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## **Church Advocate, Volume 2, Number 4 (1831)**

Daniel Parker

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## CHURCH ADVOCATE.

VOLUME II.]

Truth is powerful.

[ NUMBER 4

VINCENNES. JANUARY 1831.

*Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For 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.* MATTHEW, CH. 24, VS. 23, 24.

*The zeal of thine house hath eaten me up.* JOHN, CH. 2, v. 17.

### A SHORT SKETCH ON THE TWO WITNESSES, &c.

(Continued from page 54, vol. II.)

In this fourth essay upon that subject, I shall take some notice of the *smoke* that arose out of the bottomless pit, Revelations, chap. ix, with some things connected therewith, as producing some of the causes of the sackcloth clothing of the two witnesses. This, I consider to be the same smoke spoken of by the Psalmist, David, 119, 83; when personating Christ and his church, he cries out, "For I am become like a bottle in the smoke; yet I do not forget thy statutes," but it is to be understood somewhat different to that *smoke* which was from the glory of God and his power, and filled the temple—Revelations, CH. xv, v. 8. The one is the product of the bottomless pit, as expressive of the iniquity from that source, and the other is the display of divine power in executing judgement upon the enemies of God.

The "star" that fell from heaven upon the earth, unto whom was given the "key of the bottomless pit," was no doubt the enemy of God which is manifested in different characters or titles, such as Lucifer, son of the morning—Satan falling as lightning from heaven—the prince of the power of air, &c. &c. This star is a very different character to that of the angel which "came down from heaven, having the key of the bottomless pit," for the purpose of binding the "dragon, that old serpent, which is the Devil and Satan," Rev. chap. xx, vs. 1, 2. The star is a fallen or brought down character. The angel is a messenger sent from God, clothed with power. They both had the "key

of the bottomless pit." The key was given to the fallen star, which shows that he had not the means or power in himself to open the pit in spite of opposition. The giving him the key, as God cannot be the author of a wicked design, only shews that God withheld his preventing power and thereby gave power to his enemy, to open the treasures of his (the enemy's) iniquity, and show his power and malignant disposition against God, (under certain restrictions.) Thus the star's business was to open the pit, and let out what was contained in it. The angel appears to be in the possession of this key as his right, which shows that the product of the bottomless pit, cannot proceed any further than God is pleased to let it go, he alone possessing the rightful power to control all things, that they may terminate to his glory. Thus it appears, that the angel's business was to bind and cast into the bottomless pit, that which had proceeded out of it, and shut him up there, locking or sealing him fast for a certain length of time. The bottomless pit presents to our view, not only the native place of iniquity, but also that it is without bottom or beginning. Satan being transformed into an angel of light, and his ministers appearing as ministers of righteousness, may well account for this enemy's being called a star. He appeared in his high exalted state, as on the throne of God, reflecting light to all around him; and the heaven that this star fell from, I understand to be the church rights and authority which God had set up as his right in this world, and to which the enemy had ever been aspiring for the purpose of exalting himself, and dethroning Deity: and in many cases, has gotten great lengths into the possession of God's rights, both natural and spiritual; from which God brings him down to the earth; lays him low and compels him to lick the dust of the feet of his children.

The smoke, as I have already presented to view, I consider to be the spiritual iniquity or wisdom, let loose from the bottomless pit upon the church or the abomination of desolation spoken of by Daniel the prophet, standing in the holy place or church of God. The sun and air being darkened by the smoke, I understand to be the shining of Christ, the son of righteousness in the gospel air or element that has become darkened by the anti-christian spirit, or the religion of the mystery Babylon, who is treