii., 21.) what a doctrine he has given us from his Father, which we should rightly consider and make the rule of our life. What grace he has displayed, in this, that we for his sake should be justified, if we follow and obey him; what a kind intercession he has made for us, that we might be kept from evil; (John xvii.) what care he has manifested for us, that we should not be led astray. Therefore he continually warns us and commands us to watch, that we might faithfully preserve with fidelity what he has entrusted to us. (Mark xiii., 34 to 37.) Yea, Christ's entire sermon on the mount, and the whole of his doctrine contained in the four gospels point to this: that we should learn to depend on him alone. Therefore, humility of spirit is a grace of which we must partake, before we can have any part with Christ. If this humility of spirit abides in us as the ground work, that is, if we see that we cannot think nor do anything of ourselves, but must bring our thoughts and reason into captivity unto Christ; (2 Cor. x., 5.) then we can through him attain to a state of perfection in God, that God may become all in all to us.

Therefore it behooves us at all times to watch, and ever to prove ourselves, whether we have remained steadfast until now in the work which had been begun in us ; whether all we do, we do to the honor of God, through love for God and to God. This includes our alms-giving, our praying, our fasting, and our whole worship in all its parts and branches : but if we do these things from habit, or as a constrained duty, or in accordance with the will of man, we already have our reward. Or if we assume aught before God by virtue of which we expect to be saved, our righteousness does not exceed the righteousness of the scribes and Pharisees. Therefore Christ has faithfully warned us to take heed in all these things, that we do nothing before men to receive honor of them, but to do all in humility and secrecy of heart, as in the presence of God. For grace consists in this, that we do all out of love to God, and to his honor, through Jesus Christ, for the Father will be honored in the Son. (John v., 23.)

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CHRIST also warns us, that we shall not lay up treasure on earth, where moth and rust corrupt, and where thieves break through and steal : for earthly treasures are very perishable. How soon must we leave them to others ; or even if we should remain here a long time, thieves may break in and rob us of all ; which will occasion us great trouble and sorrow, if our heart is attached to them ; and this sorrow, Paul says, worketh death. (2 Cor. vii., 10.) But if our heart is loose from the world, so that we can use the gifts we receive from the Lord, and employ them to his honor, we can say with Job, The Lord gave, and he has power to take away, or permit to be taken away.

Yea, what are all earthly treasures, that we should find any delight therein ? What would it profit us to gain the whole world and lose our own soul ? O how willingly should a man give the whole world to redeem his soul ! Let every one take heed and be on his guard ; for they that will be rich will fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money

is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (what a sad consequence). Therefore Paul calls upon all the children of God to beware of the things of time and sense, and delay not to earnestly seek the everlasting riches. But thou, O man of God ! flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. (1 Timothy vi.) These are the treasures which we should lay up in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where our treasure is, there is also our heart, and our love, our desire, our joy and delight ; thither the eye of our mind is ever directed, and if the eye is single the whole body is full of light.

Mark : single is not complex, and hence the single heart or mind is not divided, by having one eye in the world, to seek pleasure in earthly things, and the other eye in heaven. For a man cannot serve two masters : we will love one and hate the other. The offending member, eye, hand or foot, must be cut off : that is, our carnal inclinations, which move us to walk in the ways of the world, must be mortified and crucified, (Col. xxxv.) so that, with the internal spiritual eye of the mind, we look up to where Christ sitteth on the right hand of the majesty of God. This is having, with a single eye, our conversation in heaven ; hence the whole body is full of light. But if this eye is evil and unfaithful towards God, seeing more in things on the earth than things in heaven, and having more regard for the creature than for the creator, the whole body will be full of darkness ; and (mark) if the light that is in us is darkness, how great is that darkness ?

Here apply these words of Christ : “ When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then saith he, I will return into my house from whence I came out ; and when he is come, he findeth it empty, swept and garnished, (without vigilance and spiritual labor, in a lukewarm and careless condition, as if no danger was at hand.) Then goeth he, and taketh with him seven other



spirits more wicked than him, and they enter in and dwell there ; and the last state of that man is worse than the first." (Matt. xii.)

Therefore it is written, "Be vigilant ; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour : whom resist steadfast in the faith." (1 Pet. v., 8-9.) Wherefore Christ says, Watch ye therefore ; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning ; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch. (Mark xiii., 35-37.)

O here is great danger ! Who can escape ? For the world may be compared to an intriguing harlot ; who presents herself in a pleasing and alluring manner, and excites our sinful desires, and attracts our affections. If a person is not vigilant, and allows his thoughts to incline towards this harlot, the Philistines or unclean spirits wait anxiously without, contriving how they may deprive us of our spiritual eyesight, and finally put an end to our life of godliness ; and in this manner the world may become the instrument, by which we may again fall under the power of the devil and all unclean spirits, and be constrained to make sport for their exultation, as Sampson did among the Philistines. (Judges xvi.) But in this case a person must do like the chaste and youthful Joseph, and rather leave the coat and all temporal honor and enjoyment with the intriguing world, and flee with him under the cross ; and God will in the end exalt us over all the treasures of Egypt. (Gen. xxxix and xli.)

Hence with Paul, I counsel all who are risen with Christ, that they seek those things which are above, where Christ sitteth on the right hand of God. Yea, set your affections on things above, not on things on the earth. (Col. iii., 1-2.) For godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. Therefore godliness with contentment is great gain ; for we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. (1 Tim. vi.)

We cannot serve two masters, says Christ, we will either love the one, and hate the other, or cleave to the one and despise the other: we cannot serve God and mammon. That is, we cannot at the same time have our heart and delight in the world, and also in God; but we must forsake houses, brethren, sisters, father, mother, wife, children, and lands, for Christ's name's sake; and whosoever does this, shall receive a hundred fold, and shall inherit everlasting life. (Matt. xix., 20; Mark x.)

The meaning here is, not that a person is debarred the possession of land, or the use of the world, but that he shall keep his heart loose therefrom and unoppressed with the cares of this life, not trusting in uncertain riches, but in the living God who giveth us richly all things to enjoy. (1 Tim. vi., 17.) And further, the meaning is, as Paul says, 'That both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. (1 Cor. vii.)

And inasmuch as the fashion of this world passes away, and we cannot retain it forever, we should withdraw our affections therefrom, and rather suffer the loss of everything, if it should be necessary, for Christ's sake, rather than to be separated from him, or disobey his blessed doctrine. Therefore, the Hebrews took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance. (Heb. x., 34.) Wherefore Christ also says, "Take no thought for your life what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them. Are you not much better than they?"

This is the rich consolation and glorious promise given by Christ to those who believe in him and live in obedience to his

doctrine, as he says, "If any man sue thee at the law and take away thy coat, let him have thy cloak also, and of him that taketh away thy goods, ask them not again." (Luke vi., 30.)

But how many excuses and objections are made by unbelievers and the children of the world: they turn themselves this way and that; one has married a wife, and therefore he cannot do as he would wish; another has bought a piece of ground, therefore he excuses himself; another one is engaged in building a house; another has money to collect and must still make use of force, or he might lose something; the mechanic is afraid he may lose his customers; and the man of pleasure thinks, How can I abandon my pleasant and delightful life? I would be ridiculed as a fool and a simpleton, and would lose all my glory and fame in the world; and again, the danger is not so great as this or that person imagines; for God is merciful and patient. Further, in looking around, I see my neighbors and friends who are religiously inclined, living little better than myself, and some not even as good, and they also hope finally to be saved. Therefore I will venture a while longer in tasting the pleasure of the world, and when I am old or become sick, weak and infirm, I will turn earnestly unto God, and cry heartily for grace, and he will be merciful to me.

O sinner, lulled in the lap of security, thou allowest thyself to be thus blinded by the devil and his children, till they have dragged thy soul to hell; where thou wilt realize for the first time what thy objections and the cares of life have brought upon thee. For dost thou not know that the day may overtake thee in such condition as a thief, and come upon thee as a snare, and as travail upon a woman with child, so that thou shalt not escape? (Matt. xxiv., 43; Luke xxi., 35-36; 1 Thess. v., 2; 2 Pet. iii., 10; Rev. iii., 3, and xvi., 15.) Yea, sinner, when the day overtaketh thee, even at a time when thou art least expecting it, what will be the state of thy mind? If God makes thee an example of his vengeance, and directs against thee his deadly arrows, to avenge thy sins: when he takes the

sword long since whet to wrath in his almighty hand, to fight against thee; where wilt thou fly for refuge? If God is against thee, who can be for thee? Can thy friends whom thou lovest more than God, then help thee? Ah no! they may weep and lament over thy departure, they may give thee the hand for the last time, and that is all. They can give thee no comfort, nor do anything for thy poor and agonized soul! Then what canst thou do? Thou must then forsake thy wife, land, house, goods, trade, the joy of the world and thy friends. Behold, sleeping sinner! thou canst then learn to see thy folly, and thy unhallowed conscience will perhaps, before thou takest thy departure, perceive the fire of the wrath of the Almighty, which may constrain thee in thy trouble, distress and anguish, to cry aloud to God; but he says he will not hear. Why? because thou hated his doctrine and would not receive the fear of the Lord, and desired not his counsel, and disregarded his reproof, (that is the chastening grace,) that taught thee to deny ungodliness and worldly lusts, and to live soberly, righteously and godly, in this present world; (Tit. ii., 11-12.) which thou didst not heed. Therefore shalt thou eat of thy own way, and be filled with thy own devices: for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto God shall dwell safely, and shall be quiet from fear of evil. (Prov. 1.)

Therefore, O man, be not so unbelieving; do not detain thyself too long with thy heathenish cares, for thou canst not by taking thought, add one cubit to thy stature. And since thou canst do nothing without God, Christ says, "Why takest thou thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we

drink? or, Wherewithal shall we be clothed? (for all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things." (Matt. vi., 27-32.)

Now, my dear man, thou who boastest thyself a Christian, examine whether thou art a Christian, or a Gentile who knows not God. For if thou seekest the things of the world more than the things of heaven, and livest more according to the will of the flesh than the will of God, thou art more of a Gentile than a Christian. If thou bring as an excuse thy wife and children, house or lands, friends or relatives, thy trade or profession, and such things, thou art a Gentile rather than a Christian. If thou art not wholly disposed from thy heart, to lose house, land, husband, wife, children, brothers, sisters, friends, neighbors, and all thou hast, before thou wouldst willfully and knowingly transgress a single one of the commandments of Christ, thou art still a Gentile rather than a Christian. For Christ says, Whosoever forsaketh not all that he hath cannot be my disciple.

But here the unbelieving formalist, or nominal Christian replies, "If I was to live thus and make such a profession as is set forth in this illustration of the sermon on the mount, I would soon be robbed by everybody, and could not get through the world with my family.

Behold, reader, this is the language of the accursed unbelief which bewitches almost the whole world, keeping them from Christ and thereby trifling with the almighty power and majesty of God, as if he were not able to provide for his own, who confide in him with all their heart. And further the doctrine of Christ is rejected, in which he ever teaches how we shall make ourselves loose from all such heathenish cares and put our trust in God who does and will provide for us in all things; which he has also shown by those of old who put their whole trust in him. For he knew how to preserve Noah in the flood, Abraham in a land where he had no possession, not so much as to set his foot on; Lot in Sodom, Israel in the wilderness, Elijah by a raven, the three men in the furnace, Daniel in the lion's den, Susanna from the false judges, the apostles from imprisonment, John in the

isle of Patmos, and similar examples. (Gen. viii. and xii.; Acts vii., 5; Gen. xix.; Dan. iii. and vi.; 1 Kings xvii.; Acts v.; Rev. i., 9.) For his hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. If he is for us, who can be against us? (Is. lix., 1; Rom. viii., 31.) For he that dwelleth in the secret place of the Most High and abideth under the shadow of the Almighty, saith of the Lord, He is my refuge, and my fortress: my God; in him will I trust. (Ps. xci.) The truly faithful casts all his care upon God, knowing that he careth for him. (1 Pet. v., 7.)

Behold, these are the attributes of genuine faith; hence Paul says, "Without faith it is impossible to please God; for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." (Heb. xi., 6.) And the prophet says, "O Lord, are not thine eyes upon the truth?" (Jer. v., 3.) And Christ says, "Your heavenly Father knoweth that ye have need of all these things; seek first the kingdom of God and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. vi., 32-34.)

Some one may say, A man cannot be without care; for he must build, plant, sow, reap, and provide for his family, as Paul teaches, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. v., 8.)

This is true; it is our duty to do all this, as long as it shall please God; for in the sweat of our brow we shall eat our bread and shall work with our hands, so as not to be chargeable to any one; and Paul commanded if any would not work, neither should he eat. (2 Thess. iii., 10.)

But all this can be done without having our hearts burdened with cares: for if we build, we should not be anxious how we shall finish the building; because we know not whether we shall live till morning: and when we sow, we should not be burdened as to how it may produce, but should commit it entirely to God.

In harvest we should gather in the grain as though we were never to taste it : when at our daily work we should think, perhaps to-day or to-night my Master will come and demand an account of my stewardship ; and if we do this daily, the cares of the world will certainly diminish : for we have an important work to attend to, and every day will bring its own evil. Therefore all temporal cares are very hurtful to the soul ; they are fetters by which the soul is bound to the earth and is kept from heaven. Wo to such a soul ; for the devil (who is cast out of many heavenly and sanctified hearts by Christ) is come down to such a soul in its earthly habitation, in great wrath, knowing he has but a short time ; (Rev. xii.) for his judgment is near at hand. But on the other hand, all the heavenly and sanctified souls who have their conversation according to the inner man, no more on earth but in heaven, yea, who are the new heaven and the new earth, the dwelling of God, the temple of the Holy Ghost, whom the angels as ministering spirits and flaming fires, serve unto salvation, (Heb. i., 14.) to them the Spirit says, “ Rejoice, ye heavens, and ye that dwell therein, for now is come salvation, and strength, and the kingdom of our God, and the power of his Christ,” (Rev. xii.) and he will reign for ever and ever. Amen.

Dear soul, to heaven direct thy eyes,  
Let nought on earth thee bind ;  
With thy whole heart to God arise,  
Thou shalt redemption find.

Then wilt thou first rightly observe,  
What God is to his own ;  
For his bright angels do them serve,  
His light's around them thrown.

No harm can reach them from their foes,  
God's with them in the strife,  
Calm in his bosom they repose,  
When suffering for their life.

This yoke gives them but little pain,  
Which Christ's true members bear ;  
In tribulation they obtain  
Comfort in gracious share.

Therefore your cares incessant cast  
Upon the Lord's control,  
Who cares for beasts and blades of grass,  
For body and for soul.

Dear children, let us onward move,  
Until we shall procure  
From God who reigns in realms above,  
The crown of brightness pure.

O then vexation into joy  
Will changed be in our breast ;  
So that pure bliss without alloy  
We will in Christ possess.

Hosanna to the Lamb of God !  
Didst thou not thus obtain,  
This peace upon the cursed wood,  
We'd suffer endless pain.                      Amen.



## CHAPTER VII.

Embraces a part of Matt. vii., from the 1st to the 7th verse, namely, one man should not judge another by his own reason or wisdom, but should commit all judgment to the Spirit of God, by which the children of God shall judge the world.

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**I**N the first place, ye beloved children of the most high God, ye who have the evangelical doctrine of our Lord Jesus Christ more by experience than by knowledge, ye who have passed through the school of self-denial: take heed that you walk circumspectly and fall not out of your stronghold, but remain within Christ your shepherd and leader, and follow his voice, that he may work all things through you: that he may teach and reprove the world through you, and show his great mercy, so that he may be all in all within you, and you may not live unto yourselves but unto him. You will then be able to say with Christ (since you are one with him :) (John xvii.) "I can of my own self do nothing; as I hear I judge; and my judgment is just; because I seek not my own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true." (John v.) Dear children, continue in this rule; do nothing yourselves, that is of yourselves, but let him that is within you, do all through you; so you shall with him not only judge the world, but you shall with him judge angels, and shall rule the nations with a rod of iron; as the vessels of a potter shall they be broken to pieces. (Rev. ii., 26-27.)

In the second place, ye earthly-minded men, ye who by your reason and philosophic wisdom, or false and self-righteousness, often judge others concerning the mote in their eye, when you still have a beam in your own eye,—that is, ye are yet uncon-

verted, uncircumcised in heart, yet carnal and unregenerated ; hence you call evil good, and good evil ; darkness light, and light darkness ; ye judge others and condemn yourselves. Therefore, O ye men, who act on this wise, how do ye think to escape the judgment of God ? Know you not that the long suffering and goodness of God would lead thee to repentance, (Rom. ii.) so that you might judge, not as carnal, but as spiritual ? for what is spiritual must be spiritually discerned ; and he that is spiritual judgeth all things, yet he himself is judged of no man. (1 Cor. ii., 14-15.) Mark, he judgeth all things, not of himself, but through the Spirit, according to the mind of Christ, or according to his word and doctrine, in which is revealed the mind of Christ ; for his word which he has spoken shall judge men at the the last day. Neither Christ nor his saints shall be the judge, but his spoken word which man transgresses, by being disobedient to the gospel. In the gospel sentence is already pronounced, and will finally be carried into effect against all those who all their life time resisted Christ, who has announced in his word, that every man should turn and repent. Therefore all will have to confess, We have condemned ourselves through our hard and impenitent hearts ; we have treasured up unto ourselves wrath against the day of wrath and revelation of the righteous judgment of God, who now renders unto every man according to his works." (Rom. ii., 5-6.) But when Christ pronounced the dreadful woes upon the scribes and Pharisees, and all false prophets, he did not do it as judging them, but to announce the judgment and doom which would inevitably result to them from their obstinacy ; so that they might be moved to repent. Likewise, when Paul pronounced a curse against all who would preach a different gospel from the gospel he and the other apostles preached, he did it not as judging any man, but as a warning to all, well knowing that whosoever teaches otherwise than they taught, is accursed. In like manner all similar expressions uttered by the apostles, were intended merely as warnings, that every man should fear and humble himself under the mighty hand of God, that he might be exalted at the proper time.

On the other hand, if a man lives a carnal and impenitent life, he is already judged by the doctrine of Christ and his apostles. If he does not walk according to the doctrine of Christ and the apostles, he is judged by this doctrine; if he preaches any other doctrine, he is accursed by this doctrine. (John iii., 18. Rom. i., 29 to 32. Rom. viii. Gal. i. 2 John, verse 9.)

From this it is easy to see, that the saints judge no man, but that the Lord's word judgeth. As Christ says, Judge not that ye be not judged; (Luke vi.) condemn not that ye be not condemned, &c.; though it is evident, notwithstanding, that they who are spiritual judge all things, yet not of themselves, but by the word of the Lord; and they are judged of no man, for they are judged according to the same word by the Spirit of truth, which guides them into all truth, (John xvi., 13-14.) and the same Spirit through them reproves the world of sin. (John xvi., 8.)

But as the natural man does not know this Spirit, therefore he cannot bear the reproof of the children of God, (though they reprove him out of pure love for his good) but he is embittered against them, as the Jews were against Christ and his apostles. The cause of this is, that the natural man does not know himself; he is spiritually blind, his own righteousness has blinded his eyes, so he can not believe that his soul is in this condition; or that his condition is as bad as is represented by them who are righteous; therefore the righteous are grievous unto him even to behold; for their lives are not like other men's, their ways are of another fashion.

This was the disposition of the hardened Jews, when they persecuted Christ, and also the apostles and their brethren; this was the disposition of the unbelieving Gentiles and all the persecutors from the beginning of the world till now; as Christ says, "They will cast you out of their synagogues and slay you, and will think they do God service, but all this they will do unto you because they neither know me nor my Father." (John xvi.) Therefore, O man, learn first to know thyself: let the beam be removed from thine own eye before thou undertakest to

pull the mote out of thy brother's eye; but when thy eye is cleansed, when thy heart is turned from the power of Satan unto God, when thou hast received forgiveness of sins, and an inheritance among them who are sanctified by faith in God, (Acts xxvi., 18.) then see that thou take the mote out of thy brother's eye; reprove, rebuke, exhort, in season and out of season, with all long suffering and doctrine; for the time is now come when they will not endure sound doctrine; but having itching ears, they heap to themselves teachers, after their own lusts, and turn away their ears from the truth, and are turned unto fables. (2 Tim. iv.)

O Christendom, how hast thou become so like the hardened Jews! You boast of being Christians as they boasted of being Abraham's children; but the doctrine of Christ does not exist among you, you do not understand his speech, and cannot hear his word. (John viii., 37-43.) If a person presents this to you, and rebukes your disobedience, and by the doctrine of Christ rejects your self-chosen worship, reproving with the scripture your impenitent lives, you cannot bear this, but cry out, "This fellow is a mover of sedition and a sectarian, he preaches a new doctrine which is every where spoken against," (Acts xxi., 21, xxiv., 5, and xxviii., 22.) he judges and condemns all things, he is self-righteous and thinks himself better than other people, (though it is not true before God). But as regards you (who judge according to your carnal judgment) it is true, that is, you believe and judge of yourselves, since reason by the suggestion of Satan teaches you to do so. As the Jews thought they were justifiable in saying, Christ had a devil, so you think you are justified in saying, the disciples and members of Christ are sectarians and movers of sedition, who are incited by the spirit of the devil to disturb the peace of the world. These expressions have often been made in regard to myself, and it is no wonder; for if they have called the master of the house Beelzebub, how much more shall they call them of his household. (Matt. x., 25.) For this reason I will not cease to speak in light, what Christ tells me in darkness, and what he whispers in my ear, that I will

preach upon the housetops; that is in public, not fearing them who may kill the body, but rather him who is able to destroy both soul and body in hell. (Matt. x., 28-28.) Peter and John (in the midst of all threatening) could not but speak the things which they had seen and heard. (Acts iv., 20.)

O ye hardened men, who often speak evil of the things that you do not understand, and shall therefore perish in your own corruption, (2 Pet. ii., 12.) repent, repent and reform; sell all you have and follow the crossbearing Jesus; become poor in yourselves and full of godly sorrow; cast away your own righteousness, and seek that which exceeds the righteousness of the scribes and Pharisees; and so an entrance shall be administered unto you abundantly into his everlasting kingdom. You shall be made partakers of the divine disposition and nature of Christ, set in his image after the inner man: ye shall be the pure salt of the earth, and the light of the world; ye shall reprove the world by the Spirit of God; ye shall mete with the true measure and judge according to the word of God; your sentence (as far as the fruit is manifest to you) will agree with the sentence of God, so that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven; for it is not you that speak, but the Spirit of your Father which speaketh in you. (Matt. v., 3-4, 13-14, 20. 2 Pet. i., 11-14. Col. iii., 10. John xvi., 8.)

And now ye Christians, who have found this pearl of great price and obtained these holy things, take heed that you use them in a proper manner, according to the counsel of Christ, and not give them to the dogs, or cast them before swine (that is to such men as having once ejected their sins, like the dog turn to swallow them again, or like the sow, having been washed return again to their wallowing in the mire of their sins,—2 Pet. ii., 22.) lest they trample them under foot and turn again and rend you. (Matt. vii., 6.)

As Paul says to Timothy, Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 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 overthrow the faith of many. (2 Tim. ii.)

In this we can observe how these backsliding professors, who are compared to dogs and swine, have turned again; how their words have cankered some, and perverted their faith. Therefore Christ warns us not to give our holy things unto such, nor to have any fellowship with them; as Paul says, A man that is a heretic, after the first and second admonition, reject, knowing that he that is such, is subverted, and sinneth, being condemned of himself. (Tit. iii., 10-11.)

From this we learn that we should not engage in much disputation or contention with those who were called brethren in Christ, who err from the truth and turn to blaspheme, but to admonish them a first and second time in sincerity to reform, and if they will not then hear us, to avoid them, lest they corrupt us. (2 Tim. iv., 14-15.) For a little leaven leaveneth the whole lump. (1 Cor. v., 6. Gal. v., 9.)

In addition to this we learn that we should not give the holy things and the precious pearls of the gospel to impenitent and unconverted sinners, (who in their nature still wallow in their sins like swine,) to console them therewith and to speak peace to them; nor should we administer the communion to them, as though they were brethren in Christ; for such are ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ; (Jude, verse 4.) if not by their mouth, they do it in their works, (Tit. i., 16.) and in such manner they trample upon holy things. Therefore we should much more rebuke, reprove, and preach the strict righteousness of God, that thereby they may become terrified and reform and be eternally saved.

1. O Jesus, Shepherd of our race!  
Grant us thy goodness and thy grace,  
Within us by thy Spirit cause,  
What self in thee, O Jesus, was.

2. That we may always go through thee  
Unto the Father : always see  
The dangers that o'er us impend,  
Unless thou, Jesus, art our friend.
3. Teach us thy word and spirit by,  
What's false to know, all things to try,  
That we may judge them by the word,  
As thou hast taught us, gracious Lord.
4. Thy word is a criterion clear,  
Which thou hast given mortals here.  
Whereby to form a judgment true,  
Since we are judged in what we do.
5. Who judge not thus, damnation find,  
Their judgment being not divine,  
And hence with thee it will not stand,  
Since 'twas not done by thy command.
6. We must the beam take from our eye,  
Before thou wilt that we should try  
The mote from others' eyes to clear ;  
Therefore, O man, be careful here,
7. Lest when thou judgest other men,  
Thou dost thyself by this condemn ;  
For if thyself art yet impure,  
Thou dost God's judgment strong endure.
8. Therefore, O man, thy heart review ;  
It is no jest, 'tis solemn true ;  
Thou must beforehand hallowed be,  
And in pure peace with God agree.
9. Then God himself will judgment take  
Through Jesus Christ : for Jesus' sake  
All who against thee now remain,  
Will go into eternal pain.
10. If thou hast this rich treasure drawn,  
O hold it as thy dearest pawn,  
And cast it not to dogs to eat,  
Lest they may tread it under feet.

11. O Jesus, Shepherd of our race,  
Grant us thy goodness and thy grace,  
By Spirit blest in us provide,  
What by the law was ne'er supplied.

Grant us thy Spirit O Jesus, lead us into all thy truth, and teach us the mysteries of thy kingdom, by which we may know what is true or false, what is pure or impure, what is in thee or opposed to thee: also that we may not live out of thee, but in thee, and that thou alone mayest work all things in us and by us, according to thy word and will: for thy word is perfect truth, thy commandment is everlasting life, and this thy word will judge all men at the last day. Therefore, O Jesus, thou who art worthy of all worship, bring forth thy judgment in us unto victory, that we may pass from death unto life, and not come into judgment. Make all thy enemies in us, thy footstool, that we may live in thee, O Jesus, and thou in us, as thou abidest in the Father and the Father in thee, to the honor and praise of thy glorious majesty, for ever and ever. Amen.



## CHAPTER VIII.

An explanation of Matt. vii., from the 7th to the 15th verse. It is shown how necessary the knowledge of ourselves is, if we would come to Christ; and that prayer is the means by which hungry souls draw nigh to Christ. After the mystic death a man springs to life and becomes a new creature. The life and increase of the new man consists in the Spirit and gospel of Jesus Christ. The reason why so few are saved is, that the gate is strait and the way narrow. A representation of the great dangers a man is exposed to of being misled in regard to his conversion.

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DEAR reader, if thou hast not yet experienced the power of God which is concealed in the gospel, by reading these pages thou wilt perhaps exclaim with the disciples, Who can be saved? Or who can live as strict as the scriptures require? These and other similar ideas may suggest themselves. If so, remember.

1. That the scriptures cannot be broken, as Christ teaches us. (John x., 35.)

2. That strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. (Matt. vii., 14.)

3. That not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. (Matt. vii., 21.)

4. That the will of the Father is manifested and declared unto us by Jesus Christ. (John xii., 49-50.)

5. That he who saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked. (1 John ii., 4-6.)

6. Whoso transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son. (2 John ix.)

7. That the things which are impossible with men are possible with God. (Luke xviii., 27.)

Now reader, when thou considerest these and many other passages of scripture, in which God has pronounced an irrevocable sentence of condemnation upon all those that obey not the gospel of the Lord Jesus Christ, (2 Thess. i., 8-9.) what will be thy excuse, and what is thy consolation, so long as thou livest outside of the gospel? For behold! the sentence is nothing less than death and perdition.

Therefore be sober this once; awake from thy sleep and arise from the dead, and Christ shall give thee light; (Eph. v., 14.) for he is the true light that lighteth every man that cometh into the world, (John i., 9.) and he that followeth this light, shall not walk in darkness, but shall have the light of life. (John vii., 12.) And through the knowledge of Jesus Christ and his doctrine, this life will grow up in us to a perfect man, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. (Eph. iv., 13-14.)

But before we attain to this life of godliness,—this new condition,—we must see by the light of Jesus that our natural and historical knowledge of Christ is but darkness; that our knowledge is no true knowledge, as regards divine things; yea, that our wisdom is but foolishness with God; as Paul teaches, saying, Let no man deceive himself. If any among you seemeth to be wise in this world, let him become a fool that he may be wise; for the wisdom of the world is foolishness with God; for it is written, He taketh the wise in their own craftiness. (1 Cor. iii., 18-19.) Christ also thanked his Father because he hid these things from the wise and prudent, and revealed them unto babes. (Matt. xi., 25.)

From this renunciation of ourselves and our own knowledge and wisdom, springs spiritual poverty and godly sorrow, which is the true state of infancy in which will be revealed the way to grace by the drawing of the Father, through an earnest seeking and longing, inflamed with the spirit of prayer, so that the penitent sighs constantly and ceases not till he is made partaker of grace. For by the knowledge of his poor and wretched condition he is driven to prayer, and by the promises of God in Christ Jesus he is encouraged not to give up till he finds consolation in his Saviour, whom he does not yet see, but in weak faith and under many temptations he approaches him, and with feelings of great unworthiness he sobs forth, Be merciful unto me a poor sinner. O wretched man that I am, whither shall I go; if thou, O Shepherd of Israel dost not receive me as a sheep of thy pasture, as an example of thy mercy, of which when I view myself, I find I am unworthy. Much more have I merited thy eternal condemnation through the multitude of my sins.

Behold! this is the condition of those of a contrite spirit, of those that tremble at the word of the Lord, and unto whom he will look. (Is. lxvi., 2.) Unto these Christ calleth, saying, Ask, and it shall be given 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.

Or what man is there of you, who, if his son ask for bread, will he give him a stone; or if he ask for a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good things to them that ask him? (Matt. vii., 9-11.)

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**C**OME then, burdened sinner, and lay hold of Christ by his word, and humbly ask for this proffered grace, and thou shalt obtain it according to his promise. If he does not assist thee as soon as thou desirest, be not dejected, (for it does not

become us to set a time or season for the Lord) but pray the more earnestly, bow down thyself in the dust at his feet, and humble thyself still more, and he will surely hear thee and fulfill his promise to thee.

The tempter will, no doubt, raise objections, and tell thee thou hast often rejected grace when thou shouldst have heeded it: Christ has often called and thou didst not answer, he hath knocked and thou didst not open unto him; he would oft have taken thee under the wings of his mercy, as a hen gathereth her chickens, but thou wouldst not; he offered thee his grace but thou wouldst not have him to reign over thee: but now in the time of thy need, when thy soul is full of troubles, and thy life draweth nigh unto the grave, (Ps. lxxxviii., 3.) he has hidden his face from thee: now thou callest, but he will not answer; thou seekest him but he will not be found of thee; now thou art left to eat of the fruit of thy own way, and to be filled with thy own devices. (Prov. i., 31.) These and many other discouragements are almost enough to sink thy frail bark; the storm of temptation brings over thee the fearful waves of despair; the anguish of death cometh upon thee, and the horror of hell covereth thee so that thou criest aloud with David, "My iniquities are gone over my head; as a heavy burden they are too heavy for me." (Ps. xxxviii.) Behold poor man, this is the time of purification through which the Lord would prepare thee for a better condition. This is the time and the power of darkness which thy Saviour also experienced, particularly when about to suffer the death of the cross for thee and all poor sinners, at which time, under great agony, he sweat as it were, great drops of blood, that he might assist and comfort thee in all thy temptations. Therefore faint not, wait upon the Lord, and he will give thee new strength: cast thyself, with thy old and sinful humanity, upon the justice of God: let it, as an executioner, fasten thee with Christ to the cross and slay the old man, and so will the new or inner man, through the innocence of Christ be assisted to attain paradise.

But if thou canst not understand this, take for example the prodigal son. See how he spent all the goods he received from his father with harlots and riotous living; and when he had nothing more, and being in the last extremity, he arose and went to his father, though on the way no doubt he was troubled with many thoughts and fears whether his father would receive him,—whether he would not much more accuse him of being an undutiful son, who had squandered his goods disgracefully,—whether on that account he would not reject him entirely as a person unworthy of being received into his house. Necessity alone compelled him; he saw that, unless he went, he must perish with hunger; he knew that he had no way of preserving his life, unless his father (about whom he thought very little in his prosperity) would be gracious to him; for he knew that his father had bread in abundance to fill his hungry soul. Thus impelled by necessity, he arose and came to his father, but in what manner? Not that he might justify himself before his father, nor excuse his wicked life: but he presented himself as he was, poor and corrupt, sinful and unrighteous. Full of repentance over his dissolute and prodigal life, he cried out with a submissive heart, “Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.” But his father, who saw him afar off, came to meet him, and filled with love and paternal joy, fell on his neck and kissed him. Not a word of blame or censure came from the father for his past life. Ah no, the joy over his child, who was once lost and now found, was too great; they took off his tattered garments and put on the best robe; they put a ring on his hand and shoes on his feet; they prepared a feast, ate, drank and were merry; the whole family hear the father in gladness exclaim, “This my son was dead and is alive again; he was lost and is found.” (Luke xv.)

Hungering and distressed soul, pause here a moment, and see whether thou canst not perceive in the above that thou thyself art the lost son, who, by thy sins and iniquities, hast separated thyself from thy God, (Isaiah lix., 2.) and now, in spiritual

poverty and extremity of want, hungerest after grace: Surely thou art the lost son; arise in thy poverty and go to thy Father; he has bread in abundance; he looks upon him that is poor and of a contrite spirit, and who fears his word; (Is. lxvi., 2.) he will give thee beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. (Is. lxi., 3.)

Incline thy ear to him and hear, and thy soul shall live; for he will make an everlasting covenant with thee, even the sure mercies of David. (Is. lv., 3.)

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. (Matt. xii., 20.)

He will take away thy filthy garments, and cause thy iniquity to pass from thee; he will clothe thee with the garments of salvation; he will cover thee with a robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. (Is. lxi., 10.)

He will bring thee to his glorious repast, (Luke xiv.) and fill thy soul with good things; (Is. lv., 2.) he will announce to his servants and ministering spirits the joy of his heart, saying, "This my son was dead in trespasses and sins, and is alive again; he was lost and is found." The angels in heaven rejoice over such a sinner as thou, who repents. (Luke xv., 7-10.) The servants of God on earth cannot but participate in this joy; they praise God in that he has given thee repentance unto life. (Acts xi., 18.)

But if thou canst not from these gracious promises derive any comfort for thy troubled soul, which is grievously tormented by the devil with divers temptations, in order that he may plunge thee into despair: take then, for a pattern the woman of Canaan—she cried unto Jesus, saying, Have mercy upon me, for my daughter is grievously vexed with a devil. She cried, but he answered her not a word; nevertheless she ceased not to cry. The disciples, moved by her incessant crying, besought him in her behalf; but he answered and said, "I am not sent but unto the lost sheep of the house of Israel." Finally she came and fell

down before him, saying, "Lord, help me." But he answered, "It is not meet to take the children's bread and to cast it to dogs." O hard saying! the woman might have thought, He does not look upon me as a child, but as a filthy dog: O what further should I ask? How may I expect anything more from him? But no, such thoughts did not enter her mind; she willingly accepted his saying, for she knew that she was an impure heathen, a stranger to the covenant of promise, and an alien from the house of Israel; therefore she did not wish to be placed on an equality with the children, but she only desired as a filthy dog to gather up what the children let fall under their feet, and she would be well satisfied. At the sight of such humiliation Jesus could no longer be silent, but said unto her, "O woman, great is thy faith: be it unto thee as thou wilt." And her daughter was made whole from that very hour. (Matt. xv.)

Poor penitent, go and do likewise. Cry unto Jesus. Beseech him, saying, "Have mercy on me, for my soul is grievously vexed with a devil." If he will not hear thee, pray the more earnestly. If he does not hear the faithful who entreat him in thy behalf, be not disheartened on this account; think of the woman; she came and fell down at his feet, and knowing that he was her only helper, she did not desist till she obtained relief. Do thou likewise: pray without ceasing; rest assured that help can be found no where but in Jesus Christ alone; and if he now delays helping, he will surely finally help thee. The woman prayed for her daughter, and she was made whole; thou prayest for thy soul; wait in faith, and it also shall be made whole; for by his wounds we are healed. (Is. liii.)

Think of the poor widow, who was aggrieved by her adversity, and in great distress; from whom was she to seek assistance? Nobody could relieve her but the judge of the city, who had power to relieve her if he would; but he was so hard hearted that he neither feared God, nor regarded man. Now, what could the poor widow do? How shall I incline the hard-hearted judge to take my part? she might have thought. But necessity compelled her; she came to him, but this was not

enough ; she entreated him, saying, "Avenge me of my adversary." But he would not. She continued to entreat him, "Avenge me." But he would not for a while. Then she might have had reason to despair ; she might well have thought, I must give up all for lost. But no, she had not given up hope ; she thought it would be worth while, to persist in crying, "Avenge me !" for she knew that as far as she could move him to compassion, so far she would obtain assistance, and that she could apply for help no where else but to him alone, as being the supreme judge of the city. Now what was the result ? The widow troubled him so much, till at length he thought within himself, "I will avenge her, lest by her continual coming she weary me." (Luke xviii.)

Distressed man, take this for thy consolation : The unjust judge condescended at length to avenge this poor widow on account of her continued entreaty ; how much more will God who is not unjust, but righteous and merciful, avenge and bear long with thee, who criest unto him day and night. Yea, he will avenge thee speedily, says the Saviour. (Mat. vii., 7-8.)

The widow had to do with an unjust judge, but thou with a merciful God. The widow had no promise from the judge that he would assist her in her distress if she would ask him.

But, poor man, how many promises hast thou from God, which are all, Yea and Amen : for he is righteous, and it is impossible for God to lie. By which thou hast a strong consolation and refuge, and shouldst lay hold on the hope which we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail ; whither the forerunner is for us entered, even Jesus, made a high priest forever. (Heb. vi., 18-20.)

He promises, that whatsoever things thou desirest when thou prayest, if thou believest that thou wilt receive them, thou shalt have them. (Mark xi., 24.) He promises thee, that if thou seekest him with all thy heart, he will be found of thee. (Jer. xxix., 13.) Remember the poor publican ; standing afar off he would not lift up so much as his eyes unto heaven, (he felt so unworthy in himself) but he smote on his breast, saying, God be



merciful to me a sinner. Hear the testimony of Christ, This man went down to his house justified rather than the Pharisee, who had boasted so highly of himself. (Luke xviii.)

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**T**HINK of him who fell among thieves, and lay naked and and half dead in his blood. A priest and a Levite passed by; they showed him no compassion, they applied no medicine, they did not bind up his wounds, but left him lying in his blood; well might all hope of life have vanished entirely. But it came to pass that a Samaritan, as he journeyed, saw him in his distress, and had compassion on him: he bound up his wounds, poured in oil and wine, set him on his beast and brought him to an inn, and took care of him. (Luke x.)

In this mirror behold the naked and half dead sinner, who has not wherewith to cover his nakedness. His righteousness is taken from him, his heart is wounded, his sins are red as blood, (Is. i., 18.) he can no longer help himself, he requires the aid of another, he stands in need of medical assistance. Who gives it to him? Not the Levitical priesthood: no, they pass by, they show more severity than mercy. It must be one who is full of mercy, with a heart full of compassion and love: one that possesses the means necessary to heal such a wounded sinner, to wash away his blood-red sins, and to clothe such a naked sufferer. Come, sinner, and see if thou canst not find all this in Jesus. He came down from heaven and journeyed through the world; he passed along and saw thee (fallen man) lying in thy own blood, and he said unto thee, "Thou shalt live." No eye pitied thee to do any thing for thee, or to have compassion upon thee; but thou wast cast out in the open field to the loathing of thy person. (Ezekiel xvi.)

In this condition, fallen sinner, thy Saviour found thee; he met thee thus in the field of the world, miserably smitten and wounded by the devil, who was a murderer from the beginning. There was no man who could help thee: the law, with its Levitical priesthood, could not raise thee up nor wash thee; Jesus

alone was able by his wholesome gospel to cleanse thy wounds with his holy water and blood, and bind them up with his gracious gospel. (Luke xviii., 19.) He descended from his gracious throne and placed himself under the curse of the Father, that he might redeem us from the curse, and bring us through grace to a state of glory, that is to mount Zion and 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, &c. (Heb. xii.) And in this sacred inn or church on earth, he has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Eph. iv.)

To his apostles and teachers he has given his word and Spirit, that they may thereby serve and care for all weak children who are chosen by his grace, that they may come to the unity of the faith and the knowledge of the Son of God, till the time of his second coming, when he will reward every man according to his works.

Therefore again I repeat it, arise and come to thy Saviour. If thou canst not come as thou wouldst wish, sigh and pray to him; lo, he is not far from thee: thou hast not to ascend into heaven to bring him down from thence, neither hast thou to descend into the deep to bring him up again from the dead: for the word is nigh thee, even in thy mouth and in thy heart. (Rom. x.)

Therefore, if thy soul is sick and wounded, thou canst find medicine in Christ; if thy heart is crushed and broken, in Christ thou canst be healed. Art thou imprisoned? in Christ thou canst be made free. Art thou bruised? in Christ thou canst be set at liberty. (Luke iv., 18.) Art thou a cripple? behold, he has prepared a feast for thee, where thou mayest taste the delicious fruits of the gospel. Standest thou yet in the highway or behind the hedges? lo, he compels thee to come in. (Luke xiv.) Art thou weary and heavy laden with thy sins? hearken, he calleth thee, "Come unto me, all ye that labor and are heavy laden, and

I will give you rest." (Matt. xi., 28.) Yea, he will refresh the weary soul, and every soul that is sorrowful he will replenish. (Jer. xxxi., 25.) He will give unto him that is athirst of the fountain of life freely. (Rev. xxi., 6.)

Poor penitent, receive all this for thy consolation, and strive manfully against every suggestion of Satan. If he represents to thee the righteousness of God; show unto him Christ, thy ransom and reconciliation. If he would condemn thee, point him to Christ, thy justification. For who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us: (Rom. viii.) wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Heb. vii., 25.)

Above all, take the shield of faith and the helmet of salvation, wherewith thou shalt be able to quench all the fiery darts of Satan, with which he endeavors to overwhelm thee. (Eph. vi.) David, in his despair had said, "I am cut off before thine eyes." But hear what he says again, "Nevertheless thou heardest the voice of my supplication, when I cried unto thee." (Ps. xxxi., 23.) The weapons that we must at all times use against the enemy are prayer, confidence and hope in Christ: it is he that treads under foot the serpent; he is the chief and the conqueror; he has blotted out the handwriting that was against us, and slain the enmity. (Col. ii.)

Behold, dear man, this is a state of grace, in which we are chastened, humbled, and divested of all our own strength and ability, and in this manner we will finally be received as children; for if we are without chastening, we are bastards, and not sons. (Heb. xii.) And of this chastisement we are all made partakers; we must pass through this crucifixion before we become new creatures.

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THE nigher we draw to this mystical death, the nigher we approach the life which is hidden with Christ in God; and when, at length, by the law, we become dead to the law, we are

made alive in Christ, (Col. ii., 3.) that we might bring forth fruit unto God. (Rom. vii., 4.) In these sufferings we pass through the strait gate, where we put off the old man and put on the new man, which after God is created in righteousness and true holiness. (Eph. iv.) Here applies what Paul teaches, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." (2 Cor. xvii.) Here the new man is born of the incorruptible seed of the word, by the power of Christ, (1 Pet. i., 23.) and such new born babes desire the unadulterated milk of the gospel, which flows from the breast of Christ, that they may grow thereby; (1 Pet. ii., 2.) for they realize with Christ, that they do not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. iv., 4.) This evangelical word is then manifested to the soul in the light of Christ, so that it is enabled to see the mystery of the kingdom of God; (Mark iv., 11.) and becomes a tree that spreads its branches far and wide in the soul, so that the birds of heaven, or all our thoughts and purposes, come and lodge in them. (Matt. xiii., 32.) This is the treasure hid in the field of the heart, which the soul having found, rejoices over with exceeding joy. (Matt. xiii., 44-46.) Through this evangelical truth the soul is sanctified, according to the supplication of Christ: "Sanctify them through thy truth: thy word is truth." (John xvii.) And the Holy Spirit ever leads the soul into all truth, (John xvi., 13.) through which the soul is strengthened in faith and in the love of God, and also draws new grace and strength from this living fountain, which becomes a well of water in the soul, springing up into everlasting life. (John iv., 14.)

Here applies what Christ taught, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John xv., 7-8.)

Also, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. (John viii., 31-32.)

James says, "Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls." (James i., 12.)

This gospel of the Lord Jesus or his word, is the seed (Matt. xiii.) and the plant which our heavenly Father plants in us, and which grows and takes root in the soul, being watered and made fruitful by the Spirit and love of Christ. The Spirit descends upon the soul like the dew upon mount Hermon, love tinges and warms: so that this heavenly plant grows and increases, by the influence of the Spirit and of love, like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper. (Ps. i.) This is the branch in the vine Jesus, that bringeth forth much fruit, and which is constantly purged that it may bring forth more fruit. Such branches and members in Jesus are clean through the word, (John xv.) since they are begotten according to his own will through the word of truth, that they should be a kind of first fruits of his creatures. (James i., 18.)

This new man or spiritual plant grows and lives through faith in Christ and his doctrine; for as the natural body cannot live without bread or nourishment, so neither can the new man subsist without spiritual nourishment: and this spiritual nourishment, or food for the soul, is the word or will of God, which is received by the soul through faith, and is converted by the Spirit into life; for it is the Spirit that quickeneth, (John vi., 63.) and this life is the light of the new man, (John i., 4.) and whosoever walketh in this light stumbleth not, because he seeth the light of the new and heavenly world.

Here then applies what Christ said, "My meat is to do the will of him that sent me, and to finish his work." (John iv., 34.) This is the life of the new man, that the soul do the will of Jesus and finish his work. This meat which nourisheth the soul, doth not perish but endureth unto everlasting life, which the Son of man doth give. (John vi., 27.) Christ said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will

raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." (John vi.) This the Jews and many of the disciples did not understand; they therefore said, "This is a hard saying, who can hear it?" When Jesus knew in himself that they murmured, he said, "It is the Spirit that quickeneth, (mark) the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." And these spirit and life giving words of Jesus are the meat and strength of the soul; therefore, when Jesus asked the disciples whether they also would go away, Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life."

The flesh of Christ is indeed our food, and his blood our drink, when we abide in him, and his words abide in us, as he himself tells us, (John xv.) saying, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love."

The same is shown by the apostle John, who says, "By this we know that we love the children of God, when we love God, and keep his commandments; for this is the love of God that we keep his commandments; and his commandments are not grievous." (1 John v., 2-3.)

From these and many other passages of scripture it is evident that the real meat of the soul is, that it should obey Christ, and as he was always subject to his heavenly Father, and lived by him; so also the soul should at all times be subject to the Saviour and live by him. (John vi., 57.)

When Adam was created in the image of God, he was endowed with a living soul, and this divine and living soul was subject to the will of God. In this subjection to God's will consisted its life; but in case it strove against the will of God and disobeyed him it had to suffer death. (Gen. ii., 16-17.)

Now, as disobedience to God and his word, is a poison by which the divine nature is destroyed in the soul; so submission to God and keeping his commandments is a food by which the soul is preserved in godliness unto everlasting life. The prophet David experienced this when he said, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes," &c. (Ps. xix. and cxix.)

Yea, the commandment of the Lord enlivens the soul and rejoices the heart; the greatest joy of a renewed soul is to do the will of God according to the tenor of his commandments; it is the meat that perishes not; his word is bread to the soul; the Spirit which (to all the unconverted) lies hidden in the word, is the pure water; by this word and Spirit the soul is supplied with food and drink unto eternal life. (John viii., 51.)

Beloved reader, whoever thou art, examine carefully thy own heart, and ask thy conscience whether thou hast traveled this way of repentance, and hast passed through this narrow gate, where thou hast lost thy own power and found strength in Christ; and where thou hast died to thyself and risen with him, and now walkest with him in newness of life, as is shown above: if so, take heed and be not led astray; hold fast to Jesus and his doctrine, for he is the true teacher, whom we all should hear: (Deut. xviii., 15.) he is the bishop of our souls; he is the way, the truth and the life; and no man cometh to the Father but by him. (John xiv., 6.) He is given for a witness to the people, a leader and commander to the people. (Is. lv., 4.) He is the true high priest, mediator and reconciler, the innocent Lamb of God that taketh away our sins, (John i., 29) having purchased us with his blood, and purified us unto himself a peculiar people. (Tit. ii., 14.)

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THE highly enlightened apostle Paul says, "They have not all obeyed the gospel. (Rom. x., 16.) For Esaias saith, "Lord, who hath believed our report, and to whom is the arm

of the Lord revealed?" (Isaiah xiii.) But, why so? Because the natural man beholds in Christ no form nor comeliness, and when we see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. (Isaiah liii., 3.) The reason why so few men arrive at the knowledge of Christ, is because he is found under the cross and in self mortification; therefore his word has no place among them, they understand not his speech, nor can they hear his word, (John viii., 43.) but they become exasperated, as the Jews were, because they prefer the honor of man to the honor that cometh from God. Therefore they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe. (2 Thess. i., 9-10.)

O that all men would receive the true counsel of Christ, "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and (O dreadful!) many there be which go in thereat; and strait is the gate (the old man goeth not in thereat, but the new man only) and narrow is the way that leadeth unto life, (that is, the saving doctrine of Christ permits none but the new man to walk therein) and few there be that find it." (Matt. vii., 13-14.)

The first reason why there be so few that find the narrow way, is that in order to find it we must first become poor in spirit and full of godly sorrow, clothed in humility and meekness in the sight of God; we must hunger and thirst after Christ and his righteousness, extend mercy and forbearance unto all men, that we may also die through the law unto our own will, pride, lust and false righteousness, and be in the hands of God as lifeless clay; (like Adam was before he became a living soul) then shall we, as being dead, hear the voice of the Son of God, and shall live. (John v., 25.) In this manner the gate of life is unlocked to us by the love of Jesus, and the living way of faith opened, (Heb. ix., 14.) so that we pass through from



death unto life, and have peace with God through Jesus Christ. (Rom. v., 1.)

But this is a hard task for flesh and blood, and one for which it has a great aversion ; hence there be so few that enter in at the gate of life, and so many that remain in the broad way of the flesh, which leadeth to destruction.

The second reason why the way is so narrow and there be so few that find it, is because the doctrine of Christ cuts off from us all liberty of the flesh, and requires us to restrain our passions and lusts, that we may be the light of the world and the salt of the earth ; our righteousness must exceed the righteousness of the scribes and Pharisees ; our hatred must be changed into love, our revenge into forgiveness ; our life must be holy and pure ; the carnal eye must be plucked out and cast away, so that we do not look upon a woman to lust after her, lest we have already committed adultery with her : we must not rejoice in the folly and licentiousness of others ; for they who commit such things, and they who take pleasure in them, are equally guilty. (Rom. i., 32.) We should let no corrupt communication proceed out of our mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. (Eph. iv., 29.) We should above all things, swear not at all : our words should be yea, yea, and nay, nay ; whatsoever is more than these, cometh of evil. We must not resist evil with force, nor sue, contend and go to law about any earthly possession, knowing in ourselves that we have in heaven a better and an enduring substance. (Heb. x., 34.) We should willingly impart to men in necessity ; and should love not only our neighbors as the ancient Israelites did, but also our enemies : we ought to bless those who curse us, and pray for them who despitefully use and persecute us. When we do our alms, we should not let the left hand know what the right hand doeth. We should worship God in spirit and in truth, in the closet of our heart, and not utter with the mouth what is not in the heart. We should fast without being of a sorrowful countenance, like the hypocrites. Our treasure should be laid up in heaven, not on earth ;—thither

should be directed the single eye of our mind. We should not serve two masters, but should cleave alone to God ; our hearts ought not to be surcharged with the cares of this world, but our cares should be committed to God. We should not judge indiscreetly without the word of God. We ought not to cast our holy things to dogs, nor our pearls before swine. In short, we must forsake all ; father, mother, brother, sister, wife, children, house, lands, nay, even our own life, or we cannot be the disciples of Christ Jesus—(Matt x. Luke xiv.) even as I have clearly illustrated by the scriptures.

Behold, dear reader, this is the narrow way of self-denial ; this is the way along which so few go and enter into life. The reason why so many try to enter in and are not able, is, because they will not deny themselves and follow Christ. Hence it comes to pass that many are called, but few are chosen. (Matt. xxii., 14.)

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**O** YE sanctified souls, who have passed through the strait gate, stand upon your guard and be very careful that you do not, like Israel in the wilderness, acquire a dislike to this heavenly manna, namely the doctrine of Jesus Christ, which saveth the soul, lest your hearts lust again after the fleshpots of Egypt, which you have left. (Num. xi.) Remember they fell : the word preached did not profit them, though they heard it ; but they fell because of unbelief, and did not obtain the promised inheritance. (Heb. iii., 17-19.) There is also a promise made unto us as well as unto them, not by Moses but by the Son himself ; not of a literal land and kingdom, but of a spiritual and everlasting kingdom. To this he has opened a way for us, and shown by the gospel that we should walk therein by faith, in all obedience and submission ; that we should look unto him, and not suffer ourselves to be misled in any way by those who walk according to their own opinions, resting satisfied with outward ordinances while they are destitute of the internal and true life that proceeds from God ; who are not made partakers with Christ, and know not the mysteries of the kingdom of God,—

being without reason puffed up in their own fleshly mind. (Phil. ii.) Such are false prophets, and thieves and murderers of the soul, who climb up some other way ; concerning whom Christ and the whole scriptures abundantly and earnestly warn us to flee from and avoid.

Let every one take special care that he does not set up his own heart as a guide in Christ's stead, as many do, desiring to be masters or teachers of the scriptures ; (through their own reason) understanding (in a proper light,) neither what they say, nor whereof they affirm : (1 Tim. i., 7.) but let the Spirit of Christ be your pillar of fire, showing you the unknown way of truth ; leading you through the dangerous wilderness of this world, and equipping you with the power of God, so that you may be mighty in the word of truth ; able to prevail against all the enemies of the soul, by the weapons of righteousness, on the right hand and on the left ; by honor and dishonor, by evil report and good report : as deceivers, and yet true ; as unknown, and yet well known ; as dying, and behold we live ; as chastened, and not killed ; as sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things. (2 Cor. vi., 6-10.)

O thou small and chosen number of saints, who are called from all the ends of the earth with a holy call,—hold fast humility, for God resisteth the proud, and giveth grace to the humble. Take the doctrine of Christ in spirit and in power for your rule, and it will be a strength and comfort to your souls : neither add thereto nor diminish therefrom, but observe the whole in child-like obedience.

Follow no man further than thou seest him follow Christ and walk in his spirit ; for he that hath not the spirit of Christ, is none of his : (Rom. viii., 9.) and if any man preach any other gospel than that which has been preached long since by Christ and his apostles, let him be accursed. (Gal. i., 8-9.)

Kind reader, when thou readest these pages, thou mayst perhaps think, This is a hard saying, who can hear it. (John vi., 10.) My reply is, The person to whom this is, a hard saying,

cannot be a true disciple of Jesus ; and even if he has with others partly recognized Christ as his Messiah, yet he has not confessed him like Peter and the other apostles ; for did he so confess him, the following acknowledgment would naturally follow : Lord to whom shall I go ? thou hast the words of eternal life. (John vi., 68.) For there is nothing advanced here, as I hope to God, but the eternal truth and the saving doctrine of Jesus Christ ; not in high sounding words of man's wisdom, but in demonstration of the Spirit and in power,—out of singleness of heart, to the glory of God. Amen.

Therefore, beloved man, whoever thou art, that makest thy boast of being a child of God, and conformest not to the doctrine of Christ ; thy glorifying is vain, and thy faith is only a deceptive opinion, which will not stand in the presence of God. (2 John, verse 9.) And even if thou boastest of a remarkable conversion and renovation, of visions and revelations, of faith in Jesus and his love toward thee, of an angel's light, which according to thy opinion has shone upon thee, and the like ; yet I say with Paul, If in appearance thou dost present thyself as an angel from heaven, still thou art accursed and rejected. (Gal. i.) Otherwise all the following passages of scripture are of no effect.

Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. (2 John ix.)

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. (1 John ii., 4-5.)

Christ says, Ye are my friends, if ye do whatsoever I command you. (John xv., 14.)

If ye love me, keep my commandments. (John xiv., 15.)

If ye keep my commandments, ye shall abide in my love. (John xv., 10.)

If a man love me, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings : and the

word which ye hear is not mine, but the Father's which sent me. (John xiv., 23-24.)

For this is the love of God, that we keep his commandments; and his commandments are not grievous. (1 John v., 3.)

Verily, verily, I say unto you, If a man keep my saying, he shall never see death. (John viii., 51.)

And why call ye me Lord, Lord, and do not the things which I say? (Luke vi., 46.)

Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. (Rev. xxii., 14.)

Here stands God's irrevocable word, which will stand forever. All who believe this with their whole heart, will, with faithful Abraham, bow to God's word, contrary to their own reason, and be obedient in all things. Well may we say, Here is shown unto us what is good and what the Lord requires of us: namely, to do justly, and to love mercy, and to walk humbly with our God. I repeat it, All who fear God and truly believe his word, will not counsel with flesh and blood, nor with their perverted understanding; but with Paul will go on and follow the heavenly light, Christ Jesus, in his word: and even if, on this account, they have to lose house, lands, wife, children, brothers, sisters, and even their own natural life by fire or sword, as God might permit; yet they would rather bear all this with joy, than to wilfully transgress one of the least of God's commandments. I am fully convinced of this by God; which is also abundantly proven by the numerous examples of the martyrs.

Question: If this is so, what are we to think of those men who claim a remarkable conversion, and appear to be enlightened, but who can employ the magistrate to force their debtors, and sell their goods by the constable or sheriff, making a great cost to obtain their own, as they think; and also, for a small sum of money frequently continue in strife and litigation, having no regard to the cost, if they can only accomplish their end. Notwithstanding Christ says, "If any man will sue thee at the law,

and take away thy coat, let him have thy cloak also," (Matt. v., 40) and of him that taketh away thy goods, ask them not again.

Answer: A man can certainly be in part converted from his gross and outward sins, and be brought to a life of virtue by the light of Christ, by which he may see his damnable condition, and tremble thereat, and for a short time, begin to conform his life and conversation more and more to the teaching of the scriptures, which may be a good beginning; but the enemy of all good enters craftily into man's reason, and through the reason enters the understanding, and having taken captive the understanding, which may be somewhat enlightened, gives false interpretations and perverted explanations here and there, (particularly where the scripture cuts off everything for us, and brings us completely under self-denial) as the serpent said to Eve, Has God said so and so? Should a person live so strictly? Not at all, that has another meaning; in this way a man could not get through the world, &c. If a person does not bring his reason into captivity to the obedience of Christ, (2 Cor. x., 5.) his reason will bring his will into captivity; and when the will and the understanding reigns over him, then it goes according to the wish of Satan, who leads him further and further away from God, the true light, by means of his false prophet (reason) teaching us out of the holy scriptures, but perverting it, particularly where it requires true self-denial and dying to ourselves. As to the rest, if we pray frequently, hold many fine religious exercises, give many alms, preach a great deal, and, as teachers of righteousness, direct men to repentance and faith in Jesus Christ; if he can only effect all this by human reason, Satan is satisfied. For he well knows that these his servants will not bring their hearers any further than they themselves are; and when they have brought them thus far, they exalt them to heaven, and commend them as the blessed children of God. By means of the magic or enchanting power of Satan, reason produces this effect upon the carnal minds of the hearers, and elevates them to a joyful state, so that they praise God for this grace, which they in their delusion think they have received from him. This may frequently

be seen at the present day, particularly among the Methodists, though their fruit still shows that they do not walk according to the doctrine and example of Christ, but much more according to the fashion and manner of this world ; although we ought not to mind high things, but should condescend to men of low estate : (Romans xii., 16) for whatsoever is high among men, is an abomination before God.

In this manner the dragon gives power to the lamb-like beast in such men, through their reason and natural ability, to make fire come down from heaven,—that is, to preach righteousness in a terrifying manner to the gross sinner, so that it falls upon his heart like burning fire, and throws him into anguish and distress for his sins, causing him to call for mercy, thus giving powerful evidences of a real conversion. But these signs are given by the dragon to the lamb-like beast for the purpose of deceiving those who dwell on the earth, by means of the miracles he has power to do. (Rev. xiii.) These are they who will come and say, “Have we not prophesied, cast out devils, and done many mighty works in thy name?” Observe : Christ did not do these works through them, but through the aid of a strange and magic spirit infused into them by the dragon, by their own reason and power they did these wonders, as did the magicians of Egypt. Therefore Christ answers them, “Depart from me, all ye workers of iniquity, I never knew you.” (Matt. vii.)

Therefore let every one remember that all conversions, not leading to a true imitation of Christ and the observance of his commandments, are deceptions of the devil ; they are counterfeit coin which will not stand the test. But as people can easily be deceived by counterfeit coin, because it resembles the pure and unadulterated gold or silver, so inexperienced and credulous men, who have not yet found the true touch-stone, (the word of God,) may very easily be deceived by such a false conversion, inasmuch as it bears a resemblance to a genuine change of heart. Therefore Christ says, “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.” (Matt. vii., 15.) Behold, this wolf comes in the

sheep's clothing of the gospel, with his hellish teeth hidden under the fair appearance of conversion ; and thus creeps into houses, and leads captive silly women (that is, persons weak and inexperienced in the word of God, as regards the Spirit) who are laden with sins, led away captive with divers lusts. (2 Tim. iii.) O that Satan would appear as he really is, then all would flee from him. O that every teacher might rightly see what spirit he is of ; for then he would certainly beware. But this is concealed from the world, and why ? Because they receive not the love of the truth, (namely, the saving doctrine of Jesus Christ) that they might be saved ; and for this cause God sends them a strong delusion that they believe a lie, that they all may be damned who believe not the truth, but have pleasure in unrighteousness. (2 Thes. ii., 10-11.)

O Christendom, how art thou fallen ! O thou fairest vineyard of the Lord, how art thou so deplorably spoiled by the cunning foxes, (Sol. Song ii., 15.) and so shamefully laid waste by the faithless husbandmen ! (Matt. xxi.) Behold, and see, if there be any sorrow like unto thy sorrow, which is come unto thee ; for thy breach is great like the sea : who can heal thee ? Thy prophets have seen vain and foolish things for thee ; and they have not discovered thine iniquity, to turn away thy captivity. (Lam. ii., 13-14.) The city of peace lies waste ; all its unity is destroyed ; thou art divided into numerous sects, and scattered abroad through perverted opinions : for thou hast forsaken thy true head, and despised the true doctrine ; therefore thou liest imprisoned in Babel, and through thy apostacy hast become a mighty Babel. It might well be said of thee as was said by the prophet concerning Judah, (Jer. xi., 13.) " According to the number of thy cities (or religions) are thy goods ; and according to the number of the streets of Jerusalem, (or according to the number of ways thou teachest besides the true way of life) hast thou set up altars to that shameful thing, even altars to burn incense unto strange gods. O return, thou backsliding Israel, (or Christendom) saith the Lord, and I will not cause mine anger to fall upon thee ; for I am merciful, saith the Lord, and I will



not keep anger for ever : only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers (or strange doctrines) under every green tree ; (or every mode of worship in which the flesh can live in pleasure) and hast not obeyed my voice, saith the Lord." (Jer. iii., 12-13.) But as the Lord constantly sent his prophets to hard-hearted Judah and Israel ; reproving them of their idolatry, and warning them to repent, still all was of no avail till wrath at length came upon them, and the Lord removed them from his sight ; so, I am afraid, it will also be with thee, O Christendom ! for the Lord has at all times sent thee witnesses of his truth, and reproved thee on account of thy idolatry ; but thou wouldst not hear, but continually persisted in idolatry and false doctrine ; and this was not enough, but thou hast despised those who were sent unto thee ; and which thou still dost even unto this day. Therefore, I fear thy plagues will come in one day, death, and mourning, and famine ; and thou shalt be utterly burnt with fire : for strong is the Lord God who will judge thee. (Rev. xviii., 8.)

But to you especially, ye sincere and upright souls, is my earnest exhortation, that ye may truly look unto Jesus, the author and finisher of your faith, and watch well over yourselves, lest you be deceived either from within or from without ; for even now is the time when, if it were possible, the very elect would be deceived. (Matt. xxiv.) Therefore look not unto yourselves, nor unto any man, but unto Christ and his doctrine, and ask him for wisdom and knowledge, as James says, " If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering : for he that wavereth is like a wave of the sea driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord." (James i., 5.) Christ says, " What things soever ye desire when ye pray, believe that ye receive them, and ye shall receive them, (Mark xi., 24.) for all these things are possible to him that believeth ; and what is impossible with us, is possible with God.

(Matt. xix., 26.) Therefore embrace Christ in true faith, and receive with meekness the ingrafted word, which is able to save your souls; (James i., 21.) it teaches you the true way to life, it is a lamp to your feet, it rejoices your heart and enlightens your eyes (Ps. xix.) through the aid of the grace of our Lord Jesus Christ, so that you may avoid all the snares of Satan and learn to know all false prophets; for no man is able to pluck you out of Christ's hands, (John x.) if you only abide in him, and his word abides in you, and is written in your hearts with the Spirit of the living God; (2 Cor. iii., 3.) that your only work may be to do the will of Jesus, and finish (not your own, but) his work. (John iv., 34.) Lo! this is the imperishable meat which endureth unto everlasting life. (John vi., 27.) Therefore abide in the doctrine of Christ, and (though all men oppose you) you will have both the Father and the Son, and shall with Christ be more than conquerors through him who loved you; so that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus. (Rom. viii.)

Eternal Light! Illuminate  
Who call on thee early or late,  
Who under sin's most grievous load,  
Sigh unto thee, O gracious God!  
Have mercy on them, make them free  
From all their sins eternally.

Renew in them thy image pure,  
Give them faith's shield both strong and sure,  
And likewise light around to see,  
That they may ne'er diverted be  
From path of truth, so plain and even,  
Till they arrive in yonder heaven.

Though Christendom may them despise  
While here on earth, before their eyes,  
O grant thy path they e'er may see,  
And always follow after thee.  
O Jesus, do thy flock preserve,  
That they may never from thee swerve.

In present time with troubles rife,  
Brethren do live in constant strife,  
And 'gainst each other judgment found,  
Though there is no sufficient ground,  
Which does from self and party come,  
O wo, thou fallen Christendom !

Remove this evil, blessed Lord,  
Both by thy Spirit and thy word.  
As thou in the apostles' time,  
Didst Jews and Gentiles all combine,  
So now, O Lord of heaven true,  
Join all in one who thee pursue.

And bring them, O thou Shepherd Great !  
Into one herd, I thee entreat ;  
O make thy truth to all appear,  
O grant that all may lend an ear,  
That thy truth's bright illumining gleam,  
May on the hearts of many beam !

That antichrist may be revealed,  
Who in sheep's clothing is concealed,  
Weak souls prepared to captivate,  
Oppressed with sins and vices great,  
Made by deceit and falsehood blind,  
That they may Jesus never find.

Awake, awake, ye children good,  
Observe how the great multitude  
The prophet false and beast adore,  
The word of God desire no more. ,  
Hence on your guard watchfully stand,  
The Son of man is nigh at hand.

The signs move on with rapid speed,  
Let us poor mortals all take heed,  
That at the coming of the Lord,  
He may us find upon our guard,  
And say, Ye children come with me  
And spend a blest eternity.

## CHAPTER IX.

An explanation of Mat. vii. from the 15th verse to the end of the chapter, wherein is shown how a person must know the false prophets and try them by the doctrine of Christ. It contains, in addition, a call to the teachers of the present day, and also to the common people.

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GENTLE and pious reader, by rightly considering the conclusion of the sermon on the mount, we can plainly see how Christ shows,—that all who hear his doctrine, or the sayings which he declared unto the people in his discourse, and do them, are likened unto wise men who build their house upon a rock which remains firm. But they who hear and do not, are likened unto foolish men, and their house or their Christianity will not stand, since it is built upon sand, or the opinions of men.

Our salvation consists in possessing the love of God and keeping his commandments, so that we have a rule laid down, by means of which (if we have received the Spirit, which is wholly concealed from the natural man) we are enabled to clearly prove which the disciples of Jesus are, and which are the disciples of the Pharisees. Christ did not do his own will, but the will of his Father who sent him. (John v., 30.) In like manner his disciples did not do their own will, but the will of Jesus Christ; for Christ says, The Holy Ghost shall receive of mine and shall show *it* unto you. (John xvi., 14.)

But it was quite different with the Pharisees; for they thought it no great matter to transgress the commandments of God with their traditions; (Matt. iii., 6.) and their disciples likewise had to live according to their traditions, or they would have been excommunicated. (John ix., 22.)

The condition still remains in regard to all true disciples of Jesus and messengers of God; that they have ever the same mind

that was in Christ; (Phil. ii., 15.) they know his voice and follow him; (John x.) they proclaim whatsoever was taught in the beginning by Christ and his apostles and all the holy prophets, and walk therein even as Christ himself walked: (1 John ii., 6.) for they are ambassadors in Christ's stead, announcing those things which they received from the Lord.

But the contrary is the case with all who still walk in the footsteps of the Pharisees,—who do not hesitate to transgress the doctrine of Christ by their own traditions, teaching things which they ought not for filthy lucre's sake: (Tit. i., 11) but this is no wonder; for the devil has by his cunning craftiness brought things so far that among the great sects Christianity has in most instances become a mere outward profession, which one man learns from another; for if a person studies a certain length of time in a seminary of learning, and in his examination gives evidence that he has become learned in the theology or form of religion established by a particular sect, he is then confirmed a teacher, and must then preach according to the prescribed creed which he has learned, and not according to Christ and his doctrine; for as soon as he would do this, he would be excommunicated after the manner of the Pharisees of old. Therefore Christ says, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." (Matt. vii., 15-20.)

My dear reader, since Christ has given us the fruit as a sure evidence by which we can learn to know the wolf concealed in sheep's clothing, so we must also have some means by which we may determine whether the fruit is good or evil, namely we must have the Spirit of Christ: for unless we have the Spirit of Christ we can try no man by the doctrine of Christ; but it will

be to us a mystery, being hidden from our earthly understanding. Wherefore it is also difficult to give to earthly, unteachable and thoughtless men any knowledge respecting the difference between the true and false prophets. Nevertheless, by the help of God I will more particularly consider the subject: I am well aware that if I crush the cockatrice's eggs hatched by the false prophets, a viper will break out against me, but if I eat them I must die. (Is. lix., 5.) Therefore I would rather fall into disfavor and retain the favor of God, than retain their favor and subject myself to the displeasure of God; for they can do no more than kill the body, but God has power to destroy both soul and body in hell. (Matt. x., 28.)

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CHRIST says, (John x.) "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But 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." Observe, dear reader, Christ is the door of the sheep, (verse 7.) and the sheepfold is his church. Christ is the door or strait gate, through which all Christians must enter into the sheepfold or church of God, as I repeatedly show in this little work. If now all Christians must enter by this door into the church of God, how much more then must a teacher, whose duty it is to watch the sheep. To him must the porter (the Holy Spirit) open, that he may know the mysteries of the kingdom of God, in order to feed his flock and take the oversight of them; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being a lord over God's heritage, but being an ensample to the flock. (1 Pet. v., 2-3.)

But whosoever climbs up another way, without a real change of heart, and the true renewing and illumination of the Holy Spirit through the revelation of Jesus Christ; and has ascended the pulpit by means of his theological school and learned ac-

quirements: such an one preaches that which he has learned as an outward profession, by his reason and the wisdom of man, which is but foolishness with God: the same is also a thief and a robber; he robs God of his honor, and runs before he is sent; he covers himself with sheep's clothing, while the wolf and not Christ, is still in his heart. Therefore he is a thief and a robber; he does nothing but steal, kill and destroy; he promises men liberty, while he himself is a servant of corruption; (2 Pet. ii., 19) he says, peace, peace, where there is no peace; and pollutes the name of God among the people for handfuls of barley and for pieces of bread: he slays the souls that should not die, and saves the souls alive that should not live; (Ezek. xiii.) as did the false prophets of old; who were very numerous at all times, even among the chosen people of God, (not to mention the heathen priests.) But the number of the faithful was at all times very small: and if this applied only to olden times, then, in our opinion the evil would not be so great. But God-fearing reader, take an unprejudiced scriptural view of Christendom, and see whether you do not find fewer who are righteous in our day than in those times. Is there not reason to lament with Jeremiah, "This people (or Christendom) slides back by a perpetual back-sliding, they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? Every one turned to his course, as the horse rusheth into the battle." (Jer. viii., 5-6.)

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**B**UT to return to our purpose, we will consider the doctrine, of Christ, and compare it with the doctrine of our present preachers, and see how they agree with each other, that every one may the more clearly see which are the true, and which are the false teachers.

I have already shown, if a teacher does not enter in by Christ the door and thus pass from death unto life and receive his office from the Holy Ghost, (Acts xx., 28.) but climbs up some other way, that such a one is a thief and a robber,—a prickly thorn,

from which a person can gather no grapes, and a sharp and prickly thistle, from which he can get no figs. For he is unregenerated, his evil nature is still alive, the wolf is still in his heart : neither can he entirely conceal it under his sheep's mantle, when a person approaches and lays hold of him, with the word and Spirit of Christ, and endeavors to expose him to the view of other men whom he has held a long time in blindness. Ah how soon will he show his wolf teeth, and how soon one can see that he is a prickly thorn and thistle. Likewise the Pharisees appeared very beautiful unto men outwardly, but within they were full of uncleanness and dead men's bones. Who among the people of the Jews could have believed this from their doctrine, especially when they lived in strict external piety? But Christ looked further than the outer sheep's clothing ; he detected their hypocrisy and exposed their deception to the view of all the people, and pronounced the most dreadful woes upon them, without any respect to their outward appearance of piety ; but how soon did the wolf manifest himself? They looked with indignation and wrath upon Jesus, and had no rest till they brought him to the death of the cross !

Who among the so named Christians can now believe that most of the teachers of the present time are similar to the Pharisees? Ah, there are few who believe this ; for they think, if a person only preaches from the scriptures, he teaches the word of God. He may live almost as he will, he is still considered as a preacher of God's word ; which, however, he is not : for if he has the whole scripture by heart, and is not in possession of the Spirit which lies concealed in the scripture or word of God, he does not preach the word of God, and indeed cannot ; for John says, " He whom God hath sent, speaketh the word of God." Paul says, " We have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, (mark) but which the Holy Ghost teacheth ; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of



God, for they are foolishness unto him ; (mark) neither can he know them, because they are spiritually discerned." (1 Cor. ii.) If he cannot know them he certainly cannot teach them. Ah! reader, consider this in the fear of God.

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A TEACHER of this description, having ascended the pulpit without the Spirit of God, according to the manner and form established by any sect, is able by his preaching, baptism and communion, to make of others such Christians as he himself is. For if a person can recite the chief articles of the catechism and understands a little of the letter, as soon as he is confirmed he is received as a good Christian, having been already made a child of God by baptism. After this he may live as he pleases ; if he only attends church and receives the communion regularly, all is well. Behold, in this manner the sects (I will not say churches) are propagated by blood, but not by the Spirit : in this manner the communicants are comforted as though they were good Christians, at the same time they are entirely ignorant of Christ as regards his power ; Christ is acknowledged merely by an outward profession and an earthly knowledge of the letter of the scripture ; and such inexperienced persons form for themselves such a conception of Christ as the Mahometans do of Mahomet, thinking they shall be redeemed through him ; or as other heathens also think of their dumb idols. They do not possess the power of godliness : this is shown by their spiritless, proud, vain, carnal and licentious life, together with lies and 'deceit, dancing and playing, cursing and swearing, fornication and adultery, and the like sins and vices. If they were truly baptised Christians, then all these sins would fall away, and the fruit of the Spirit would manifest itself before all the world, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, righteousness, and truth. (Gal. v.)

But the former are the fruits of the flesh which the false prophets bring forth : for inasmuch as they are themselves carnal and not spiritual, they bring forth carnal Christians ; for as like

producing like, is a law of nature,—that which is born of flesh is flesh, and that which is born of Spirit is Spirit. (John iii., 6.) It follows incontestably that if a teacher is born of God, and appointed to his office by the Spirit of God, and Christ speaks and operates through him, his doctrine must penetrate the heart, and bring forth fruit: and what is the fruit? When Peter, through the Spirit of the Lord, opened his mouth, and announced the crucified Saviour on the day of Pentecost, his words pierced their hearts and they cried out, “Men and brethren, what shall we do?” Then flowed the tears of repentance; then they that gladly received the word,—not the word of man, but the word of God; were baptized in the faith of the operation of God; (Col. ii., 12.) and they became of one heart and one soul, and there was heavenly harmony: the rich condescended to the poor; no one oppressed another, but distribution was freely made unto every man according as he had need. (Acts ii. and iv.) These are the blessed fruits of the gospel, made known by the true messengers of God; but where do we see such fruit among those who boast of being Christians at the present time? Ah! much more the contrary. Wherefore we may well say of these unregenerated teachers, in the words of the prophet, “They weave the spider’s web, but it shall not become a garment, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands.” (Is. lix., 6.)

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FOR this reason we will now consider their doctrine as compared with the doctrine of Christ and the apostles, and will not except any sect. Let every one examine and try his own work by the doctrine of Christ. Christ clearly and plainly says: “I say unto you, that whosoever is angry with his brother shall be in danger of the judgment, and whosoever shall say to his brother, Raca, shall be in danger of the council, but whosoever shall say, Thou fool, is in danger of hell fire.” (Matt. v., 22.) Dear reader, reflect deeply upon this in the fear of God, and see whether many teachers do not uphold a doctrine the

very reverse of what is contained in this passage. For many teach that it is right for Christians to go to war, and kill and destroy one another with swords and deadly weapons. Reflect upon this.

Christ says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John xiii., 34-35.) But now mark, these teachers say, Be manly and valiant in fight, stand firm in defence of your country, and fear not; trust in God, and if you fall, die like heroes and Christians. And to imprint this thoroughly into their minds, they usually administer the sacrament to them before going to the field, that they may be the more certain of victory. O false comforters, who act thus in opposition to Christ and his doctrine!

Christ says, "Love one another, as I have loved you." Now did not Christ lay down his life for his sheep? (John x.) And ought we not to lay down our lives for our brethren or fellow Christians? (1 John iii., 16.) Doubtless we should, if we are real Christians. For whosoever hateth his brother (not even killing him) is a murderer: and ye know that no murderer hath eternal life abiding in him. (John iii., 15.)

Now these Christians, as they are considered, hate one another, although when doing even this, they have not eternal life abiding in them. How much less can they have eternal life, when they not only hate, but wage war, kill, destroy, and exterminate; make widows and orphans, and this through the encouragement of their teachers. Oh reflect and consider! I should think thou couldst easily discern the wolf in sheep's clothing, of which Christ has warned us, that we should beware. Must not every true Christian, with the prophet, say of such teachers, "There is a conspiracy of the prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls; they have taken the treasure and precious things; they have made many widows in the midst thereof," (Ezek. xxii.)

Christ says, "I send you forth as sheep in the midst of

wolves." (Matt. x., 16.) But what will the sheep of Christ do in the midst of the wolves? Will they oppose, kill and destroy them? Ah no! They will much rather flee, as Christ their Shepherd taught them, saying, "When they persecute you in this city, flee ye into another." (Matt. x., 23.)

But if these so-called Christians were driven from city to city by Turks or heathens, they would not only oppose them in the name of Christ, but they oppose one another, that is, Christian opposes Christian, and one destroys the other; wherefore it is evident that they are not true Christians, but rather anti-christians. For he that gathereth not with Christ, scattereth abroad. (Matt. xii., 30.)

Here doubtless will be brought in as an objection, the instructions of Paul to the Romans, "Let every soul be subject to the higher powers," &c. (Rom. xiii.)

I answer, If kings and magistrates are Christians, why do they not fulfill this commandment, "Thou shalt love thy neighbor as thyself,"—seeing it is one of the greatest commandments? (Mark xii., 31.) For Paul says, Love worketh no ill to his neighbor but is the fulfilling of the law. (Rom. xiii., 9-10.) If all the so-called Christian rulers lived in obedience to this law of love, and did according to the commandments of Christ, doing unto others as they would have others do to them, which is the law and the prophets; (Matt. vii., 12.) then all war and fury, and garments rolled in blood, would necessarily become fuel for the fire, (Is. ix.) and there would be peace on earth. But as long as self-interest is sought by the mighty of the earth, as well as by those of inferior rank, there is little else to be hoped for but contention and war; for this insatiable self-interest exerts a powerful influence upon men of inferior station, who can gain but little by it; and it is much more the case with men of the higher rank, who possessed of power, think it a light matter for thousands to perish by the sword, and vast numbers of their poor subjects to be reduced to misery with their families, merely that they may enlarge their dominions and preserve their honor and fame untarnished: so that we may well lament with the prophet,

“Her princes in the midst thereof (in Christendom) are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain :” for which this is the cause, that “her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, ‘Thus saith the Lord God,’ when the Lord hath not spoken.” (Ezekiel xxii., 27-28.)

- O ye warlike men, teachers or whoever ye are, who approve the shedding of blood upon the battle field, and endeavor to justify it by the gospel of Jesus Christ, which above all things publishes the glad tidings of peace : so much so, that the angels which descended from heaven at the birth of our Saviour proclaimed peace, and in fullness of joy cried out, “Glory to God in the highest, and on earth peace, good will towards men.” (Luke ii.) But you who represent yourselves as evangelical and spiritual teachers of righteousness, and ambassadors in Christ’s stead, carry the sword not at your side, but in your mouth, (the innocent are not included) urging men on to such fearful deeds of slaughter and desolation. Christ said to his disciples, “Peace I leave with you, my peace I give unto you.” (John xiv., 27.) Now it is evident that you have not received this peace, or you could not teach anything but what is consistent with peace, as was the constant practice of the apostles in all their epistles. (Rom. xiii. ; 1 Cor. i. and xiii. ; Gal. v. ; Phil. i. ; Col. iii. ; 1 Tim. i. ; 1 John iii. ; Hebrews xiii. ; James ii.)

Oh ye men, should not the irrational sheep or the harmless doves sufficiently convince you that you teach wrongfully ? If you were to urge a flock of sheep to fight, kill and destroy one another, you could not accomplish it, neither could you induce them to fight against their enemies, the wolves, but instead they would immediately flee from them. In like manner the dove does not contend with the hawk, but flees from him. Should not these harmless animals, by which Christians are represented, make you ashamed in the presence of God, and convince you that you have not been made partakers of the lamblike disposition of Jesus : and enable you to see that you have climbed up some other way, and are therefore thieves and robbers ? •

Christ rebuked his disciples when they desired to pray for vengeance as Elias had done under the law, and said, "The Son of man is not come to destroy men's lives, but to save them." (Luke ix., 54-56.) Ought you not, who boast of being the children of God, also do otherwise? But no, this would not be consistent with your honor; you are hired servants and must still serve in your perverted way, even though it may be contrary to the gospel of Jesus Christ. But alas! when you finally appear before the judgment seat of Christ and give an account of your stewardship, then it will be hard for you to resist the stings of a guilty conscience: then will you be speechless, because you did not put Christ's gospel to better account, and ye shall hear, "Depart from me, ye workers of iniquity, I know you not." (Matt. vii., 23.) For Christ says, "Ye shall not resist evil." (Matt. v., 39.) But you teach the contrary.

Christ says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you," &c. (Verse 44.) Remember, all these passages of scripture will be your judges on that day, and will condemn you who teach the contrary; since the words that he has spoken shall judge men in the last day.

Christ says, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also; (Matt. v., 40.) and give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." (Luke vi., 29-30.) Here we are expressly forbidden by Christ to contend with any man, or go to law about any thing, even the necessities of life, as has already been clearly shown. However, I may add this, that there are many in our day, teachers and others, who do not approve of war or the use of the sword on the battle field, professing to be defenceless men; but when it comes to the sword which gives power to the civil law, and any one tries to deprive them of their worldly goods, then they resort to force and in reality use the sword as much as those who use it on the field of battle. Now the one cannot be excused any more than the other; and for Christians to march forth with swords and

weapons against Christians, as against their greatest enemies, is in direct opposition to the gospel of Jesus Christ: this is an unquestionable fact, and can be clearly shown by many passages of scripture.

Christians are also as clearly and explicitly forbidden by Christ to sue or go to law, and repel force by force; as they are forbidden to employ the literal sword. For if any person does me an injury, and I am a follower of Christ, Christ teaches me: "Thou shalt not resist evil." If I do not resist, then like Job I must bear it with patience, and do good to him that injured me, and pray for him sincerely, because he has despitefully used me and persecuted me. And if I pray for him, I must from my heart forgive him the faults which he committed against me, as God for Christ's sake, has forgiven me the faults I committed against him. (Col. iii., 13.) Christ set us an example of this, when on the cross he prayed for his enemies, saying: "Father, forgive them, for they know not what they do." (Luke xxiii., 24.) Peter says, "Render not evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." (1 Pet. iii., 9.) Paul likewise says, "See that none render evil for evil unto any man," (1 Thess. v., 15.) *no man is excepted*; also (1 Cor. vi., 7.) "There is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" &c. Also, (Rom. xii., 21.) "Be not overcome of evil, but overcome evil with good." This is the true evangelical rule for Christians, in which they are to walk. But whosoever hears this self-denying doctrine of Christ, and does it not, because it is opposed to his carnal mind, shall hear from Christ, "Thou art likened to a foolish man who builds his house on the sand, which will not stand in the day of trial."

O ye quarrelsome men, who employ force against one another, not only in war, but in contending with one another at law, as far as is in your power, being often vexed that you cannot carry it farther: how can you with a clear conscience offer up that part of the Lord's prayer: "Forgive us our debts as we forgive our

debtors?" Or, as Luke says, "Forgive us our sins: for we also forgive every one that is indebted to us." (Luke xi., 4.) Ought not your conscience check you when you repeat, "Forgive us as we also forgive?" If God should forgive and deal with you as you deal with those who are indebted to you, bringing them before the court or casting them into prison; then, that which you ask of him every time you pray that he shall do unto you as you do unto them, *is this*, that for the sins you have committed against him he shall bring you to judgment, and cast you into the prison of hell. Remember now, that if ye forgive not men their trespasses, neither will God forgive you your trespasses, (Matt. vi.) and with what measure you mete, it shall be measured to you again. (Matt. vii., 2.)

Christ says, "Swear not at all, &c., but let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil." (Matt. v.) And James says: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay be nay; lest you fall into condemnation." (James v., 12.)

But by many this doctrine is not regarded, but rather opposed by passages of scripture perverted from their true sense; though Christ has expressly forbidden all Christians to swear, and James earnestly reminded his brethren of the same thing. But it is not necessary to give a further explanation in this place, since it is sufficiently explained elsewhere. Consider it with deliberation.

Dear reader, by what has been presented thou shouldst be able to see that antichrist has sat for a long time in the temple of God, where, according to the will of the Father, Christ alone should sit,—having ventured to set up his own law, in opposition to Christ and his doctrine; his workings were hidden in the days of the apostles, but now the mystery of iniquity is revealed, (2 Thess. ii.) not to all men, but to those who are enlightened by the Spirit of Christ.



A TRUE teacher is an ambassador in Christ's stead, publishing and upholding the gospel of the Lord Jesus: he is also a steward of the mysteries of God, having received his trust from God without money and without price. (Is. lv., 1. Matt. x., 8.) He ought therefore, out of pure love, without money and without price, serve the household of God on earth, in Christ's stead, giving them instructions how to conduct themselves in all the precepts of the gospel; as the example of the apostles plainly shows us. Paul, speaking of himself, says, "Yea, wo is unto me if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? Verily that, when I preach the gospel, I may make the gospel without charge, that I abuse not my power in the gospel." (1 Cor. ix., 16-18.) Christ likewise says, "Freely ye have received, freely give." (Matt. x., 8.) Peter likewise says, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. v., 2-3.)

Dear reader, now take a view (together with the testimony of the apostles) of those teachers who will not teach unless they have a fixed salary of from hundreds to several thousand dollars a year, and some even more, for their preaching: and if, after serving one congregation for a time, a greater sum is offered them by another, they soon take leave of the former under pretense that God has called them to minister in another place, as their practice abundantly shows. O ye bewitched men, consider what kind of teachers they are who minister to you. Are they not of those whose god is their belly, and whose glory is their shame? (Phil. iii., 19.) Are they not of those who receive the reward of unrighteousness, counting it pleasure to riot in the day time? Are they not spots and blemishes (in the gospel)? Do they not sport themselves with their own deceivings, while they feast with you, &c.? (2 Pet. ii.) Are they not real hirelings, who serve you for wages or for the sake of their belly, and not out of love?

(John x.) Are they not of those who cry Peace, (and bless you) if you give them something to eat (and permit them to live luxuriantly upon your goods); but who prepare war against him that putteth not into their mouths? (Micah iii., 5.) Are they not of those who eat the fat, and clothe themselves with your wool, (Ezek. xxxiv.) and make broad their phylacteries and enlarge the border of their garments; who love the uppermost rooms at feasts and the chief seats in the synagogues; also greetings in the market, and to be called of men Rabbi, Rabbi: who devour widow's houses, and for a show make long prayers? the same shall receive greater damnation. (Luke xx., 46-47.)

Ah reader, reflect upon this in the fear of God; for Christ declares, "Be ye not called Rabbi: for one is your master, even Christ; and ye are his brethren." (Matt. xxiii., 8.) Paul says, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts xx., 33-35.)

But what will the hireling and mercenary preachers say to this? Doubtless they will bring in this objection, The scripture says, Thou shalt not muzzle the mouth of the ox that treadeth out the corn; or, if we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things; or, they who preach the gospel should live of the gospel. (1 Cor. ix.)

My answer is, that these passages of scripture ought not to be so shamefully abused, nor made use of as a cloak of unrighteousness, but should be understood according to their true meaning and import: for they were written that the disciples might perceive the reasonableness of their bearing such love towards their teachers who preach the gospel, that in return they would impart to them their temporal goods according as necessity might require, supplying them out of pure love, with meat and drink; for the workman is worthy of his meat: (Matt. x., 10.) and thus they can live of the gospel. For through evangelic love their brethren

and disciples provide food and drink for them, as it is also reasonable that they supply them with whatsoever they stand in need of, and so assist in bearing their burdens, and thus through love fulfill the law of Christ. (Eph. vi., 2.)

But as regards the teacher, if he is a teacher from God, he will always do as stated above: If he has received freely from God, he will freely give; not for filthy lucre, but of a ready mind; neither as being lord over God's heritage, (extorting their money from them, as many do at this day) but being an ensample to the flock; in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. (2 Cor. vi.) They must be all things to all men; must be full and yet endure want; of high and yet of low estate, and be able to do all things through Christ who strengthens them. Samuel the prophet, called God and the people to witness that he had taken neither gold nor silver, ox nor ass, nor any other thing as a bribe: (1 Sam., 12.) Paul also testifies his integrity in Acts xx., 33-34; 1 Cor. iv., 11; and 2 Thess. iii., 7-8.

This is the fruit, nature and disposition of a teacher sent from God; he must go and minister wherever he is called of God, without first making inquiries about the pay he is to obtain for his services; for his conversation and reward are in heaven: (Matt. vi., 20; Phil. iii., 20.) his treasure is in heaven; (Matt. v., 12.) his inheritance is in heaven. (1 Pet. i., 4.) He does not burden his mind with anxious cares about what he shall eat, or what he shall drink, or what he shall put on, but he casts his care upon him who called him: for his Father in heaven know-

eth that he has need of all these things. (Matt. vi.) If from christian feelings and brotherly love there is something administered to his necessities, he receives it as an acceptable contribution, and praises God gratefully for the same; (2 Cor. ix.) not that he desires the gift from a spirit of cupidity, in order to live an easy indolent life, but merely for the relief of his wants; for he knows that it is more blessed to give unto others (if he can) than to receive from them without being necessitated to do so.

Therefore, my readers, see how deplorably you permit yourselves to be misled by your teachers, who for their own interest and self-gratification, place cushions under your arms and pillows under your heads, and captivate your souls by perversions of the scriptures, so that you consider them as true teachers, instructing you aright in the word of God,—not knowing that you are traveling on a perverted way, until I fear it will be too late; unless you take the scriptures in your own hands, in the fear of God, and learn by the wisdom which descends from on high, the good and acceptable, and perfect will of God.

Ah, if there were already at the apostles' time many who were enemies of the cross of Christ, whose god was their belly; how many more do you suppose there are of such teachers in our day, when Christendom lies in utter confusion and desolation,—nay, is changed into a spiritual Babel. If there were, already in the apostles' time, false apostles and deceitful workers, who transformed themselves into the apostles of Christ, yea, ministers of Satan, who transformed themselves as preachers of righteousness; (2 Cor. 11., 13–15.) how much more in our time, when the unclean spirits come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, which are spirits of devils working miracles, that go forth unto the kings of the earth, and unto the whole world, to gather them to the battle of the great day of God Almighty. (Rev. xvi.) Awake, ye who yet sit in darkness; and be sober, ye who are drunk with the wine of the whore of Babylon: for the day of her judgment is near at hand. Wo unto all those who have

the mark of the beast and carry on commerce with the merchants of Babylon, who think that godliness is gain, and for the gratification of their appetites make merchandise of the gospel of Jesus Christ, which on the contrary should be received by every one without money and without price. (Is. 55.) Oh, I counsel you with Christ Jesus to beware of wolves that come in sheep's clothing, (it is easy to know by their fruits what spirit they are children of) for they are thieves and murderers of your souls; they enter in some other way than by Christ, the door: the sheep of Christ do not know their voice, but flee from them. How few in our day take this to heart! how few look unto Jesus, who is the way, the truth and the life; and yet no man can come unto the Father but by him.

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THE true church of Jesus Christ is not built up and propagated by hereditary succession, as carnal, figurative Israel or as the sects at the present time are propagated by natural descent, under outward ordinances, without regeneration and the renewing of the Holy Ghost; but it consists of those who are not born of blood, nor of the will of the flesh, nor of the will of man, but of God. These are the branches and members of Christ, that bring forth the fruits of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; (Gal. v., 22.) these meet their enemies, not with the sword but with love; they give the cloak also, rather than sue and go to law for the coat, and overcome evil with good. They follow Christ their head and bear his cross, crucifying their own flesh with the affections and desires thereof. They walk in self-denial as Christ walked, and keep his commandments, as he kept his Father's commandments. In short, they are living stones built up by the Spirit of Christ, a spiritual house and a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. Of such persons the church of Christ consists, and not of carnal men who walk in the lust of the eye, the lust of the flesh, and the pride of life; who hate and envy, lie and deceive, and live

not only in secret but in open sins: which thing prevails to such an amazing extent in the so-called Christendom that a pious person is astonished to think that men, living in such abominations, should boast of being Christians, when it is expressly said, "Let every one that nameth the name of Christ depart from iniquity;" (2 Tim. ii.) and whosoever committeth sin, is of the devil, for the devil sinned from the beginning." Now, Paul would not that we should have fellowship with devils. Therefore all ye who seek salvation, go out from the fellowship of such carnal men, and separate yourselves from them; for "ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils; or do ye provoke the Lord to jealousy? are ye stronger than he?" (1 Cor. xi.)

But the Lord will not smell in such solemn assemblies, he has no pleasure in their offerings (or their supper), he will not hear the noise of their songs and the melody of their viols. (Amos v.) Yea! when they make many prayers he will not hear them. All the prophets and men of God perceived this, by the Spirit of the Lord, and separated themselves from all the strange worship and idolatry of carnal minded Israel, reproving them on that account,—these men are now highly extolled for their steadfastness. But to do like them, is very little countenanced at the present time. In like manner, the reformers who departed out of Babel are held in great admiration,—but why do ye praise them, and still remain in a new but equally great Babel? The reason is, because you are destitute of the light which they had. If the same light was spread abroad in your souls, you would see as great a Babel as the reformers did; and you no longer would remain at ease in this Babel, but you would flee out of her, lest you might be made partakers of her punishment. But because the false doctrine or the dark smoke from the bottomless pit has obscured the sun of the gospel or the true doctrine, it is to you strange and incomprehensible: for you have turned away your ears from the truth, and have turned unto cunning fables, and have heaped unto yourselves teachers, having itching ears, (2 Tim. iv., 3.) that you might walk in the broad way of a carnal,

unrestrained life, not thinking that the end is destruction. For I fear that many of you are so misled by false interpretations and delusions, as to think you know and believe the truth, when at the same time you are believing a lie. (2 Thess ii., 10-11.) Ah, it is high time that every one should awake; for not all who, in an imaginary belief say, "Lord, Lord," shall enter into the kingdom of heaven, but they that do the will of the Father. They who hear the doctrine of Christ and do it, who build upon the immovable rock, which shall stand forever; but all who live after the flesh, must die: for to be carnally minded is death, as has already been fully shown.

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DEAR reader, in Christ Jesus neither circumcision availeth any thing nor uncircumcision, neither baptism or the Lord's supper, nor any other means,—but a new creature. (Gal. vi., 15.) This must first be wrought in us by the power of God, before we are qualified to render God true service. Therefore beware! and allow not yourself to be deceived by such false comforters as persuade you, saying, You are regenerated in baptism, or that the new birth is effected without your knowledge, if you only attend to the outward duties of religion, and more such false consolations. Ah no, they deceive your souls; rest assured, the new birth is not effected without your being aware of it; for it is an entire changing of the whole man: it is a real manifestation of the Son of God in the soul, after we have been beaten, bruised, and broken under the hammer of the law,—been crucified to our sins in the old man, and have been destroyed, and become dead to our own power, good works and false righteousness, so that we lie before God, as clay in the hand of the potter; then and not till then will God manifest his Son in us, and quicken us together with him; that we may bring forth fruit no more unto death, but unto God, and serve him in newness of spirit and not in the oldness of the letter. (Rom. vii.) Could these things come to pass without our knowledge? Oh no! for we are compared to a woman in travail; when her hour

is come she suffers great anguish, but after the birth she forgets all her anguish for joy that a man is born into the world. So with us : at the time of the new birth we suffer the anguish of death and judgment on account of our sins ; but afterwards we are filled with joy and consolation on account of the grace of Christ, and the justification of our sins ; so that the joy overshadows all the tribulation and anguish. This the disciples experienced on the day of Pentecost, also Paul, the jailer, the eunuch, and Cornelius and those that were with him, as also all those who have been born of God even unto this day.

Pious and gentle reader ! Christ tells us to try the teachers as well as all other men by their fruits, and we have a criterion by which we can know what spirit they are children of : for if they are children of God, they are also followers of God, and obey the commands of God ; they do not speak in soft words to please men, but they try to please God who trieth their hearts : (1 Thess. ii.) their doctrine is no other than the doctrine of Christ and the apostles ; their walk is in conformity with the walk of Christ : their preaching is in the power of the Spirit ; not with words which man's wisdom can teach, but with words which the Holy Spirit teaches. Their household or church which is entrusted to their care they preserve pure and clean : according to the ordinance of Christ and the apostles, by expelling them that do evil : them that sin they rebuke before all, that others also may fear. (1 Cor. v., 2, 1 Tim. v., 20.) They are faithful watchmen and good shepherds ; and do not flee when the wolf in sheep's clothing enters the flock, in order to perplex and confuse their minds with deceitful words and false doctrine ; as the apostles teach in many places. (Gal. i. Gal. ii., 45. Acts xv. 2 Cor. x.)

They stand with their loins girt about with truth, and having on the breast-plate of righteousness ; their feet are shod with the preparation of the gospel of peace ; and above all they have taken the shield of faith wherewith they are able to quench all the fiery darts of Satan, and overcome the world and all the subtle spirits under heaven. They have a living hope as the helmet of salvation upon their heads, which constantly preserves them from dis-



grace ; they have the sword of the Spirit, which is the word of God, by which they pierce the hearts of the impenitent, even to the dividing asunder of soul and spirit, and of the joints and marrow, and to the discerning of the thoughts and intents of their hearts,—together with all this armor they offer up prayer and supplication unto him who is their strength and their power, for themselves and for all saints ; wherewith they may overcome all things and gain the everlasting victory. (Eph. vi. Heb. iv.)

Paul exhorts the faithful Ephesians to put on this armor of God, that they might be able to withstand in the evil day, and having done all to stand. If now all the faithful require this armor to insure victory, how much more a teacher ; if all Christians must enter in by the door into the sheepfold, how much more a teacher who is an ambassador in Christ's stead, and a steward of the mysteries of God. For a good tree cannot bring forth evil fruit ; neither can a corrupt tree bring forth good fruit : that is, an unregenerated teacher cannot bring forth fruit that is pleasing to God, or beneficial to the salvation of men. For not having entered by the door, not having passed from death unto life, he can do nothing but steal, kill and destroy ; and even if he has the key of knowledge to the kingdom of God ; that is, a comprehensive mind and an enlightened understanding, yet he enters not in himself, and those that would enter in, he prevents : for he prophesies, and casts out devils, that is, brings vicious and daring sinners to a more virtuous life, thus representing himself as doing great works in the name of Jesus, and drawing others to himself instead of leading them to Christ, and thereby preventing them from entering into the kingdom. Such an one is considered by most people as a true teacher of God ; and they pay more regard to him, than to Christ and his doctrine. His words have more weight with such bewitched men than the words of Christ ; they think what he speaks must be spoken from heaven, as may easily be seen at the present day.

Hence Christendom has become like the apostate Jews, whose land was filled with false prophets and faithless shepherds ; by whom they suffered themselves to be led, and whose word they

believed in preference to the word of the Lord, so that even the pen of the scribes was in vain ; for lo, saith the Lord, They have rejected the word of the Lord ; and what wisdom is in them ? (Jer. viii., 8-9.) O ye sons of men, is it not lamentable that you do not more carefully consider, and in the fear of God reflect more deeply upon the doctrine of Christ, which was brought down from high heaven, seeing his word shall stand as the judge of us all. O come and look once more in this mirror of his divine discourse. I will place this clear mirror once more before you, in which, if possible, you may see your condition ; and no longer dream of an imaginary salvation, for salvation is not to be obtained outside of Jesus and his doctrine ; for wo unto them who obey not the gospel of Jesus Christ.

Dear man, whosoever thou art, teacher or layman, prove thyself whether thou art a partaker of the eight different blessings, as explained in Matt. v. Can Christ call thee the light of the world and the salt of the earth ? Does thy righteousness exceed the righteousness of the scribes and Pharisees ? Is thy hatred changed into love and thy envy into forgiveness ? Is thy life pure and chaste ? Hast thou plucked out thy carnal eye, so that thou dost no more covet thy neighbor's house, neither thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's ? Art thou no more able to rejoice in the folly of others, but in God alone, thy highest good ? Is it thy greatest pleasure to engage in edifying conversation, useful to those that hear ? Dost thou consider it incumbent upon thee not to swear any oath whatever, but to confirm thy testimony only with Yea, yea, and Nay, nay ? For whatsoever is more than these, cometh of evil. Darest thou no longer resist evil by force ? darest thou not sue and go to law for any temporary possession, knowing that thou hast in heaven a better and an enduring substance ? (Hebrews x., 34.)

If so, thou oughtest to give willingly to the poor and distressed ; thou shouldst not love thy neighbor only, but thy enemies also ;—bless when they curse ; and pray for them when they despitefully use and persecute thee. Thou shouldst do thy alms

so that the left hand may not know what thy right hand doeth ; thou shouldst in secret worship God in Spirit and in truth, not uttering with the mouth what is not found in the heart. Thou shouldst fast without being of a sorrowful countenance, like the hypocrites ; thou shouldst have thy treasure in heaven and not on earth. The single eye of thy mind must be constantly directed thither, for thou canst not serve two masters, but must cleave to God alone ; therefore thou must not charge thy heart with the cares of life, but commit all thy cares unto God. Thou must not judge by thy reason without the word and Spirit of God : thou shouldst not give holy things to dogs, nor cast thy pearls before swine, but thou shouldst in all things imitate Christ and his doctrine ; walk as he set thee an example, and love him and keep his commandments. Dear reader, all this thou wilt do if thou hast the Spirit of Christ ; and his other commandments thou wilt not neglect, such as baptism, the supper, feet washing, and all the rules of the Christian church ; and when thou hast done all these things, thou must confess of thyself, thou art an unprofitable servant, thou hast done nothing more than what was thy duty to do.

Dear man, I again repeat, Behold thyself in the above mirror ; for it is nothing less than Christ's own commandments. Consider whether thou canst here say with the psalmist, " The statutes of the Lord are right, rejoicing the heart ; more to be desired are they than gold, yea, than much fine gold ; sweeter also than honey and the honey comb. Moreover, by them is thy servant warned ; and in keeping them there is great reward. (Ps. xix.) Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (Rev. xxii., 14.) Now see further how Christ concludes his sermon on the mount ; where, before he finally concluded, he pointed out to his disciples by the strait gate and the narrow way the manner in which they should walk. After this he gives us a faithful warning to beware of false prophets that come in sheep's clothing, or an outward appearance of piety, but within are ravening wolves ; saying, " By their fruits ye shall know them." Their doing miracles and wonders in his name, is not

sufficient proof for us to conclude that they are sent from God ; but we must see that they hear the doctrine of Christ, and do it. For Christ said, " Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock ; and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it."

Behold and fear, ye teachers and builders, who build not upon Christ and his doctrine, but walk according to your own good intentions, teaching for doctrines the commandments of men : since you have not kept the word of his patience, how will he keep you in the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. (Rev. iii., 10.) You read, and with carnal ears you hear the doctrine of Christ, and yet do not hear it. You see and know by his unheard of miracles, that he is Christ the Saviour of the world, and yet you see and hear him not : otherwise you would believe and follow him. You say, (like the Jews) We are Christians ; but may not Christ say, You are not, but rather of the synagogue of Satan. (Rev. ii., 9.) For the kingdom and church of Christ is a kingdom of love and peace : as Paul says, If any man seem to be contentious, we have no such custom, neither the churches of God ; (1 Cor. xi., 16.) for where envying and strife is, there is contention and every evil work, which proceedeth not from that wisdom which is from above, but is earthly, sensual, and devilish. (James iii.) True Christians do to one another as they would wish to be done unto ; no man seeks his own but every man another's wealth : (1 Cor. x., 24.) but how little of this is to be seen among those who call themselves Christians. Alas, one finds in almost all places the very reverse of this. Every one has to take heed of his neighbor, and is afraid to trust in any

brother, for every brother will utterly supplant, and every neighbor will walk with slanders; and they will deceive every one his neighbor, and will not speak the truth (when it conflicts with their own interest): they have taught their tongues to speak lies, and weary themselves to commit iniquity. Ah, their habitation is in the midst of deceit: through deceit they refuse to know me, saith the Lord. Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this? (Jer. ix., 4-7.) Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone backward. Why should ye be stricken any more? ye will only revolt more and more. (Isaiah i.)

Ah, reader, is not this the case? Has not God scourged our land already in various ways, with war, with dry seasons, and especially with sickness and death? But we see as yet no reformation, but rather a backsliding: unrighteousness increases from day to day; pride, dissipation and extravagant living are constantly gaining ground: emulation and envy, lies and deceit, fornication and adultery, thefts, murder and manslaughter, abound more and more: the turning away to unrighteousness with lying signs and wonders, becomes constantly greater; both priests and prophets are deceivers, teaching a false worship, crying, Peace, peace, when there is no peace. O! may the Lord not truly say, "I have often chastened you, but what did it avail? The wicked children contemn the rod." Ah, a person might prophesy with the prophet and smite his hands together; for a two-fold punishment shall come, and this wickedness shall at length be revenged; (Ezek. xxi., 13-14.) unless they repent in sackcloth and ashes, as Ninevah did, and give ear unto Christ and follow his instructions: for unless this is done, the fabric of their religion will fall, and they will see too late that their labor is lost, and their end is everlasting perdition.

Ah reader, hereby we must try ourselves and all teachers; whether we believe *all* the words of Christ and do them, not with our own, but with his strength in the fear of God; or whether

we receive only a part and neglect the rest, transgressing his commandments by our own traditions, as did the Pharisees. (Matt. xv., 3-6.) If this is the case, our worship is nothing but hypocrisy; for which reason Christ says in conclusion, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man," &c. To hear and do, is divine wisdom; but to hear and not do, is human folly. To hear aright is not merely to hear with the outward ear, but with the ear of the heart, where the doctrine of Christ falls not only on the ear but in the heart, as a living seed, and also like a sharp sword pierces the heart as on the day of Pentecost, when they that gladly received the word were baptized. (Acts ii.) This sword produces an effect similar to that of a plow, which breaks up the ground and makes it ready to receive the seed. (Acts xiv.)

A contrite and broken heart receives the word of God gladly, that is, it receives it with the intention of doing it; for it perceives the statutes of the Lord are right, rejoicing the heart, his commandments are pure, enlightening the eyes. (Ps. xix.) Therefore Christ answered Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. iv., 4.) The soul continues to grow through grace in a child-like obedience to the word; for grace makes the word fruitful in the soul and brings a man with his sinful affections under the control of the word. The word in connection with grace teaches him to deny himself, take up his cross and follow Christ: grace with the word, helps him to do this, bringing all to a glorious consummation. The word of promise is the anchor of the soul; (Heb. vi., 18-19) grace is the cable by which through faith the soul is held fast to the word, so that the heavy storms and mighty waters of temptation, and the violent tempests of hell cannot prevail against nor destroy this spiritual building; (Is. xliii., 2.) for it is founded upon the rock—the immovable word, which shall stand unshaken when heaven and earth have passed away. (Matt. xxiv., 35.)

Oh reader, observe and try the spirits, whether they are of God; for all holy appearing spirits are not divine spirits: not

every one who is able to speak of conversion is really converted ; a Saul can be annointed of the Lord and receive a new heart, and afterwards despise the word of the Lord and be rejected ; (1 Sam. xv.) a Jehu can be zealous against the idolatry of Ahab and Jezebel, and yet take no heed to walk in the law of the Lord with all his heart, and to depart from the sins of Jeroboam : (2 Kings x., 31.) and so a man can be in part converted and be zealous against gross sins and idolatry, and yet not walk with all his heart in the doctrine of Christ, even as there may be seen at this day great preachers of repentance and conversion, but very little following of Christ and his doctrine, very little of real humility of heart and Christian meekness, very little denying of their will and bringing their reason into captivity to the obedience of Christ. (2 Cor. x., 5.)

Oh ! what do such conversions avail, or what end do they promote ? Certainly no other than this, that by their good words and fair speeches they deceive the hearts of the simple ; (Rom. xvi., 17-18.) for such persons corrupt the word of God, and speak it not of sincerity : (2 Cor. ii., 17.) they are the haughty saints whom the Lord will put away. (Zeph iii., 11.) O remember, to hear the word of God and not to do it, is a mere building upon sand ; and to build upon sand may cost almost as much labor as to build upon a rock ; and at last, when all is finished, there will be no good accomplished.

The foolish virgins went out to meet the bridegroom ; they abandoned their carnal rest and security, they desired to go in with Christ to the wedding, they carried their lamps as well as the wise, they made outward confession of Christ, they were virgins handsomely adorned with external piety, they slept peacefully and securely, having no fear of failing to enter into the marriage. But lo ! when the bridegroom came, they for the first time discovered their folly—their lamps went out ! They desired oil of the wise, but they obtained it not, and the door was closed against them. They called out in vain, “Lord, Lord, open unto us !” But he answered, “Whence are ye ? I know you not.” (Matt. xxv.) Oh remember, these virgins

might just as well have staid at home, all their labor and pains were lost. Behold here are represented those half converted men who have partly come from darkness to light, but have not entirely turned from the power of Satan to God, and in consequence have not received the gift of the Holy Spirit, which would guide them into all truth, and bring to their remembrance all things whatsoever Christ has said. (John xiv., 26.)

Therefore, awake! awake! repent and reform, lay hold of Christ and follow his doctrine; be no longer led by your blind guides, lest you fall with them into the ditch. They daub the wall with untempered mortar, (Ezek. xiii.) saying, Here is the temple of the Lord, the temple of the Lord; or in other words, the church of the Lord, which has stood for many years. Ah, what advantage was it to Israel, when they had filled Jerusalem with their sins, that the name of the Lord had dwelt there in former times? Behold the once glorious city became a heap of stones! In like manner what advantage will it be to you that in former times the glory of the Lord dwelt in the midst of your churches, if you have filled them with your sins, and go now in the broad way of the flesh, the end of which is destruction? O how far have almost all sects and denominations turned away from the true apostolic love! How widely have they departed from the primitive order! Then Jews and Gentiles were baptised by the same Spirit into one body, and were all of one fold and had one shepherd; (1 Cor. xii., 13.) but now there are many different folds and shepherds, many different opinions and rules of faith. Some maintain as articles of their creed, infant baptism, the employment of oaths, war, and going to law, also other things directly contrary to the sound doctrine of Christ: others, who disapprove of oaths and war, and call themselves defenceless, nevertheless take the liberty of suing and going to law to defend their temporal goods. Paul says, "There is utterly a fault among you, because you go to law one with another: why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" (1 Cor. vi.) Remember, that all these things are directly contrary to the Spirit and doctrine of Christ, as I



have plainly shown. But, oh how lamentable is it that almost the whole of the so called Christendom is held in captivity under this error; the vail of Moses being still upon their hearts in the reading of the Old Testament, which vail is done away in Christ; nevertheless when they shall turn to the Lord the vail shall be taken away. (2 Cor. iii.)

O ye teachers! who claim to be watchmen over the people, you neither cry aloud, nor warn them against these things. Oh, how deplorably you deceive their souls. How will you stand when you shall give an account of the souls you have instructed? (Heb. xiii., 17.) It will then be of no avail to appeal to the long standing and established usages of the church; but Christ will ask, Hast thou put to usury the word of my gospel, and been faithful to my trust? O, who will then be able to answer Christ? Yea, consciousness of guilt will render the unfaithful speechless, and they will be thrust down to hell in chains of everlasting darkness.

O ye men, what are you doing? Behold, the church of Christ is not propagated by blood, nor by the will of the flesh, nor by the will of man: but those who are born of God, Christ gives power to become the children of God; and the same are members of his body, flesh of his flesh and bone of his bone. (John i., 12-13.) They are also the living stones which are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. (1 Pet. ii., 5.)

But you make Christians by the will of man; you build your churches and propagate them by natural descent. And as the Jewish priests made Jews by outward circumcision, so you make Christians by outward baptism. The Jews and proselytes made by the scribes and Pharisees were children of hell; and Christians made by you in the manner mentioned, are likewise nothing else than children of the bottomless pit, (unless they obtain another and a heavenly birth) for their fruits show plainly that the tongues and conversation of the greater number are set on fire of hell. (James iii., 6.) For take a view of and consider the visible fruits of your baptised members, do not many

of them live in pride, maliciousness, vanity, lies, deceit, rioting, drunkenness, fornication, adultery, besides houses of shame are sometimes frequented to satisfy their devilish lusts: dancing, playing, and all kinds of licentiousness and works of the devil, together with cursing, swearing and blasphemy are also indulged in; when it is evident that all who do such things shall not inherit the kingdom of God; and not only they who do such deeds, but they also who take pleasure in them that do them.

You administer the sacrament to such carnal men, if they will receive it at your hands, and comfort them with the peace of the Lord as members of Christ. O ye despisers of the word of God, who set at naught the injunctions of the apostle Paul, "Put away from yourselves the wicked person; withdraw yourselves from every brother that walketh disorderly;" (1 Cor. v., 13.) and have no company with him, that he may be ashamed: (2 Thess. iii., 14.) have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret. (Eph. v., 11-12.) But no, in your human wisdom you consider these commands foolish, your school theology has exalted you above Christ and the apostles; you esteem Christ's word when rightly viewed as a fable and treat it according to your own sentiments; you teach for filthy lucre, and seek the wool and not the souls: you have forsaken the right way and are gone astray, following the way of Balaam. (2 Pet. ii.) But if you have not entered in at the right door yourselves, how can you bring in other men? If you are unfruitful and corrupt trees, how is it possible for you to bring forth good fruit? Do men gather grapes of thorns, or figs of thistles? Ah no! Neither can you bring forth good fruit. Do be sober and reflect.

When war breaks out, you are instrumental in inciting your self-made Christians against similar Christians to deeds of death and bloodshed: you urge them on to the field of slaughter as though it was a holy cause to fight for their country, and stimulated by such false consolation, they march forth more furious than the midnight wolves; and with a cruelty greater than that of wild

beasts, they kill and destroy one another; and this is called a Christian deed. Oh, should you not be ashamed in the presence of God and his angels, to boast of being Christians? for the angels from heaven exclaimed, at the birth of the Lord Jesus, "Glory to God in the highest, and on earth peace, good will towards men." (Luke ii., 14.) Oh, I say, be ashamed to represent yourselves as apostles of Christ and teachers of righteousness,—which you are not, but rather such beings as were observed by John, when he saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; which are spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, (by your missionary societies) to gather them to the battle of that great day of God Almighty. (Rev. xvi., 13.) You compass sea and land to make Christians and Christian proselytes; and when you have made them, if they follow your example, are they a whit better than they were before? Ah no, I am afraid not; for we frequently read that there is more faithfulness and honesty among the heathen than among the so-called Christians.

If now for example the missionaries should explain to the heathens the text in which Christ says, "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends:" (John xv., 12-13.) or as John says, "Hereby perceive we the love of God, because he (Christ) laid down his life for us: and we ought to lay down our lives for the brethren. (1 John iii., 16.)

What would the heathen say to this? Might they not reply, You preach us things you do not do yourselves; you lay burdens on our shoulders which you do not touch with one of your fingers. You hypocrites, where is the fruit of your preaching? For do we not see and hear that you are constantly destroying one another through strife, war and bloodshed; one Christian monarchy (as you call them) oppresses another, in order to further its own interest? Where then does one Christian out of

love to another lay down his life for him, which you say a Christian is bound to do? Now one or the other of these conclusions must follow: you either preach lies to us, or if you tell us the truth, you deny the doctrine of Christ your head, and are not true ministers sent by him. Again, if they were to explain this passage, "He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: and ye know that no murderer has eternal life abiding in him." (1 John iii., 14-15.)

What would the heathen say to this? Would they not reply: You say, Whosoever hateth his brother is a murderer. But you do not only hate one another, but persecute, kill and destroy, wasting cities and countries: wherefore your own words condemn you; you virtually declare you have no hope of eternal life, and yet you trouble yourselves to make of us such Christians as you are. What will it profit us, seeing we have in such Christianity as little promise of a future life as we have in our present state, in which (as you say) we have none.

Now would not such a pretended apostle of Christ be dumb in the presence of an intelligent heathen, and be convinced in his conscience, so he could not in truth make any reasonable answer? But why do I say conscience! Had their conscience been enlightened, they long since would have abandoned their false doctrine: but the unclean spirits come out of their mouths like frogs, they hop from one passage of scripture to another; if they cannot support their doctrine by the gospel of Jesus Christ, they hop to the written law, and take the old Jewish warriors to serve as a pretext with which they defend their cause; and working such miracles, they go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. For do they not fight against God, and gather together the whole world in battle against him and Jesus Christ whom he has sent? For God spake by the mouth of Moses, saying, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken

unto my words which he shall speak in my name, I will require it of him." (Deut. xviii.) In like manner the voice spoke out of the cloud saying, "This is my beloved Son, in whom I am well pleased: hear ye him." (Matt. xvii., 5.) The written law of Moses is a type and shadow of the spiritual law, and the outward warfare and the conquest of Canaan were typical of the spiritual warfare and the spiritual conquest of the everlasting inheritance through Christ Jesus; (but the body is of Christ) (Col. ii., 17; Heb. viii., 5; Heb. x., 1.) in which men do not fight with carnal weapons; but with spiritual weapons with which they pull down strongholds, cast down imaginations and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ, (2 Cor. x., 4-5.) as has frequently and clearly been shown.

Oh! ye spiritually blind and dumb watchmen, awake and be sober; fight not against the Almighty, for you shall surely fail when he comes to require the blood of your hearers at your hands. Do think of the everlasting fire of hell threatened in numerous passages of the holy scriptures against all false teachers and unfaithful shepherds: rely not upon your great learning, neither depend upon the wisdom of man; 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. (1 Cor. i., 19-21.) Wherefore Christ also thanked his heavenly Father because he had hidden these things from the wise and prudent, and revealed them unto babes. (Matt. xi.) For not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring

to naught things that are ; that no flesh should glory in his presence. (1 Cor. i., 26-29.)

Dear reader, think not that I am alone in testifying against these things. O no, I could give many examples of the primitive Christians who also testified the same thing ; as, for instance, one writer says, A Christian does not enter into a law-suit with those who deprive him of his own : Christ has commanded us rather to forsake the things which occasion disputes, and thus be free from all contention. A Christian should see that he avoids disputes, even at the risk of personal loss. The way is made much narrower since the advent of the Lord Jesus, so that men dare no longer strive and contend.

But their ground as regards suing and going to law, was the denial of the world, inasmuch as from a reliance upon the care and goodness of the Lord, they willingly resigned whatsoever the contending party were unwilling to yield them, and they esteemed the internal peace of their souls and the preservation of peace with their neighbor as greater treasures than all the goods, pleasures and honors of this present world. Wherefore this was their conclusion, Whoever is not afraid to lose his own does not take it hard to impart something to others ; otherwise how could he who has two coats, give one of them to a poor person, unless his heart was so disposed that when a person takes away his coat, he could give him his cloak also ? If our minds were not thus disposed, we would perish along with the perishable things of this life ; for what have we that is not perishable ? [Arnold's *Abbildung, der ersten, 2ten Theil, 5tes Buch, Seite 18.*]

In the same book we also see, that the primitive Christians declared their confession before the pagans, and rejected warfare and a military life : one of them, writing to a soldier, says, " There is nothing we can or should prefer, to him who is the true Lord and the eternal Emperor ; but if we have greater love for this world and prefer rather to serve the emperor than Christ, we shall not hereafter come to Christ, but be brought to hell, in which the affairs of the lords of this world are managed. Therefore love no longer this world and your military life, since every

one who wages war with the sword, is a minister of death; but whosoever sheds his own or other men's blood, the same shall receive the fruit of his wages; for if he is slain, he is guilty of his own death, or if he kills another, he is guilty of this sin, &c. [Arnold's *Abbildung*, 2ter Theil, 5tes Buch, 6tes Cap. Seite 42.]

In like manner the Waldenses were entirely opposed to the employment of an oath, the taking of vengeance, and the waging of war; they also denied the propriety of going to law; nay, they went so far as to confess that no judge who wishes to be a Christian, can pass sentence of death upon any man, not even upon a malefactor. [Martyrs' Mirror, pages 226-7, edition of 1837, or pages 270-1, edition of 1886.]

From Martyrs' Mirror, page 1014, edition of 1837, or pages 1057-8, edition of 1886, is taken the following:

"We find further, in relation to the article respecting war or defense, that the primitive Lutherans, who in the beginning were of the same opinion with the Reformed Calvinists and the Zuinglians, agreed with us in the belief that it does not become a Christian to wage war or stand up in his own defense. Andrew Carlstadt, in a book entitled, 'Should men forgive injuries and offenses?' (printed at Zurich A. D. 1534) writes thus concerning defense: 'We must not suffer ourselves to be misled by what is presented to us, that war is a punishment of God; therefore, there must always be some one to carry on war against others. (Also) men under the old testament dispensation carried on war,' &c.

"In answer to the first, hear what Christ says, (Matt. xviii.) It must needs be that offences come; but wo to that man by whom the offence cometh! Thus some meriting the disfavor of God, he punishes and torments with war; but wo to him who shall wage war against them, for God punishes the wicked by means of the wicked.

"In reply to the second, The children of Israel carried on war either against the wicked nations who opposed them in their journey to the promised land, or against such as would not suffer them to dwell in peace after their arrival; which is all typical of

the war which we, at present, as new and regenerated men in Christ, are to carry on against all vice and unbelief.

"Again Carlstadt writes thus: They further object, saying: Those who will not comply with the law, must be compelled by weapons and force, &c.

"Answer: To speak properly and Christian-like upon the subject, war does not become us in any possible way. In accordance with the doctrine of Christ, we should pray for those who speak all manner of evil of us and consider us as fools; nay when they smite us upon one cheek we should turn the other also; then we shall be children of the Most High. [So much for Carlstadt.]

"From Carlstadt the writer proceeds to Luther, and says, In a small work printed at Wittenberg, A. D 1520, Luther gives the reason for his burning the pope's books, which, as appears from the 22d article, also was his teaching, that it is right for a Christian to defend himself against force by force, contrary to the saying of Christ. (Matt. v.) 'Whosoever taketh away thy coat, let him have thy cloak also.'

"In another small work printed at Wittenberg in the year 1522, it appears, among other articles, that Luther taught, that the words of Christ, (Matt. v.) 'Whosoever shall smite thee on thy right cheek, turn to him the other also.' And (Rom. xii.) 'Dearly beloved, avenge not yourselves,'—are not counsel which a person may or may not comply with as many theologians claim, but we must observe them, &c.

"Also, Christians are forbidden to take their cause to court. Also, as a Christian is not permitted to place his affections upon worldly goods, so neither is he permitted to take an oath in regard to them.

"In short, it is proved that Luther was opposed for a considerable length of time, both by his mouth and his pen, to a resistance or defence, till finally seduced from the doctrine of truth, he adopted another belief. Sleydanus testifies the same, in Book 8, Page 561, oldest edition."



Much more evidence might be produced from the Martyrs' Mirror of those who rejected infant baptism, the employment of oaths, bearing the sword, also suing and going to law, in all the centuries back to the time of the apostles. But what would it avail? For if men believe not the plain words of Christ, nor the testimony of the Holy Spirit given by the apostles, how could they believe any other man's testimony? Ah no! The god of this world has hardened and blinded their unbelieving minds, so that they see not the clear light of the gospel of Jesus Christ. They take pleasure in the luxury of life, and travel on securely in the easy way of the flesh, going on in the broad road that leadeth to everlasting perdition.

The reason that there have been from the time of Christ to the present, but very few who have received and lived up to this true doctrine of self-denial, is because it is directly contrary to the nature of man; therefore these are also looked upon as being foolish, by the great multitudes of teachers and common people, who do not consider the declaration of Christ, "that strait is the gate and narrow is the way that leadeth to life, and few there be that find it."

Nevertheless, the doctrine which I have here presented to you shall stand for ever, and the gates of hell shall not prevail against it, even though it may be opposed by many, and be considered by the self-conceited and the learned as fanaticism; for the word of the cross, and of true self-denial, is to them sheer foolishness, but to us who believe and walk therein, it is the power of salvation. (1 Cor. i.)

O beloved fellow travellers to eternity! I have in my simplicity declared nothing unto you in this work, but Jesus Christ and him crucified, the Alpha and the Omega, the beginning and the end, the head of all Christians, the true high priest, the long promised prophet, and true teacher of righteousness, whom we should hear and follow, and whose cross we should bear as long as we sojourn here. If like all the disciples of Jesus I shall now and then be despised, reviled and slandered by many people, and

be considered as a seductive spirit, enthusiast, and deceiver of the people, it matters not ; for nothing else can be expected : who-soever confesses Christ before an adulterous generation, must endure hatred ; which is abundantly shown and confirmed by the example of all upright confessors of the truth. Oh, the heavenly crown of everlasting life will make rich and abundant amends to me and to all upright confessors and followers of Jesus Christ.

Finally, may the Lord fulfil, in every pious reader, that for which I earnestly groan to God, to whose saving grace and divine wisdom I commend all men through Jesus Christ, highly exalted in time and eternity. Amen. Yea, Amen, Lord Jesus.

## CHAPTER X.

An exhortation to my beloved brethren and sisters in Christ Jesus, for the encouragement and edification of their souls; in which is brought into view the love of God, and its nature and disposition, and its operation on the souls that possess it.

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**M**Y highly esteemed and dearly beloved brethren and sisters in Christ Jesus, who are called of God with me to the same hope of our vocation, as one body and one spirit, by the bond of love which God has richly shed abroad in our hearts by the Holy Spirit; I cannot, under the influence of this love, forbear writing somewhat to you, by way of remembrance, that you may all peruse this work in serious meditation, and view yourselves therein, and if any find himself too far from the mark, that he may be reminded of his condition, and give more heed to his calling, lest any should backslide and grow cold in love towards God: for the greatest of all commandments is this, "Hear, O Israel; thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and the second is like unto it, namely, "Thou shalt love thy neighbor as thyself." (Mark xii.) Oh, when we love God above all things as the supreme good, and cleave to him alone, then we will seek for nothing in the creatures or in any object which is inferior to God; because God is sufficient for us. For all creation is but a display of his almighty power and wisdom; everything on earth that our eyes can behold, bears witness of his glory. This evidence serves as a means to unite us more and more in love with him, making us sensible of his great love towards us in all the gifts which he bestows upon us, both as regards the body and the soul.

As regards temporal blessings, we see his love universally extended towards all men, in doing good to the wicked as well as to the godly : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matt. v., 45.) Yea, he endureth with much long suffering the vessels of wrath, which (in consequence of their obstinacy and ungodly works) are fitted to destruction. (Rom. ii., 5.)

In relation to the soul, we observe his universal love extended to every man ; for Christ, the true light, is come to light every man that cometh into the world ; (John i.) he is not come to condemn the world, but to save it ; (John iii.) he would willingly gather all together under the wings of his mercy, as a hen doth her brood, but they will not ; therefore he does not impart to them the treasure of his hidden and heavenly love, but those who receive him and believe in his name, to them gives he power to become the children of God. (John i.) And this state of adoption, which such obtain through Christ, is the birth of God ; that is, they have become partakers of the divine nature, (2 Pet. i., 4.) and are made conformable to Christ, as the branch possesses the same properties as the vine, but with this difference, that they receive of his fulness, and grace for grace. (John i., 16.)

Therefore, my dearly beloved brethren and sisters, let us constantly reflect upon this love, which God has by his exceeding grace imparted to our souls ; this meditation will excite love and gratitude towards him, so that we will gladly take up his cross, and follow him in all he has commanded us. For love is the fulfilling of the law, (Rom. xiii., 8.) because there is no constraint in that which love doeth, and where there is no compulsion there is no law ; and where there is no law there is neither servitude or fear : for perfect love casteth out fear. (1 John iv., 18.) Through this love we are children, and, through this love and the Spirit of Christ, we cry Abba Father ! And as we know God to be our Father and Preserver, we wholly trust in him. If he chastens us we faint not, because we know that thereby we obtain sanctification. If he strips and denudes us, and hides his

countenance from us for a while, we do not sink down into servile fear and unbelief; for his design is only to make a trial of our love. We therefore abide in faith till it again pleases him to visit and comfort us, well knowing that he has promised, He will never leave us nor forsake us. (Heb. xiii., 5.)

Ah, this love is a glorious unction! all that it teaches us is right: for love is of God, and God is love; whosoever abideth in love, abideth in God, and God in him. Through this love Christ teaches us within our minds, also in the word, that if any one strikes us on one cheek to turn the other also, and if any man sues us at the law and take away our coat, to let him have our cloak; it also constrains us to love our enemies, to pray for them, and also to do good to them; for through this divine love we receive quite a different view than we have by nature, also quite a different feeling, so that we do not feel embittered toward those who injure us; for in this changed view we do not merely look upon man, but we look beyond, and with Christ know they have no power to inflict injury, but what they receive from above; (John xix., 11.) for not a sparrow shall fall to the ground without our Father, and the very hairs of our heads are all numbered. (Matt. x., 29-30.)

Of this Job was well aware, for he regarded not, with a revengeful eye, the Arabians who took away his asses and his oxen when they were ploughing, and slew the servants with the edge of the sword; nor the Chaldeans who took away his camels and slew his servants; but he trusted in God who gave Satan power to lay hands upon him, and knew that these men served merely as the instruments of his temptation. Therefore he said, "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job i.) Job realized that he had nothing in the world but what God had given him; neither could he lose any thing, for God only took away his own, or allowed Satan the power of taking it away.

We perceive also, my brethren, that Christ in his sufferings, did not look upon his persecutors as men who through their own

power caused his suffering, knowing that it was the time and power of darkness which his Father had appointed him, and that these men were only instruments in the hands of the devil to fulfill the counsel of God. Therefore he felt a deep compassion for them, and prayed for them. In like manner love teaches us to pray in heartfelt compassion for our greatest enemies: for love, or charity, suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. (1 Cor. xiii.) Love worketh no ill to its neighbor, but has gracious attributes, by virtue of which we possess the nature that was in Jesus; and it renders us merciful, even as our Father in heaven is also merciful; (Luke vi., 36) so that we willingly impart and do good unto all men, especially to them who are of the household of faith. (Gal. vi., 10.) Ah yes, love renders all things agreeable which to the old nature are grievous and unpleasant, nay intolerable. It believeth all things, and teaches us that all trials, temptations, tribulations and worldly losses serve for the best. We should therefore endure all things, and willingly suffer our old life to be destroyed; so that when men revile, calumniate and persecute us, and do us injuries, either in regard to person or property, we can rejoice in love: for love is to us an abiding consolation, and a treasure which neither moth nor rust can corrupt, and which thieves can not steal. Yea, under the influence of this love the Hebrews took the spoiling of their goods joyfully, knowing in themselves that they had in heaven a better and an enduring substance. (Heb. x., 34.) Under the influence of this love a man forsakes father, mother, brother, sister, wife, children, (as regards the works of the flesh) and even his own life. For love knows no man after the flesh; it is without dissimulation, hates that which is evil and cleaves to the good; it flees from the transitory pleasures of this world, avoids every appearance of evil, shuns idolatry and the doctrines of men, and avoids the profligate and the licentious. It abides

only in those who abide in God, and keep his commandments; for love consists in keeping the commandments of God, and his commandments are not grievous. (1 John v., 2-3.) Love does all things willingly and without constraint, and to those possessing love the word of the Lord is not burdensome. (Jer. xxiii.)

O dearly beloved in the Lord, examine carefully whether this love to God is always the motive of your keeping the commandments of Christ. For instance, if a person defraud you, or endeavor by craft and cunning to appropriate your property to his own use, knowing that we are not at liberty to employ force against him, in accordance with the doctrine of Christ, how does it affect you? This is a severe trial for human nature; and if our nature exercises too great an influence over us, we will indulge in bad feelings towards him who injures us; (Matt. v., 40.) and although we do not revenge ourselves, on account of the commandment, the commandment imposes a grievous burden upon us, which we are compelled to bear; and we cannot offer up our heartfelt prayers in his behalf, as we could if we were actuated by the impulse of love; for genuine charity is wanting, and we possess merely a bare knowledge of the doctrine of Christ, which will avail us nothing, according to the declaration of Paul. (1 Cor. xiii.)

If we possess true charity, we will not consider such things as grievous burdens: but we will bear them willingly, and commit all things to him who judgeth righteously, and pity such men from our hearts because they allow themselves to be employed as instruments in the devil's hands to do injustice: for if they are not faithful in temporal goods, who will commit to their trust the true riches? (Luke xvi., 10-11.) O wo to their souls! for they lay up a treasure which tends to their everlasting destruction, unless they repent. Oh how can we be otherwise than filled with compassion for such men? If we are filled with love how can we refrain from offering up an earnest prayer to God that he may enlighten their souls, when we perceive that the god of this world has hardened and blinded their minds, lest the light of the glorious gospel of Christ should shine upon them? Alas,

they walk in darkness, not knowing whither they go; they are intent in doing evil, and know not that the Lord will, in his season, take vengeance upon all such persons.

O thou perverted and falsely esteemed Christendom! how your manifest fruits testify that you do not possess the love of God. You quarrel and contend, you sue and go to law, you commit wrong and inflict injury upon one another, you can scarcely feel willing to lose a few dollars for Christ's sake, much less your life and sinful propensities, and yet you would wish to cover all with the cloak of the gospel that you may have a righteous appearance!

O teachers and blind guides! You are not actuated by the love of God, yet you presume to be teachers of the blind and a light to those who are in darkness, (Rom. ii.) though you plainly show that you yourselves are in darkness; for if you possessed the true light, it would be manifest in your doctrine and conversation. If influenced by love, you would be impelled to testify openly and powerfully against all things not taught by Christ and his apostles, and would be constrained to teach all things whatsoever he has commanded. (Matt. xxviii.) You would withdraw yourselves from every one who teaches otherwise and consents not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. (1 Tim. vi., 3 to 5.) But since your work does not agree with this, but rather the contrary, by which the people are kept in blindness and amused with lies; is it surprising that we can not hear your preaching, or that we avoid you? for the holy scriptures and our own conscience will not allow us. O that your eyes may be opened before it is too late! and that you may escape the dreadful woes pronounced in the holy scriptures against all unfaithful shepherds.

My dearly beloved brethren and sisters, and all awakened souls, we see by the word and grace of the Lord how great the apostacy from God is in our time, and perceive that men turn away from the truth to cunning fables. The word of God is corrupted and the opinions of men advocated, as was the case



with backsliding Israel and Judah under the Old Testament dispensation : therefore I exhort you with Paul, Be not beguiled by those, who in voluntary humility, and worshipping of angels, intrude into those things which they have not seen (in a true light,) vainly puffed up by their fleshly minds, and not holding the head (Christ and his doctrine,) (Col. ii.). For we can easily know them, because they follow not Christ in all things, and teach whatsoever he taught. True teachers are ambassadors in Christ's stead doing his will and keeping his commandments, even as he kept his Father's commandments; for he has given his kingdom unto us, as it was given unto him by his Father: he is the Master, and we the servants and disciples; wherefore it behooves us not to rule over him, but to be obedient in all things. O, if they had the pure love of God, the doctrine of Christ would be written in their hearts by Holy Spirit, who would bring to their remembrance all things whatsoever Christ has said, (John xiv.) so that they would neither add thereto nor diminish therefrom.

O my dear brethren ! through the influence of love my heart often pains me that the godly cease and the faithful fail from among the children of men, and that with flattering lips and a double heart so many say, "With our tongue will we prevail : our lips are our own ; who is lord over us ?" (Ps. xii.) They take the covenant into their mouth, yet they hate instruction and cast the words of the Lord behind them. (Ps. l.) O thou Eternal Love ! thou didst make provision for us before the world began ; for in thy omniscience thou sawest that we would fall and be ruined, and that besides thee there was no one to redeem and set us free ; O Divine Goodness, thou didst then purpose and determine in thyself to redeem us, without our aid, purely out of free grace through Jesus Christ, whom thou hast sent as the Saviour of mankind, having put the words into his mouth concerning what he should do and what he should speak ; and having thus both manifested and performed thy will, O God, he gave his life as a sacrifice, in order to comply with the demands of thy righteousness, and restored that which he had not taken

away. He sealed his testament with his death and blood, so so that it remains unchanged and immovable, and thereby effected peace through the blood of the cross. He took away the enmity that was between us and thee, O God, so that we have free access through him to draw nigh unto thee in faith, and are enabled by him, if we follow the drawings of thy grace, to call upon thee as Abba, Father. But O God, notwithstanding thou hast borne and still bearest such unparalleled love towards us, yet there is very little love manifested towards thee ; there are very few who know thee !

But O ye souls, who have the knowledge of this love, and with me have been made partakers of it ; let us abide constantly in this child-like love, edifying one another in singleness of heart, and each one loving the other as himself ; so that if one should be overtaken in a fault, we who are spiritual, may restore him again in the spirit of meekness ; considering ourselves, lest we also be tempted. (Gal. vi., 1.) For love is long suffering ; and he who possesses it does not act rashly and inconsiderately towards a weak brother : he searches and examines whether the fault was committed deliberately or inadvertently. If it was committed through ignorance, he reproves him in a friendly manner, and kindly exhorts him to become sensible of his fault, confess it before God and men, and draw nigh to Christ in faith, who is ever ready to pardon ; this will be to him as an excellent oil upon his head, (Ps. cxli., 5.) for he has been ransomed by love.

If he has sinned deliberately and strives to justify himself, then love assumes a sterner tone and reproves him sharply. Although the words of love are kind, yet they are piercing, and will wound an impure heart, so that it may speedily seek a physician in order to be healed, unless it is obstinately hardened against the chastening of love, which spares not the person who deserves chastening. Upon some love has compassion, making a difference ; and others it saves with fear, pulling them out of the fire ; hating even the garment spotted by the flesh. (Jude 22-23.)

Love teaches us also to use hospitality one to another, without grudging ; (Pet. iv., 9.) for thereby some have entertained angels unawares. (Heb. xiii., 2.) Love opens the understanding and enlarges the mind ; not by carnal wisdom, but by heavenly wisdom. It enables us more and more to acknowledge God in his depth, height, length and breadth ; it enables us to taste the sweetness of the gospel, and the power and the glory of the world to come. I write this from experience and not from mere knowledge. All other gifts of grace are good, if actuated by love ; but love is the chief and greatest gift. Faith is an excellent gift, but without the Spirit and without love it is dead ; but if love co-operates with faith, giving it efficacy, then faith is rendered powerful : for by faith we are able to overcome the world, (1 John v., 4-5,) and to quench all the fiery darts of Satan. (Eph. 6.) To speak with the tongues of men and angels, to have the gift of prophesy, to possess all knowledge, and to understand all mysteries, are excellent gifts ; but without the co-operation of charity they are valueless : but if love co-operates with these gifts, they are rendered fruitful and efficacious, and much good can be wrought among mankind for the advancement of their salvation.

Gifts and knowledge without charity, puff up and nourish self ; but charity edifies, (1 Cor. viii., 1.) that is, it purifies the heart from self and selfish principles, and makes us appear small in our own eyes, so that we honor God through love, and cleave to him only.

Charity never faileth ; but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away ; therefore we should not value ourselves or be puffed up on account of our possessing gifts or great knowledge ; for we know but in part, and we prophesy but in part : there is no perfection therein ; but when that which is perfect is come, then that which is in part shall be done away. Paul shows plainly, that if, in consequence of great revelations, we arrive at extensive knowledge in this life, yet we have no reason to boast, inasmuch as all this shall vanish

away in death, and is of but little value in comparison to that which is obtained in perfection in the world to come. Wherefore he says further of himself, that though he was no longer a child in knowledge, but had grown by great knowledge and revelations to the stature of a man in Christ, and so had laid aside childish things; yet in this earthly tabernacle he saw, through a glass darkly: but would hereafter see face to face. Now, says he, I know in part; but then shall I know even as also I am known. By this he gives us to understand, that in the midst of all his extensive knowledge, he did not know God in the perfection of his attributes, as God knew him; but that he confidently believes that when God shall raise him from the dead, and change his vile body that it may be fashioned like unto the glorious body of Christ, then he shall know God in his glorious and majestic perfection, even as he then was also known of God.

This accords with what John says, "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." (1 John iii., 2.) In like manner Christ says in his prayer, "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." (John xvii., 24.)

Brethren, from this we have great reason to humble ourselves before God; for if we possess all gifts and all knowledge, in comparing ourselves with God, we will see that we of ourselves are unqualified for any good work; but that our sufficiency is of God, and we have nothing to glory of but the grace of our God in Christ Jesus; through the medium of which we see God here in the Spirit, but hereafter shall see him face to face. Therefore we groan while in this tabernacle, desiring to be clothed upon with our house which is from heaven: if so be that being clothed, we shall not be found naked. (2 Cor. v.) For so long as we abide in this tabernacle we cannot see God in his heavenly glory. Moses besought the Lord to this effect, but, God said: "Thou canst not see my face: for there shall no man see me and live." (Ex. xxxiii., 20.) Since we cannot, in this earthly

tabernacle, have a perfect view of the fulness of God, let us possess our souls in patience, and have our lamps burning, that when the bridegroom comes, we may enter with him into his eternal glory.

For though prophecy, knowledge and tongues shall cease, yet there abideth faith, hope and charity, these three; but the greatest of these is charity. That is, in death these gifts cease and vanish away, and the soul possesses them no more after its separation from the body; but faith, hope and charity still remain: for while here, the sanctified soul lives in faith, hope and charity, and not in knowledge. But charity, as the best gift, must actuate faith and quicken hope, and in this manner being justified by faith, we have peace with God through our Lord Jesus Christ, and our hope maketh us not ashamed. (Rom v., 1-5.) In this faith, hope and charity the soul rests from the time of death to the last judgment, as it was promised to Daniel, saying, Go thou the way till the end be: for thou shalt rest and stand in thy lot at the end of the days. (Dan. xii., 13.) But when the last enemy is destroyed, namely death, and the resurrection of the dead is past; and Christ having separated the sheep from the goats, shall say to the righteous, "Come ye blessed of my Father, and inherit the kingdom prepared for you from the beginning of the world;" then faith and hope shall cease, for they have obtained what they believed and hoped for; but charity remains, for it is of God, and God is love, and in it we are glorified in God, fashioned like him, and see him as he is, in the full brightness of glory and in the essence of perfect love, so that God may be all in all.

Dearly beloved in the Lord, it has pleased God at sundry times to manifest a portion of his glory to certain of the faithful, even while they remained in this earthly tabernacle: among them we may enumerate Isaiah, (chap vi.) Ezekiel, (chap. i. and iii.) and Daniel, (chap. vii.) also Peter, John, and James in the mountain, (Mark ix.) Paul in paradise, (2 Cor. xii.) John in his revelations, and Stephen as he was stoned. (Acts vii.) And I, as the least among the members of Christ, have also, by the

grace of God, had a slight view, in the spirit, of the excellence of this heavenly glory; and the exquisite love and extatic joy which I experienced in the contemplation of the glory of God in Christ Jesus exceed the power of language to express. God alone be praised.

Brethren and sisters in Christ Jesus, and dearly beloved in God! forasmuch as we know that we shall inherit an unchangeable kingdom, a kingdom of glory and everlasting joy, in which there shall be no more death, neither sorrow nor crying, but unceasing love; a kingdom in which all the children of God shall shine like the sun in the firmament, and all tears (which they wept in this earthly tabernacle) shall be wiped away; where they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters. (Rev. vii.) Yea, they shall stand on the sea of glass, having the harps of God, and shall sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints: who shall not fear thee, O Lord, and glorify thy name! for thou only art holy. (Rev. xv.) Ah, this is the blessed rest which is promised to the people of God, a rest that cannot be disturbed, a rest like unto God's rest: for as God rests in himself from all his works, they likewise rest in God from all their labor and all their works. (Rev. xiv., 13.) Therefore awake, all ye who have become drowsy and inactive in the way of salvation, awake! strengthen the weary hands, and support the feeble knees, take sure steps, lest you let slip the opportunity of entering into this rest; for he that cometh shall soon come, and his reward is with him; and he will reward every man according to the deeds done in the body.

Dearly beloved in the Lord, since God has chosen us before the foundation of the world, in Christ Jesus, to his everlasting kingdom and his glorious rest, O let us take heed in making our calling and election sure, and turn neither to the right hand nor

to the left : though our adversary the devil, together with all his servants and followers, may set themselves in array against us, yet the victory is ours ; for the Lion of the tribe of Judah has conquered, and as he has conquered, so also shall we conquer. Therefore be undaunted, and despair not, for he is with us in the fight : look unto him as the author and finisher of your faith, and do as he instructs you ; break the empty pitchers of your humanity, blow the trumpet of the word of God, and hold by you the lamp of the Holy Spirit, and cry, The sword of the Lord and Christ ! Then will the camp of Midian be taken, and our enemies shall perish with their own swords. (Judges vii.) O ye despondent and inactive souls who are afraid to move forward in the combat, take courage and consider that if God is for us, who can be against us. (Rom. viii., 31.) No man will harm us, if we are followers of that which is good, and if we suffer for righteousness sake, happy are we. We should not, therefore, be afraid of the terror of our enemies, neither should we be troubled, but rather sanctify the Lord God in our hearts, (1 Pet. 3.) and fear him alone ; for he has power not only to destroy the body, but also to cast the soul into hell. All saints from the beginning have kept these things in view, and were thereby so filled with joy in their sufferings, that neither death nor life, nor angels, nor principalities, nor any other creature, was able to separate them from the love of God which is in Christ Jesus our Lord ; for love is strong as death and jealous as the grave : the coals thereof are coals of fire which hath a most vehement flame : many waters cannot quench love, neither can the floods drown it : if a man would give all the substance of his house for love, it would utterly be contemned. (Solomon's Song viii.)

Hearken, therefore, O daughter, and consider, and incline thine ear : forget also thine own people, and thy father's house ; so shall the King greatly desire thy beauty ; for he is thy Lord, and worship thou him ; for he that loveth thee is the fairest among the children of men, grace is poured upon his lips, he loveth righteousness and hateth wickedness. (Ps. xlv.) There-

fore walk before him gently and keep thy garments clean ; for though in the eyes of the world thou art black, (Sol. Song i., 5.) yet art thou comely, in that thou art intrinsically magnificent, being adorned with jewels of gold. Therefore thy Bridegroom sayeth unto thee, Rise up, my love, my fair one, and come away : for, lo, the winter is past, the rain is over and gone ; the flowers appear on the earth, (the fruits of the new birth blossom and break forth in our land) the voice of the turtle (namely the Spirit of God) is heard in many places, the fig tree putteth forth her green figs, the vine with the tender grape giveth a good smell, his branches spread themselves abroad, and the fruits of truth appear to the view. O thou spiritual Jerusalem, thou dwelling place of the Most High, I wish thee joy ; may all be happy who love thee : peace be in thy walls and prosperity in thy palaces. O ye ministers of the word, ye threescore valiant men of the valiant of Israel, who are about the bed of the spiritual Solomon : let us hold our swords and be ready for war, because of fear in the night. (Song of Sol. iii.) Let us say with the prophet, For Zion's sake we will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, (Is. lxii., 1.) and she be established and made a praise in the earth. (Verse 7.) O thou Bridegroom of our souls ! draw us and we will follow thee ; bring us into thy chamber, that we may rejoice with thee, and be filled with gladness ; we esteem thy love more highly than wine, because we have fallen in love with thee, O thou fairest among the sons of men.

Ah, my beloved brethren and sisters ! let us rightly consider what miserable slaves of sin and the devil we were by nature ; but he, who is the Son of the Most High God, King of kings and Lord of lords, whom all the angels reverence, has taken charge of us and become our Saviour ; has redeemed, washed and purified us ; has clothed us in the garment of salvation and brought us into the house of his church ; brought us in the Spirit to the New Jerusalem, the city of the living God ; and fallen in love with us as with his bride, and chosen us for his



own. O what a display of unmerited grace and inexpressible mercy. O let us love him and cleave to him in faith, knowing at all times, with the psalmist, that our help cometh from the Lord, who made heaven and earth: he will not suffer our feet to be moved; for he who keepeth us, shall neither slumber nor sleep (Ps. cxxi.) No man can pluck us out of his hand; John x.) therefore be of good cheer and faint not in bodily tribulations: think of him who endured such contradiction of sinners, despised the shame, and being made perfect through sufferings, has set down at the right hand of God. He makes intercession for the church on earth, till the sun of grace shall set, when he shall appear in judgment and flaming fire, to take vengeance upon all them that obeyed not his gospel. Then shall his church triumph over sin, death and the devil, and shall sing forth the triumphant song, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? And we shall thank God who has given us the victory through our Lord Jesus Christ, to whom be honor and praise for ever and ever. Amen.

Now I commit you unto God and to his love. O that this love may ever continue to burn with fervor in our hearts to the praise of God, in time and eternity, through Jesus Christ. Amen. Which is the earnest desire and prayer of your servant and brother in the faith and in the church of Jesus Christ, which exists throughout all ages, world without end. Amen. (Eph. iii., 21.)



## APPENDIX.

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AT the request of many of my brethren and friends, I have been induced to append to this book a partial sketch of my life, stating in few words the manner in which a gracious God bore mercifully with me from my youth, and finally called me from darkness to light, and delivered me, without the least merit of my own, from the power of Satan through the blood of my Redeemer, to whom alone be the praise for ever and ever.

Moreover, I feel the more inclined to make known my calling, inasmuch as my brethren and I have often been accused of having entered into the formation of our society, purely from motives of envy or caprice, and not in consequence of a divine calling or a heavenly impulse ; though the Lord knows there is no ground for such accusation. However, it is not done on my own account, or for the reason that I cannot, by the help of God, bear such accusation with patience, because I have learned that all these things work together for good ; but for the sake of others, who perhaps are withheld by these means from examining or taking properly to heart the true grounds of our separation from others. In order to honor God and advance the welfare of my neighbor, I will, with child-like simplicity, briefly recount the good things which the Lord has done for my soul : the desire of my heart is, that all men may experience grace in a like manner with me, through Jesus Christ, blessed for ever. Amen.

In the first place, I must confess with the psalmist, that in sin my mother conceived me, and that I was shapen in iniquity, (Ps. li., 5.) and that all my intents and devices were vain from my youth : but on the other hand I must praise Almighty God for his grace in calling upon me from my youth, and oftentimes giving me convincing evidence that it was my imperative duty

to take heed and beware of sin. Though my mental powers were but slightly developed, yet my mind was often deeply impressed by the admonitions of my father; for, thanks be to God, he gave us much good advice from our tender years, showing us, from the holy scriptures, the evil nature and fearful tendency of sin,—explaining that it was incumbent upon us to know, by the grace of God, what things are sinful and avoid them, and through faith and repentance to lay hold on Christ, and be justified through him alone. This was to me, at that time, entirely incomprehensible. Would to God that all parents might observe this towards their children; I believe it would be attended with a happy result, even if the parents should not live to see it.

About the twelfth or thirteenth year of my age I had a particular warning of God in a vision of the night, in which my eyes were opened to a sense of the multitude and enormity of my sins. I saw plainly that I was already condemned by the justice of God. Nay, the most trifling plays appeared to me altogether damnable; I could see them all spread before me like a roll, every one accusing me, every one appearing great enough to condemn me. O what extreme anguish and oppressive fear seized my soul! In the midst of my agony I sighed and prayed to God for grace, and made a solemn vow, that, if he would be merciful to me, I would serve him all the days of my life, which I firmly resolved to do; for sin was a terror to me. I thought, if I would have to appear before God and his judgment in this state, O how could I stand? which judgment was represented to me in another vision. I saw Christ and a great multitude of holy angels descending from heaven in great glory,—the archangel blew the trumpet of God,—the dead arose,—all nations were gathered before the judgment seat of Christ, and with eyes intent they gazed upon the judge, awaiting their sentence in suspense; I saw the righteous ascend to meet the Lord in the air, after the voice was heard, Come, ye blessed, &c. My father, who was standing at my side, was also taken up; I looked after him, as Elisha did after Elijah, but was unable to follow; he

called to me, when he was near to Christ, to come after him ; but I replied, I cannot come until I am called. The anguish of my soul was extreme ; I looked with piteous eyes upon the judge, if, haply, I might incline him to have compassion and call me also ; but I trembled in fear, expecting to hear the awful sentence, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels ; this fire I supposed to be the earth and the elements, which would be changed in the twinkling of an eye into a lake of fire and brimstone, for the punishment of ungodly men. In this agony of mind I awoke. Any person may imagine the state of my feeling ; I thought I must surely be lost ; I called upon God, as far as I was able, but was afraid he would not hear my prayer. I was very much concerned for my brothers and sisters, (as also for all men) for I perceived that they also were sinners as well as myself, and that they were not aware of their situation ; I was afraid they would have to perish with me ; it appeared to me a duty to open my mind to them, and warn them of their sins ; in this I hesitated. But at length I explained myself in writing, presenting to their view the horror which the judgment to come would carry with it to the minds of the unprepared. Having finished the writing, I left it lying on the table, and went out of doors weeping. In a short time I became very much ashamed, and wished I had not done so. I was very loath to go into the house again, for I thought they would all be looking at me ; yet this was nothing but a temptation. When I went in, my father addressed me affectionately, and inquired concerning the state of my mind. But, influenced by fear, I made no reply ; if I related to him what I had seen, I feared he might say that I labored under a delusion, which would have greatly increased the intensity of my suffering ; nevertheless he continued to address me, and brought to view the promises of Christ, &c., but I could obtain no consolation.

A few days afterward I disclosed my feelings to my mother, telling her how I felt, and what I had seen, and that I was afraid there was no mercy for me. She then comforted me with many words, and charged me to cleave to God and follow his call, and

so he would not forsake me ; upon this I made a firm resolve never more to sin willfully against God. But, alas, much resolved and little done ! For after God had imparted some consolation, and I had hopes he would yet be merciful, then the terror of future judgment began to vanish by degrees, youthful lusts were revived, and shame and bashfulness gained the ascendancy. I was afraid to confess Christ, and at length approved again of things which before were an abomination to me. Remorse followed and my conscience accused me sharply at first, representing my former feelings and my promises to God, reminding me, that, if I died in that condition, I must be eternally lost ; but I considered it impossible for me to resist.

Miserable sinner that I was, in this way I became more deeply involved in sins ; as I increased in years I also increased in sin, yet God by his grace did not leave me entirely without convictions. O when I think upon the everlasting mercy of God, how long he bore in patience with me, faithless rebel, and how long I offended and provoked him to whet his sword to wrath to make of me an example of his vengeance. But God had better things in store for me ; he continued to call me, and convinced me of my unrighteousness : at times he presented to my view death, judgment and the condemnation of the ungodly, at other times the grace of the gospel and the beatitude and glory of heaven ; but all was insufficient at that time, to humble my proud and haughty heart. I went on in sin, in vain lies, in flaunting, in parade and rioting, in frivolity and sensuality ; I feared neither God nor his word, I followed the way of the world and the prince of the power of the air. Behold, so shamefully did I withstand the grace of God and spend my youthful days in sin : I could speak fearlessly against light and knowledge, well aware that I was on the broad way that leadeth to hell. One time as I and some others were riding together from a light-minded party, my horse took fright, and, not being able to hold him, he ran off, and stumbling, threw me more than a rod from him on the hard frozen ground, without doing me any injury. O, I thought to myself, if I had been killed, noth-

ing less than eternal destruction would have been my portion ! But, the danger past, I lived as before. If any young person died, it again made me afraid ; for, thought I, perhaps it will soon be my turn, and if death was to come, how could I stand before the awful judgment ! I thought at times, if I get sick I will repent and pray earnestly to God for grace, and it may be that he will show me mercy. Now it happened that I took sick of a pretty severe fever, but could feel no repentance, no sorrow for my sins. God thus gave me to understand that he alone had the power of giving repentance ; and I was convinced that it did not depend upon my running or willing, but upon the mercy of God. But all was of no avail ; for after recovery I went still farther into sin by associating more with vain and frivolous company, although my parents frequently rebuked me. I thought, however, that as long as I remained unmarried it would be impossible for me to do otherwise. Yea, I often wished (how dreadful, when I consider it) that my parents had never given me religious instructions. I saw that other parents gave their children every liberty, even setting them an example in sin. Nay, I wished at times, that I had never obtained any light from God, that I might be entirely ignorant ; because I believed my accountability would not be so great. O, my soul is amazed when I recall this to mind. O how desperately wicked is the heart of man when in possession of Satan. O that all men might take warning by me, and not withstand the grace of God. O God, remember not the sins of my youth, nor my daily transgressions, but remember me in thy great mercy.

In the seasons of levity I often thought, that if God would preserve me till I was married, I would then serve him better. But what is the resolution of man ? I at length got married, and soon saw that my resolution was vain ; for now I had a family to provide for, now I was occupied with the cares of the world and business of various kinds, and I had no time to devote to the one thing needful. O the miserable condition of man !

The second year after I was married, my brother-in-law was seized with an inflammatory fever, lost his reason, and in this

condition passed into eternity: this circumstance made a deep impression upon my mind. I was convinced that if I was thus to be snatched into eternity, I should be irretrievably lost. O, I thought, what a miserable fool I am, to live thus in opposition to the will of God, not knowing what instant death might overtake me. At this time I formed a new resolution to follow my convictions; but it was of short duration; I was ashamed to acquaint my wife, much less other people, with my intention, because I perceived that, if I followed my convictions, it would be necessary for me to make an entire change in the regulation of my household: it appeared to me that, if I would no longer permit vain and trifling liberties, neither hired man nor maid would stay with me, and how then could I keep house.

From this time my father grew more and more infirm, and his life hastened rapidly to a close; then his admonitions came frequently into my mind, as he had often given us warnings and exhortations from a tender age; the powerful call made in my youth, my promise to God, and how shamefully I transgressed and consented to sin, were oftentimes so plainly presented to my view, that I was constrained to groan and say to myself, Miserable man that I am, who have deserved a damnation two-fold greater than others, in that I have sinned so wilfully against light and knowledge. For I supposed that others, though more under the dominion of the works of the flesh than myself, would yet have less to answer for, inasmuch as I believed they were more ignorant, (nevertheless ignorance justifies no man before God). Notwithstanding all these convictions I still remained too much in the old way. About this time my father gave us his last earnest admonition in taking leave of us at his departure into eternity, He said among other words: My dear children, I have often warned and faithfully counselled you that you should fear God and invoke him for grace, but hitherto it has had no effect; you have not hearkened to me, you have set at nought my counsel, you still live too much in the security of sin, which is a grievous burden to my heart; now I go to eternity, and counsel you for the last time; repent and amend your lives before it is



too late; humble yourselves under the mighty hand of God; put off the old man which is dead in trespasses and sins, and put on the new man that is fashioned after the image of God in righteousness and true holiness. Pray God for his assistance, and he will send you his Spirit, who will strengthen you and guide you in the way of all truth, yea, prepare you for a happy eternity, where we can rejoice with one another in inexpressible joys in the midst of the chosen of God. But if you continue in sin till death, we now shall soon part, and part for ever. Yet, continued he, I do hope that my prayer will not be entirely lost; but my longing to God is, that he may yet grant you grace to repent, which is my earnest desire and supplication to God, day and night.

The discourse affected me to such a degree that I spent almost the whole time I was going home in weeping and supplication. O, I thought, if I could only resign my heart and will to God! To do this was my earnest desire; but the cross was still in the way. I would gladly have become a follower of Christ, if I could at the same time have retained the friendship of the world. I studied seriously whether I could not serve God in secret, without making it known to any person, but I found that this was not sufficient; for frequently (when I was desirous of concealing my convictions) I felt condemned in my own mind. From this time I avoided trifling company more and more; still I was ashamed to confess Christ. To think I was so unfaithful to God often occasioned me great self-accusation and remorse of conscience. Behold the obstinacy of my self-will! Shortly after this my father died. About this time I became acquainted with some persons who were in an enquiring and distressed condition. I made known to them the state of my mind, and received some comfort in return; but afterwards I encountered great opposition. Satan, the world and the flesh made a powerful assault, and represented to me that it would be impossible for me to get through the world, if I lived such a life as I was well convinced was the duty of a follower of Jesus; and even if I would do so for a length of time, I could not persevere, but after

a while I would grow luke-warm and carelass, as in my first call. Here I had a great struggle; I sometimes wished I had not opened my mind to any person; then I thought again, poor wretch that I am! would it not be better to live with God in the greatest poverty and distress, than to live with the world in the greatest pleasure, and at last go to hell? Thus, finding no rest in my conscience, I was tossed to and fro like a ship without a rudder. I groaned and prayed to God that he would cleanse me through the blood of Jesus, and grant me faith so that I might be able to withstand all the buffetings of Satan; but in all this I did not follow my calling as I should have done, for which reason my prayer was without power, being mixed with doubt, mistrust, and want of faith. I thought I could never be able to do that which was right, I might just as well go on with the world in the old way of the flesh, &c.

About this time I built my barn, at the raising of which one man lost his life, and another was made a cripple; this accident made a very powerful impression upon my mind; I thought it might have happened on account of my sins. I prayed to God anew with a longing and ardent desire that he would yet look upon me in mercy and pardon my sins. Some weeks after, I came very near falling from the building, which circumstance alarmed me very much. I thanked God with a sincere heart for his mercy in rescuing me from temporal and eternal death.

Behold, how long my flesh and sinful will kept me from God. I was desirous of being free from my sins; but to deny my own will entirely and take up the cross of Christ was a doctrine too hard for me, until once, when by myself I viewed my condition, I realized how long I halted between two opinions, and what would finally be my portion. Then it appeared to me as if I was upon my deathbed, my neighbors and friends stood around; they gave me the parting hand, and bewailed my departure, without being able to afford me any consolation. I looked upon them a picture of sorrow. My conscience told me, Thou hadst greater love for men than for God; their honor was dearer to thee than his honor; the preservation of their friendship was thy

aim, therefore the enmity of God abideth against thee : now thou must forsake them, and God will also forsake thee. They can not help thee, therefore thou criest unto God, but he hears thee not ; but leaves thee to eat the fruit of thy own way and be filled with thy own devices. (Prov. i.) What would it profit thee now, even if thou hadst gained the whole world, and lost thy poor soul? Or what wouldst thou give in exchange for thy soul? O miserable fool! wilt thou waste more time in deliberating? Wilt thou halt still longer between two opinions? If the Lord is God, then serve him; if Baal or the world is God, then serve it. To this remonstrance my soul made answer, What is the world, friends, honor, and things of sense, but an empty shadow that passes away and leaves no trace behind. Ought I to riot any longer therein, and feed myself on vanity? Ah no, I have sought too long to satisfy myself therewith, and still remain an empty, ruined and defective soul: it is Jesus alone and his blood that is able to satisfy me and make me perfect in him.

Here my will was bowed, my choice was for Christ and his cross, which I was now willing to bear. Now, I said, I will follow thee, if nobody else will; for thou art the only and the true friend, who can help me in time and eternity. Then I thought I heard Christ say, Who are my friends but them that do the will of my Father, the same are my mother, my sisters and my brothers. O what consolation I derived from these words! My soul was transported, as it were, in ecstasy of love and joy; I felt as if they had been addressed to myself, and as though Christ, out of fraternal love and compassion, had received me into the number of his friends. Oh, how vain and insignificant did the ungodly appear! and the righteous how grand and illustrious! I saw Christ so powerful in them, and his word so vivifying, that I no longer wondered how it came that the martyrs were so joyful amidst the most cruel and barbarous tortures, and so steadfast even unto death; because they had respect to the recompense of reward. Ah, I said to myself, how long have I held to two opinions, desiring to serve both God and mammon! How much remorse, how many accusations of conscience had I

to endure ! O, miserable sinner, had I long since followed Christ, taken his easy yoke upon me, yea, borne it from my youth, I had long since tasted this sweetness ; for what is sweeter than the love of Christ ? what is more refreshing than to be taken into his bosom ? and what is more thrilling than to hear, Peace be with thee, thy sins are forgiven ! O I thought I should never more be dejected. But, ah, when the Lord hid the light of his countenance from me, I sank into weakness ; new temptations befell me, against which I had to contend, and which would be too tedious to enumerate. Yet divine grace, through faith in Jesus and his promises, always gave me the victory, and I increased continually in the knowledge of Jesus Christ and his doctrine : to God alone be the praise, for ever and ever, Amen.

At this time I and some others assembled together at times, in order to admonish and strengthen one another in the love of God and his word. For we saw clearly by the light of Christ and his doctrine, that in Christendom there was a great apostacy from God, and that almost all flesh took its own way on the earth : for pride, vanity, lying and deceit, suing and going to law, party spirit and striving for worldly superiority increased from day to day, even among those who boasted of a Christian faith opposed to the use of weapons, offensive or defensive. Although they would not take sword in hand against their enemies, yet they bore it in their mouth against the opposite party, in order to overcome them. One party persecuted another with slanders and untruths, and so great a tongue-war and contention arose therefrom, that neighbor often detested neighbor, and friend detested friend : for both parties strove by falsehood and misrepresentation to make themselves strong against the day of general election, which would decide the contest. Considering all these things one with another by the doctrine and spirit of Christ, we perceived clearly, that not only the Protestant churches and great sects who approve the use of the sword, but also those who style themselves indefensive, depend upon the arm of flesh, having their hearts turned away from the Lord. This is an evil greatly to be lamented ; and caused by the vail of Moses being

upon their heart, and which remains untaken away in the reading of the Old Testament; but which veil is done away in Christ. (2 Cor. iii.)

Together with these things we observed the carnal, vain and haughty lives of baptized members of churches, their living in the lust of the world and of the flesh, which I often observed and experienced in my time; as I have been in company with old, middle aged and young men in drinking and rioting, (who, as they supposed, had received baptism upon their own confession). In their society I heard nothing but the world, jests, folly, buffoonery and uninformative discourses, though we should let no corrupt communication proceed out of our mouth, but that which is good to the use of edifying, that it may administer grace unto the hearers. (Eph. iv., 29 and v., 4.)

As regards myself, I am free to confess before God and man, that at that time I lived without God and his word, and was going the broad way of the flesh that leadeth to destruction; this I have since felt in its full weight. At the same time I was sensible that such baptized and defenceless Christians (as they styled themselves) were no more circumspect in their walk than I was, as was evinced by their fruits; although by repentance they should have arisen through faith from the dead works of the flesh, before they were baptized, and thus through faith, have buried their sins in baptism, into the death of Christ, and consequently have walked with him in newness of life. (Rom. vi.)

From all this we could plainly discover that the teachers must have been blind to their charge and asleep, at the time that it was their duty to watch: for they did not examine the candidates for baptism, whether they had been brought from death to life, and from the bondage of sin to the obedience of righteousness, so that (on account of the forgiveness of their sins) they might have the answer of a good conscience towards God, by the resurrection of Jesus Christ. But they baptized them while they were yet the servants of sin and death; hence no good fruit could be expected, even after the baptism, as they were still unconverted. Therefore Christ says, Either make the tree good

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

Had the Mennonite teachers at that time possessed the Spirit of God, like Menno Simon, and carried out Christ's doctrine to the same extent, we could have united with them. For Menno speaks of baptism as follows, page 26, Works of Menno Simon, edition of 1871 :

“ Beloved reader, take heed to the word of the Lord, for this Paul also teaches, who received not his gospel of men, but of the Lord himself : even as Christ died and was buried, so also ought we to die unto our sins, and be buried with Christ in baptism ; we are not to do this after we have been baptized, but we must commence and do all this before hand. ‘ For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin ; for he that is dead is freed from sin.’ (Rom. vi., 5-7.) For even as Christ died and hath taken away sin and liveth unto God, so every true Christian dieth unto sin, and liveth unto God.”

Further, writing to the despisers of baptism, Menno uses this language, (page 38): “ Think not that we put great stress upon the elements and rites. I tell you the truth in Christ, and lie not. If any were to come to me, even the emperor, or the king, and would desire to be baptized, still walking in the unclean, ungodly lusts of the flesh, and were he not unblamable, penitent and regenerated, I hope by the grace of God, I would rather die than to baptize such an impenitent and sensual man. For where there is no renewing, regenerating faith, leading to obedience, there is no baptism. Even as Philip said to the Eunuch, ‘ If thou believest with all thy heart thou mayest.’ But nevertheless, you ought to know, that should the subject for baptism come with a hypocritical heart, under semblance of faith, his hypocrisy would not be imputed to the baptizer as

a sin, but to the dissembler; for no man knows the heart of man, save the spirit of man which is in him.' (1 Cor. ii.)" So much for Menno.

It is easily seen that the teachers of the present time are not imposed upon by appearance and feigned piety; if a person should endeavor to excuse himself in this way. For if this was the case, they would separate themselves from them after their fruits became manifest, and would have no company with them, that they might be ashamed, (2 Thess. iii. 1 Cor. v. Matt. xviii.) which is not done, as is well known.

In the Martyr's Mirror, page 389, edition of 1886, the twenty-eighth article of the Christian faith of the Mennonites reads thus: *Of the discipline of the Christian church and separation of offending members.* Of this we confess: That, as a house or city cannot be maintained without doors, gates and walls by which evil men may be expelled, excluded and debarred, and the good and pious be taken in and protected; so Christ, for the preservation of his church, gave her the key of heaven, which is his word, that by and according to the same she should judge and reprove according to truth, (for their reformation,) all those in her communion that are found to offend in doctrine and conversation, that is, to act contrary to any commandment or ordinance which God has given to his church, and thus to separate the disobedient from her communion, that the church may not be leavened and stained by their false doctrine and impure walk, and become a partaker of other men's sins; and that the pious thereby may be brought to fear, and restrain themselves from commission of similar offences.

Likewise in the twenty-ninth article, page 390, it is confessed: As separation is commanded by God for the reformation of the sinner and the maintainance of the purity of the church; so God has also commanded and willed, that in order to shame him to reformation, the separated individual shall be shunned and avoided. This withdrawing proceeds from the separation, being a fruit and evidence of the same, without which the separation is vain and unavailing. Hence, this ordinance of God

shall be practiced and maintained, by all believers, with the separated persons. This withdrawing extends to all spiritual communion, as the supper, evangelical salutation, the kiss of peace and all that pertains to it. This withdrawing extends also to all temporal and bodily things, as eating, drinking, buying and selling, daily intercourse and conversation with all that pertains to it. \* \* \* None may be spared or excepted, whether man or woman, parent or child, or whatever relation it may be.

In the twenty-seventh article, page 388, concerning the magistracy, it is confessed: That the office of magistracy is an ordinance and institution of God, who himself willed and ordained that such a power should be over every country, etc. (Whoever wishes to read the whole can do so.) Further on it is confessed, as Christ set an example to believers in shunning all the greatness of the world, and showed himself only as a poor servant: thus must also all his followers avoid the office of magistracy in all its departments, and not administer it, following also in the example of Christ and his apostles, in whose church said offices were not administered, as is well known to every intelligent person.

Dear reader, observe how far the Mennonites have departed from their original principles. Separation of offending members is very seldom practised; and the shunning of the separated has fallen entirely into disuse, at least in our part of the world, as far as my information extends. The article last cited says, that it is incumbent upon the followers of Christ to take no part in the administration of the magisterial office or any branch of it. Now the Mennonites, though they may be unwilling to hold office themselves, assist others in getting into office, are free to sit in courts of justice and pronounce sentence of guilt upon prisoners arraigned at the bar; they sue and go to law, repel force with force; all directly contrary to the doctrine of Christ and the principles of their own confession of faith, which I could abundantly illustrate with proof from the holy scripture. I have explained it in my writings, and even teachers have frequently confessed to me that this state of things



ought not to be, and that they themselves could take no such freedom. But notwithstanding all this, they let the matter rest, and with deep regret be it said, they proceed according to their former usage, not considering that they will have to render an account to God, and that the blood of their hearers will be required at their hands.

We can clearly perceive, as above mentioned, that this church has departed far from her first love and from the fundamental principles of Christian faith, and thus has fallen short of the true doctrine, so that generally every one seeks his own and not the things of Jesus ; this, it is to be feared, is too much the case at the present day in regard to all sects : therefore I and several others were unable to see any other way, according to the tenor of the word of God ; than with Noah, Abraham, Moses, the prophets and true Israelites, the apostles and witnesses of the truth, to separate ourselves from all unrighteousness and false doctrine, and in our secession to abide alone in God and his word, and to pray to God that he would grant us, and all sincere souls, a greater and greater knowledge of the way of truth, which is Christ ; and that he would send faithful laborers into his harvest.

One day I was greatly distressed in spirit in regard to myself and other afflicted souls, because I perceived clearly that great numbers were misled and deluded. I besought God to have mercy upon me and upon every mourning soul, and to take upon himself the care of his scattered flock, in accordance with his promise. The evening of the same day my heart was so oppressed and afflicted on account of the decadency of the Christian church, that I prayed God with burning tears and ardent desires, to have mercy upon us and send forth faithful laborers, shepherds and teachers, who might feed his people with the doctrine of truth. While I was engaged in prayer the following answer was given me in the Spirit : Thy constant prayer and desire to God is, that he would prepare others for this work ; but thou dost not yield thyself to God, as clay to the potter, that he may form of thee in time and eternity that which is pleasing in his

sight. This was a severe stroke. I wept before God, and for some time had nothing to say; but by and by I felt my will entirely sunk in God, so that I answered, Here am I, Lord, do with me in time and eternity that which is pleasing in thy sight; thy will be done in me; prepare me according to thy good pleasure.

After this I went to bed; I could not sleep, but sighed constantly to God. Instantly, being in a vision, I was in the midst of a spacious field, and saw, in a peculiar manner, the fallen condition of Christendom. The numerous sects were represented as many decayed buildings, the walls of which were full of breaches, and there was no man who stood in the chasm. As I was gazing upon this, I received a command from Christ to engage in the work of the Lord; to pull down, break to pieces, build, plant, &c., before the coming of the great and notable day of the Lord. When I came to myself, I wondered very much at the vision, and being greatly perplexed, I groaned and prayed to the Lord, and said, O God, if it is thy holy will to make choice of me, a poor, unworthy sinner, for this important service, and to make me, who am the least among those who fear thee, an instrument in thy Almighty hand for the promotion of thy honor and for the bettering of the condition of my fellow men; grant me then, O God, the influence of thy Holy Spirit, and the pure and undefiled wisdom which is concealed in Christ my Lord, and which was present with thee in all thy works, and still is present. Permit the same to accompany me, O God, that in the integrity of my heart I may walk circumspectly before thee in thy truth, and live no longer unto myself but unto thee, O God, in Jesus Christ, my Lord. I spent perhaps an hour in supplication to God, when suddenly I stood in the same place I had been before, saw the same things, and heard the same command. At length I recovered myself; completely confounded and in tears, I earnestly entreated God for his strength, for I thought surely I must sink down in my unworthiness. At last I had a mind to waken my wife, who was asleep, and tell her what I had seen; but as I was about to do this, it appeared to me I

should not, but should surrender myself to God; and immediately I felt resigned to his will.

About an hour after, being either in the Spirit, or in a vision, (God knows) I was in the midst of a spacious field, not in the same place as the two former times, but in another direction: however I saw the same things as before, with this difference, that there was more shown me than I had seen the other times; nevertheless I will not mention any thing particularly but the following: there were shown me very elegant stones, all glittering, and exhibiting the appearance of having been fitted to each other; though they lay scattered all about; with these I was to begin the building. There was shown me afterwards in a mountain a vast number of rough and unhewn stones, which I was to quarry out; this being (as was shown me) all that I could do with them. After they came out of the mountain they were changed by the influence of an invisible power, and received a shape and brilliancy similar to those I had first seen. This afforded me great joy and encouragement in building; for I perceived that these stones, so beautifully dressed, fitted one another like the stones in Solomon's temple, so that neither hammer nor iron instrument was required on the building. From this I was conveyed to another place, where I observed a large door at the entrance of an abyss, upon which Christ set his foot, and laying his hands upon his breast, he looked up to heaven and cried with a loud voice, "Now is the mystery of God fulfilled and eternity sealed up." And presently I heard a horrific sound as of awful and loud crashing thunder, the earth was convulsed, heaven and the elements were moved from their place and began to vanish away. Having come to, I lay in great agitation, laboring under the impression that my end was at hand; I wept and sighed to God for help and assistance; I prayed for the influence of the Holy Spirit to enable me to stand before his omnipotent justice, and be controlled by his will.

It was now my belief that God had called me to his work; yet not that I should trust entirely to this vision, but that I should wait and see what God would further have me to do. For

I was convinced, if the call was divine, that God would dispose of me according to his righteous will; to which will I now resigned myself, that it might be done in me. I now opened my mind to my wife on condition that she should tell no one, lest my brethren might think that God had called me to the ministry, and perhaps, desire me to teach, which at this time I could not consent to; for it was my firm belief that, when it pleased God to make me an instrument in his hand, he would control me at his own time, and clothe me with more power from on high.

After a considerable length of time my brethren and I considered it for our good to meet together with more formality. That is, first to sing a spiritual song in praise of God, agreeably to the injunction of Paul, who instructs us to admonish one another with psalms and hymns and spiritual songs, making melody in our hearts to the Lord: (Eph. v., 19.) secondly, with united prayer to supplicate God for his grace and blessing: thirdly, that we all should speak our minds in a sincere and childlike manner, according to the manifestation of the Spirit, but in succession, since God is a God of order: and fourthly, to conclude our meeting with prayer, thanksgiving and a spiritual song. My brethren now desired me to conduct the service—a very grievous request indeed, for I found myself extremely weak and unworthy in regard to the undertaking, wherefore I endeavored to excuse myself for this time; but they, in reply, asserted as their firm belief that God had called me to the work. At length I consented to this, that I would take the precedence in our mutual exhortations, if the Lord would impart somewhat of instruction; and that every one, notwithstanding, should take the liberty of making known, in simplicity of spirit, his own feelings and experience. In this way we met together for a good while, and obtained the blessing of God: our hearts were confirmed in love towards God and one another, till at length some persons accused us of holding our meetings privately, adding that if there was anything good we ought to let others partake of it. This accusation at first made a powerful impression upon us; yet we

prayed fervently to God that he would not forsake us, but lead us at will, that being neither too hasty nor too tardy, we might walk in all things according to his good pleasure.

If any should ask the reason why we held our meetings privately, knowing that Christ says, He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. (John iii., 21.)

I answer, that the sole reason is, that I ever considered myself too incompetent, for the time being, to act as a public teacher ; for on one side I saw the danger a person in the ministry is exposed to, the temptations to be encountered within and without, the weakness and diffidence of my juvenile years, the craft and subtlety of many men ; so that I lay frequently under a heavy pressure, and prayed fervently to God to manifest his gracious will, and instruct me in what I should do ; for my sole desire was to do his will in Christ Jesus.

On the other hand I saw the disordered condition of poor Christendom, and the numerous souls held captive therein, as Israel of old in Babylon ; yea, I perceived that the Lord had reason to complain, as he did of Israel in former times, I have not sent these prophets, yet they ran : I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words ; then they should have turned from their evil ways, and from the evil of their doings.

At last I gave up to put my talent to usury according as God imparted to me the measure of faith, by the influence of his Spirit. To him alone be the praise, who at all times comforted and supported me in all the infirmities under which I frequently groaned. Yea, from the depth of my soul I thank the everlasting God, through Jesus Christ, who granted me blessing, power and success in speaking his word without timidity, and made it fruitful in the hearts of many, who by the hearing of the word have been brought to believe, ye have been turned, through Jesus, from darkness to light, and from the power of Satan to God. So that I began (as mentioned) to labor at this holy city and temple, not only with the word of repentance and faith, but also with

the holy baptism, supper, feetwashing and all the apostolic ordinances, and to join the fallen and scattered stones (which were shewn me in the vision) together again, for a spiritual body and temple of the Lord. Moreover, the Lord of mercy rendered me assistance, by the word of his power, in bringing the rough and unshapen stones from the mountain of sublimity and carnal reason; which stones, through the hidden power of the Holy Spirit, were and daily are, changed, hewn and dressed, and made brilliant by the rays of eternal light. To the eternal and only wise God, the Father of mercies and all good, be alone the honor and the praise, through Jesus Christ, for ever, Amen.

From all this every candid inquirer may infer that our society did not originate from motives of envy or caprice, as we are accused, but from a divine impulse, through the power of the Spirit of God. And on the other hand, if you impartially consider the doctrine of Christ and his apostles, and examine the indefensive and holy martyrs, you will find that we have commenced nothing new, nothing but what you have heard from the beginning, though at the present time it appears new; for it has always been the case, when the light of truth has broken forth, that darkness has not comprehended it, but opposed and exclaimed against it as being selfishness, sedition, and a deceptive spirit, as history and the holy scriptures abundantly show. But, be this as it may, truth remains truth, and all the candid take it to heart. Therefore be of good cheer and fear not, all ye who have known the truth: for the Lord is our strength and our refuge in the day of affliction. (Jer. xvi., 19.) All those who revile and persecute us for the truth's sake, shall finally be ashamed and be as nothing. (Is. xli., 11-12.) Therefore my dearly beloved and chosen children, who are scattered abroad in the world, and have tasted that the Lord is gracious; I, your unworthy servant, exhort you with Paul, by the mercy of God, that you preserve that which is committed to your care, and walk irreproachably in the calling whereunto God hath called you, that you may walk worthy of the gospel of Jesus Christ, in all humility and meekness, in temperance, in

Christian modesty, and true self-denial: fulfill the commandments of our Lord, love your neighbor as yourself; do to others as you would wish to be done by; be compassionate and faithful towards all men, be merciful as your Father in heaven is also merciful; love one another, as Christ loved you and still loves you, if you abide in him; forgive one another, as he has forgiven you; let the word of Christ dwell richly among you in all wisdom; use unprofitable words sparingly, but in abundance use those that are good to the use of edifying, that they may administer grace to the hearers; grieve not the Holy Spirit of God, whereby you are sealed against the day of redemption: use the world in moderation and regularity: act honorably in all your dealings and occupations; lay up treasure in heaven that waxes not old, for the fashion of this world passeth away. O my beloved children in Christ, the times are dangerous; Satan, the world, and our own flesh strive to rob us of our divine and saving faith, and make us cold in love. Oh, lift up your heads and watch; for lo! some have fallen already, and are again entangled in the world; wherefore lay not down your weapons, fight the more manfully, and faint not. He who has called you and chosen you out of the world, will most surely preserve this pledge for you (if you abide in him) against the last day. O reflect upon the exceeding riches in Christ Jesus; in him are found all the treasures of the wisdom and knowledge of God, all consolation and comfort, so that all the afflictions of the present time are nothing in comparison to the glory which a person even here frequently perceives in the spirit, and which shall be hereafter revealed, and which I, poor and unworthy being, have often tasted and experienced through grace. Amen, hallelujah, salvation and praise be unto him that was, and is, and liveth forever and ever.

I will now conclude; and I desire the candid reader to receive from me, in the spirit of charity, this confession of my illumination, conversion and vocation, and consider it in a proper light; for I seek no honor by it, but have made it entirely for the reasons above mentioned. Let him that feareth God consider.—J. H.





## A FEW FACTS CONCERNING JOHN HERR.

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A few additional facts relative to John Herr were thought to be appropriate. They are principally gathered from the history entitled "Reformed Menonnite Church" published at Lancaster Pa. in 1878 to which the reader is referred for further particulars.

John Herr's great-grandfather emigrated to Lancaster county Pa. from Switzerland in 1710. His father and fore-fathers were members of the Mennonite church. Several of them were ministers and bishops.

His father, Francis Herr was born August 1748. He lived in Strasburg township, and became united with the church in early life. After he had joined the church he was married to Fanny Barr, also of Strasburg township. Some time after his marriage he became deeply convicted of sin. He saw and felt that although he was baptized and a member of the church, he was not a member of Christ. After a season of great distress, true sorrow and penitence for sin, he obtained peace with God as he believed, by faith in Jesus Christ, and professed to be converted. He now became troubled about the state of the church, as he could not conscientiously walk with them in the course they were pursuing. This led him to disclose the state of his mind and feelings to his father, whom he succeeded in bringing to partly sympathize with his views and feelings. As a result a meeting was appointed at which Francis Herr freely gave his views of what the scriptures require the church of Christ to be, and what was his view of the condition of their church. His protests however were of no avail, and he was necessitated to withdraw from them. He was a firm believer in the doctrine of Christ as set forth in the writings of Menno Simon, and as he could find no church

which held and carried out these views in practice, he never united with any organized body of professed Christians.

After Francis Herr withdrew from the Mennonites he held meetings at his house, at which he exhorted those who assembled and they exercised themselves in singing and prayer. He was also frequently called upon in the neighborhood, to preach or exhort at funerals.

Toward the close of his life he became acquainted with Abraham Landis and those who had with him withdrawn from the Mennonite church. These now associated with him, but he did not live long after he became acquainted with them. He died the second of January 1810, in the sixty-second year of his age; leaving a widow, three sons and five daughters.

John Herr, the oldest son of Francis Herr was born September eighteenth 1782, and seems to have been seriously exercised by the grace of God from his early youth. He was often distressed by the consideration that he was not prepared for death and eternity, as is shown by his own language in the preceeding appendix.

After he fully resigned himself to do the will of God, he occasionally met with Abraham Landis and some others who used to associate with his father, for mutual edification and encouragement. His wife, five sisters, and three brothers-in-law also became willing about the same time, to resign themselves to the will of God. In meeting together, their exercises consisted in relating their experiences and in singing and prayer. In these early meetings it appears that David Buckwalter acted as the leader in their exercises: he was one of those who with Abraham Landis, had withdrawn from the Menonnite church. It also would appear that in these earlier meetings they had not the remotest idea of organizing a church, but met merely to comfort, encourage, edify and strengthen one another.

When it became known that John Herr had embraced religion and advocated the principles which his father held, some of those who sympathized with his father requested him to speak or exhort at funerals as his father had done, to which he reluctantly con-

sented. It soon became apparent that God had opened unto him a door of utterance to speak the mystery of Christ, and bestowed a blessing upon his labors. All those who sympathized with him were encouraged by his discourses, and became unanimous in the feeling that it was the will of God that they should organize themselves into church order, and that he should be their minister. As the number of those who were convicted and deeply interested increased and all seemed to be edified and encouraged, he was by their continued encouragement and earnest solicitation, together with the impression which he believed the Lord had wrought upon himself, at last induced to yield and to accept the ministry under the new organization.

After much meditation and prayer John Herr was formally elected to be their pastor and bishop, and Abraham Landis was unanimously appointed to administer to him the rite of baptism, which was administered at a meeting at John Herr's house May 30th, 1812. Abraham Groff was elected the first deacon and soon after their first organization Abraham Landis was elected an additional preacher. About the same time twenty-five were received into the church by baptism, and shortly after sixteen more, among whom was John Herr's mother, five of his sisters and three brothers-in-law. His wife being in feeble health was baptized at a private meeting in their own house. In the fall of the same year John Landis was appointed to the ministry.

After John Herr was elected bishop, his first labors were mostly confined to Lancaster County. As the membership increased it became necessary to elect more teachers and deacons. Abraham Snavely, Christian Frantz, Henry Bowman and a number of others were subsequently called to the ministry.

Christian Frantz was chosen the first bishop after John Herr. He moved to Franklin Co., Pa. near Waynesboro on the Antietam creek, and gathered a considerable congregation who have by many been called Frantzites. Henry Bowman was appointed bishop after Christian Frantz moved to Franklin Co., and labored

with John Herr for some years. John Harnish was called to the ministry about the year 1832, and subsequently moved to Clark Co. Ohio, where he was soon after appointed bishop.

The church gradually spread into adjoining states and congregations were established in New York, Ohio, Indiana, Illinois and Canada-west. This resulted in visits being frequently made to these places: a number of which were made on horse-back through the primitive forests, before railroads were in use.

It was while on a visit to western New York and Canada in the Spring of 1850 in company with Christian Frantz and Abraham Herr that John Herr took a cold which terminated fatally in a few days, as appears in the following extract taken from a letter written by Henry Bowman to John Harnish, a short time after: he was in the 68th year of his age.

\* \* \* Further dear brother, I will attempt to give you an account of the sorrowful event which came to pass with our dear brother and true servant in Christ, John Herr, who in his old age undertook the journey to New York and Canada, to serve the church. But the Lord, the great God concluded that he should therewith run his race, and finish his pilgrimage on earth. The natural journey was not finished this time, but in spirit he has run the race of his life and finished it righteously, having given himself up to leave his natural home, wife and children, to see after his spiritual family, with whom it was needful that he should once more labor, that Christ might again win a true stature within them, as the apostle Paul did among the Galatians. \* \*

On the 5th of May, (1850) as we were assembled in the large meeting-house, and the introduction was being spoken, a brother brought the news,— a telegram from Buffalo, dated the fourth stating that our beloved brother died, and that his remains would be brought on the fifth. You can think what a commotion this news caused in the congregation, especially among the members. The brother closed his introduction and we went to silent prayer. I dare say there was more weeping among us than among the Ephesians when the beloved apostle bade them his last farewell, saying they should see his face no more. My first prayer to God was for

his beloved wife, our fellow-sister, who was in poor health that he might keep, strengthen and comfort her, that she might be resigned under the great sorrow caused by the sad news. I must say for myself, that the unexpected news gave me such a shock that at first I did not know what to think, but the Lord to whom alone the honor is due, soon gave me comfort and consolation.

As I noticed the great commotion among the members it occurred to me that we might be doing great wrong if we should sorrow and grieve too much. The thought came to my mind, if our dear brother is dead, the eternal God is still living, who undoubtedly designed this dispensation unto a wise end, however severe and sad it may appear to the family, friends and relatives, and to the church in general. It now being my turn to speak, I spoke to the congregation, and the members particularly, according to the gift that the Lord imparted to me, admonishing them that we should moderate our passions; remarking that wrong might be done in this case, because the Lord is merciful and his ways and acts are always right, though they bring us pain and sorrow. I felt and also said, we should take fresh courage and awaken ourselves anew to watchfulness and a new zeal, to admonish each other in our important calling, both natural and spiritual, so we might make our calling and election sure, and not come short in the end.

After the meeting was closed I went over to the brother's house to see how the family felt. I met them all there, except Anna and her husband, who live in Maryland. The sorrow was great as might be expected; but I felt to thank God for the grace he had imparted to the wife and mother of the family, so she could console herself and be resigned to the bereavement which came so suddenly and unexpectedly to them. I tried to comfort her and the family, and to explain what I believed to be the Lord's design. She said, "Though it is a hard and heavy burden, I feel resigned to the will of God." For she believed that the Lord sent it for the best.

The funeral was appointed to take place on the seventh at nine o'clock,—but later a second telegram came from Rochester, N.Y.

stating that they could not bring the body. The funeral services were to be held in the large meeting-house, but as the time came a great many people gathered at the brother's house. Brother John Hershey and I then spoke to those gathered at the house and brother Samuel Hershey and brother John Kohr went to the meeting-house, which was nearly full, to speak to them.

In a few days a letter came with the particulars. They went to Canada on Friday, the 26th of April. On Saturday the 27th they had a meeting in the evening where brother John Herr spoke the introduction. After meeting he complained of not feeling well, and they went to brother Benjamin Morningstar's which was near where the meeting was held, thinking it was only a hard cold. After he had taken some remedies they went to bed, but in the morning he was no better, and after getting up, he soon returned to bed where he remained. They called a physician who gave him medicine; and then called the second one, but without help. The disease was inflammation of the lungs. Friday morning, May 3rd, he died, after a sickness of less than six days and having his full senses until the end. He was very much resigned to the will of God, and endured his sickness which was severe, with great patience; but it was difficult for him to speak.

The brothers, Christian Frantz and Abraham Herr who went with him, enclosed his corpse in a double coffin and brought it to Buffalo on a wagon by Saturday morning, and from there they came to Rochester on the cars; where the railroad refused to take it further. The brethren seeing that they could not bring the body home, sent the second telegram to that effect, and took another car back to Buffalo, where they hired a wagon and took it to brother Eggert's house, three miles away from the brethren's meeting-house at Williamsville N. Y. Meeting was held there Sunday forenoon and the funeral in the afternoon. The remains were buried in the village burying-ground.

[The remains were removed to Lancaster county, Pa., in March, 1855.]

A BRIEF  
AND  
APOSTOLIC ANSWER:

BY  
JOHN HERR,

TO A LETTER ADDRESSED TO HIM BY A MINISTER  
OF THE MORAVIAN CHURCH.

Addressed to him in July, 1819, and shortly afterward put to press and presented  
to the public.

“Be ready always to give an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear.” (First Epistle Peter, 3d c., 15th v.)

“Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. 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 away unto fables.” (Second Timothy, 4th c., 2d, 3d, 4th v.)



## PREFACE.

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GENTLE AND GOD-FEARING READER.

**I**N the first place I wish unto all much grace, light, wisdom and knowledge, from God the Father of our Lord Jesus Christ; that he might give spiritual eyes unto every one, and also a clear understanding, whereby they may perceive the pure and undefiled way of gospel truth, whereon the unclean cannot walk, (Is. xxxv.) but alone the redeemed of the Lord, or the sanctified souls in Christ, to whom be honor for ever and ever. Amen.

The first motive which induced me to this writing, is because the author of a certain letter presented views to me which, according to the instruction of the apostle Peter, require an answer. (1 Peter iii.)

The second motive is pure love to his immortal soul; because I plainly see that he errs, and that his writing does not accord with the unchangeable rule of the gospel, which was given to us by Christ and his apostles, through the Holy Ghost, as a guide to our faith,—according to which we shall walk, live and do. (Matt. vii.)

The third motive, which also induces me to put my humble answer in print, and lay it before the public, is the love I bear to such souls as desire to live,—that they may not be deceived by such glossy sentiments as are presented in the letter referred to; but that they may be able to perceive the infallible truth of the gospel, and thereby be furthered in the work of their salvation.

I would therefore in sincere love, counsel the upright and pious reader, to compare the following pages with the holy scriptures, impartially and in the fear of God. I hope he will therein find the pure evangelical truth, which, as a hidden pearl, remains concealed from the eyes of the world or worldly-minded; for the natural man receiveth not the things of the Spirit of God, but they are foolishness unto him, because they must be spiritually discerned. (2 Cor. ii.)

For this reason, Christ and his doctrine was rejected by the scribes and masters in Israel, and was only perceived by a few poor and unlearned fishermen. The doctrine of the apostles and all witnesses of the truth found little favor with the wise, noble and self-righteous of this world, but only by these poor and lowly souls, who hungered after truth. Hence Paul also says, the word of the cross is foolishness to them that perish, but unto us which are saved it is the power of God. 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 the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

I also, do not expect that my explanation of the truth will be of much service to the scribe, the self-righteous, or to those who are wise in their own conceit; because such, with their historical knowledge and carnal wisdom, cannot comprehend it. It can only be comprehended by such as are of a contrite heart and upright spirit; who are not so readily satisfied with the husks of human tradition, but as the Samaritans in John iv., they come to Christ, hear his gracious word or doctrine, believe in it and obey it.

I know beforehand, that friend Reinke's letter will be much more favorably received by the world, as also by all

false teachers; than my insignificant answer, seeing he puts soft pillows under their arms, and cushions under their heads. (Ezek. xiii.) But this I do not regard. God knows I do not seek honor of men, but seek to confess Christ and his truth before a sinful and adulterous generation; (Mark viii.) that I may with Paul, win some to Christ, and save them by his doctrine. If this should be the case, I will feel myself richly rewarded for my trifling labor, and sincerely thank the Lord of hosts in time and eternity. Amen.

Do thou then, O Jesus, bestow upon me thy poor and unworthy servant, as the least of thy members, grace to defend and reveal thy pure, undefiled and evangelical truth, in thy divine light. Thereto give me thy divine armor, and thy well-tried weapons of spiritual warfare, that I may be made mighty through thee, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and also bring into captivity every thought to thy obedience, (2 Cor. x.) that I may be able to withstand in the evil day, and having done all, to stand. Therefore I will with David not venture upon myself, but upon thee, and in thy name will I proceed to this explanation of thy truth. Oh! strengthen me, my Lord Jesus! strengthen me, and through thy wisdom give me that which is pleasing unto thee, and bless it unto all true-hearted readers, so that in their simplicity they may not be deceived by good words and fair speeches, (Röm. xvi.) but that they may know thy voice, as that of their Shepherd,—obey thy doctrine, and be eternally saved; to the praise of thy glorious Triune Majesty, for ever and ever. Amen, oh, Jesus, Amen.

[This translation has been carefully revised and corrected by the publishers.]



## A BRIEF AND APOSTOLIC ANSWER.

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WORTHY FRIEND ABRAHAM REINKE :

AS you have presented certain things to me by which you unquestionably expected to prove, by conclusive argument, that I have greatly erred, and that I am laboring under erroneous views, because I regard all religious parties or sects of Christendom as Babel, or such as take part in Babel ; I therefore feel myself constrained, by the grace of God and the love of my Lord Jesus Christ, to give you a brief, yet apostolical answer. It appears evident to me, from your writing, that Babel is not yet revealed to you, and that you do not yet see the abomination of desolation standing in the holy place, where it should not stand ; (Dan. xi. and Matt. xxiv.) but that you are one of the builders, or teachers, in Babel—as your language indicates—which I hope, by the help of God, briefly to explain to you.

The first thing to be considered is, what constitutes Babel. The signification of the word is confusion ; and it is significant of the false church, which is composed of many sects, factions, opinions, strifes, and disputations. In the whole range of nature it is found that as long as any object remains in its original condition, it will be at rest ; but if it is moved from this condition, then disorder and confusion will result. So also is man, whose origin and centre is God. As long as man (Adam and Eve) remained in the sphere in which they were created, they were in entire order and at rest. But as soon as they departed from their original sphere, perplexity and confusion were the result. Here we may date the commencement of Babel, through the power of the dragon,—or the serpent, which was instigated or moved by

the dragon. This Babel, originated in our first parents, through the dragon and his lying spirit, whereby he deceived these divine beings by an admixture of lies with truth; which led them to eat of the tree of knowledge of good and evil, contrary to the command of God,—telling them they should become wise and be as gods.

So also in the re-creation. When Christ, the Son of God—the promised Messiah—came into the world, he bruised the serpent's head, cast out the prince of this world, overcame the devil, and having spoiled principalities, and powers, made a show of them, openly, triumphing over them in it. (Col. ii.) Christ also ascended into heaven, and sent down the Spirit of truth, to lead those who were re-created into all truth, and bring to their remembrance all things which he had said whilst on earth. (John xiv. and xvi.) In this new and spiritual creation, mankind were again brought into their original sphere, and lived in union, harmony, and at perfect rest, being all of one heart and one soul. (Acts iv.) They beat their swords into ploughshares, and their spears into pruning-hooks; and these new creatures of God learned war no more, but walked in the light of the Lord. (Isaiah ii.)

But as the enemy of all good was not idle with our first parents, in seeking to cause them to fall and to bring them into confusion; so likewise in the second and spiritual creation, he was not idle, but labored to destroy these new or re-created beings, and bring them to fall and destruction; which he also finally effected, through his lying spirit, in the same manner as he effected the fall of our first parents. He began to corrupt and pervert the gospel of Christ, through his mouth-piece, the false prophet. (Gal. i.) From which cause, disquiet and confusion speedily arose in the spiritual paradise, or united church, as the epistles of the apostles plainly indicate.

Before proceeding further, I would observe that through the fall of Adam (wherein Babel had its origin) we as the children of Adam by nature, are all captive in Babel, so long as we live after the will of the flesh. In this Babel the whore, the beast, and the false prophet reign,—namely, the love of the world, the

will of the flesh, and carnal reason. All these promptings are caused by the dragon, who, through the spirit of darkness, moves man to indulge in the lust of the eye, the lust of the flesh, and a life of arrogance; also to desire worldly honor, and the favor of men. But if we are drawn by the Father, and are brought to the heavenly Emmanuel, (which means, God with us) and through him are brought to the true knowledge of the Babel within us by nature, and by his power are made free therefrom, the outer Babel will certainly not remain concealed from us. If Christ commands us to come out of the inner man or natural Babel, and follow him daily; so that we may receive grace for grace of his fullness, he certainly also calls us to come out of the outer or spiritual Babel, (Rev. xviii.) lest we partake of her sins, and receive of her plagues.

Of this great spiritual Babel, we have a plain figure in the great tower which the children of Noah sought to build, whose top was to reach unto heaven, to make a name for themselves on the earth. These people, who turned from the true inward life to outward earthly things, in the vain conception of their carnal reason, expected to meet God above the clouds, to obtain extraordinary advantages over others. They were moved to this vain undertaking, by pride, based upon the blindness of their hearts. But when God beheld their folly, he came down and confounded their language, so that they could not understand one another's speech; therefore it is called Babel.

The cause of the anti-christian Babel is of a similar nature. As soon as the united apostolic church, turned in a degree from the true inward life or light, to outward things, dissensions arose; against which the apostles ever wrote, admonishing them to be of the same mind and of one accord; for it is the nature and disposition of Christ manifested in all his followers, that they are in union one with the other, even as he is united with the Father, and the Father with him.

The apostles, through the Spirit of Christ, saw that after their departure the mystery of iniquity would gradually reveal and disclose itself in Christendom. For this reason they wrote so

plainly of the great apostasy which was to come, as a warning to all true Christians. Paul charged the bishops and elders of the church of Ephesus, with great earnestness, to watch over the flock of Christ; for he knew that after his departure, grievous wolves would enter in among them, and that amongst themselves men would arise, speaking perverse things, to draw away disciples after them. (Acts xx.) Paul wrote to Timothy, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. iii.) Yea, in similar prophecies and revelations the scriptures abound in many places; so that this anti-christian Babel is very plainly pictured to us, if we are only willing to observe it. (Daniel vii.; Matt. xxiv.; Mark xiii.; 1 Tim. iv.; 2 Peter ii., iii.; Jude; 1 John ii., and the whole Revelation of John.)

As the children of Noah were confounded in the building of their tower, so also were the Christians. When they departed from the true inward life of Jesus Christ and his doctrine, they took their own reason as their guide, instead of obeying the Holy Ghost; and presently began to lay the foundation of this Babylonian tower, with all manner of opinions, statutes and images. With these they began to build, expecting with their own exertions or efforts in keeping the commandments of men, and by observing their ceremonial services and church ordinances, to ascend to heaven. All false teachers, priests and theologians, are laboring at building this tower, as master workmen. Opinions, forms, statutes, and the like (which originated with the theologians) are the materials of which the tower is constructed. But what confusion has arisen in the building of this tower! How the theologians contended with each other, each one desiring to have the opinions formed by his own reason, esteemed as the best, which caused much wrangling, contention



and confusion to arise, which is plainly to be seen in the writings on the fall of Christianity.

All the features of this Babylonian Christendom were very plainly described by John in his Revelation ; wherein we find all things mentioned which are connected therewith ; namely, the dragon, the beast, the whore, the false prophet, the image of the beast, and his mark.

As regards the dragon, he is nothing less than the devil, or the spirit of darkness, whereby everything in Babel is animated and governed ; just as in the church of Christ all is animated and governed by the Spirit of Christ.

The beast is the temporal government, which at the time of Constantine arose out of the sea,—namely out of paganism into Christianity ; where the whore,—that is the Pope of Rome, or the fallen clergy,—seated itself with great authority over all. (Rev. xvii.) The dragon gave this reigning beast power, by means of which Babel exerted her strength and might. This beast was like unto a leopard, which is a creature that is full of spots, representing the fearful sins and crimes with which it was defiled. Its feet were as the feet of a bear, by which, through its insatiable desire for worldly honor, it seeks, with its rapacious claws, to draw all to itself. Its mouth, as the mouth of a lion, represents the fearful tyranny over all true followers of Jesus Christ, and witnesses of the truth, which were slain and destroyed : also the many bloody wars by which it consumed countries and people. Hence it ensued that the world, namely earthly and fleshly-minded Christendom, wondered, and worshiped the dragon which gave power to the beast. They also worshiped the beast, saying, “ Who is like unto the beast ? and who is able to make war with him ? ” Those who supported the saving truth in opposition to the whore, the beast, and the false prophet, were torn by the feet of the bear, and slain by the mouth of the lion, so that it appeared as if he had overcome them, which caused those to wonder whose names were not written in the book of life.

The whore signifies nothing less than the fallen clergy. After she fell from Christ and his doctrine, she directed her affections

to riches, human statutes, images, and such like things, which were contrary to Christ and his word. She fell from her virgin purity, and became an infamous whore of the devil; according to whose will (yet in a concealed manner), she conducted her service and managed her whole work. This whore sat gloriously on the beast, arrayed in purple and scarlet, signifying that she presents herself outwardly in the form of godliness, yet within lacks the power. Yea, she glories in possessing the purple robe of the righteousness of Jesus Christ, under which is concealed the mystery of the iniquity of nominal Christendom. Besides this, she is bedecked with gold, precious stones and pearls: that is, she glories in the faith of Jesus Christ, which should be more precious than gold that perishes, though it be tried with fire. (1 Peter i.) Precious stones and pearls represent that through the security of her faith in the gospel of Jesus Christ, she assumes to be the true bride and church, and sits as a queen, saying, I shall see no sorrow. (Rev. xviii.)

She has a cup in her hand full of abomination and filthiness. This is her baptism and supper, which in outward pretense is called evangelical, but if we look within it is full of filthiness and fornication. This cup is offered to all those who worship and honor the dragon, the beast and the false prophet; and these are made drunk with the wine of her fornication. That is, they imagine as one that is drunken, that they are rich, whilst they are yet poor, wretched, miserable, blind and naked. (Rev. iii.) When they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. (1 Thess. v.) By the hand which holds the cup and pours the wine, all false teachers are represented, by whom is poured out the wine of their fornication and sorcery, whereby they make all nations drunken, and comfort them by saying, "Peace, peace," when there is no peace. (Ezek. xiii.)

Upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth. (Rev. xvii.) This name was upon her forehead; whosoever has

spiritual eyes may see and read it clearly. As it is upon the forehead, it will readily attract the eye of those who are spiritually awakened; so they may know that this beautifully bedecked woman, who is so gloriously attired in the form of godliness, is the mother of all the abominations of the earth. But those whose names are not written in the book of life do not know her, for all the visions of the prophets are to them as the words of a sealed book, or as they are to one that cannot read. (Isaiah xxix.) They stay themselves and wonder; they cry out and are drunken, but not with wine; they stagger, but not with strong drink. "Because they received not the love of the truth, that they might be saved; for this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness." (2 Thess. ii.)

The whore sat upon the beast; that is, she had the worldly government or power under her control. The pope, or the clergy, guided and directed the beast according to their pleasure, to all manner of cruel barbarity against the witnesses of Jesus, and those who kept his commandments; hence John saw that the woman was drunk with the blood of the saints and witnesses of Jesus. (Rev. xvii.)

These three, namely, the whore, the beast and the false prophet, form antichrist, which is the head of Babel or false Christianity: even as Christ is the head of his church or true Christianity.

This antichrist was apparently seated by the dragon, in the midst of the temple of God, (1 Thess. ii.) where Christ by the order of his Father should alone sit and reign. But that antichrist might not be so readily known, the dragon gave him an external appearance which somewhat resembled Christ, although he actuated, moved and directed all false Christendom, in a false angelic light, by the spirit of darkness: even as Christ gives light, wisdom and knowledge in all things, especially to his teachers; whom he enlightens, instructs and qualifies by the Holy Ghost, for the duties of their office or calling.

This antichrist as a prophet, receives wisdom, knowledge, and intelligence, from the fallen angel of light; but it is of a cold, carnal, and perverted character. He also instructs his teachers out of the holy scriptures; and prepares them for their office who present themselves as apostles of Christ, and teachers of righteousness, (2 Cor. xi.) by means of carnal or natural reason, which is devoid of divine life or power; and under this influence all remain captives who do not come to the true life of Christ, and do not learn to comprehend the mystery of iniquity. Hereto the wisdom of Jesus Christ is necessary in order to count the number of the beast. (Rev. xii.)

It is further to be observed, that John saw one of the heads of the beast wounded as it were unto death. This wound it received from the sword, namely by the word of God; (Rev. xiii.) but this deadly wound was soon again healed, and the beast again came to his first power, and all the world wondered after the beast. (Rev. xiii.)

This may represent to us the time of the last reformation, when popery, with its corrupt regal power, received a deadly wound with the sword, which is the word of God, (Eph. vi.) but which wound was again soon healed. This signifies to us, that the reformation would not stand long in the power, faith and confidence of God; which also occurred amongst the Protestants; for they soon again sought refuge in the arm of worldly power, by which they defended themselves. They again drank of the cup of Babel. They took up many misusages, which had their origin in Babel, such as the baptism of infants, and other customs. Therefore the deadly wounded head of the beast was again healed, and he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle (or church), and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them, etc. Namely, when the Protestants obtained protection by the worldly arm or power, and defended themselves with the same, they also soon began with the papists, to persecute and martyr the defenceless lambs of Christ, so that they were filled with anguish, driven

and dispersed in every quarter; and thus this beast, whose wounded head was healed, arose to such a height of power, that it appeared as if the saints were overcome. They, also, that dwelt upon the earth, worshiped the beast; namely all carnal Christians, who took refuge in, and placed their confidence in the power of the worldly arm, whose names are not written in the Lamb's book of life, who was slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity. He that killeth with the sword, must be killed with the sword. Here is the patience and faith of the saints. (Rev. xiii.)

That the rude shape of antichrist was gradually changed by the last reformation, is true; but it only assumed a more subtle form, and the bloody violence done to the conscience by the sects and regents of the earth ceased. This is foreshadowed in the other beast which came out of the earth, which was more like a lamb, and yet spake as a dragon, and exercised all the power of the first beast. (Rev. xiii., 11-12.)

But the vision gives us plainly to understand that the deception is not less in the reign of this beast than it was before; for antichrist now comes in a subtle pretence of holiness, whereof Paul speaks by the spirit of prophecy, saying, "With all signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." (2 Thess. ii.) For he doeth great wonders, so that he maketh fire come down from heaven on earth, in the sight of men; and deceiveth them that dwell on the earth, by means of those miracles which he had power to do in the sight of the beast. Christ says, "There shall arise false Christs and false prophets, and shall shew great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect."

Although the great sects, namely the Baptists and Protestants, do not at the present time persecute and destroy one another with their worldly arm on account of their faith, neither do they persecute others, which is also commendable, and bears a resemblance to the lamb: yet they nevertheless speak like the dragon (and not like the lamb), namely, they teach that it is right for

Christians to contend with swords and deadly weapons against their enemies, thereby destroying and laying waste towns and countries, and waging bloody wars; which teaching or wisdom is not from above, but it is earthly, sensual and devilish. (James iii.) But herein they exercise the power of the first beast, and cause them that dwell on the earth to worship the first beast: namely, they represent as holy, the misuse of ordinances, forms, images, and commandments of men, which the beast with the healed head had instituted: so that the people who dwell on earth, and have not their conversation in heaven, worship this god of religion, and honor it as holy, and imagine that if they are diligent in their worship, they will be saved; this the dragon, through his false prophets, freely teaches them. But oh! to think of their poor souls when they shall say in that day, "Lord, Lord, open unto us," and when Christ will reply, "Depart from me, ye workers of iniquity, I know you not whence you are." (Matt. vii.)

It is further to be observed that the whore also sat upon many waters, and that the waters on which the whore sat are peoples, multitudes, and nations, and tongues. (Rev. xvii., 15.)

How plainly does the Spirit portray to us the many divisions, organizations, sects, parties, and opinions of nominal Christendom, upon which the whore sitteth, moving and directing them; and by the hand of her false teachers, pouring out unto them the wine of her enchantment and fornication, whereby the sinner is comforted in his impatience, by a false peace, by baptism and the supper; this is as apparent as the light of day. Oh! that every one might take heed, and for once become sober, and be made free from the snares of the devil; whereby he has made them captive according to his own will. (2 Tim. ii.) Are not most of the present parties at variance in and amongst themselves? One has this opinion, and another has one quite the contrary, and in regard to faith they are also quite divided. Are not the members mostly carnal, earthly, haughty, envious, artful, deceptive, impenitent, obdurate, blind, and quite inexperienced in spiritual things? Again, is the life of the present

nominal Christian much better than the lives of men were in the time of Sodom and Gomorrah? They marry and are given in marriage; they lie and deceive; they curse and swear; they dance and carouse; they commit fornication and adultery; they strive and dispute; they quarrel and contend at law, repelling violence by violence, and more of similar sinfulness and shame. Oh! how has this Jerusalem been turned into a heap of stones, and the nations taken it as an inheritance. Oh, thou once glorious Jerusalem! to whom shall I compare thee? and for what shall I esteem thee, thou virgin daughter of Zion? With whom shall I compare thee, whereby I may comfort thee? For thy breach is great like the sea: who can heal thee? Thy prophets have preached vain and foolish things unto thee, and have not discovered thine iniquities; but have built altars of shame in all thy streets, and have led thy inhabitants to idolatrous images and human traditions. Oh! lament thy condition, thou captive daughter of Zion, and return! return! for thy great shepherd and king calls again unto thee: "Come out of Babel." (Rev. xviii.) Say with the prophet, "We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies. Come, and let us declare in Zion (the church of the Lord), the work of the Lord our God. (Jer. li., 9-10.) Let us cleave no longer to Babel, that we do not become partakers of her sins, and receive of her plagues. Is it not a confused condition, when one calls, here, and another, there, is Christ? Is it not Babel where one teaches one thing, and another the contrary? Are not the builders confused and at variance, even as they were at the building of the figurative tower of old? Do not the teachers in this confused Babel offer their own wares or doctrines for sale: so that there is a great mart of trade in all manner of wares? May not those merchants who purchase from every trader in Babel, become rich in worldly honor! as John says, "The merchants become rich through the abundance of her delicacies." (Rev. xviii.) And further, is not this traffic carried on to a very great extent

in our day, when almost all parties dissemble, and teach with one another from disunited hearts, (Ps. xii.) carrying on a traffic with one another, in order to shun the cross of Christ, and to become rich in worldly honor? This is properly the mystical body, or the many waters on which the whore was seated; which signifies to us the manner in which the different parties are entangled with one another in spiritual fornication and false love; and which is represented in the vision as a glorious city, which exposes to sale all manner of costly wares, but which must eventually be made desolate by a storm of violence.

But all those who do not receive the mark of the beast or of antichrist, can neither buy nor sell in this mart. That is, none of those who continue in the doctrine of Christ, and walk in his light, can trade with these merchants of Babel; because light has no communion with darkness, and Christ has no concord with Belial. (2 Cor. vi.) Christ and his apostles could not carry on this trade with these merchants, wherefore they were rejected by them; and the wares which Christ and the apostles had, these merchants would not receive. In this manner the traffic is forbidden between the witnesses of Jesus and the merchants of Babel.

Herein you have a brief picture or delineation of this anti-christian Babel, which is so plainly described by the worthy apostle John; and which is so clearly presented to our view, and has been so far fulfilled, that we have yet only to await its end. Let every one who reads it, observe understandingly. Every one who has learned to comprehend the mystery of iniquity, and the abomination of desolation; and perceives that it is standing in the holy place where it should not stand,—let him go out of the fallen and idolatrous Judea of his corrupt party, over which the wrath and judgment of God is threatened, and flee to the mountain whereon the house of the God of Jacob stands; that he may learn to know God's law, and walk in his ways. (Isaiah ii.) Let him also not turn back to take anything out of his house, or to take his clothes, wherewith he had bedecked himself with vain conceptions; for he must deny himself, with all his vainly im-



aged righteousness, and follow Christ until he comes to the mount of his righteousness, where he has prepared a feast of fat things for all people. A feast of pure wine on the lees (or pure doctrine),—of fat things full of marrow,—of wine well refined, in which there are no dregs of human doctrine. On this mountain the covering which is cast over all people, and the veil which is spread over all nations, shall be put away. (Isaiah xxv.)

Worthy friend, you censure me, because I regard the many parties of Christendom as constituting the great Babel. Now how can you, or any other person who is taught of God, regard them otherwise? You have yourself confessed that the children of this world belong to Babel. Now reflect whether the worldly persons do not greatly exceed those that are spiritual, in what is called Christendom. This you must readily admit. Now what remains for those that are spiritual, but to obey God's command to "Come out of Babylon, my people, that you do not partake of her sins, or receive of her plagues." (Rev. xviii.)

But you, with many others, believe that if a person is only upright and sincere in his meaning, and lives according to the creed of his party, even if they are not grounded on the doctrine of Christ, they will nevertheless be pleasing to God, and be made eternally happy.

This doctrine, however, is false and perverted: it is the offspring of the dragon, and is revealed through the false prophets; for thereby the commandments of God are revoked, and transgressed for the sake of the traditions of men. (Matt. xv.) If our salvation depends upon our good meaning or intention, then God cannot be a righteous God. Neither can he be an almighty God, who can triumph in us through his word and will. But oh, no! God is a righteous God; righteous is he in all his works; almighty to execute all that he has promised, or threatened: what he wills must be done. Therefore our salvation does not depend upon good meaning or good intention, but upon doing the will of God. Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven." (Matt.

vii.) "Whosoever heareth these sayings of mine, and doeth them, is likened unto a wise man, who built his house upon a rock," which withstood the storms and floods. Again, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John viii.) "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John xv.) But, on the contrary, to all those who base their hope on the commandments of men, and will serve God thereby, it is said: In vain do they worship me, teaching for doctrines the commandments of men. (Matt. xv.) In the days when there was no king in Israel, but every man did that which was right in his own eyes, there was a man by the name of Micah, who made himself an ephod, and a teraphim; and established a divine service in his house, having a Levite for his priest. When he had all this ordered according to his meaning, he said: "Now I know that the Lord will do me good, seeing I have a Levite to be my priest." (Judges xvii.) Behold how comfortable and contented Micah was in his good meaning, for he thought the Lord must be pleased with him. But he was greatly deceived; for when his gods were taken from him, and he was deprived of his worship, he cried lamentably, and said, "What have I now?" (Judges xviii.) Many similar examples could be produced, which clearly prove that man's good meaning will not enable him to stand before God. Of those who say, "We shall have peace, though we walk in the imagination of our hearts:" Moses said, "These the Lord will not spare, but his anger and his jealousy shall smoke against such people." (Deut. xix., 19-20.)

It follows, therefore, without contradiction, that all true children of God will come out of Babel,—flee from idolatry, (1 Cor. x.) avoid all appearance of evil, (1 Thess. v) renounce all that is outside of Christ and his word, (Matt. x.) take no part with unbelievers, (2 Cor. vi.) and have no fellowship with the unfruitful works of darkness, but rather reprove them. (Eph. v.) They have no fellowship in the breaking of bread with the chil-

dren of the devil ; for they can not at the same time drink of the cup of the Lord and the cup of the devils ; they can not at the same time be partakers of the Lord's table and the table of devils. (1 Cor. x.)

But, dear friend, you would — contrary to the holy scriptures, and the order of God — have the children of God and the children of the devil intermixed in one communion. This is wrong. You take your ground for this view from the parable of the tares in the field, (Matt. xiii.) and say : As long as the apostles of our Lord lived, they watched, so that no tares could spring up in the church ; but afterwards when the people slept, the enemy came and sowed tares among the wheat ; and so it stands at present, throughout Christendom. It is your opinion that no servant or minister of Christ, since the time of the apostles, is allowed to put any ungodly or open sinner ; nor fornicator, adulterer, drunkard, liar, deceiver, or such like sinners, out of the church, and avoid them according to scripture, but that they must all be left together, till the Lord himself makes the separation.

I answer in the first place with Christ, that with seeing eyes you see this parable, and yet do not see it ; and with hearing ears you hear, and yet do not hear ; for you do not understand it. (Matt. xiii.)

Observe well, for you err greatly. Christ himself gives a clear explanation of this parable, when he says : The son of man is he that soweth the good seed ; the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels, etc. (Matt. xiii., 37-39.)

Again I say, observe well : for Christ in this parable utters things kept secret from the foundation of the world ; as he said in the 35th verse : "I will open my mouth in parables ; I will utter things kept secret from the foundation of the world."

That is, when Adam and Eve, as the good seed, were by Christ put into the garden of Eden, God blessed them, in order that they might multiply and fill the earth. (Gen. i.) Now if

Adam had not fallen, by the blessing of God he would have begotten paradisaical children ; but whilst men slept and did not heed the command of God, the enemy came and sowed the tares amongst the wheat. That is, he sowed sin and impurity in Adam and Eve, so that they were no more in a capacity to beget paradisaical children ; but when the plants grew and brought fruit, the tares appeared also. That is, when children were born into the world by Adam and Eve, in whom the tares were sown, the tares appeared also ; namely, Cain, a child of the wicked one : also Abel, being the good seed and a child of God's kingdom. In this field of the world, the children of God's kingdom and the children of the wicked one, live together as wheat and tares. Christ, the true householder of his church, will not have his servants root the children of the wicked one out of the field of this world, or take away their life, lest they might root up wheat with them ; for no one knows whether the ungodly person may not be converted. Therefore we shall not kill or destroy any one, but leave all to the long-suffering of God till the time of harvest ; which the apostles also faithfully taught. We are not to return evil for evil, or to avenge ourselves, but to have peace with all men, so far as it is possible ; for vengeance is mine, I will repay, saith the Lord. (Rom. xii. ; 1 Cor. vi. ; Peter ii.)

But that the sinner and the disobedient shall not remain in the church of Christ, is abundantly taught by Christ and his apostles, as also by the whole of the holy scriptures. Christ says, " If thy brother shall trespass against thee, go and tell him his fault between thee and him alone ; if he shall hear thee, thou hast gained thy brother. But if he shall not hear thee, then take one or two more, that in the mouth of two or three witnesses every word may be established : and if he shall neglect to hear them, tell it unto the church ; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. xviii., 17-19.)

Paul says, " If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, no, not to eat." (1 Cor. v.)

Also, "Put away from among yourselves that wicked person." (Verse 13.) Likewise he says to the Thessalonians: (2 Thess. iii.) "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." And in the 14th verse, "Have no company with him, that he may be ashamed."

He also says to Timothy, "Them that sin, rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality. (1 Tim. v.) Also to Titus, (Chapter iii.) A man that is an heretic, after the first and second admonition, reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself. The Lord said: (Jeremiah xv.) "If thou take forth the precious from the vile, thou shalt be as my mouth; let them return unto thee, but return not thou unto them." All the holy prophets and servants of God have done this at all times, of which much testimony could yet be produced.

But, my friend, you teach directly the contrary, and regard all these scriptures as nothing. You will have light and darkness mixed — bind Christ and Belial together — have the believer and the unbeliever in one communion, and the children of the devil and the children of God at one table; so that your breaking of bread is free to all, if they only admit that the image of your profession is righteous or holy. They may live as vain and ungodly as they will, according to your opinion, you dare not refuse to admit them to your communion service. Paul says, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example." (Phil. iii.)

If I must mark such teachers who walk as the apostles in their doctrine have left an example, then I see plainly that you are no true follower of the apostles; for your doctrine conflicts with theirs. You yourself admit that the apostles watched, and suffered no tares to grow up in the church; but now, since the time of the apostles, it is not necessary for the servants of the Lord

to watch, but they must let the tares and wheat be together in the church.

The Jewish congregation, with their sanctuary, were frequently reformed, purified, and sanctified. Should the Christian church, which shall be holy, according to the command of the Lord, not have been purified since the time of the apostles, as you teach? If so, then the reformers did very wrong in leaving Babel, and rejecting the Pope with his image traffic. Oh, friend ! wake up and pray God for wisdom and understanding, and read the scriptures with more consideration ; when you will soon perceive that you are in error ; and are leading the people in the way of error, for which it will be hard for you to answer, in that day when you will have to give an account of your stewardship.

Dear friend, you further charge me with condemning, rooting up, and casting away all.

I answer : have I judged any one further than the scriptures? Or have I cast any one away so that he cannot come to grace, if he repents, hears Christ and obeys him? Have I not instructed all to forsake their evil life, also human traditions, pointing them to Christ, the shepherd and king, and to his commandments, so that they may be saved? Have I not taught clearly, that the disciples of Christ shall not pluck up or destroy any one ; or by bloody wars, persecutions, and death, destroy one another? Have I not directed all men, high and low, noble and ignoble, to Christ our pattern,—and by it shown that he did not come to destroy the life, or souls of men, but to save them? (Luke ix.)

But this is considered uncharitable by you and many others,—because I do not serve the people in their false doctrine, by sewing soft pillows under their arms, and putting cushions under their heads, after the manner of the false prophets ; (Ezek. xiii.) because I do not promise them life, who, according to the holy scriptures, shall not live,—because I, with Micaiah, can promise no good to these apostate Christians, and can not say (as the common language is) go on in your idolatry and prosper. (1 Kings xxii.) But if I must for this reason, with Christ, be hated

of the world, I do not regard it; for I know it will tend to my salvation, and I am therefore well contented if I can only gain a few souls, and lead them to Christ. For I know, and am persuaded by the word of God, that many people, in a vain hope and false comfort, expect to enter into heaven, who will be cast into hell. (Matt. vii. and Luke xiii.)

I am therefore constrained, through the prompting of divine love, to warn all mankind, not to rest longer under the reign of antichrist; nor drink out of the cup of abomination of the hypocritical whore; lest they at last become partakers of her plagues. I warn them that they might take heed to the heavenly call, "Come out of her, my people."

Further, dear friend, you say you cannot understand me otherwise, than that I think people must all come to me, and that Jesus Christ is exclusively with us.

I reply, read again my views with discretion,—perhaps you may understand me differently. For how should I think that all people must come to me, when I myself at all times must forsake myself, and go to Jesus, my head and director, and learn of him? My will dare not be done, but the will of my Saviour, who moves me to go with him without the camp, and bear his reproach. (Heb. xiii., 13.) On the contrary, I say that all men must come to Christ, and receive him and his doctrine; and when they have received this, they will mark them which cause divisions and offenses contrary to the doctrine which they have learned of Christ, and avoid them, as Paul advises. (Rom. xvi., 17.) So soon as Saul was converted to Christ,—the true Shepherd,—he forsook the sect of the Pharisees. So soon as the light arose in the last reformation, the reformers left Babel, testified against her, and reprovèd her unrighteousness. Why, then, are you surprised, that we in this time, when the wounded head of the beast is healed, and in its stead another lamb-like beast has arisen, under whose dominion the deceivableness of unrighteousness in a subtle form of godliness, is greater than ever,—I say again, why do you wonder that we, in this dangerous time of deception, call unto all men with the heavenly voice, *Come*

*out of Babel!* flee to Christ and learn wisdom; learn his ways; search his doctrine, and walk in his footsteps; that an entrance may be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Peter i.)

Further, I believe with Peter, that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted of him. (Acts x., 34-35.) Observe: to fear God and work righteousness comprehends the whole doctrine of Christianity: for from the fear of God comes the pure and divine wisdom which teaches us the will of God and works in us true obedience. In this wisdom is the spirit of understanding. It is holy, pure, clear, quick, piercing and steadfast, plain, meek, humble and united; not subject to harm, loving that which is good, and is ready to do good; it is kind to man, free from care, having all power; overseeing all things, and pervading all spirits, however intelligent, wise and subtle they may be. For wisdom is more active than any motion; she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore nothing defiled can come unto her.

Now, he that feareth God and worketh righteousness, and walketh in Christ's light of wisdom, will not abide in darkness. (John viii. and xii.) If he does not abide in darkness, how can he remain in Babel, with such unsanctified children of the world, (which you, yourself, confess belong to Babel) and fall down, and in pretense, worship the image of antichrist? Oh, no! he will much rather, with the three men, be cast into the oven of tribulation, which is heated by the dragon, (as the prince of Babel) with the fire of slander, derision and persecution. But this fire will be cooled and sweetened to the witnesses of the truth, by the angel or Spirit of God, so that in their apparent distress they can render thanksgiving and praise to their God. (Daniel iii.)

The foundation of God standeth sure, therefore let every man take heed how he buildeth thereon. It hath this seal: the Lord



knoweth them that are his; and let every one that nameth the name of Christ, depart from iniquity. He that doth not depart from iniquity, and yet nameth the name of Christ, is a hypocrite. Shall not the members of Christ be Christians? How shall you then make of them members of an harlot? Know you not that he which is joined to an harlot is one body with her? but he that is joined to the Lord is one spirit with him? (1 Cor. vi.) Shall not the church of Christ be subject to him, as the wife is subject to her husband? (Eph. v.) But where is her pure chastity if she has fellowship with open sinners and the enemies of Christ; and cohabits with them as with members of her own body? Oh friend, friend! take heed that what the Lord says by the prophet does not come upon you: "Her priests have violated my laws, maliciously, and have profaned my holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean." (Ezek. xxii.)

Further, you say: I have forbidden my people to hear any other preacher than those of our own profession.

To which I reply: I have forbidden no one; but the word of God forbids me, and all those who submit themselves wholly to the doctrine of Christ, to hear any who cause divisions and offenses, contrary to the doctrine which we have learned of Christ and his apostles; but we are to avoid them, because they do not serve the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple. (Rom. xvi.: John x.; 1 Tim. vi.)

You say further: If even a preacher would, in walk or conversation, show the contrary of what he preaches, it would truly be a sorrowful thing, for he would reproach the gospel. But shall I judge him? if he preaches the word of truth, and points souls to Christ, etc.

I reply: Such a preacher as shows by word and deed the contrary of what he preaches, is an open hypocrite, the judgment of whom is already pronounced in the holy scripture. Besides, he is an unbeliever; he does not believe what he preaches, or he

would do accordingly. Therefore Christ has passed sentence upon him; for he says, "He that believeth not is condemned already." (John iii.) Again, such a preacher condemns himself: in judging, reproving others in their sins, and testifying to them that they must repent and have sorrow for their sins, and come to Christ and follow him, if they would be saved: and that unless they repent, the wrath of God will abide upon them, and they will not escape the damnation of hell; (Matt. iii., Luke iii., Matt. xxiii.) and yet he himself lives and shows, the contrary of what he teaches; then God's judgment is upon him, for he condemns himself. (Rom. ii.)

Again, you say: If he only preaches the word of truth.

I answer with Christ: How can he, being evil, speak good things? (Matt. xii.) Again, how can he speak the truth if the truth is not in him? For John says, "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." (1 John ii.)

But you say, such a person preaches the word of God, and the truth, which we should improve to our advantage.

I say that you make Christ and his apostles liars, since they say the contrary, as has been shown.

Again, you say: If he only directs the people to Christ.

I reply: How can he direct the people in a right manner to Christ, whom he himself does not know, nor hath seen? for John says, "Whosoever sinneth hath not seen him nor known him." (1 John iii.)

Paul says: No man can say that Jesus is the Lord, but by the Holy Ghost. (1 Cor. xii.) And that such a person does not possess the Holy Ghost is shown by his fruits.

He that committeth sin is of the devil, (1 John iii.) yet you will maintain, that such disciples of the devil can teach us the word and truth of God to our benefit; whilst they are doing nothing less than stealing, killing and destroying, (John x.) and are such, as are abominable and disobedient, and unto every good work reprobate. (Titus i.) To whom God says: "What hast thou to do to declare my statutes, or that thou shouldest take my

covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?" (Ps. i., 16-17.) Therefore such teachers must be ashamed, dismayed and taken; for how can they teach anything good, when they have rejected the word of the Lord? (Jer. viii.)

You yourself admit, that the children of the world belong to Babel, and that a preacher, who shows the contrary in word and deed to what he preaches, is not a child of God, as his fruits plainly show: therefore, according to your own acknowledgment he belongs to Babel, and yet you commend him to the children of God, as one who preaches the word of God to their advantage. Behold, this is the great traffic and merchandising which is carried on in Babel; in this way one trader supports the other, and they teach one another the word,—as though everywhere in the great city of Babylon, each trader had valuable wares for sale, beneficial to the souls of the people. In this manner the traders in Babylon become rich in worldly honor and esteem; and every one esteems them, because they lay soft pillows under the arms of the people, and tender kerchiefs under their heads, to catch their souls. But woe be to you when all men speak well of you, for so their fathers also did of the false prophets. (Luke vi.)

But on the contrary: Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast your name out as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets. (Luke vi.)

But here you will object by what Christ says of the scribes and Pharisees, who sat in Moses' seat: "All therefore whatsoever they bid you observe, that observe and do: but do not ye after their works." (Matt. xxiii.)

This has reference to very different circumstances; for the law was figurative, and not the substance itself: but in one sense, it was only shadows and figures pointing to Christ; and to things which were not yet fulfilled: for Christ himself was put under the

law, to fulfill it. But he had first to endure suffering, satisfy the justice of the law, and fulfill its righteousness.

The law was also given to define temporal rights and moral duties, which the scribes and Pharisees, as counselors and persons of authority, had the administration of. Therefore, Christ directed them to observe and do what was commanded them, by the rulers of the people: Paul also bids all Christians: To be subject to the powers that be, not only for wrath, but for conscience' sake; which we are also indebted to do, so far as their requests do not conflict with Christ's doctrine. But if their requests conflict with Christ's doctrine, then we must obey God, rather than man. (Acts v.) But of the doctrine of the scribes and Pharisees, Christ says: "Beware of the leaven of the Pharisees and Sadducees." (Matt. xvi.) Further, when the disciples told Christ how the Pharisees were offended at him, and his sayings, he said to them: "Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matt. xv. ; Luke vi.)

Further, you advance what Paul says to the Philippians concerning those who preach Christ of strife and contention, supposing to add affliction to his bonds. From this you conclude that Paul bade such to be heard; because he says: "What then, notwithstanding, every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ."

I answer: Should Paul have rejoiced that some preached Christ of strife and contention, and not sincerely? God forbid! Otherwise this expression must conflict with his other writings, and even this epistle would not harmonize with itself; for he says in Phil. iii., 17-18, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

Should Paul have rejoiced over those who preached Christ out of hatred, and have wept over those whose god was their belly,

and who were the enemies of the cross of Christ? Oh no! His joy consisted in this, that he knew that he had preached Christ truly, and therefore was in bonds, and many of the brethren in the Lord, waxing confident by his bonds, were much more bold to speak the word without fear; but some preached out of hatred, supposing to add affliction to his bonds. Herein he rejoiced, because he knew that this would turn to his salvation, and that in nothing he should be put to shame. But with all boldness, as always, so now also, Christ should be magnified in his body, whether it be by life or by death; for to him to live was Christ, and to die was gain. (Phil. i.)

Further you say: I should much rather with the apostle give my hearers the instruction, to prove all things and hold fast that which is good.

I will say in reply: This is quite right; we must prove all things by the Spirit and word of God, and where we find that which is good,—namely, the true doctrine of Christ,—preached in sincerity, as of God in the sight of God, we should certainly hold it fast. But when, upon our proving, we perceive, and are convinced by the word of God, that there is an appearance of evil practiced, which is contrary to sound doctrine, we should, according to the counsel of Paul, as certainly abstain from such appearance of evil; (1 Thess. v.) for we are to love without dissimulation; to abhor that which is evil, and to cleave to that which is good. (Rom. xii.) We so clearly see the preaching of false doctrine, under the appearance of godliness, is carried on to such a great extent; and yet the power thereof is almost universally denied. Hereby so many souls are brought to destruction, that my heart quakes, and induces me, with all the holy prophets, to testify against this apostate Christianity, and to withdraw from it and take no part with them, until they pay more regard to the word of the Lord. Oh, Lord! strengthen me in thy truth, that I may remain in thee,—that I may remain unchangeably in thee, and thy word remain in me. (John xv.)

Although there are some parties, who according to appearances, have not departed so far from the true doctrine, and some

commendable virtues which cannot be criticised are also apparent in their community ; yet they have fellowship with those who they themselves know and confess are not true teachers : and still they dissemble with them, and teach out of disunited hearts, as David says, (Ps. xii.) so that they may escape the cross of Christ, and receive honor of men ; whereby they carry on commerce with the great Babylon and her traders ; so that a certain poet has expressed himself very properly in saying :

True there be of parties many,  
Now existing in the world,  
Which, though not so gross in morals,  
Yet with Babel they're enrolled ;  
Which yet in wrath, God will spew out,  
Therefore from Babel do come out.

Babel ever will be Babel,  
Let who will her now pursue,  
I will spend my time to travel,  
And with speed the way ensue ;  
For e'er to live in Christ with those  
Who the great Babel do oppose.

Open wide the door is ever ;  
Flee out of this Babylon ;  
Other way Christ says shall never  
More be found to walk upon ;  
Therefore let us on it journey,  
And in Christ be all found worthy.

In God's kingdom here we find,  
Men walking in one accord ;  
With lives unto the truth confined,  
In the will of Christ the Lord ;  
In this path let's onward hasten,  
And let Babel be forsaken.

Further you say : With this doctrine I give my people inducements with me, to judge, sentence, and condemn, and thus to commit sin.

I answer : If I have judged any one contrary to the scriptures, I should justly have sorrow ; however, you have not shown me this by the scriptures. But I testify against all false doctrine and

the traditions of men, as the scriptures both of the Old and New Testament also do. And further, I testify against all such teachers who pasture themselves on their flocks and clothe themselves with their wool, who serve for money and their belly, who comfort the people in their calamity, who promise them peace, where according to all scripture there is no peace, as the fruits openly confirm. For, if one only assumes the outward form of their sect, and pays regularly to the preacher, then all is right; he may otherwise live as carnally and ungodly as he will; at his burial he is pronounced blessed, and at times held up as an example to others, as if he were a very exemplary Christian; this I have heard with my own ears, and have been an eye-witness to,—hereby people are comforted and encouraged in their sinful life, and not reformed, as may be clearly seen. Against such teachers, it is not I that testify, but it is God. (Jer. xxiii.; Ezek. xxiii., xxxiv.; Micah iii.; Matthew xxiii.; Phil. iii.)

In short, I testify by the word of God, against all who are without God and his word; and insist by authority of the scriptures, on a penitent, God-fearing life; and an holy people, who are separated from the world, and zealous in good works: (Titus ii.) a holy community, (Eph. v.) in which every member (or joint) supplieth, according to the effectual working in the measure of every part, making increase of the body, unto the edifying of itself in love. (Eph. iv.) These as lively stones, are built up a spiritual house, and holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ. (1 Pet. ii.) Such a community, God has chosen to himself, through Christ; and such an one he will also have, as his word points out; whether there be many or few members, Christ will yet be in the midst of them. But because I teach this by authority of the scripture, and according to its instruction I avoid this confused Babel or so-called Christendom, it is said I judge and condemn all. Even as Moses and Aaron had to hear from Korah and his company: “Ye take too much upon you, seeing all the congregation is holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congrega-

tion." (Numbers xvi.) Elijah had to hear from Ahab, "Art thou he that troubleth Israel?" (1 Kings xviii.) Micaiah had to be fed on the bread and water of affliction, because he declared the downfall of the king. (1 Kings xxii.) Amaziah, the priest of Bethel, charged Amos the prophet, with having conspired against the king; and said further, "The land is not able to bear all his words." (Amos vii.) Christ was charged with stirring up the people by his doctrine; (Luke xxiii.) of the apostles it was said, "They exceedingly trouble our city." (Acts xvi.) Also: "These that have turned the whole world upside down, are come hither also." (Acts xvii.) "They were the filth of the world, and the off-scouring of all things." (1 Cor. iv.) Why so? Because they did not do as many, who corrupt the word of God; but as of sincerity, but as of God in the sight of God, they spake in Christ. (2 Cor. ii.) For they did not use flattering words or seek honor of men. (1 Thess. ii.) This is the reason why holy men, at all times and in all ages, were regarded by the world as fanatics and erring spirits. Of Christ it was said, "He has a devil and is mad: why hear ye him?" (John x.) To Paul it was said, "Much learning doth make thee mad." (Acts xxvi.) Of Stephen they said, that they heard him speak blasphemous words against the holy city and the law. (Acts vi.) For the word of God was in them as a spiritual fire, and as a hammer that breaketh the rock in pieces. (Jer. xxiii.) They reprov'd the world in her false worship; they revealed the hypocrisy of the priests, and directed the people away from them: as Peter said, "Save yourselves from this untoward generation." (Acts ii.) They were to some a savor of life unto life, but unto others a savor of death unto death. (2 Cor. ii.) The world shall yet be judged by the saints: (1 Cor. vi.) for he that is spiritual judgeth all things, yet he himself is judged of no man. (1 Cor. ii.) But they did not judge according to the flesh, like the Pharisees, (John viii.) but according to the Spirit. Even Christ did not himself judge, but said, the word which the Father had given him, and which he spake in the world,—the same should judge the world. (John xii.) Through the



spirit of faith, Noah condemned the world ; (Heb. xi.) and Paul condemned all who preached another gospel : (Gal. i.) John condemned all who do not abide in the doctrine of Christ ; (2 John) and Peter conderaned the sorcerer and urged him to repent. (Acts viii.)

Christ says : Judge not, etc. (Matt. vii.) Namely, we shall not, with the beam in our own eye, judge our brother because of the mote in his eye ; but we must first cast the beam out of our own eye, then we shall see clearly to cast the mote out of our brother's eye. (Matt. vii.) For if we, with our carnal reason or wisdom, sentence another, we condemn ourselves. (Rom. ii.) Therefore we must commit all judgment to God and his Spirit, so that we do not ourselves judge, but the Spirit of God, through us, reprove the world. (John xvi.) He that is spiritual judgeth all things according to the word of God, and in such manner as the word teaches ; and yet he is judged of no man.

Suppose, for instance a thief or murderer would reprove another, and tell him, You have deserved the gallows by your transgression : would he not condemn himself ? But if an honest and faithful citizen would make the same expression to such a person, he would neither condemn himself nor judge the criminal ; but would only declare to him the judgment which is already pronounced against him by the law. The circumstances are the same in a spiritual sense ; for the royal law of heaven is given unto us, according to which we shall live and do ; and follow it with all our hearts, renouncing all else. The conclusion of the whole matter is, fear God and keep his commandments, which is the whole duty of man. (Eccl. xii.) There have at all times been but few who thus truly fear God and keep his commandments : the saints are but faithful citizens of the heavenly kingdom, who reprove the disobedient, and declare unto them the judgment which is already pronounced against them, unless they repent.

Further, you say, I at least appear to have Pharisaical sentiment : I thank God that I am not as other people.

To which I reply : As the offspring of Adam, I do not differ from all the children of Adam. I walked according to the course of this world, according to the prince of the power of the air, fulfilling the desires of the flesh and of the mind ; and was also by nature a child of wrath, even as all others. But God, who is rich in mercy, for his great love wherewith he loved me, even when I was dead in sins, hath quickened me by his grace, so that by grace I am what I am. Of myself I am nothing but a poor sinner. I know, with Paul, that in my flesh dwelleth no good thing, and when I would do good, evil is present with me. I find nothing in myself in which to glory, except my infirmities. I have reason to pray with David, O Lord ! remember not the sins of my youth, nor yet my daily transgressions ; but remember me according to thy great mercy. I know that without grace my best works are only as filthy rags ; but this is the joy of my heart, that I know that my Redeemer lives,—that he has of free grace delivered me from my vain conversation, through his own blood, and made me free from the law of sin and death, and still is my daily advocate with the Father, (1 John vi., 1.) my reconciliation, my righteousness, and my perfect ransom. Since he has called me to this heavenly marriage, and hath clothed me with the garments of salvation, (Isaiah lxi.) should I not love him in return, especially as he first loved me ? Should I not freely confess him before a sinful and adulterous generation, since he has already confessed me before his Father, and prayed for me ? (John xvii.) Should I not yield my worldly honor, my own will, and my own life, wholly up for his sake ; since he first freely gave himself for me, in the bitter and painful death of the cross ? Yea, my Lord Jesus, thou hast taken my heart from me. Thou hast overcome for me in the conflict. I now stand prepared for thy sake to fight the fight of faith, with the armor of righteousness, on the right hand and on the left. It may go with me in this vale of tears as it will : if the world and all false prophets array themselves against me, and, for the sake of thy truth, I must be regarded as a misguided spirit, a fanatic ; as a self-righteous, a high-minded and Pharisaical per-

son, so far as I am concerned, it matters not: it only tends to my good; it crucifies and destroys my sinful will, and lifts my soul up to thee, my Lord and my God; for I see that thou hast suffered the same. If they reproached thee, as a devil and a madman, how much more will they reproach me? Have they done this in the green wood, how much more will they do it in the dry? It ever will be so, that all who would live godly shall suffer persecution. Therefore, my Lord and my God, strengthen me in thy truth; grant that I may never more be disturbed in thy love; but that I may love thee, and also the souls of all men with thy love; so that all my deeds and actions may stand in thee, and all my labors may redound to thy eternal glory. Amen.

Worthy friend, you write much about the missionaries; how they declare Christ amongst the heathen, and convert them to Christianity; whereby you seek to support infant baptism, as if it were an evangelical ordinance, because the missionaries baptize the children of the heathen, etc.

I will answer, in the first place, if the missionaries bring no better fruit among the heathen than the preachers generally do in their churches here in our own country, I do not know wherein they are to be commended; and the declaration which Christ made to the scribes might be fitly applied to them: "Ye hypocrites, who compass sea and land to make one proselyte; and when he is made, ye make him two-fold more a child of hell than yourselves." (Matt. xxiii.)

Again, all this labor can be accomplished by persons who are not apostles or teachers sent of God. For many teachers will say in that day: "Have we not prophesied, cast out devils, and done many wonderful works in thy name?" But Christ will reply: "Depart from me, all ye workers of iniquity." (Matt. vii.) Behold, such teachers, with all their imaginary doing of good, have only done iniquity; they converted people, as they thought, and cast devils out of them, and did many wonderful works; as was shown to John, under the reign of the lamb-like beast. It is especially shown how the gloriously bedecked whore sat upon the heathen also, so that we can see how the heathen

can be brought under the false Christianity, and yet be far removed from the true profession of Jesus Christ.

Therefore, Christ very fitly compares all such teachers who hear and read his sayings and yet do not do them, with a foolish man who built his house upon the sand, and yet imagined it was well founded. But when the winds blew, and the floods came and beat upon that house, it fell, and great was the fall thereof. (Matt. vii.) Then the foolish man saw that all his labor and pains were spent in vain.

Thus it will be with all teachers who do not build upon Christ, as the immovable rock, but found their house or Christianity upon their own good meaning, or the doctrines of men. It will fall at last, and all their great pains and labor which they expended will be lost labor, or the scriptures, which cannot be broken, must speak lies to us.

Regarding the baptism of young children, you acknowledge yourself that there is no express command for it in the holy scriptures.

The question then arises, By whom was it commenced or instituted, if Christ has not commanded or enjoined it in his doctrine? It must unquestionably have been instituted and enjoined by men, and is therefore objectionable; (Matt. xv.) but what Christ has commanded, he will also have us observe and do. (John xii., 48.) We shall not add to the word, or diminish from it; (Deut. iv.) for every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his word, lest he reprove thee, and thou be found a liar. (Prov. xxx., Rev. xxii.)

Christ is the true teacher, whom we all should hear; (Matt. xvii.) unto him was given all power in heaven and on earth; therefore, he commanded with divine authority and almighty power: "Go ye and teach all nations, and baptize them," etc. (Matt. xxviii.) Here it is expressly enjoined, to first teach the way of salvation; then faith cometh, by hearing the word of God; (Rom. x.) and he that believeth and is baptized shall be saved. (Mark xvi.) This was the practice of the apostles,—

first to teach, and then : " If thou believest with all thy heart, thou mayest be baptized." (Acts viii., 35-37.) To baptize thus, is the express command of Christ, and was the practice of the apostles; which you doubtless will yourself acknowledge; for you confess that infant baptism is not expressly commanded. But where will you find ground in the Bible to baptize your children, who are ignorant and without understanding; whom you cannot teach at the time of their baptism, but who can only be taught after some fourteen or fifteen years have elapsed? Observe well that Christ did not command two kinds of baptism, one in ignorance and one in faith; but he said, "Teach all nations, baptizing them," etc.; "he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

From this it may plainly be seen that antichrist has apparently seated himself in the temple of God, as God; (2 Thess. ii.) and as the adversary of Christ, he has directed the baptism of unlearned and ignorant children, who have neither conception of God nor his word: but in their innocency, by free grace, through the blood of Christ, they are delivered and made free from original sin; for Christ took the sin of Adam upon himself, and bore its penalty. (Isa. liii.; Rom. v.) Christ took little children up in his arms, saying, "Of such is the kingdom of heaven." But he did not bid them to be baptized. (Mark x.)

What constitutes baptism, is: That we should bury our sins in baptism, and arise with Christ through faith, to walk in a new life, as Paul says to the Romans, (chapter vi.) and also to the Colossians, (chapter ii., 12.) "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God."\*

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\* That is, we testify in baptism that we have by grace, through faith, died unto sin, and are by the power of the Spirit raised up in a new life. The author did not hold that water baptism wrought this, or that God wrought this operation in, or by, water baptism; but that the influence had been wrought in the soul by faith, and the Spirit which is a consequent of faith. Water baptism is then received as a testimony or seal to the faith possessed, without which it is a meaningless, dead, and useless ceremony.—*Translator.*

Now if we reflect, how can an innocent, ignorant child put off the body of the sins of the flesh, or bury it in baptism, when it has never committed any sin, that is imputed to it? Or how can it arise in Christ, through faith, when it cannot comprehend anything of Christ or his doctrine?

The ark of Noah was a figure or representation of the church of Christ; and the waters of the flood, a figure of baptism, as Peter observes, (1 Epist. iii.) wherein few, that is, eight souls, were saved by water; 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. But how can an ignorant child make an answer of a good conscience toward God, by the resurrection of Jesus Christ, when its conscience was never violated by sin, and who does not know what a good or evil conscience is?

It is remarkable that there was no minor child in the figurative ark: also that no creature was carried or compelled to go into the ark, but they all came by the drawing or call of God, and willingly went with Noah into the ark. (Gen. vii.)

The case is the same with the Christian church. We shall not force or carry children, who are void of understanding, to baptism, which is the entrance to the visible Christian church; but we should only baptize those who, through the call of God, or the drawing of the Father, voluntarily come to Jesus, their spiritual Noah, and through him, by baptism, come into the communion of the saints. And as all flesh that was without the ark perished in the flood of waters, so also when we by faith enter into the church, through Christ, by baptism, the old man of sin must be crucified and slain and buried by baptism, (Rom. vi.) when the new man can walk with Christ in newness of life. These are they of whom Paul speaks, saying, By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. (1 Cor. xii.) This spiritual body is joined together and compacted, by that which every joint supplieth, ac-

ording as the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Eph. iv.) But, contrary to the command of Christ, you carry helpless children to the baptism, who know nothing either of the calling or wrath of God, and would incorporate them into the visible church, as members of Christ's body, whilst they cannot supply any effectual working by their gifts, nor edify others in love, for the increase of the body, nor for its edification.

Do for once become sober, and behold how entirely contrary infant baptism is to the command of Christ. It is nothing else than a statute of men, as you yourself confess that it is not an express command; on the contrary, you will without doubt acknowledge, that Christ expressly commands us first to teach, (Matt. xxviii.) and when by faith man has embraced the word, then to baptize; (Mark xvi.) and that this rule was instituted and practiced by the apostles. (Acts ii., viii., x., xvi., xix.) Now why do you transgress the commandment of God, on account of the tradition of men? or why do you make the commandment of God of none effect, and defend the doctrine of men? (Matt. xv.) Oh, friend! friend! your soul I do not love with human, but with divine love, therefore be counseled, be counseled! You cannot succeed. Or do you think God's counsel will not stand? Or do you regard the work of Christ as a fable? Or dare you think God will lay aside his righteousness, and not regard his word, so that the traditions of men may stand? Oh, no, no! His word is his will, and his commandment is life everlasting. (John xii.) 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. (Heb. xii., 25.)

But now you say, Infant baptism is nowhere forbidden in the holy scriptures; but if it were forbidden, I might for your sake call it an idolatrous baptism, and account those who practice it as belonging to Babel.

I reply: In the first place, this is a crafty objection; for even as well may the race-rider or card-player say: Show me where

these things are forbidden by Christ by name, then I will quit them; while every one may know, that such things do not belong to a Christian.

In the second place, I say again, that Christ's express command is, first to teach, and then he that believeth and is baptized shall be saved. Do you not act contrary to Christ's express command, when you baptize such as you did not teach, and perhaps also, never can teach in your life? Do you not act contrary to your own understanding, seeing you yourself confess, that it is not commanded in the holy scriptures? Does not Christ reprove you with the scribes? for you transgress his command, on account of the traditions of men. Does not the Lord say, Now, therefore, hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them, that ye may live; ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you? (Deut. iv., 12; Prov. xxx.)

Now, was it not expressly forbidden in the Old Testament to add anything to the Lord's word or command, or to diminish aught from it, which command, was only sprinkled with perishable blood? how much more is it forbidden to add anything to the doctrine of Christ, or to diminish from it, since it was sealed with his own blood and death? (Heb. ix.) Even a man's covenant, if it be confirmed, no man can disannul or add thereto. (Gal. iii.) Yet you, though but earth and ashes, exalt yourself against the testament of the eternal Son of God, and say, "Although he has not commanded infant baptism in his testament, yet I have sufficient ground to baptize my children contrary to his command." (Matt. xxviii.) Behold and observe what John says in his second epistle: (verse 9.) "He that transgresseth and abideth not in the doctrine of Christ, hath not God; but he that abideth in the doctrine of Christ hath both the Father and the Son." Moses says, (Deut. xviii.) "A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto



you." (Acts iii.) The voice from heaven also said, "This is my beloved son in whom I am well pleased; hear ye him." (Matt. xvii., 5.) Therefore, dear friend, hear Christ and not men; obey his commands and not the commands of antichrist, and you will be happy in time to come. But if not, it will be hard for thee to kick against the pricks. Perhaps you may object by saying, that the apostles baptized whole families, amongst which there were undoubtedly minor children. Whereunto I reply: we find four families mentioned, namely, the house of Cornelius, (Acts x.) the keeper of the prison, Lydia the seller of purple, (Acts xvi.) and the house of Stephanas. (1 Cor. i.) The scripture clearly shows that there were no children in the jailer's house, because they spake unto him the word of the Lord, and to all that were in his house. We cannot speak the word of the Lord beneficially to minor children. Again it is said: he rejoiced, believing in God with all his house. Ignorant children cannot rejoice with their father through faith in Jesus Christ.

Of the house of Cornelius it is said: While Peter yet spake these words, the Holy Ghost fell on all them which heard the words. (Acts x.) These could not have been ignorant children, for they spake with tongues, magnifying God.

Of the house of Stephanas, Paul says, (1 Cor. xvi.) Ye know the house of Stephanas, that it is the first fruits of Achaia, and that they addicted themselves to the ministry of the saints. Infants cannot addict themselves to the ministry of the saints. This may be clearly seen.

Of the house of Lydia, the seller of purple, the condition is not so plainly written as the fore-mentioned houses; but they were a believing people without doubt who were baptized with her. In the word house, or household, infants or small children are not included, but only those of understanding, who have ears to hear and hearts to understand: for Paul speaks of unruly and vain talkers and deceivers, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. (Titus i.)

Now, any person who has common sense, knows that minor children cannot be deceived or perverted by false doctrine.

Further you ask, whether I think that none of the many millions who only received baptism in their infancy, became true followers of Christ Jesus; and as such, they overcame by the blood of the Lamb, and by the word of their testimony?

I answer: far be it from me to believe that none of those who were baptized in their childhood, became true followers of Christ: for have we not the testimony of thousands who were baptized in their childhood; who afterwards embraced the true doctrine, by true repentance and faith, and received the true baptism on their faith according to the command of Christ; and thereby rejected infant baptism, with all human traditions: for which reason they also had to suffer much, and bear the name of anabaptist; and they have thus overcome through the blood of the Lamb, and the word of their testimony. Yea, I believe that the Lord has given every one an open door, from which no one can be debarred, who humbles himself, and with a contrite heart takes upon himself the cross of Christ, learns of him and follows him. He may have been deeply steeped in darkness, and fettered with idolatry and the doctrine of men, yet the son will still make him free, and those whom the son makes free, are free indeed. (John viii.) They no longer halt between two opinions, (1 Kings xviii.) but cleave alone to God in Christ, and observe his commands; which their daily experiences, as also the testimony of the scriptures, ever teach them. We still find people in this idolatrous Christianity, who sigh and lament over the abomination and idolatry which exists therein, whom the Lord will mark with the seal of the living God in their forehead; (Ezek. ix.; Rev. vii.) and will lead them with Lot, out of this spiritual Sodom, or false Christianity, where our Lord is continually crucified. But all those who bear the mark of antichrist on their hand or forehead, shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. (Rev. xiv.)

Since I am convinced by the evidence of the holy scriptures, that infant baptism has not been enjoined and instituted by Christ, but by antichrist ; I must warn you and all pedo-baptists, in true and heartfelt love, to reflect well before it is too late, and no longer contend against Christ and his doctrine, and keep the poor people in error ; for their blood will be required of you. (Ezek. xxxiii.) Should you not also be ambassadors for Christ ? or if you think you are such, why do you not then teach as he teaches in his word, and baptize as he taught ? Shall the command of the disciple be above that of his Lord, or the apostle above him that sent him ? Oh, no ! It is reasonable that the disciple should follow, and be obedient to his master, if he would be found faithful before his Lord.

You may perhaps think I would not write as I do, if I had the love I profess to have. I reply, that such a love as sews pillows under the arms and puts cushions under the heads of the people, to catch souls ; and promises life to those who should not live, (Ezek. xiii.) such a love I have not ; and I know also that such a love is not of God, but of the spirit of darkness, and in the end will be found to be an evil and false love. Yet this love is very highly commended by you and others, in our day. For you say, you can justly expect, that no one will judge or condemn you on account of infant baptism, seeing it is nowhere forbidden in the holy scriptures, etc. ; you further say, if infant baptism had at all times been judged more according to love, there never would have any blood been shed, or even strife arisen from it.

I reply : If I would shun the cross of Christ and give ear to the spirit which tempted Christ through Peter, who said, " Be it far from thee," I would certainly be silent, and not oppose your infant baptism. But this I cannot do, since I love you more according to the soul than according to the flesh ; and we will both have to appear before a righteous Judge, who will not judge according to our appearance of virtue, but according to his word which he has spoken. (John xii.)

On the other hand, I readily believe you, that if all had done as you do, and had called every one's worship good, the cross of Christ would long since have ceased; yea, there never would any persecution have arisen, and the scripture would also not have been fulfilled, which declares: "Ye must be hated of all men." And further: "They will put you out of the synagogue; yea, the time cometh that whosoever killeth you, will think that he doeth God's service." (John xvi., 2.)

But the faithful, heavenly citizens could not call everything right. The love they bore to God constrained them to defend his honor and his laws; and the love they bore to the souls of men, induced them to present to the people the law of God; and to reprove their disobedience by the word, and to declare to them the judgment which awaited them in the end,—unless they would repent. However, they obtained little honor of men; but they were envied, hated, persecuted, and suffered all manner of derision and tribulation; so that Jeremiah thought he would no more preach in the name of the Lord; but the word of the Lord was in his heart as a burning fire shut up in his bones, and he was weary of forbearing and could not stay. (Jer. xx.) Behold, this is the true love, which, as a divine fire burned in the hearts of all witnesses of the truth, against all unrighteousness. This is the divine fire which Christ enkindled, and which divided the father against the son, and the son against the father,—the mother against the daughter, and the daughter against the mother,—the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law. (Luke xii.) This love is as strong as death, and as certain as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters (of temptation) cannot quench love, neither can the floods (of persecution) drown it. (Songs of Solomon, viii., 6-7.) This divine love regards not the spirit of man, but hates the garment spotted with the flesh, and seeks to pull the soul out of the fire (of sin); it reproveth, rebukes and exhorts, with all faithfulness and earnestness: for it knoweth no man after the

flesh ; it avoids that which is evil ; it is clean and pure ; it is in God, and God is love : therefore it hates what God hates, loves what God loves, and reproves what God reproves. Through this love the holy prophets, apostles and martyrs were constrained to declare the truth, even unto death ; and through this love I can do nothing against the truth, but for the truth, and must declare it freely and undisguised. And although the word of the Lord has daily brought me scorn and derision from many people, I will yet say with the prophet : The Lord is with me as a mighty and terrible one, therefore my persecutors shall stumble, and they shall not prevail. (Jer. xx.)

Oh ! worthy friend, if you had the realization of this love, as I have realized it in my soul towards you and all men, you would not judge of me as you do. But if you cannot comprehend it, I trust in God, that it will remain undisturbed in me, and that I shall not cease to pray for the welfare of your soul, as well as for the welfare of all my gainsayers. However, I must once more, with a true heart and out of pure love, testify to you that your doctrines will not stand before God and his judgment, which the holy scriptures plainly declare. Wherefore, take it into serious consideration, and turn yourself to Christ and his doctrine,—follow him and not men ; and you will at last be made partaker of the crown of life.

You further say : must we not admit that most of those who are baptized, either in their childhood or after mature age, fall from the grace of baptism, and break the pledge they made with God, by the answer of a good conscience ; and soon allow sin and the love of the world to get the ascendancy, and to reign over them, etc. ?

I reply : that this is the case even with some persons who are partially enlightened and converted ; who have escaped the pollution of the world, through the knowledge of the Lord and Saviour Jesus Christ. In this condition of heart, they may also have been baptized ; and afterwards may turn again from the holy commandment delivered unto them. For these it were better if they had never known the way of righteousness.

But a pure and innocent child cannot fall out of the grace of baptism, nor break the vows of a good conscience towards God ; for it did not make any such vows or pledge in baptism. As it knows nothing of its baptism, so it also knows nothing of the grace of baptism. For example, ask a person who was baptized in his childhood, whether he received the grace of the Holy Ghost in his baptism ? He would have to answer, no, he knows nothing of his baptism, nor the grace of the Holy Ghost in baptism. Therefore, a baptized child cannot fall further out of grace, than an unbaptized one ; namely, out of innocence into guilt, and out of simplicity into the craftiness of its corrupt nature ; wherein it, in common with others, proceeds from one impurity to another, until through the light of Christ it learns to know the righteousness of God in his law ; and thereby sees its miserable condition ; and feels the burden of its sins ; and in its impotency turns to Christ with the whole burden of its sins, crying out with the leper, " Lord, if thou wilt thou canst make me clean." Then Christ will also, according to his promise, (Matt. viii.) speedily cleanse such souls, relieve them of their burden, and quicken them. The gospel of Jesus Christ, which is proclaimed to the poor, is then a heart-quickenning message of peace to such a soul. This is the healing of the broken-hearted, the deliverance of the captives, and the setting at liberty of them that are bruised. (Luke iv.) In this manner a person becomes acquainted with Christ, and receives him in faith and love, in all his offices ; not only as Redeemer and High Priest, but also as Prophet, King and Commander. He takes up Christ's yoke with a free will and learns of Christ and follows him. With Peter he knows that Christ has the words of eternal life, (John vi.) wherefore he receives his word, and keeps his commandments. Therefore John says, (1 Epistle ii.) " Whoso keepeth his word, in him verily is the love of God perfected." " For this is the love of God, that we keep his commandments ; and his commandments are not grievous." (1 John v.)

The true preparation of the heart for baptism is, when the will of the soul is bowed in submission under the will of Christ ;

whom she acknowledges as her bridegroom, who receives her as his bride; and affiances her unto himself in faithfulness, and betroths her unto himself in righteousness, also in judgment, and in loving kindness, and in mercy. (Hosea ii.) This is the true vow of faith, made unto God in baptism: in which the soul as a chaste virgin submits herself to her husband, (2 Cor. xi.) and in baptism puts on Christ with all his promises. (Gal. iii.) As the love that exists in wedlock is the true bond of union; so love is the bond of union between Christ and the soul. The uprightness and faithfulness of the soul in her obedience to Christ, and the faithfulness of Christ to the soul by his overflowing grace, is what continually increases the love; so that neither death nor life, nor angel nor principality, can separate such a soul from the love of God which is in Christ Jesus. (Rom. viii., 38-39.)

Since a person who is baptized in his childhood can know nothing, either of his baptism, or of the grace of the Holy Ghost, it behooves him much more to be baptized on his faith, upon coming to a state of grace, than it did the disciples at Ephesus. (Acts xix., 2-5.)

So also a person of mature age, who is baptized in impenitence, knows as little of the gift of the Holy Ghost as those baptized in infancy; for he receiveth not the things of the Holy Spirit; (1 Cor. ii.) he seeth him not, neither knoweth him, and cannot receive him. (John xiv.) Therefore it behooves him also, if he comes to a state of grace, to be baptized on his faith. John's baptism was from heaven, and according to scripture testimony, he baptized none but those who brought forth fruits worthy of repentance. (Luke iii.) Nevertheless, Paul baptized these twelve disciples in the name of the Lord, because they knew or heard nothing of the Holy Ghost. (Acts xix.) How much more must such an one be baptized on his faith, with the true baptism of Christ, who has received a baptism in his infancy, which was not from heaven but which originated with antichrist.

Further, you ask : Are not we quite too much inclined to look away from the main point, unto things which are not so essential ? One seeks rest for his soul by being baptized so or so, by this or that party or brotherhood ; another thinks he must be clothed so or so lowly, even also wear a beard, and observe this or that, etc.

I reply, that this is even so. A person may very readily be brought to seek his salvation in things which are not essential thereto ; which is of very common occurrence in our day. Therefore a faithful teacher must ever faithfully warn his hearers and brethren ; and in all things rightly instruct them, as a true and unblamable laborer, who rightly divides the word of truth : (2 Tim. ii.) and as a faithful shepherd, he must pasture them with the gospel of Jesus Christ. Then they will not readily depart from the main point ; but will drink from the true and living fountain of the doctrine of Jesus Christ ; which did flow and still flows from him, whereby they will receive new vigor, and will be built up in the unity of faith, and in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. (Eph. iv.)

I know, and am fully persuaded, that a true follower of Jesus Christ will not desire to be conformed to the world in style of dress ; neither will he mind high things, but condescend to those of low estate. (Rom. xii.) For that which is highly esteemed among men is an abomination in the sight of God. (Luke xvi.) Humility will be apparent in the entire walk of an humble soul. Her adorning is not outward, with plaiting of hair, wearing of gold, or putting on of apparel. (1 Peter iii.) She offers up her body as a living sacrifice, holy, acceptable to God ; (Rom. xii.) for it is a temple of the Lord, which is adorned without with humility and virtue, even as the temple of old was adorned with beautiful stones : within dwells the glory of God in Christ, whom God hath set forth to be a propitiation through faith in Christ's blood, which is the ground of that righteousness which avails before God. (Rom. iii.) Here the soul through faith, receives grace for grace out of the fullness of Christ, and is not barren



nor unfruitful in the knowledge of our Lord Jesus Christ: (2 Peter i.) she lives not unto herself, but unto him that died for her, and arose again: (2 Cor. v.) she lives not by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. iv.) Every word of God is pure to her, and is a shield unto her. (Prov. xxx.) The judgments of the Lord are to her true and righteous altogether; they are more to be desired by her than gold, yea, than much fine gold; sweeter also than honey, and the honey-comb; for she is thereby warned, and in the keeping of them there is great reward. (Ps. xix.) For the word of the Lord is right, and all his works are done in truth: (Ps. xxxiii.) the counsel of the Lord standeth forever, and the thoughts of his heart to all generations.

Therefore be not surprised, that I insist so much on the word of God and the keeping of his commandments: for God has written his law in my heart with his Spirit according to his promise, (Jer. xxxi; Heb. viii.) so that I can do nothing against the truth, but for the truth; (2 Cor. xiii.) and if I also have to suffer much on this account, I know, that if I continue in the word of Christ, the truth will make me free. (John viii.) For this is the love of God, that we keep his commandments; and his commandments are not grievous. (1 John v.) Through experience I can say, with the martyr Algerius, "Nothing is sweeter than the yoke of Christ; for blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. xxii.

What you have written of the sinner,—how he must come to Christ, and alone seek grace of him, is all right and good. I am, however, much surprised that you can write thus, and still glory as if Christ were your only Shepherd, consolation, and refuge. Do you verily believe that Christ is your Shepherd? If so, why do you not hear his voice, or doctrine? Why do you hear the voice of strangers, or doctrines of men? If Christ is your Lawgiver, why do you honor the molten calf? (Exodus xxxii.) and why do you not put away the strange gods? If you

are his ambassador, why do you not execute his commands? (Matt. v. ; Luke vi.) Christ says, Ye are my friends, if ye do what I command you. (John xv.) If a man love me, he will keep my words; and my Father will love him, and we will come unto, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. (John xiv.) From this it follows, plainly, that you do not truly love Christ, because you do not keep his commandments. You speak much of mercy and love, but you do not regard judgment. (Luke xi.) You speak of much of Christ and his grace, but you neglect his commands, by accepting the traditions of men: (Matt. xv.) whilst we should keep his commands; and also show love and mercy, and not omit judgment. (Matt. xxiii. ; Luke xi.)

Oh, friend, friend! I counsel thee in the name of the Lord: take heed that you do not at last call in vain, "Lord, Lord! where shall I go amongst the wretched, if thou, Lord, dost not regard me?" For certainly he will regard none but those who have done his will. (Matt. vii.) Oh! remember what Christ teaches: "Why do you call me Lord, Lord, and do not the things which I say?" (Luke vi.) What a great right to heaven those must think they have, who will come forward in that day, and say to Christ, "Have we not prophesied,—cast out devils, and done many wonderful works in thy name?" And yet he will say, "Depart from me all ye that work iniquity; I never knew you." (Matt. vii.) Oh! why? Because they heard his sayings and did not do them. To the woman which called to Jesus: "Blessed is the womb that bare thee, and the paps which thou hast sucked," he replied, "Yea, rather, blessed are they that hear the word of God, and keep it." (Luke xi., 27-28.) Again, "Verily, verily, I say unto you, if any man keep my sayings, he shall never see death." Oh! how many times does the Lord Jesus call to us, that we shall hear his word and do it—and he promises us happiness, on this condition and no other. Christ says, "My meat is to do the will of him that sent me

and to finish his work." If we are Christ's disciples, then it is our meat to do the will of Christ, and finish his work, (John iv.) and not to do the work of men.

Oh, friend! you profess yourself to be a teacher of the gospel; but from your writings I cannot perceive it. For the gospel of Jesus Christ teaches us: Go and teach all nations, and baptize them, etc. He that believeth and is baptized shall be saved, etc. (Mark xvi.) But you teach that he who is baptized without knowledge or teaching, is also right and pleasing to God, though this is not commanded of God.

\* The gospel of Jesus Christ teaches us not to root up the tares, or children of the wicked one, nor to destroy them from the earth; but to let them stand until God himself gathers them in the harvest.

You, however, hold (I cannot otherwise understand your writing) that it is not wrong to go to war, to root up the tares, or destroy the children of the wicked one, from the earth; when we do not know but that we may root up wheat with the tares.

The gospel teaches us to put the disobedient out of the church of Christ, so that a little leaven does not leaven the whole lump; it teaches us to withdraw ourselves from all brethren that walk disorderly, and have no dealings with them, not even to eat with them, that they may be ashamed. (Matt. xviii.; 1 Cor. v.; 2 Thess. iii.; Rom. xvi.; Titus iii.)

But you teach, that since the time of the apostles, we must let the tares, or children of the wicked one stand in the church, and thus, contrary to the doctrine of Christ and the apostles, have fellowship with the unfruitful works of darkness, which is expressly forbidden in scripture. (2 Cor. vi.; Eph. v.; Rev. ii.)

The gospel teaches us to shun and flee from false and deceitful teachers and laborers. (Matt. vii., 15; Luke xii.; John x.; Rom. xvi.; 1 Thess. v.; 1 Tim. vi.; 2 Tim. iii.; Titus i., 3; 2 Peter ii.; 1 John ii.; Rev. ii., xiv.) But you teach that we should hear all preachers,—even if they do by word and deed show the contrary of what they preach, we shall still make use of their words as bible truth. Do observe, that in the Old Testa-

ment you will find that all such teachers were an abomination to God, and that everywhere he declared fearful woes upon them. If they are an abomination to God, how can they be otherwise than an abomination to his children? God will not smell in the assemblies of the unrighteous. He will not hear the noise of their songs, nor the melody of their viols. (Amos v., 21-3.) How should a child of God have a desire to go to such assemblies, in which he knows God has no pleasure?

Now, friend, I will let you reflect upon your own doctrine, whether you, with the evidence of the scripture, and your own conscience, can believe that you are verily a servant of the gospel? I, for my part, with the evidence of the holy scripture, must look upon you as one who perverts the gospel of Christ. (Gal. i.) Therefore reflect well upon this. It still is said, *it is to-day*. If ye hear the voice of the Lord, harden not your hearts: for it is a fearful thing to fall into the hands of the living God. (Heb. x.) Nadab and Abihu brought strange fire before the Lord, which he commanded them not; but there went out fire from the Lord and devoured them, and they died before the Lord. (Lev. x.) So also will all such be put to shame who bring strange doctrines before the Lord, which he has not commanded; and the fire of his righteousness will at last consume them, if their hearts are not thoroughly converted.

Oh! friend, I again humbly beseech you, do be counseled! You and I were created by the same God. Therefore, from my heart I wish you what I wish for myself; namely, that God might be glorified in me and you, in time and eternity, through Jesus Christ. Amen.

## CONCLUSION.

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MY WORTHY FRIEND, ABRAHAM REINKE :

I HUMBLY advise you, through love, to examine my reply impartially; and to prove it by the word of God, and take it well to heart; for I have presented nothing to you but the saving doctrine of Christ and the apostles, with an impartial heart, as God knows. For I clearly see that you are captivated in error, wherefore I feel it my duty to declare your errors to you, so that you might perchance be delivered from them; for God will have us all to be helped. Therefore, dear friend, do not allow self-love to control you, but be guided by the doctrine of Christ, seeing that you and I will have to be judged by it. Therefore we should take good heed not to walk according to our own opinions, and also not to teach others according to our own ideas or good-meaning; for with these we cannot support or justify ourselves before God and his judgment. But we should in all things look to Jesus and his doctrine, and direct all our hearers to him and his word. Therefore dismiss all human traditions, which you have hitherto regarded as holy, and bow yourself entirely under the gracious doctrine of Jesus Christ; and there will be ministered unto you an entrance into the everlasting kingdom of our Lord Jesus Christ. Which is a kingdom of peace and love: whose citizens have beat their swords into plowshares and their spears into pruning-hooks; who henceforth do not lift up swords against one another, neither learn war any more. (Isaiah ii. ; Micah iv.) Oh! how beautiful are the feet of those who publish tidings of peace; (Isa. lii.) who teach, as Christ, their Prince of peace, taught: Love your enemies, bless them that curse you, pray for them that despitefully use you, and persecute you; that you may be the children of your Father in heaven: who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matt. v.)

Oh ! if only all teachers in nominal Christendom would teach this peace ! Then we could expect that all who profess the Christian religion would no more learn war. But we find the contrary in almost every case ; for the whore, the beast, and the false prophet have one mind. As soon as rulers in worldly governments are offended, or their rights invaded, they do not long hesitate to call their subjects to arms, and speedily commence a bloody war. The false prophet is also soon heard encouraging the people to the strife ; teaching them that it is a righteous thing to defend their native country ; and promising them heaven and eternal life if they fight valiantly. He takes his ground from the Mosaic law, and for proof refers to the example of the Israelites. The poor people believe all this to be right, and in accordance with Christianity ; and go forth and attack one another as wolves in the night, to tear, to kill, and to destroy.

Behold, friend, is it possible that a person who has anything of Christ's nature and disposition in him, can call such bloody deeds Christian deeds or acts ? or is it possible that he can look upon such teachers as ambassadors of Christ ? Oh, no ! for such doings are directly contrary to Christ's doctrine, disposition and nature ; and we, as Christians, must be minded as Jesus Christ also was ; (Phil. ii.) and as he gave his life for us, so we also should give our life for the brethren. He that hateth his brother (though he does not kill him) is a murderer ; and we know that no murderer hath eternal life abiding in him. (John iii.) Here is the patience and faith of the saints. (Rev. xiii.) Therefore, dear friend, examine into the spirit, disposition, nature and doctrine of Christ ; and Babel will soon be presented to your view, with her whole traffic, wherein you have also been engaged in trade. If you by grace obtain a view of it, then obey the heavenly call, and come out of Babel ; for her sins have reached unto heaven, and God hath remembered her iniquities. (Rev. xviii.) But the God of peace, that brought our Lord Jesus again from the dead, the great Shepherd of the sheep, through the blood of the everlasting covenant, make every one perfect in every good work, to do his will,—working in us that which is well-pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

## TO THE READER.

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This work dear reader having scanned,  
Keep Reinke not alone in view:  
But try if thou canst understand  
And see what road thou dost pursue,  
And until now dost walk thereon:  
If thou hast followed God's dear Son  
Or hast to antichrist still clung.

A faithful Christian separate lives  
From all false worship and from sin;  
Avoids all evil, 'gainst it strives,  
Christ has his gain and portion been,  
His light, his word, his walk while here;  
His banner is and rule so clear  
By which he walks with heart sincere.

As Christ was minded so is he,  
And in his nature doth remain;  
Constrained by love he strives to be  
Opposed to Satan's might and reign,  
In painful strife he lives in peace,  
The love of God's his resting place,  
Where both his heart and mind rejoice.

He also loves his greatest foes,  
Who to him here opposéd are;  
This love he to his friends bestows  
In bringing them from Satan's snare.  
His seeking is with heartfelt pain  
That he may them from death reclaim,  
And fit them heaven to obtain.

He's girded with eternal truth,  
His head with holiness is crowned;  
From the true ground he's not soon moved,  
For with his God he peace has found.  
The peaceful gospel of his God,  
Wherewith his feet are ever shod,  
Supports him on the narrow road.

True living faith his breastplate is,  
His armor is true righteousness;  
His prayers unto the Lord arise  
In secret, that he may him bless.  
His sword is God's true word in hand,  
With which he strives for heavenly land,  
And all false doctrine doth withstand.

His light it is the Holy Ghost;  
His faithful leader's Christ the Lord;  
His fellowship the heavenly host,  
And saints on earth who keep God's word,  
With whom he firm united stands  
In baptism, faith, and Christ's demands  
Of those who keep all his commands.

Ah! reader it is my desire  
To follow Christ, on earth below,  
My captain who has gone before  
Through shame, fear, cross and pain: and know  
This is the way to heaven on high,  
On which all saints do walk and try  
To reach their home beyond the sky.

Therefore O! man thou must repent  
If thou salvation would'st receive;  
Obtain true faith, which God will grant;  
Thy sins renounce, in Christ believe.  
Then freedom only can be thine  
From all the snares which Babel's wine  
And fornication doth combine.



Let Babel's trade thee not allure  
To hold thee in her power still,  
But quickly flee, freedom procure,  
Lest in her fall thou perish will.  
With Christ do thou thyself defend  
Against her wiles that thou mayest stand  
And gain the victory in the end.

A view of Gideon do take  
And see what he through faith did do.  
Goliath, who so scornful spake  
Of Israel, him David slew ;  
See faithful Barak, Jephtha too,  
Also Elijah, prophet true,  
How God their living faith did view.

Through faith you always must contend  
Against the world and Satan's reign.  
Your fleshly lusts you must withstand  
Until the victory you gain  
In self-denial you must stay,  
And look to Christ from day to day  
Till " It is finished " you can say.

Through faith thus having overcome,  
All pain and suf'ring will be gone ;  
And with God's children thou canst come  
In raiment white before the throne :  
In joy fore'er above the sky,  
With all the holy angels nigh,  
Sing praise to God enthroned on high.



# A REMARKABLE VISION,

IN WHICH

THE LORD WAS PLEASED BY WAY OF "SIMILITUDE" TO SHOW  
HOW HE CALLED HIS UNWORTHY SERVANT TO  
PREACH THE WORD OF LIFE.

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Your old men shall dream dreams, and your  
young men shall see visions — (Joel.)

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BY JOHN HERR.



## INTRODUCTION.

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“THERE is nothing plainer and more simple,” says a certain writer, “than the way of religion, if *self* is but kept out of it.” All the perplexities and scruples which pious persons meet, chiefly arise from the idea they formed of a progress they ought to make, in order to become what *self* desires to be; but we need not expect to make any progress in piety as long as we have schemes of our own, or thoughts or contrivances to be something. We must first become naked penitents, wholly relying on faith in God’s mercy and resting our hope on his grace and favor, and our hope of salvation must be based entirely on Christ’s atonement. Every scheme dependent on human aid is at best but dropping some degree of that fulness of faith, hope and dependence in God, which is the only way of learning that he is the strength and source of our life. Nothing but the life of God, or his Holy Spirit within us, can renew our souls,—and the only way to obtain the divine life, is to deny self, or everything which belongs to our fallen nature, and ascribe all good to God, and expect all from him. All scripture knowledge which we possess, not emanating from the Spirit of Christ, is only gross ignorance, and nothing but foolishness with God. This I know to be a truth; and this knowledge is in no way peculiar to myself, but is common to all pious and inspired Christians; in a word, it is possessed by all who have obtained any real benefit from Christ’s religion. Under the influence of this light, and life-giving principle, I am able to thank the Lord of mercies, that he has taught me from time to time, to see these evangelical truths in greater clearness,—to know that I am nothing, and that God in Christ, through the power of his Spirit, is all in all.

He is the beginning and the end, the Alpha and Omega, the chief good of my soul, the teacher of his divine will, and the power within me to do his will, and to be obedient to his commands. He is the light, and true guide to wisdom and spiritual knowledge, which I have experienced from time to time. Lately, it pleased the Lord to let me see his dealings with me, in a way of "*similitude*." I saw plainly how the Lord had called me from darkness to light, and from the power of Satan to God, through the meritorious and redeeming virtue of Christ's sufferings, and the Spirit of life. I saw the church of Christ, which is upon earth, compacted together by that Spirit with the church of the first-born, (written in heaven) into one body, where Christ is the head of all. I likewise saw the religion of antichrist divided into many sects and parties, standing opposed to the church of Christ and separated from it. These things were presented to me in the silence of the night, of November 9th, 1826, when I had laid myself down to sleep. My body was weak, and my eyes had no sleep, and my soul was lifted up and carried away, to see the mysteries of God. O, the comfort that I felt! A few nights after it pleased the Lord, to whom be praise forever, to show these things much clearer to me than before. My soul was so enlightened with spiritual light, that it appeared to me, as if I saw it with my natural eyes, yet it was only spiritually discerned. O, the consolation that I felt in contemplating these things. I said within myself, "O Lord, for thee will I live, and for thee will I die." After these manifestations, I felt an impulse in my mind to write what I had seen; and it appeared to me that it might be an omission of duty were I to neglect it. I have accordingly written, and desire for myself no other meed than that peace which necessarily follows the discharge of known duty. I had, as it were, an intellectual interview with a clergyman, who had received a collegiate education, and had been taught creeds, forms, and moral duties systematically; which acquirements he thought qualified him to preach, (and by consequence of theological logic) bound him to do so.

## VISION.

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**CLERGYMAN.** Tell me your motive for preaching, seeing you are unlearned both in language and theology,—does it not appear presumptuous in one, who is unacquainted with the languages in which the scriptures were originally written, to undertake to expound their doctrines? Is there not danger that, wanting the qualifications of theologian and linguist, you may, instead of enlightening your hearers, lead them into delusion and error? You know that your doctrines do not accord with ours, and is it not evident that education gives us the advantage over you? Notwithstanding all this, you testify against us, and are influential in weakening the approbation and lessening the revenue, to which we claim a right as gospel ministers; hence, I wish to know, on what you found your authority for engaging in that sacred calling.

**ANSWER.** Whatever may be your motive, your question is a fair one, and I will answer it freely, though not learnedly, for you conjecture rightly about my education: I understand neither Greek nor Latin. I infer from what you say, that it is from human learning you derive your qualifications to preach; that you are a graduate of some college: I received my education in a school that is just the opposite. In it I learned what I know of the principles of true religion, and there I obtained my authority to preach. It is therefore no wonder that I differ from you in doctrines, seeing our schools are in opposition, and our teachers entirely unlike.

**CLERGYMAN.** What school is that, in which you say you were instructed in the principles of true religion?

**ANSWER.** The school of Repentance. In it I was taught the mysteries of God.

CLERGYMAN. How did you enter a student in that school ; was it by application or invitation ?

ANSWER. To tell you briefly : as I was passing along the streets of the great city of the world or mankind, as fancy, curiosity, or business led me, I observed their worship ; — some were prostrated to Juggernaut ; some maintained that Mahomet was the true prophet, and others that the sun is the source of every benefit. The members of each class or order had their own peculiarities, of which they were very tenacious, and held certain rites, in the performance of which they were very diligent. A part of the citizens were professing the religion of Jesus Christ, though in many different ways, according to their respective constructions of the language of the holy scriptures. The devotees of each order or sect had their own place of worship, and at the signal for assembling, they were to be seen running in all directions. It had greatly the appearance of disorder and confusion. I was alarmed, and inquired : “ How, or why is it that the religion of Jesus Christ is divided ? ” Surely, thought I, the true principles of it must be lost ; for in the primitive church, those that received Christ, and the principles of his pure religion, were all of one heart and one soul.

Now, this brought me to a close search of the thing. I soon discovered, that many of these different houses of worship had inscribed above the door : “ Doctors of Divinity, who preach those creeds and principles of their religion, which with hard labor and great cost they have acquired of learned men, and therefore must be well paid, which is a duty incumbent on those souls for whom they toil.” On others, which had not this inscription, I found written : “ Lukewarm Christians, whom Christ will spew out.” But, different as they were in their ways of worship, it appeared to me, as if human knowledge was the chief teacher of them all ; for, I saw in the whole city a tumultuous uproar, with wars and fightings among the professors and worshipers of every nation, the Christians not excepted. Though there were a few whose principles were against such outrages, yet in smaller matters they were full of envy, hatred, and strife, one



opposed to another : so that it pleased God, ignorant as I was, to show me that the whole city is corrupt, and that " Judgment is turned away backward, and justice is standing afar off ; for truth is fallen in the street, and equity cannot enter." (Isaiah lix., 14.) I now felt a strong desire to find true religion. Oh ! thought I, where shall I find it ? I have traveled through this great city, and have seen many worshipers in it. Yet I have not found the pure and undefiled religion of Jesus Christ. If I look into myself, it is not there. O ! that I could find some one who would show me the way to it ; how willingly would I follow his directions ! While I was thus lamenting, it pleased the Lord to send me a guide, whose name was *Conviction*. He asked me what I was seeking. I told him that I was seeking true religion, and have not found it. I have looked within myself and it is not there : this puts my soul in distress, for I have a desire to possess it, yet I know not where to find it.

He said, Since you desire to have the spiritual knowledge of true religion, I have been sent to give you some information respecting it, and to put you in the way to find it. Attend to what I say. On this side of the city true religion is not to be found, although they say and always cry : Lo here ! and lo there is Christ, believe it not : for their profession of Christ is only an outward profession ; their religion is only human knowledge, taught by *Carnal Reason and Worldly Wisdom*. But there is a small remnant on the right side of this city, among whom true religion is to be found ; but this remnant is separated from the great mass of the city by the Lord himself ; for when he first began to build the city, he made it pure, according to the fashion of Jerusalem above ; but an enemy came upon it unawares, and overcame it, and brought it under subjection ; and from that time, the greater part of it is in subjection to this spirit or prince of darkness. But the Lord hath drawn a line, between those whom he hath redeemed by free grace from the power of that evil spirit, to serve him in spirit and in truth ; and those that have the form of godliness, yet deny the power thereof. This line is called the line of *separation* ; it runs East and West.

Now, all those that receive the pure principles of religion, inhabit the right side of this line of *separation*, and they are very much despised and persecuted by those on the left side ; for “ he that is born of the flesh persecuteth him that is born of the the Spirit.” But, continued he, you must not be afraid of them ; for the Lord himself will be your strength, if you ask for his protection.

Then I replied : I am willing, by the help of God, to bear all those things, if I can but become a member with God’s people.

He said : “ Follow, and doubt not, and you shall be brought thither ; but you must first be taught the principles of true religion in our Lord’s school, so that you not only know them, but by experience receive and possess them. This school you will find on the right hand of the line of *separation*, directly opposite to a school on the left side, which is called, Theological School ; but it is only human Theology, for it was built by *Carnal Reason* and *Worldly Wisdom*, and these two are the chief masters of the house ; hence, it must be opposed to the school of *Repentance* ; for the Lord himself instituted this school, and made several apartments therein. In the first part, scholars are taught the severity of the holy law, given by Moses on the Mount, that they may learn to fear the Lord, which is the beginning of spiritual wisdom. I have no further directions to give you at present ; but, take heed and follow the directions given you, and you shall hereafter be taught abundantly more than you are now able to comprehend ; for I am an officer of the school ; my office is to call and awaken those who are spiritually dead ; yet there is a higher office than mine, and he who holds that office, is the Holy Ghost. He is the overseer of the whole house, and I follow his directions : by his authority I try to convict every one in the city. I seek to make my abode in their hearts ; to lead them to the school of *Repentance*. But the most of them think if they would take my advice they would become melancholy and be called fools by the world. They stop their ears against my admonitions, and at last I must leave them in their desperate state, they still thinking their religion is good.

They rest satisfied in a false hope, but when they have to appear before a righteous God, they will see that their hope is vain, and their religion was nothing but a deceptive idol, which cannot save them from the wrath to come. You must know that it was not your nature that made you desirous to seek true religion ; but it was the influence of the Holy Ghost which made you uneasy in yourself, by whispering into your ears, when you are spiritually asleep. But at that time you did not know me, nor did you know whence my voice came. But blessed will you be if you obey my directions, because you will always find me a friend. The overseer, himself will delight in you, and feed you with the best of the Lord's house. But if you turn away from my directions, and follow the advice of *Carnal Reason*, then you shall find me turning against you like an enemy. I shall chastise you with the rod of affliction, and set your conscience in tumult and confusion ; therefore, take heed to that which I have said, lest you be deceived.

When *Conviction* had proceeded thus far, I lifted up my eyes, saw the line of *separation*, and the small remnant on the right side, who, from time to time, were called by the Most High through conviction. O, thought I, how true is the saying of Christ : " Strait is the gate, and narrow is the way which leadeth to life, and few there be that find it." After this I met a goodly looking man ; he had a very smooth tongue, and a very modest appearance. He asked me whither I was going. I told him, I am seeking true religion, and according to my directions, I am near the place where it is to be found.

*Carnal Reason.* Yes, come along with me, and I will show you the place where you shall be taught the principles of it, by *Worldly Wisdom*.

*Answer.* Conviction told me that *Worldly Wisdom* cannot teach them, neither can he according to St. Paul's testimony ; for they must be spiritually discerned.

*Carnal Reason.* You must consider when St. Paul spoke this, the religion of Christ was new or strange in the city of mankind, therefore it required a manifestation through the Spirit ; and the

apostles preached by inspiration. But now, since they have laid the foundation, and handed down to us the true principles of it, we may know by our own reason, and our natural wisdom what we must do, and what we must omit. Look to the left side of this line, and you will see a fine large building; here we have our theological school, where the true principles of religion are taught, and where men are qualified to preach; for here they learn the original language of the gospel, and the scriptures are rightly expounded to them. When they have gone through the original languages, and have been well exercised in conjectures and criticisms, they are sent forth to preach according to what they have learned here; and if you wish to be a useful member of society, come to this school, and you shall be so taught, that you can be saved yourself, and those also that hear you, if you continue in the things which you have learned.

*Answer.* If I understand you rightly, you compare the religion of Christ to a new sort of building, which never had been known or seen before; that men might afterwards live in it, and learn the regulations of the house, one of another, without the agency of that wisdom, which first enacted them.

*Carnal Reason.* Just so it is.

*Answer.* *Conviction* told me the contrary, and according to scripture testimony, I am convinced, that the religion of Christ is spiritual, and that without inspiration, we cannot comprehend it, and never shall know the power thereof; for it is written: "That to those only Christ gave power to become the sons of God, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Therefore, human learning cannot teach it; for scripture testifies, that the wisdom of this world is foolishness with God; and now tell me, if I am not mistaken, is not your name *Carnal Reason*?"

*Carnal Reason.* Yes, that is my name, and I am one of the principal teachers of the house; if you come along with me, and take my advice, I will make you a happy man, useful to society, both in temporal and spiritual things: for here you shall be taught the medical sciences, the laws of the country, and the

holy scriptures. After you have gone through all these branches, you may have your choice, to be either a physician, or a lawyer to explain the laws, or a minister to expound the holy scriptures to the ignorant. If you undertake to officiate in any of these professions, you will be useful to society; and besides this, you can make a very good living, and become a wealthy and respectable citizen.

*Answer.* I was not mistaken. Your whole discourse agrees with your name; but *Conviction* told me that you are a false prophet, and your communication proves you to be so; for you speak with flattering lips, to excite to pride, avarice and self-love. But this is the serpent's subtlety, which incited Eve to eat of the tree of knowledge of good and evil,—with your smooth tongue you deceive thousands; but thanks be to the Lord, that he cautioned me to take heed of you before I met you, so I bid you adieu: for I now see my Lord's house, and the school where I am to be instructed in his ways, directly opposite to the school to which you invited me.

*Carnal Reason.* You would better deliberate before you decide; for into the school which is opposite to ours, none but the enthusiastic and ignorant enter. The wise, the prudent, and the respectable are with us. This might convince you, that you are about to make an unhappy choice. At this time, a crowd, consisting of individuals of every denomination from the left side, began to mock and scoff at me: they derided me as an enthusiast, and with one accord pronounced that I would make myself a fool in the world. "You will," said they, "be in the minority, for they, on the right side, are comparatively a handful; and besides, they are ignorant and illiterate." Notwithstanding all this they judge us; or which is the same, in their attempts to prove that they have found the truth, (as there is but one truth,) so far as they succeed, they prove that we have it not. But I turned my back to them, and went towards the house, where I saw an inscription above the door, "*School of Repentance*," where is spiritually taught the true way to eternal life. At the same time I was thinking of the words of a wise man, who said, "A wise man's

heart is at his right hand, but a fool's heart is at his left." (Eccl. ix.)

When I came to the door I knocked several times, and it was opened unto me. When I had made my obeisance, the teacher of this part of the house, who I thought was Moses, asked me whence I came, and what was my desire.

*Answer.* I am from the left side of the city of mankind, from the street called "*Fleshly desires*;" wherein I have walked, according to the course of this world, and as I now see I have been a subject of the prince of darkness, fulfilling the desires of the flesh; but sometime since I was troubled in my mind by something, telling me that my state was not safe, that I had no religion, and that without it I had no promise of eternal life. Now I began to feel desirous for religion. I marked attentively the manners and customs of the inhabitants, and found to my surprise, that their sentiments and modes of worship were very different; but particularly, among professors of Christ's religion, this disunion was conspicuous; for how many streets soever there were, so many different altars, or places of worship, they had. I went from one street to another to seek true religion, but still I felt that it was not genuine, till at length *Conviction* told me what I should do, and, according to his advice, I came hither, and I wish to be admitted into your school; for I am very desirous to know the principles of true religion.

*Tutor.* You are welcome here, my friend, and I shall perform my part to those that are entrusted to my care, according to the authority which is given to me from the Lord of this institution.

*Query.* As you are the man who received the holy law of God on the Mount, I desire to be informed, whether it is to be only literally understood, or whether there is more to be observed.

*Tutor.* God is holy, and his law is holy, therefore, it is not only to be literally understood; but you must learn to know the spirit and purity of it, for it can require nothing less than a holy life and strict obedience, not only in outward duties, but in perfection and purity of heart. Without this, the law is not recon-

ciled, but stands against you ; for it is said, " Cursed is he that confirmeth not all the words of this law to do them, and all the people shall say, Amen."

*Query.* I have often read the sentence of the law, which made me tremble, because I saw that I had transgressed the law of God. I strove to reform, and did all I could to obey the law ; but still I found something warring in my flesh against it. Now, tell me, will the law still condemn me, if I do all I possibly can to obey the law ?

*Tutor.* Yes, if you live as close in moral duties, and strict obedience to the law, as you possibly can ; that is, if you worship no other God than the Most High ; if you take not his name in vain ; if you keep the Sabbath day ; if you honor your father and mother ; if you do not kill, nor commit adultery, nor steal, nor bear false witness and yet covet any thing, the law will condemn you. For whosoever transgresseth one point, is guilty of all. All the commandments will bear witness against you ; and not only the commandments, but the righteous God shall stand against you, and shall consume you in his fiery indignation ; for his righteous law requires the debt to be paid, and he, the righteous God, is the creditor, who demands full payment, which is perfect obedience. Without this, you can receive no discharge, nor any pardon, but you must be shut up in the dark prison to suffer eternal vengeance.

*Query.* O wretched man that I am, I see that I am undone. I am an insolvent debtor, not to man, but to a mighty God : he demands the last farthing, and I have nothing to pay with. Where shall I hide myself before his presence ? But alas ! His all penetrating eye discerns all the secrets of my heart ; he knows all my thoughts. What shall I do, or whither shall I flee for refuge : O my God, if I ascend into heaven, thou art there. If I make my bed in hell, behold ! thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea ; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even

the night shall be light about thee ; yea, the darkness hideth not from thee ; but the night shineth as the day, the darkness and the light are both alike to thee. But I, poor wretch, must ask further information. Is there no way to escape the penalties of the law ? Is there no way to be reconciled to God ? Or must I be forever shut out from his presence ?

*Tutor.* There is one way to escape, and that is through a Mediator, who has made satisfaction on the cross. But I have no authority to teach you further, except this, that the Lord spake by me, that he would raise a Prophet like unto me, and him you shall hear. When he was upon earth, I appeared on Mount Tabor, and we spake of his death, which he should accomplish at Jerusalem ; but as this house is instituted, to teach you, you shall receive more instruction, in the next department.

My mind was very much troubled ; for I looked to the law of God and found myself condemned by it. This made my soul tremble. Yet that which Moses told me, gave me some encouragement ; though again I thought, perhaps the Mediator did not make satisfaction for me. My sins are so exceedingly great, that I am perhaps given over as a vessel of wrath, fitted for destruction. This greatly perplexed my mind. My soul was like a ship tossed to and fro, by a mighty tempest. Yet I felt a warm zeal for further information. *Conviction* had told me, that I should approach the second apartment where I should receive further instruction. After I knocked at the door, I was admitted. When I had made my obeisance, I spoke to the teacher of this department (who I thought was John the Baptist). Here I come, said I, as a forlorn sinner, who has transgressed the law of God ; I have said to God, depart from me. I have walked after my own lusts, and the desires of my flesh. I despised the Most High ; thought scornfully of his law, and forsook his ways. I have dishonored the name of him that made me, I have been ungrateful to him, who prepared life for me. For this reason, judgment is now at hand, and demands full satisfaction ; but I have no way to make satisfaction. If I would do anything which



is good; evil is present; therefore, the law condemns me; but as Moses told me that I should receive more instruction in this place, I am here to crave it.

*Tutor.* As it pleased the Lord of this institution to bring you to a thorough consideration of these things, I am happy to receive you, and I shall, according to the authority which I have from the Most High, give you all the information I can. I am a voice crying in the wilderness, sent before the Lord to prepare the way. What Moses has taught you concerning the law is very true; for the law condemns man for sin; and it is evident that we by nature are all sinners, and have come short of the glory of God; therefore, let no man think, that he, by the works of the law, has Abraham for his father. No, no, the axe is laid unto the root of the trees: "Every tree which bringeth not forth good fruit is hewn down and cast into the fire." Now, to explain this a little further. You must consider the trees here mentioned are the whole race of Adam; the axe, which is laid unto their root, is the justice of God, revealed in the law. If these trees (that is, every son or daughter of Adam,) bring not forth good fruit, they are, through the justice of God, hewn down and cast into eternal fire; hence we may say, the law, written and engraven on stones, was glorious; yet it was a ministration of death or condemnation, because we are all corrupt by nature; we have all gone aside; we have altogether become filthy; there is none that doeth good, no, not one. (Psalm xiv.) And since the law requires perfect obedience, but we, as sinners, on account of our innate sinfulness, are unable to satisfy the demands of the law, therefore it is unto us a ministration of death.

*Query.* But, why was the law given? And why does it require so much of us, when the Lord knew that we, as sinners, could not comply with its demands? This would appear as if he required more of us than we could possibly do, and would only make us the more meet for damnation.

*Tutor.* The law was given on account of transgression; for sin was in the world, before the law was given by Moses; but we could not have known sin, only by the law; and it is for this

reason that sin is not imputed when there is no law ; therefore, God gave his law that we may know sin ; that sin by the commandment may become exceedingly sinful, so that sinners may be humbled before God, and see their unworthiness, and that they cannot be justified by their own works, nor by the works of the law, but by free grace, which God, according to his eternal purpose, hath covenanted in Jesus Christ, because he is the Lamb of God which taketh away the sin of the world. As by one man's transgression sin entered into the world and all have sinned, wherefore judgment came upon all men to condemnation ; even so, by the righteousness of one, who had covenanted to make satisfaction for sinners, the free gift came upon all men unto justification of life ; hence I am sent, from the Most High, to prepare the way of the Lord, and to make his path straight. Now, the way of the Lord is to save sinners by free grace ; this was his eternal purpose, and hence it is my office to convince people of this eternal truth, and to persuade them that all their own works are of no use,—to bring down those high mountains and hills of self-conceit, where man desires to serve God in a way contrary to the way by which God himself has chosen to save sinners. I am sent to bring sinners from their crooked and perverse ways, to the bounds of truth ; which is to believe in him that cometh after me ; whose fan is in his hand, who will thoroughly purge his floor, and who will gather the wheat into his garner, but who will burn the chaff with fire unquenchable. I testify, that without the baptism of repentance, which I administer for the remission of sins, there is no hope of salvation : for the Lord will not accept man, unless he is prepared ; that is, unless the soul is humbled, and self-conceit is brought to nought.

*Query.* I now understand these things better than I did before. I see that my soul is like a wilderness, and those mountains and hills, the pride and self-conceit of my heart. I see that your office is, as a crying voice, to prepare the way in my bewildered soul ; to bring down all high places and self-sufficiency ; to teach humility and self-abasement, to baptize in Jordan, the river

which typically lay between the wilderness and the promised land — that is, baptizing unto repentance, or preparing the soul to take possession of the promised land, or to receive that grace which came by Jesus Christ.

*Tutor.* You have made a good remark ; for my office is only to prepare the soul for a better state ; to incite you to seek nothing in this life, save Christ ; and to sympathize with those who are in want ; to exact no more than that which is due ; to do violence to no man ; neither accuse any falsely ; to be content with your wages, and to believe in him, who is preferred before me, the latchet of whose shoes I am not worthy to unloose. He is the one that shall baptize you with the Holy Ghost and with fire.

Having been thus instructed, I felt a great desire to be saved by Jesus Christ ; for I now understood that he is the only way to escape eternal punishment, and the only means by which we can be reconciled to God. When I was thus convinced within myself, a thought came into my mind : but if he will not accept me, what then will be my lot ? Conscience answered : Nothing less than eternal damnation. This made my soul quake ; I wept tears profusely ; my whole mind was agitated ; I prayed fervently to God ; I implored his mercy, to have compassion on such a sinner as I was : a sinner not worthy to receive such grace, yet desirous to receive it. O my soul panted after it ! O that my lot should fall, that he would purge my conscience from dead works to serve the living God. But what do I say, unworthy wretch ! unworthy of what I have already heard ! unworthy, even that the Lord has brought me hither. And dare I ask any more ; should I lift my eyes to the throne of grace to implore mercy ? Should I beseech an offended God to pardon a rebel ?

But unworthy as I am, I feel strongly opposed to sin, and have an earnest desire for Jesus Christ. My *Tutor* told me that Christ is the Lamb of God, that takes away the sin of the world ; therefore, I believe he is able to take away mine also. O that I could behold and embrace him, that I could be justified by him. While I was thus weeping and sighing, I heard a voice saying : “ Come unto me all ye that labor, and are heavy laden, and I

will give you rest." And, "all them that come unto me I will in no wise cast out." This caused me to look around ; I saw a door opened by the overseer himself, which led to the third apartment. I approached the door, and by faith entered. Now my eyes were opened by the supernatural power of the overseer. My soul was enlightened with spiritual light, that I saw the great sacrifice, which made atonement for me on the cross, in the body of Jesus Christ. This eternal word was made flesh, to take away the sin of the world, and to bear our sins with his own body on the cross ; that we, being dead to sin, should live unto righteousness, by whose stripes we are healed. I went astray like a sheep ; but I am now brought, through the grace of God, unto the true Shepherd and Bishop of my soul. Here I see him crucified, between two malefactors ; lifted upon the cross, as Moses lifted up the serpent in the wilderness, that whosoever believeth in him should not perish, but have eternal life. The words of John the Baptist were presented to my mind : "Behold the Lamb of God !" yea, it appeared to me as if they were written in large letters, above the cross and below it, pointing to Christ : here I saw that it was not the blood of bulls or goats, nor the ashes of an heifer, sprinkling the unclean, which only sanctified to the purifying of the flesh ; but the blood of Jesus Christ, the unspotted Lamb, who through the eternal spirit offered himself without spot to God, and purged my conscience from dead works, to serve the living God ; for this cause, he is the mediator of the new testament, that, by means of death, for the redemption of the transgressions that were under the first testament, they which were called, might receive the promise of eternal life. The eyes of my understanding were so much opened, and my soul so much revived, that it appeared to me, as if I had been raised from the dead. I felt that old things had passed away and all things had become new. I saw that Christ had made satisfaction for me for what the law required of me. I was the debtor ; but he paid the debt ; for he was the only person in human form that could fulfill the demands of the law, and also make an atonement : for there was no remission, without shedding of

blood ; though not the blood of bulls and goats, which are offered by the law ; for it is not possible for it to take away sins ; but as he says by the mouth of David : “ Sacrifice and offering thou wouldst not, but a body thou hast prepared for me ; in burnt offering and sacrifices thou hast no pleasure. Then said I : Lo I come : In the volume of the book it is written of me, to do thy will, O God ; to fulfill all thy demands, and to offer my body once for all, to take away sin.” I saw that I was justified freely by grace through the redemption that is found in Jesus Christ, whom God hath set forth to be a propitiation ; through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God : to declare, I say, his righteousness, that he might be just, and the justifier of him who believeth in Jesus. Where is boasting then ? Can we say we have done anything, that we might be justified ? No, boasting is excluded. By what law ? Is it excluded by the law of works which Moses describes, that the man who doeth these things shall live ? No. By what law then ? By the law of faith. If it is by faith, then it is no more of works ; therefore, St. Paul says : “ We conclude that a man is justified by faith, without the deeds of the law, or without any works of his own.” O the infinite riches of God’s mercy, who hath quickened us together with Christ, having forgiven us all our trespasses, having blotted out the handwriting of ordinances, that was against us, which was contrary to us ; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. For this reason, St. Paul adds : “ Let no man judge you in meat or in drink, or in respect of 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.” These things were all unfolded to me, through divine illumination. I could see all the sacrifices and offerings of the Old Testament as types, fulfilled in the sacrifice of Christ, the law having only the shadow of good things, and not the very image of the things, which consisted only in meats and drinks, and various washings and carnal ordinances, imposed on them until the time of reform-

ation. Here I saw the offering of Isaac by his father Abraham, fulfilled in Christ. Likewise the Jewish passover, a Lamb without blemish on the cross, that whosoever will draw near with a true heart, in full assurance of faith, having his heart sprinkled with the blood of the Lamb, as the Israelites had their two side posts and the upper door posts of their houses sprinkled with blood, shall not be destroyed, but pass from death to life, from darkness unto light, and from the power of Satan to God. He shall be no longer a slave in Egypt, nor be held captive under the heavy yoke of sin; but the pillar of cloud and fire, or the Spirit of Christ shall be his guide, through the wilderness of all kinds of temptations, and his succor in all assaults which may be made upon him on his way to the promised land or church of Christ, where he shall enjoy the sweet gospel fruits, without money or without price; — wine, milk and honey, through which his mind shall be more enlightened, of which Jonathan was a type. (1 Sam. xiv.) I now was satisfied that these things were true: for the scriptures were more unfolded to me than ever, in regard to the sufferings of Christ. I saw Moses, with his ordinances, as types and shadows, pointing to Christ, saying: "There is the true prophet, hear him; there is the person who fulfilled all the demands of the law; there is the Lamb without spot, once sacrificed for sin, to abolish the sacrifices of bulls and goats. This is the remedy for sinners; this is their free justification by grace, through faith in his blood." There I saw David's prophecy fulfilled, (Psalm xxii., and Isaiah liii.) and all the prophets testifying: "This is the man of whom we spake; who had covenanted to make atonement for the sins of his people." In like manner, I saw all the evangelists and apostles testifying to sinners: Repent, and believe in Jesus Christ, who hath redeemed you from the curse of the law, being made a curse for you, since he bore your sins in his own body on the tree of the cross; for it is written: "Cursed is every one that hangeth on a tree." The glorious sun in the firmament shrouded its face, testifying that the sun of righteousness and everlasting glory, is darkened under the curse of the law, and eclipsed by the shadow

of death. But as the sun shone again after three hours, so the sun of glory gave his light after three days. As the vail of the temple was rent in twain from the top to the bottom, so the Lord of glory ascended into the heavens, and opened the way for his people thither ; as he said himself : “ 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 I will come again (at the day of judgment) and receive you unto myself, that where I am, there ye may be also.” (John xiv.) As the graves were opened, and many bodies of saints who slept arose, and came out of the graves, after Christ’s resurrection, and went into the holy city, and appeared to many, (Matt. vii.) so Jesus through his death, conquered death, and destroyed him that had the power of death, and delivered them, who, through fear of death, were all their lifetime subject to bondage. Further, as the saints who came out of the graves went to the holy city, so Christ at the day of judgment, shall descend from heaven, with a shout, with the voice of an archangel, and with the trump of God ; and the dead in Christ shall rise first, and shall enter into the holy city, that heavenly Jerusalem, where there is no need of the sun, neither of the moon to shine, for the glory of God does *lighten* it, and the Lamb is the light thereof.

These things were presented to me in such an impressive manner, that I felt as if I was raised from the dead ; and truly it was so in a certain sense of the word ; for I now could say with St. Paul : “ That I know my old man is crucified with Christ that the body of sin might be destroyed, that I henceforth should not serve sin, but be alive unto God through Jesus Christ.” I said to myself : “ My soul, sing unto the Lord a new song, for he hath done marvelous things : his right hand and his holy arm hath gotten him the victory : the Lord hath made known his salvation, his righteousness hath he openly shewed in the sight of the heathen ; O bless the Lord, my soul, and all that is within me, bless his holy name ; give thanks to the Lord, and forget not all his benefits, who forgiveth all thine iniquities, and who healeth all thy diseases, who redeemeth my life, through his suffer-

ings, from destruction, who crowned me with loving kindness and tender mercies." I said, "For thee, O Lord, my blessed Saviour will I live, and for thee I am willing to die. I will bear all the scoffs and persecutions of the unconverted patiently for thy sake. O could the people of this great city see what I see now, and feel the virtue of Christ's blood, which cleanseth from all sins, they would not spend their money for that which is not bread, nor labor for that which does not satisfy. O! if they only would forsake the voice of *Carnal Reason* and *Natural Wisdom*, and take heed to the voice of spiritual *Conviction* and follow his directions, they might be brought to this heavenly school and be taught the heavenly things which human wisdom cannot teach. Here we buy wine and milk without money and without price. Here we learn to know Christ, not historically through human wisdom, but spiritually and experimentally. Here we are engrafted contrary to nature, in the good olive-tree. Here we shoot forth as living branches from that spiritual vine. Here we are like a tree planted by the river, that bringeth forth his fruits in his season, which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law; but as a tree, when planted, groweth from time to time and bringeth forth more fruit, or as a branch which beareth fruit is pruned by the husbandman, that it may bring forth more fruit; so here we are taught from time to time, to know the things of the Spirit more fully. When *Conviction* first met me I was ignorant in spiritual matters. I did not know the way of the Lord, nor the purity of religion; but now since I came to the third apartment of this place, I am convinced of the necessity and efficacy of true religion, and feel the delight which the soul experiences when filled with divine grace. When I had experienced these things, I had some leisure time; for my soul was at rest. I went to some of the inhabitants of the right side of the city. O what delightful company I met there! I told them what good the Lord had done to my soul, and what I had experienced since I came to the Lord's school, etc. They all rejoiced with me, and blessed the Lord for his mercies, yet some



of them told me that I should be diligent to make my calling and election sure, and beware of false prophets, lest I might be deceived. Now, after we had ended our conversation I left them, and returned to my Lord's school. I had not proceeded far, until I met three well-favored persons. When they had saluted me one of them said: "Blessed are you, redeemed of the Lord: blessed shall you be in the congregation of the saints; for you have received so much light, knowledge and virtue experimentally, that you are as good as any of the saints. Scripture is now unfolded to you; you know the powerful effects of Christ's sufferings; and now you should begin to expound the scriptures to others; in doing this, you may obtain a seat in heaven among the saints." After this, the second spoke thus: "What a great thing it is to be a minister of the gospel; for he is honored both by God and man; he is looked up to by all the congregation, and if he has natural talents, he is applauded by every one." The third said: "I think you have no necessity of going to school any more: you have learned the principles of religion, not through human knowledge, but by experience. What more would you require? I think you may now repose, for sin hath no more dominion over you, since you are no more under the law, but under grace; therefore, you are out of danger. Put your talent to usury, and labor to convert others, then all will be well."

When they ceased speaking I felt a degree of self-complacency, — their words seemed plausible, — I might be called to preach, and should perhaps be useful to society; but I thought it prudent to know who they were. On my asking them, they said they were sent by the overseer of the Lord's house, to speak those things to me; and added, "Do as we have directed you, and your ministry will be acceptable and profitable." I told them I distrusted their authority. You say, said I, that I have no need of further instructions; yet the overseer himself informed me there is another department through which I must pass. This satisfies me that your information is incorrect, and inclines me to the belief that you are deceivers, — agents of the

prince of darkness, assuming the appearance of angels of light. I believe you to be Spiritual pride, Vain glory, and Deceitful rest. They left me without making a reply ; and when alone, I was enabled to be grateful to the Lord, who enabled me to detect these impostors, and gave me strength to defeat them. I then returned to the Lord's school, where I was kindly received by the overseer, who gave me some spiritual nourishment suited to my case after such exercise. Though I felt happy here in viewing Christ's suffering and redemption, yet the overseer told me that I must advance further ; " for," said he, " it is not sufficient that you know Christ, as suffering for sin, or as paying your debt, but you must also know him as interceding for you at the throne of grace, and as being able to save to the uttermost those that come unto God by him, seeing he ever liveth to make intercession for them. He is the minister of the heavenly sanctuary, to sanctify you ; because while you are in the flesh, sin will beset you ; hence you must know the necessity of such an high priest, who can have patience with your infirmities, that you may not grow weak in faith, but come boldly unto the throne of grace to obtain mercy." When he had thus spoken he brought me to the fourth apartment. This apartment was illuminated with spiritual light, superior to the others. I could behold, as in a glass, the glory of the Lord. I felt as if I were changed into the same image. Christ was represented to me as sitting on the right hand of the Most High, interceding for the church, the *Spirit* proceeding from him to it, like the rays of light from the sun to the earth, or like the dew of heaven to make it fruitful. O ! what union and tranquility every soul that is brought hither must feel. Here the vail of Moses is taken from the heart ; here we see the Lord of glory, and in him the fulfilling of all the types and shadows, which were only preparatory to the full dispensation of the Spirit. Here I saw the fulfilling of Aaron's priesthood. He went into the innermost temple to burn incense in his golden censer, and to sprinkle with his finger the blood of the sacrifice, upon and above the mercy seat, for the people. First he washed himself with water, showing the purity

of Christ's humanity; then he put on his holy garment, denoting the perfection of Christ's righteousness; he was anointed with oil, to denote the anointing of Christ with the Holy Ghost. An offering was offered for Aaron, further to prepare him for his office, denoting that offering which Christ offered in the garden, when he mingled his sweat with his blood, shed tears and uttered strong cries, of which the apostle speaks. (Hebrews v., 7.) When Aaron was thus prepared, he offered his offerings for the people, and carried the blood within the vail, denoting that Christ offered his own body without the gate, and then carried his blood into the heavens and sprinkled it before the mercy seat. The mercy seat was a type of the throne of grace; the incense a type of Christ's prayers; the sprinkling of the blood a type of Christ's pleading the virtues of his sufferings for us, in the presence of God. Aaron alone went into the holiest, denoting that Christ alone went into the heavens, sitting at the right hand of majesty, to intercede for us, and to save us. Aaron went but once a year into the holiest, to make atonement for the people, denoting, as the apostle says: "That Christ once in the end of the world hath appeared to put away sin, by the sacrifice of himself; and as it is appointed unto men once to die, but after this the judgment," so is Christ no more to die, but went once into the holiest to make atonement, and to intercede for us, from whence he will not come until the day of judgment; then he shall appear to them that look for him the second time, without sin; for this is the last dispensation of God's grace towards fallen sinners; therefore it is called the acceptable year of the Lord. (Luke iv., 19.) Aaron had a plate of pure gold on his forehead, upon which were engravings of a signet: "HOLINESS TO THE LORD," to show that the purity and holiness of the church are not in her own works; but that Christ is made unto her wisdom, righteousness, sanctification, and redemption, and that in his meritorious and priestly office he presents holiness to the Lord, as he himself says: "I sanctify myself that they also may be sanctified through the truth." Aaron had a breastplate of judgment on his breast, bearing the names of the twelve.

tribes of Israel, to show that Christ's office, at the right hand of God, is not only to intercede for his people, but that the Father hath also committed all judgment to him, and hath given him authority to execute judgment at the general resurrection, that every one may receive the things done in his own body, whether they be good or evil. He bore the names of the twelve tribes of Israel in it to show that Christ bears the names of his church, which is the spiritual Israel, on his breast, or in his heart: that his people shall not be judged at his coming, but that they, with Christ, shall judge the world, and not only the world, but also angels.

When I had seen all these things, I did not wonder that the apostle made this appeal to his brethren: "Seeing we have a great high priest, that is passed into heaven, Jesus the Son of God, let us hold fast our profession; for we have not an high priest who cannot be touched with the feelings of our infirmities; but who was, in all points, tempted like we are: yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need; for such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not to offer up daily sacrifices as the Levitical high priest; for Christ offered himself once, and since he himself has suffered, being tempted, he is able to succor them that are tempted, and has become the author of eternal salvation unto all those that obey him. O, thought I, who shall lay any thing to the charge of God's elect? it is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. viii., 1.)

After this, I was brought to view the mystical body of Christ, which is his church. This was a beautiful sight. I was now also baptized by this Spirit or overseer of the house, into this united body, of which Christ is the head, and it is from him that the whole body is fitly joined together, and compacted by that which every joint supplieth, to the effectual working, in the measure of

every part or member, making increase of the body, unto the edifying of itself in love. Col. ii., 19.)

I saw that the church on earth was nothing less than the church of the first-born, who are written in heaven, although she is yet in a mortal and sinful body, and in combat with the enemies of Christ, but nevertheless, she is sanctified and made pure through the virtue of Christ's sufferings. She is blessed with all spiritual blessings, in heavenly places, and made partaker of the divine nature, having escaped the corruption that is in the great city of mankind; therefore, her conversation is in heaven, although she is on earth. She is joined with Christ into one body; for it pleased God to gather together in one, all things in Christ, both which are in heaven and which are on earth. (Eph. i.) Therefore, St. Paul says to the Hebrew church: "Ye are come unto mount Zion, 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." But by what means? I answer, By the means of a Mediator, who is Jesus, to whom they come; for he is the Mediator of the new covenant; and his blood, sprinkled about the mercy seat, speaks better things than that of Abel's. I saw the church on earth and the church in heaven joined together into one body, where Christ is the head of the whole family in heaven and on earth. O how fitly are they joined together! How closely are the joints connected with one another. By that spirit of life, which feedeth and supplieth every joint, the angels as ministering spirits, are sent forth to guard and protect them. "O the depth of the riches of God's wisdom and knowledge! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counselor, or who hath first given to him and it shall be recompensed to him again; for of him and through him are all things, and to him belong all things, to whom be glory forever!"

Firstly, I saw what St. Paul says, (1 Tim. i.) concerning the law: "If a man use it lawfully, knowing this that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, etc." This is, because the members of Christ are dead to the law, by the body of Christ; dead to the works of it, because as many as are of the law are under the curse, but these are delivered from the law: for the law of the spirit of life in Christ Jesus, hath made them free from the law of sin and death. This was the blindness of Israel, who followed after the law of righteousness, but hath not attained it. Wherefore? Because they sought it not by faith; but by the works of the law. They stumbled at the stumbling stone: that is, they did not by faith receive Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. The law is good: not a jot or tittle shall in any wise pass away from it till all be fulfilled. It always condemns sin, and as long as we live after the flesh, so long is it a ministration of death and condemnation unto us; but when we become living members of Christ, to serve God in newness of spirit, and not in the oldness of the letter, then there is no more any condemnation of the law; because we are in Christ, and in him the righteousness of the law is fulfilled, and through him righteousness is imputed to us, without works; for he was delivered for our offenses, and was raised again for our justification. O what abounding grace! Well might the apostle say: "Blessed be God, the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ, according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us to himself, unto the adoption of children, by Jesus Christ 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." (Ephesians i.)

*Secondly*: I plainly saw that the gospel of Jesus Christ is the power of God unto salvation, to every one that believeth; for

in it the righteousness of God is revealed from faith to faith, even the righteousness of God, which is not by the law, but by faith in Jesus Christ unto all, and upon all them that believe.

*Thirdly* : Therein is revealed the divine nature of Christ ; his meekness and humility, his suffering and patience, his heavenly Father, his prayer for his disciples, his sufferings for sin, his resurrection and ascension, his sitting at the right hand of Majesty, pleading the virtue of his blood, sending down the Spirit to be our Comforter and sure guide to everlasting rest ; also his coming at the last day of judgment, to destroy the last enemy which is death and change our vile bodies that they may be fashioned like unto his, according to the working whereby he is able to subdue all things to himself, and to gather together all his saints in white robes, around the throne of God, there to serve him day and night, in his temple.

*Fourthly* : Therein is revealed, that all those who believe in Christ are made partakers of his divine nature, and that they are of the same mind with him ; that they bring forth the same fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. They have crucified the flesh ; they are not desirous of vain glory ; they love their enemies ; they bless them that curse them ; they pray for them that despitefully use them and persecute them ; they resist not evil ; if they are smitten on the right cheek they turn the other also. These things they do, not because they are commanded, but in consequence of Christ's divine nature, because he reigneth in them, and he is to them as the vine is to the branches, and as the head is to the body. By his power and Spirit they do these things cheerfully, without compulsion ; for if it were not so, it would be a yoke of bondage. The gospel of Christ would be a law to them, and they would also be under the curse. But Christ has made them free from the yoke of bondage ; his yoke is easy and his burden is light to them.

*Fifthly* : Hence it is made known to us that we may not believe every spirit, but that we may have a test whereby to try the spirits, whether they be of God ; for many false prophets have

gone out into the world. Now every Spirit that bringeth not forth such gospel fruits as above mentioned, is evidently a false prophet; for the Spirit of Christ cannot teach anything inconsistent with his gospel. Hereby then, we may know the Spirit of God: "For every Spirit that confesseth that Jesus Christ is come in the flesh is of God." Not only as he was when preaching his gospel; but as he is come in our flesh, to quicken our souls by grace; to make us fit members of his body, "flesh of his flesh, and bone of his bone;" that we may say with St. Paul: "I live, yet not I, but Christ liveth in me;" and if he liveth in us, then his spirit teacheth us the same things inwardly, which his gospel speaketh outwardly; and if these two bear testimony in unison, we may know that we are in the way and have the Spirit of truth, that the word or gospel of Christ is truth, and that we are sanctified through this truth. This is the rock, upon which the disciples of Christ are built, against whom the gates of hell shall not prevail. Mark, Christ is called the ROCK and the CHIEF CORNER STONE in Zion; likewise he says: "Who-soever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock, and the rain descended, and the floods came, and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. (Matt. vii.. 24-35.) This plainly shows that all those who build on Christ as the true rock, will also hear his sayings and do them; because the Spirit of Christ teacheth them all things, and bringeth whatsoever he hath said to their remembrance. On the contrary, all those who hear his sayings and do them not, are likened unto a foolish man, who built his house on sand, testifying that they have not Christ, nor his gospel spirit, but a deceitful spirit which instils into them strange delusions, intruding into those things which they have not seen; but when their religion shall be finally proven, it will not stand the test, but will fall, to the anguish of their souls. Further, I saw that the Holy Ghost, who was the teacher in this place, had various gifts to divide amongst his scholars, and these were the gifts of God, which every member of Christ receives according to his abili-



ties, to make him a lively member unto the edifying of the body. Some he appointed to be apostles, some prophets, others teachers, etc., giving each a proper and necessary share.

I have now given some information respecting the manner in which I was taught in the school of repentance; and how, through divine instruction, I found the true and undefiled religion of Jesus Christ, not by human knowledge, but by spiritual illumination; not from learned men, but by the Spirit of truth; and by authority of this Spirit I was called and sent forth to preach the mystery of God.

I must not conclude without telling further that before *Conviction* brought me to this school I was ignorant in the way of religion; all the sermons which I heard, while I was living in the left side of the city, gave me no spiritual knowledge of it, nor did the scripture itself, for it served me merely as a history. But since I have gone through the Lord's school I see that the ways of the Lord are not our ways; for when I was in the first department of the school I could not penetrate into the second, when in the second I could not see into the third, and when in the third I could not enter into the fourth. Now I see how the Holy Ghost supplies every inhabitant on the right side of the city; he feeds them all with spiritual food; and they are all under his care, he watches over them, he expounds scripture to them; especially unto those whom he has qualified to preach: he speaks through them, and makes their words powerful in the hearts of sinners and saints. Praised be the Lord, who enabled me to comprehend the doctrine of the school much more clearly now than when I went through it, and also to see plainly the idolatrous worship and false religion which all such teachers support, who are not taught in this school; and to see how they hide themselves under the cloak of the gospel, yet deny the power thereof. This is the reason for testifying against them, and cautioning people to take heed lest they be deceived.

CLERGYMAN. If I understand you rightly, you believe that the religion of all those, who live in the left side of the city, is counterfeit, and their worship useless and vain.

ANSWER. Yes, I believe it to be so, from scripture testimony and my own experience. Scripture testifies that the Lord has drawn a line of separation between the godly and the ungodly, from the beginning of the world. Cain the first born inhabited the left side of the city, and Abel the right side of it. In process of time, both brought offerings unto the Lord. He had respect unto Abel's offering, but unto Cain's he had no respect—and why? Because Cain had nothing but human knowledge of God; he was not taught the mystery of the promise respecting the woman's seed, which should bruise the head of the serpent. Abel was taught in the Lord's school to see the mysteries of God, and to believe his promises; therefore he respected him. But when men multiplied, and daughters were born unto them, in the left side of the city, the sons of God looked across the line of separation, and saw that the daughters of men were fair; then they went from the right side, and took to them wives of all which they chose. Hence the left side increased daily; but the right side on the contrary, declined rapidly till there were but eight souls in it; for all flesh had corrupted the Lord's way on earth; therefore, he destroyed them by the flood. For this reason St. Paul says: "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? etc." (2 Cor. vi.)

"Therefore, come out from among them, 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." This was verified by my experience as above mentioned; hence I know that we have no true religion as long as we inhabit the left side of the city; we must come out from amongst them, and be taught in the school of *Repentance*, and inhabit the right side of the city. Now friend, tell me: Do you believe that a man can receive a proper qualifica-

tion to preach, from mere learning or human literature, without the Spirit of God?

CLERGYMAN. I believe that every intelligent Christian will acknowledge that a minister of the gospel should possess peculiar qualifications; he should have natural talents, and these should be cultivated by education. All acknowledge the necessity of an apprenticeship, before a man can be fitted for the professional duties of an ordinary mechanic, and would you deny the necessity of a suitable education to men for preaching the gospel? Why the thought of this is a dishonor to the gospel.

ANSWER. Natural talents are good, because they are gifts of God; but that natural talents when properly cultivated by education, should qualify men to preach the gospel, cannot be true; because the natural man, let his talents be ever so great, and those ever so well cultivated by education, "receives not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Hence, St. Paul says: "Not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise, and things which are despised hath God chosen, yea and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Again, you say all acknowledge the necessity of an apprenticeship, before a man can be fitted for the professional duties of an ordinary mechanic, and would you deny the necessity of an appropriate education to men for preaching the gospel?

To the first, I answer that it is so; but the second I deny: for if this was true, we would have the power of preaching altogether in our hands. We would not need divine talents, if we only had natural talents, and these were properly cultivated by education. But would not this be denying the power of godliness? Would not this be climbing some other way into the sheepfold? Would not this be running to preach before we are sent? As the Lord says, (Jeremiah xxiii., 21.) "I have not sent these prophets, yet they ran; I have not spoken to them, yet

they prophesied." It is obvious to me that your religion is merely an outward profession, and your preaching but human learning. You plead the necessity of an apprenticeship in preaching, like men in a mechanical business; yet you undertake to be a guide to the blind; a light to those who are in darkness; an instructor of the foolish; a teacher of babes: you teach another, and teach not yourself. You, who preach that a man should not steal, steal yourself. But what says the Lord? "Behold, I am against the prophets that steal my words, every one from his neighbor," (Jeremiah xxiii.) that is, they learn to preach God's word from men, by human theology, and not by the inspiration of God Himself.

Christ says: "I am the door of the sheepfold." The fold is his church, and the sheep are its members. Christ is the door, and every member must enter through this door; for he is the way, the truth, and the life. "No one cometh to the Father, but by him," Now, if every member must enter through this door, certainly a minister of the gospel must. He receives the Spirit of truth through Christ, and this Spirit prepares him for his holy office, as St. Paul says: "He who establisheth us with you in Christ, and hath anointed us is God, who hath also sealed us, and given us the earnest of the Spirit of God in our hearts." (2 Cor. i.) Again he says: "We have received not the spirit of the world, but the Spirit that is of God, that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual. (1 Cor. ii., 12-13.) And again he says: "Not that we are sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God, who hath also made us able ministers of the new testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." (2 Cor. iii.)

CLERGYMAN. So you object to educate and qualify young men for the ministry. I always thought human literature essential to a faithful and edifying ministry; for how should the religion of Christ be inculcated by ignorance, or without the knowledge of

the gospel? I always thought that it could not be acquired, but by a course of study and application, under such teachers and with such aids as are necessary for its attainment.

ANSWER. I am not against literature, arts or sciences; no, I would not wish the world to be without them. I am no more opposed to them than to the common, useful occupations of life: and I believe it to be a duty for every parent to teach his child to read the holy scriptures, since they are profitable for doctrine, for reproof, for correction, and for instruction in righteousness. But on the other hand, I do not believe that men, by mere learning, can be qualified to preach to any good effect without inspiration; because a well educated man, without the Spirit of God, is an unregenerated man still. He is likewise a thorn or thistle, which cannot bring forth grapes or figs, or the good fruits of the gospel, as Christ says: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." (Matt. xii.) Now these men, who by human learning are qualified to preach, speak out of the abundance of their evil heart. They may speak with human knowledge, but they have not that good treasure which is the Spirit of Christ; therefore, they are nothing but hypocrites, hiding themselves under the cloak of the gospel, like the wolves in sheep's clothing, of which Christ warns us to beware.

CLERGYMAN. I must confess that there is too much truth in what you say; that to preach without the Spirit of God will be attended with little blessing. Yet you must believe, that if a man studies with the intention to preach, it is pleasing to the Lord and that his Spirit will assist him in his ministry.

ANSWER. *First*: If we from our own intention, desire to be well educated so as to be qualified to preach, I am afraid the Lord has little delight in it; for our ways are not his ways, nor our thoughts his thoughts. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. (Rom. ix., 16.) "He that worketh in us both to will and to do of his good pleasure."

*Secondly* : I believe the most of those young men who are educated for the ministry, preach from other motives than the benefit of society ; their fruit testifies that they preach more for money than for Christ's sake ; more for the sake of the fleece than of the flock ; more for filthy lucre than of a ready mind ; more to be lords over God's heritage than good ensamples to the flock ; and more for their own glory than the glory of God. They love to go in long clothing, and love salutations in market places. They devour widows' houses, and for a pretense make long prayers. But what does Christ say ? " These shall receive greater damnation." O friend, let conscience speak ! Is it not so ? does not the fruit testify to what I say ?

*Thirdly* : It is evident that these college-bred teachers do not preach the gospel of Christ, but their own creeds. For instance : every one is taught agreeably to the rules of his own sect or party, in accordance with which he is bound to preach, be it according to the tenor of the gospel or not. This shows that their authority emanates from the wisdom of the learned, and that their preaching is merely a learned profession:

*Fourthly* : If they are enabled by human learning to preach the true sense of the gospel, why is there so much verbal contention and critical strife among the learned ? Why do they charge one another with false religion and corrupt opinions ? The reason is obvious : they have not that internal, that meek and lowly spirit of the gospel, which is the leading feature of a true Christian.

*Fifthly* : If they preach the gospel of Jesus Christ, they and their followers would be united, for it would be the power of God unto salvation, for every one that would believe it. It would cause them to have the same mind which Christ had ; they would be meek and lowly in heart ; their fruits would be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance ; they would be united together by the bond of peace ; they would love their enemies, and pray for them that despitefully use them ; they would endure evil report as well as

good report ; they would bear with one another's faults, and forgive them as Christ forgave theirs. But their conduct is a sufficient demonstration to the contrary ; and should not this convince you that the gospel, which you and such educated ministers preach, is not the gospel taught by Jesus Christ and his apostles ? Another thing convinces me, that what you preach is not the gospel of Jesus Christ ; for when I look to the left side of the city, there are, to use the language of a great writer, always some at war, either in preparation or action : nation rises against nation, and what some of the heathens would consider unnatural, relations against their nearest kindred,—brother against brother, son against father, and more horrible still ! a Christian, as you call him, against his fellow man ; and worst of all, a Christian against a Christian ! And such is the blindness of human nature, that nobody feels astonished at all this, nobody expresses disapprobation. But there are thousands and tens of thousands ready to applaud this ; to extol it to the skies ; to call transactions which in themselves are truly devilish, a holy war ; and why ? Because you and such learned doctors of divinity preach from the pulpit, that it is lawful and just for them to fight for their country ; you promise them certain victory, if they only remain faithful to the cause of religion, thereby perverting the words of the prophetic Psalmist, by applying them to the wicked and unnatural purposes of war : “Thou shalt not be afraid of the terrors by night, nor for the arrow that flieth by day ; a thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee.” (Ps. xci.) And if it should be their lot to die in the field of battle, you tell them to have confidence and faith in Christ, that they shall die like heroes and Christians, and their souls shall rest in peace. O should you not blush to style yourselves ambassadors of Christ ? How dare you describe Christ as a reconciler, a Prince of peace, a teacher of peace, a commander of peace, union and concord, and yet you advocate or command war, which is so directly opposed to the nature of Christ ? Are you not aware of what was said by

the prophet, who announced the coming of Christ: "How beautiful are the feet of him that bringeth good tidings, that publisheth peace, that bringeth glad tidings of good things, that publisheth salvation." Such messengers were the apostles; in all their epistles, they wrote: "Peace be unto you;" they taught their brethren and churches in the name of Jesus Christ, that they should all speak the same thing, and that there should be no divisions among them; but that they should be perfectly joined together in the same mind, and in the same judgment. (1 Cor. i., 10.) St. Paul observes to the Corinthians, that there ought to be no controversy or dispute among Christians. He denounces all litigation before a judge or jury; and says: "If any man seem to be contentious, we have no such custom, neither the churches of God;" but as he had heard that there were divisions amongst them, he tells them when they come together into one place, it is not to eat the Lord's supper; because the Lord's supper represents the perfect and unspeakable union of true Christians; it signifies that they are all members of one body! that they are all sanctified by the same blood; and that they are all partakers of the same bread. But now, dreadful to relate! those that bear the name of Christians, come to church with their deadly weapons by their sides, ready to kill their fellow creature, who was created by the same God, who bears the same image, who has the same claim to immortality, and who confesses the same religion of Christ. The sacrament is administered to them, in order to make them more eager for mutual slaughter, and render them more desirous of plunging their swords into the hearts of those, who according to their profession, ought to be one with them in Christ. When the Saviour of the world was born, the angels proclaimed to the shepherds: Fear not, for behold, I bring you good tidings of great joy, which shall be to all people; and the multitude of the heavenly host praised God, saying: "Glory to God in the highest, and on earth, peace, good will towards men."

But how the devil and all his infernal angels will rejoice, when they see the bonds of peace broken amongst those who bear the



name of Christians ; when they see them in the field of battle fighting with, and killing one another, with more ferocity than ferocious lions or savage tigers ; and see them transgressing the one and great commandment of Christ : " Love one another." O my friend ! do you believe that such Christians are inhabitants of Salem, the city of peace, where peace is within her walls, and prosperity in her palaces ? (Psalm cxxii.)

Do you believe that they are the lambs and followers of this meek and lowly Jesus, who did not come to destroy lives, but to save them ? Can a sheep be prevailed on to engage in combat with a wolf, or a dove with a hawk ? Can our natural body be at war with its own members, or can its members be in contention with one another ? The eye cannot say unto the hand : I have no need of thee ; nor again the ear to the feet : I have no need of thee, &c. No, God has so tempered the body together that there should be no schism in it, but that the members should have the same care one for another.

CLERGYMAN. I hardly know what to say ; I perceive there is more reason for your opinion than I ever thought of before ; but still, according to your doctrine, there would be very few saved ; I am therefore inclined to think, that your construction is too close ; you know we are weak, and God is merciful ; you ought, therefore, to be careful, not to judge or condemn others, who do not think as you do.

ANSWER. Blessed be the Lord, that you are brought to reflect more than you formerly did. O ! that you might ponder these things, and give place to conviction ; I know that they would appear more and more plain. You say, that according to my doctrine, there would be very few saved ; this is lamentable indeed ; but look to the testimony of the holy scriptures, and you will find, that there were always very few, whom the Lord owned for his people. At the time of the flood there were none accepted, save Noah and his family. They were found faithful in the sight of God, and were preserved in the ark. Amongst all the inhabitants of Sodom and Gomorrah, when these cities were reduced to ashes, none but Lot and his two daughters were

saved. Of all the Israelites that crossed the Red Sea, two only obtained possession of the promised land. When the prophet Isaiah complained of Judah, on account of her rebellion against the Lord, and lamented her judgments, he thus expressed himself: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." The prophet David says: "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men." The prophet Micah complained: "Woe is me; for I am as when they have gathered the summer fruits; as the grape gleanings of the vintage; there is no cluster to eat, my soul desireth the first ripe fruits, the good man is perished out of the earth, and there is none upright among men, they all lie in wait for blood, they hunt every man his brother with a net." (Micah vii.) Have I not also great reason to make similar lamentations, since I perceive that the whole city is in a condition similar to the state of those times as described by the prophets, the small remnant on the right side excepted? They do evil with both hands eagerly. The prince and judge asketh for a reward, and the priests for great salaries; they are like roaring lions, ravening the prey; they have devoured souls, crying: "Peace, peace, where there is no peace." They have violated the gospel; they have made no difference between the holy and the profane, neither have they showed difference between the unclean and the clean. The princes in the midst thereof are as wolves ravening their prey, they shed blood and destroy souls, to get dishonest gain; and the priests daubed them with untempered mortar, seeing vanity and divining lies unto them. O! friend, is it not plain that but few are chosen, that but few enter in at the straight gate? as Christ says: "Straight is the gate, etc." It is not enough to carry a lamp or outward profession, on our way to heaven, but we must have our vessels filled with divine oil, or the Spirit of God, lest we find the door shut, and hear the bridegroom say: "Depart from me ye workers of iniquity, for I know you not."

*Secondly:* As you are apprehensive that my construction is too close, I reply that it is not any closer than is necessary and proper. God is merciful, as you say, but he is also righteous; he abhors sin, and condemns it in his holy law; and so long as we live after the flesh, we are under condemnation, for we are strangers to the new covenant; we have not felt the redeeming virtue of Christ's sufferings, hence it is a false hope which induces us in such a state, to rest on God's mercy. "The desire of the wicked shall perish." (Psalm cxii., 10.) "Their hope shall be cut off, and their trust shall be a spider's web." (Job viii.) It is true we are weak; but if we become living members of Christ, we are dead to sin and alive to God, and sin shall have no dominion over us. Why? Because we are not under the law, but under grace; and though we are weak, yet grace is sufficient to give us strength, as St. Paul says: "I can do all things through Christ, who strengtheneth me." (Phil. xlviii.)

*Thirdly:* You say, I ought to be careful not to judge and condemn others, who do not think as I do. My reply is: I know that I have no authority to judge any one according to my own sentiments, (that is according to my natural senses,) but according to the testimony of the Spirit, and of the holy scriptures. We are to judge the tree by its fruit. If a minister, or any other man, brings not forth good fruit, according to the divine nature of Christ, we may know that he is no Christian; for if he had the Spirit of Christ, he would also possess the same mind and nature which were in Christ. He would walk even as Christ walked as St. John says, and keep all his commandments, even as Christ kept his Father's commandments; but if he does not do this, we may infer by the Spirit of Christ that if he is a minister, he is a false prophet, a corrupt tree, a thief and a robber, a deceitful worker, an ambassador of Satan, who has transformed himself into an apostle of Christ, and as a minister of righteousness, whose end shall be according to his works.

Through this Spirit and faith, Noah by entering the ark, condemned the world; and St. Paul condemned all those that preached any other gospel than that which they had received.

St. John declared, that whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; and all those that say they know Christ, and keep not his commandments, he proves to be liars. Hence, it is a true saying of St. Paul's: "That he that is spiritual judgeth all things, yet he himself is judged of no man." For what reason? Because he has the mind of Christ. (1 Cor. ii., 15-16.) But if I judge another, and practice the same thing, I condemn myself; or if I have a beam in my eye, and judge my brother because he has a mote in his, how shall I escape the judgment of God? The beam must first be cast out of my own eye, and then I shall see clearly to cast out the mote out of my brother's eye. (Matt. vii.) If you understand me rightly, you may perceive, that I judge no man; but simply declare, with Christ and his apostles, the judgment of a righteous God, unto all who are not regenerated, who live not according to the gospel of Jesus Christ, nor become his true followers; for the word which Christ has spoken shall judge them at the last day, when he shall come with flaming fire, taking vengeance on them who do not obey his gospel.

CLERGYMAN. I must admit, that your argument is in accordance with scripture testimony, and must confess that our religion has become too much an outward profession. I have often felt uneasy in my mind concerning this matter, but I did not know how to effect a change. But I must remind you of one thing, which I cannot see into rightly,—this is concerning war. You say that a Christian should not go to war; and from what you said, and from the example of Christ, it appears that war is incompatible with the Christian religion. But St. Paul teaches us, that every soul shall be subject to the higher powers; for there is no power but of God; the powers that be, are ordained of God; whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. (Rom. xiii.) Now, if these powers call on us to fight their battles, and defend the country, we are bound to go; we have no right to resist; for if we do, we resist the ordinance of God, and we shall receive damnation to ourselves.

ANSWER. It is true that every Christian must be subject to the higher powers, in everything that comes within their proper sphere; but consider: Christ is the head of all powers; he is King of kings, and Lord of lords; all rulers and governors must once appear before him, and give an account of their stewardship. They have no right to require more of their subjects than Christ, their Supreme Judge, allows them. Both the king and his subjects are bound to keep this one and great commandment: "Love one another; and even as I have loved you, so shall ye also love one another." They are also equally bound to live according to the *golden rule*: "Whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." Now, if kings and powers profess the religion of Christ, they must certainly own him as their head; and if he is their head, they are his subjects; and certainly if they are his subjects, they have no right to transgress his commandments: they must not do according to that which was said of old: "Hate thine enemy," etc.; but according to what Christ said: "Love your enemies; do good to those that hate you and despitefully use you; be not overcome of evil, but overcome evil with good." This is the doctrine of the Prince of peace. If the rulers of the earth adhere to this doctrine, they will beat their swords into ploughshares, and their spears into pruning hooks; nation will not lift up sword against nation, neither will they learn war any more. (Isaiah ii.) But if these rulers do not obey their head and Master, but begin to wage war, and say in themselves: "We will not have this man to reign over us; (Luke xix.) for we are lords on earth; we will avenge ourselves on our enemies, we will kill and destroy them, and take away their towns, and lay waste their countries," etc., then will the question arise, if the servant deny his master, or the subject his king, and enter into a conspiracy, as Absalom did against David, we deem it a crime, and if a crime, could we take part in it and yet be excusable? I think not. How much more inexcusable will we then be, if when our governors call us to war, we deny this doctrine, and take part in the contest? No, if

we deny our King, transgress his commands, and forsake his ways, our conduct cannot be excused. We are then no more his followers; hence, he will not own us as his disciples.

CLERGYMAN. Well, I am astonished that I could not see into these things before as I do now. What you say is perfectly correct; Christ is the head; and if kings and rulers confess this, they ought to do as he commands them; but, as I have obtained some light from our conversation, I must ask you another question. If our rulers in America would submit to the gospel of Christ, and make no preparations for war, and some foreign power would attempt an invasion of the country, what should they do in this case?

ANSWER. It would be a thing nearly impossible for our rulers to retain their offices, and at the same time follow the dictates of the gospel. If they would not resist evil, but if, when persecuted in one city, they would flee into another; so long as a general reformation would not take place, so long as the vail of Moses would not be taken away, and so long as people believe that war is consistent with the religion of Christ,—to such peaceable rulers they would say, like the persons mentioned in the gospel: “We will not have this man to reign over us.” They would remove them from their offices, and hold them as enemies of their country, because they would not assist in preventing its subjugation by foreign nations. For this reason it is easily seen, that a true follower of Christ cannot hold an office in government under existing circumstances.

It would not become an olive tree to leave its fatness, that is the Spirit of Christ wherewith it is anointed, to be promoted over the trees, or sinful world; neither the fig-tree, that it should forsake its sweetness, or the lovely and excellent fruits of the gospel; neither the vine, that it should leave its wine, which cheereth God and man, to be promoted over the trees: but it requires a bramble, an unregenerated man, a man who is ready to emit fire when required, a man that can say: “If in truth you anoint me king over you, then come and put your trust in my shadow, and if not, let fire come out of the bramble and

devour the cedars of Lebanon." (Judge ix.) But still, wicked as the world is, its rulers could do a great deal in preventing the frequency of war. If they would endeavor to make an amicable adjustment of differences and controversies; if they would find out who was the aggressor, and who the sufferer; if the offender would be willing to make a fair retribution, and the sufferer would be satisfied therewith, peace might almost constantly be preserved. If they could not thus compromise their controversy, they might have recourse to another expedient,—they might settle it by arbitration, by both parties agreeing to abide by the decision of the arbitrators. How much more preferable would it be to expend any given sum in order to preserve peace, rather than to carry on war. All the annals of war show, that more money has been expended on each side, in every case, than the amount contended for. This is viewing the thing merely in a pecuniary light, and as affecting government only; but the loss is greatly augmented, when we add individual losses from fire and depredation. But all this dwindles into insignificance, when compared with the moral degradation incident to warfare, and inseparable from it. The carnage usually attending it, and always contemplated, is too horrible to dwell upon; the miseries that follow in its train are incalculable, and always survive the age that caused them. Let us contemplate a country, whose inhabitants are the holy people,—sanctified through the blood of Christ, and made partakers of his divine nature; where all their ministers are his ambassadors, preaching the gospel of peace, and bringing glad tidings of good things: where the chief men are willing to be servants; where all are united together as the children of one parent, all looking to him for their sustenance, both in spiritual and temporal things; all breathing to him in their petitions, "Our Father." This is the universal concert of prayer; because they are all one spiritual house and one family, all dependent on one father, all acknowledge the same head and master of the family; they all fight under the same captain; have all put on the same armor of God; that they may withstand in the evil time; they have all the same com-

mandment: "Love one another;" they have all the same promise: "Fear not little flock, for it is your Father's good will to give you the kingdom;" they all dwell in the secret place of the Most High, and abide under the shadow of the Almighty; they shall all say to the Lord: "He is my refuge and my fortress, my God in whom I trust, etc." What laws should such a nation institute? Who would be their king and ruler? No one but Christ himself; his gospel would be their law, and the most prominent feature of this law would be: "Do to others as you would that others, in similar circumstances, should do unto you." If this rule was regarded, where would be the use of lawyers, judges or jurors? Their use would be entirely superseded. Peace, union and concord, would pervade the whole family; and if any one should deviate from the path of evangelic truth, they would reprove him, and attempt to restore him, in the spirit of meekness, to his former condition. Happy country! where such a state of things would exist; but this would be nothing more than the effects of the religion of Christ, and the blessed fruits of the gospel. Thus situated, what would these inhabitants do, if an enemy would come to invade their country? they have no forts to depend upon, no cannons, guns, nor hostile weapons as means of resistance; but they have the armor of God, the shield of faith, and the spirit of prayer; by which spirit they raise their voices to their heavenly Father, entreating not to be led into temptation, but to be delivered from evil; for they know that his is the power, and the glory, for ever and ever. Now, could not the Almighty save and protect them? Did he not deliver Lot from the Sodomites? the Israelites from Pharaoh? David from Saul? and Elisha from the army of the king of Assyria? (2 Kings vi.)

Where is the instance to be found in which God refused his protection to a people, who put their whole trust in him, and leaned not on the arm of flesh? and is there not the same ground for confidence now? His arm is not shortened that it cannot save, neither is his ear heavy that it cannot hear. Hence he says: "Fear thou not for I am with thee,—be not dismayed,



for I am thy God ; I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness. Behold all they that were incensed against thee shall be ashamed and confounded, they shall be as nothing, and they that strive with thee shall perish : thou shalt seek them and not find them, even them that contend with thee ; they that war against thee shall be as nothing, and as a thing of nought ; for I the Lord thy God will hold thy right hand, saying unto thee: ‘ Fear not, I will help thee.’ ” (Isaiah xli.) Now should the Lord promise, and not perform? Should he declare, and not fulfil his declaration? Most certainly not ; for his promises are, Yea and Amen. Should it even please him to chastise us, or should he suffer us to be persecuted, and driven from one city to another, why should we not be willing to bear it patiently? knowing that we have in heaven a better and enduring substance, a never fading crown of glory, a rest unspeakable, a promise that we shall be the inhabitants of that celestial Jerusalem, of which God and the Lamb are the light. Behold, my friend, this is a portrait of Christ’s religion, and of those who possess it ; this is the very small remnant, of whom the prophet Isaiah speaks, as being separated from the great city of mankind ; these are they, whom Christ has chosen out of the world, and who are consequently hated by the world. The cause of this hatred is ignorance of Christ and the power of his religion, it being to them mere foolishness. Cast a comprehensive glance at the primitive church, and you will find them all of one heart and one soul. They were assembled in the temple, praising God with one accord ; they resembled the inhabitants of the above described country ; they had no weapons with which to defend themselves against their enemies. Jews and Gentiles were their inveterate foes, yet they could not conquer them ; but they were more than conquerors for the sake of him who loved them. But what is the state of Christendom at the present day? Its fruit answers: “A state of apostasy.” Why? Because they have committed two evils ; they have forsaken the fountain of living water, and hewed them out cisterns, broken cisterns, that can hold no water :

that is, they have forsaken the Spirit of God, the divine Instructor, and have hewed out or formed *Theological Schools*, to qualify men to preach ; although as broken cisterns, broken and divided into many different notions and opinions, they can hold no water, they have not the spirit of life in them, and hence they impart none to the pupils of their schools. These cisterns were hewn out against the will of God, by *Carnal Reason* and *Worldly Wisdom* ; and, therefore, give corrupt religious instructions. They have merely human learning, influenced by a worldly spirit ; they use the Bible in order to exercise their logic and critical skill in descanting on it ; this done, each one is thought by himself, and often by others, to possess a sufficiency of divine apostolical knowledge. Is it a wonder then, to see Christianity in its present deplorable state ? Is it not now amongst the professors of Christianity like it was with the Jews of old, at the coming of the Messiah ? In consequence of the worldly wisdom and rabbinical knowledge, which they obtained from the letter of the law, they despised and crucified Christ ; though he was the Prophet, of whom the law and the prophets spake, and who fulfilled the law, yet they did not know him : they thought he was mad, and possessed with a devil, etc. As Christ was the fulfilling of the law, so is the Spirit of truth the fulfilling of the gospel ; that is, he is the only life and power by which we are enabled to do everything acceptable to God, which is written or commanded by the gospel ; but as the scribes and doctors of the law rejected Christ, so the learned doctors of the gospel reject the Spirit. Christ told the Jews, that because they did not believe in him they should die in their sins. In the same manner, such outward professors shall die in their sins, because they have not received the Spirit of life to make them free from the law of sin and death. Therefore, the Jew, with the Old Testament, in not owning Christ to be the fulfiller of their law, was similar to the Christian with the New Testament, who does not confess the Holy Spirit in all his operations, to be his only light, guide, and governor. For all that is written in the gospel is but dead to us, unless the Holy Spirit sheds his influ-

ence over us ; he must be the living reader, the living reminder, and the living doer of all that we are taught therein. Christ taught his disciples nearly three years, explaining his doctrine to them, yet they could not comprehend the spiritual sense thereof, till they received the spirit of life, at the day of Pentecost. He was sent down, according to the promise of Christ, to reveal it to them, and to bring to their remembrance the things which Christ had said. So it is now, we may learn from the writers of the gospel to confess Christ as our Lord and Saviour ; yet, as St. Paul says, no man can say that Jesus Christ is the Lord, but by the Holy Ghost. It is by the power of this Spirit that we are alive to God through Jesus Christ, our Lord. If this Spirit does not dwell in us, we are yet in the flesh ; and if in the flesh, we cannot please God, let our learning be ever so profound. All who are led by this Spirit are the sons of God, they are the heirs of God, and joint heirs with Christ. Without the help of this Spirit, we know not what to pray for, even if we could repeat every form of prayer extant. But the Spirit itself maketh intercession for us with groanings which cannot be uttered, and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God. Hence, Christ says : When thou prayest, thou shalt not be as the hypocrites are ; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter thy closet (that is, thy heart,) and when thou hast shut the door to all thy outward senses, pray to thy Father which is in secret, (that is, his Spirit in the secrecy of thy soul, making intercession for thee,) and thy Father which seeth in secret, (and knoweth what is the mind of the Spirit,) shall reward thee openly ; that is, he will reveal unto thee the mysteries of his will. If this is true, what use is there for great learning and much studying in order to become qualified for preaching, to say elegant prayers, and to make eloquent speeches ? It is all unprofitable without the Spirit of God, it is only robbing God

of his glory, and destroying souls ; it will only make us more ripe for damnation, like the ancient Pharisees. O Friend ! I know this to be the truth : I know it by experience ; I know it by the scripture. I felt myself dead to spiritual things, until I was quickened by the operation of the Spirit. The words of Christ were to me as a dead letter ; but by the Spirit they were made life unto me. Christ's dying on the cross was to me a mere history ; but by this Spirit I felt the virtue of his sufferings, and it was a redeeming virtue. His sitting at the right hand of God, interceding for his people, was strange to me, but now I know the benefit thereof. Hence, I have nothing to boast of according to my flesh, except weakness, but my strength is Christ Jesus ; he is made unto me wisdom, and righteousness, and sanctification, and redemption ; in him I will glory, and not in myself.

CLERGYMAN. I am fully convinced of what you say, and I believe that if we had the true spirit of Christianity, we would not depend on our arms and weapons of war, but much rather on the power of Omnipotence, like the inhabitants you mentioned. But if I was to embrace this doctrine, and begin to testify against those things, they would remove me from my office ; they would account me an enthusiast, or as a man that is beside himself ; and what would become of my prospects in life ? How could I maintain my wife and family ? I was not brought up to labor ; I have no mechanical occupation upon which to depend. I do not know how I would make a livelihood, and yet I feel a something that requires me to put my trust in the Most High. But I am doubtful whether I have strength and fortitude sufficient to support me under all this. My wife and family perhaps would oppose me, and make me unhappy by loud murmurs, and by complaining that I had brought them from wealth to poverty, and from an honorable way of living to a state of shame and disgrace ; and how could I bear all these things ?

ANSWER. It is true, these things are apparently difficult for nature to overcome, but let me tell you, it is nothing but self

within us that makes it appear so ; if self is subdued, all this will become nothing ; therefore, Christ says: "He that loveth father or mother more than me is not worthy of me: he that findeth his life, (that is life of self,) shall lose it, and he that loseth his life shall find it." Now, Christ knew very well that we have a natural attachment to these things, because we love ourselves: meditate therefore upon that which you feel as requiring you to put your trust in the Most High, and to take upon you the cross of Christ. This is the Spirit of Christ, which teacheth you to deny yourself, to forsake all for his sake, to seek first the kingdom of righteousness, and all these things shall be added unto you. But on the contrary, that which makes you doubtful whether you would have strength and fortitude sufficient to support you under all these trials and losses, is the language of self. This is the very evil which keeps us from Christ, and the very evil which destroys our souls ; and yet we hesitate whether we should renounce it. But my friend, what will it profit you, should you gain the whole world, and afterwards lose your own soul? or what, think you, would you give in exchange for the happiness of your lost soul? O, how willing would you then be to forego all these earthly advantages, if you could only have an interest in Christ. But you must either deny self and all your attachments *here*, or else Christ will deny you *there*; you cannot serve two masters, God and mammon ; you must love one and hate the other. And is it not better to be like the apostles, as outcasts for Christ's sake? Therefore Christ says, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on ; is not the life more than meat, and the body more than raiment? etc. And if the Lord should suffer you to be in want of the necessities of life, and of habitation, and if you should have to labor with your hands, you should not become faint or weary, but should say with the apostle: "If I am troubled on every side, yet I am not distressed ; if I am perplexed, yet I am not in despair ; if I am persecuted, yet I am not forsaken ; and if I am cast down, yet I am not destroyed: I am contented in every condition in which

I am placed, for it is Christ that strengtheneth me." O, blessed and eternally happy is the man, who can place such implicit confidence in the Lord his God, as to cast all his care upon him, knowing that he cares for him, both in temporal and in spiritual things.

CLERGYMAN. I feel thankful to God for his mercy towards me; for I now plainly see, that I went my own way; my knowledge of Christ was but literal knowledge; my religion was but the religion of time and sense; my preaching was mere human eloquence; my desire to have a large congregation was only to receive a great salary, and to fare sumptuously every day. But O, how should I stand before a righteous Judge, to give an account of my stewardship, at the final day of judgment! I now feel a sincere desire to repent and turn to the Lord, I therefore request you, (since it is time for me to leave you,) to remember me in all your prayers, and implore the throne of grace, that the Lord of mercies may have compassion on me.

ANSWER. I shall always, according to the ability which I receive from God, make mention of you in my prayers, and I trust in God, that he will enable you to follow the light of his Spirit, which will guide you into all truth. O my friend, keep in constant remembrance the saying of the apostle: "We are debtors, but not to the flesh, for if we live after the flesh we shall die; but if we, through the Spirit, do mortify the deeds of the body, we shall live; for as many as are led by the Spirit of God, they are the sons of God." (Romans viii.) And now that you are going to leave me, I bid you adieu! and I hope you may be diligent in making your calling and election sure, not minding temporal things, but the things which are spiritual and invisible; bearing in mind the promise of an everlasting and incorruptible crown of glory, which is prepared for the righteous by Jesus Christ, to whom be glory forever. Amen.

# LETTER FROM JOHN HERR,

## TO THE CONVERTS IN ERIE CO., N. Y.

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MY DEARLY BELOVED FRIENDS IN THE LORD JESUS:

I TAKE my pen to inform you that we arrived home safely on the 15th instant, and thanks be to God we found our families all well, except one of my daughters was lying sick, but is somewhat better now, and I hope these lines will meet you in a good state of health.

Further, my beloved friends, I inform you, that my spirit and affections are still with you. Though I am now absent in body, I feel as if I was with you in prayer, beseeching the Lord in the name of Jesus Christ for mine and your salvation, and the salvation of every seeking soul throughout the world. O, my dear children! I hope you are still of the same mind as you were when I left you, seeking the things which are above, and not the things which are present; because the present enjoyment of this world shall soon vanish, but the things which are above shall remain. The treasures which are laid up in heaven, the thieves cannot rob, neither can the moths eat them: therefore, my dear friends, since the Lord has called you to this heavenly feast and celestial glory, seek that you walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. Because our adversary, the devil, is never at rest, seeking whom he may devour. Therefore it becomes us to be sober and diligent, watching and always being on our guard to resist his devices, through faith in

Christ Jesus ; for by faith we can quench all his fiery darts, and also overcome the world and be more than conquerors, for the sake of Jesus Christ, who loveth us.

But my dearly beloved, as you have set out for the mansions above, only be cautious not to go without Christ ; for without him you can do nothing. Therefore strive to enter in the way by him ; for he is the way, the truth, and the life ; and no one cometh to the Father but by him. He is the true light, and if we believe in this light, we shall not remain in darkness. He is the author and finisher of our faith, the Alpha and the Omega, the chief captain of our salvation. He is made unto us wisdom, righteousness, sanctification and redemption. In him grace is offered unto us freely, without works, without money or price. Therefore let every one that sees and feels himself under the curse of the law, flee to Christ, who was made a curse for us, that we might be redeemed from the curse of the law, through the atoning virtue of his blood. And he has also entered into heaven itself, now to appear in the presence of God for us. Wherefore he is also able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. O therefore, my dear souls ! come boldly to the throne of grace renouncing the devil, the world, and all your carnal appetites and desires, for Christ's sake. But you must come naked and penitent ; that is, you must come without any works of your own, and penitent for all the actual sins you have committed, believing that grace is offered unto you as a free gift. Therefore, startle not at your unworthiness, through unbelief ; because God looks not at your worthiness, but he looks to your faithfulness in him. As Christ often said, according to thy faith be it done unto thee. Paul says it is by grace you are saved, through faith, and that not of yourselves ; it is the gift of God : not of works, lest any man should boast.

O, my dear friends ! let us pause and consider what the gift of God unto us is — first, it is a gift of grace, to redeem us from the law of sin and death, and to purge our consciences from dead works ; to serve the living God in newness of the spirit ; it



is a gift of God to make us true and holy subjects for heaven and eternal life ; for through this gift of God we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. It is by the gift of God that we can see the exceeding riches of his grace, love and kindness toward us through Christ Jesus our Lord. If a rich man makes a free gift to a miserable and unhappy person in this world, the receiver feels happy in his distress, and joyfully thanks his benefactor ; but how much more happy do we sinful wretches feel when we receive this heavenly treasure, and most glorious gift of grace, which redeems us from sin and death, and makes us holy in our conversation and fit subjects for heaven and eternal life. O, how joyfully should we thank the Father of mercies in Christ Jesus, and be obedient to his divine will while we are traveling through this vale of tears.

O dearly beloved, let not your hearts be troubled ; follow Christ, and leave all for his sake ; for all the creatures, houses, lands, fathers, mothers, brethren and sisters, and with them our own lives, are nothing to compare with the Creator himself. O, for his sake we should be willing to suffer persecution, trials, and all kinds of temptation ; for he is willing to support us in all this, as he says, fear thou not, for I am with thee ; be not dismayed, for I am thy God ; I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness ; behold all they that were incensed against thee shall be ashamed and confounded ; they shall be as nothing, and they that strive with thee shall perish. O precious promises of the Most High God, is it possible that we should give place to despondency or unbelief ? O no ! my beloved children in the Lord, come on, and follow the calls of God ; come and be valiant, and let us fight the good fight of faith ; let us take hold of eternal life. Shortly our Lord Jehovah will come, and his reward with him ; he that overcometh (Jesus Christ saith) will I make a pillar in the temple of my God, and I will write upon him the name of my God, and he shall go no more out,—and the name of the city of my God, which is New Jerusalem, which cometh

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down out of heaven from my God,—and I will write upon him my new name.

O my friends, be ye old, middle-aged or young, this is the inheritance of the gift of God ; this is the crown of life which fadeth not away : therefore let us make use of the gift, and the gift will make us fit heirs for the crown ; we have only to abide in him who gave us the gift, and then we shall not fail to be heirs of God and joint heirs with Christ : the work is not ours, but belongeth to him who worketh all things after the counsel of his own will, that we should be to the praise of his glory, who first trusted in Christ : therefore let us faithfully trust in Christ and imitate his example and follow his footsteps, always denying ourselves as he hath taught us. If the world hate us, let us think she hated him before she hated us, for all the suffering of this world is not to be compared with the glory that shall be revealed in us. St. Paul says, therefore, let every one take heed not to come short of that promise. Let us look to Christ, and his apostles, and all the holy martyrs, how they endured unto the end : they rejoiced in tribulation and persecution,—they meditated on things invisible and eternal, knowing that if they suffered with Christ they should also reign with him, and be eternally with him : this made them smile at the stake and rejoice in the flames. Death was unto them a friend ; through him the soul is made free from this earthly and sinful tabernacle,—flying as with eagle's wings to the habitation of her rest, waiting for the glorious revelation of Jesus Christ at the final day of judgment, when she shall be clothed with a celestial and spiritual body, singing praises unto God for ever and ever. Amen.

O my friends, it appears to me as if we were at the eve of time,—the scriptures are fulfilling from day to day. False Christs and false prophets are rising abundantly ; people in general are turning away their ears from the truth and are turned unto fables : evil men and seducers wax worse and worse, deceiving and being deceived ; we see signs in the heavens and wonders on earth, as I should suppose you have also seen on Wed-

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nesday morning, the 13th instant, even the meteors were seen, appearing as if the stars were falling from heaven. O the dread and consternation it caused amongst some people! they thought the last day of judgment was at hand,—some fell on their knees, crying to God for mercy; they found they were not prepared for the awful event; they felt the guilt of sin, therefore they dreaded the glorious coming of Jesus Christ: but now as grace is offered, some think the danger is over, they fall into their old way of living again. O it is a true saying of the prophet, let favor be shewed to the wicked, yet will he not learn righteousness; he will deal unjustly in the land, and will not behold the majesty of the Lord. But O, ye my beloved and called of God, I hope you are amongst them that, seeing the judgment of God, will learn righteousness. I hope you are watching and praying from a sincere heart, that you might be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man. I hope you are some of them that say with the apostle, We are not of them who draw back unto perdition, but of them that believe to the saving of the soul. I hope that which you thought was gain unto you, you will count for loss for the sake of Christ, that you may win him, for in him you will find unsearchable riches and unfathomable glory. Therefore, my beloved young friends in the Lord, have no fellowship with the unfruitful works of darkness, but rather reprove them: despise and separate from all sinful company and avoid all appearance of evil, for evil communication corrupts good manners. We cannot serve God and mammon; we must deny the world if we want to go with Christ; but if we desire to go with the world we must deny Christ, and then he certainly will also deny us, and if he deny us what would we give in exchange for the salvation of our souls? Could the whole world, if we had the command of it, save the soul? No! never! never! Why then, if this so be, should we then still adhere to the world, and be willing to be condemned with the world? No! no! God forbid! let us deny the world and close in with Christ, and follow him under the cross, for his yoke is easy and his burden is light;

his ways are peace and comfort to the soul, and the end everlasting life. O, my friends, I rejoice when I think of your willingness to serve the Lord, yet I know that you will be tempted to return to the world; therefore I make mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him,—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, and the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ Jesus, to whom be glory, praise and honor, for ever and ever. Amen.

No more at present, but remaining your sincere friend and well wisher of your souls in Christ Jesus our Lord.

JOHN HERR.

TO THE NEW CONVERTS IN ERIE CO. :

Watch and pray, be valiant and steadfast in faith, and then you shall be more than conquerors for the sake of him who loveth you. My best respects to you all. The grace of our Lord Jesus Christ be with you. Amen.

I wrote this letter in English, because some cannot read the German. Let it be read to every one who would wish to hear it.

J. H.

*Strasburg, Nov. 17, 1833.*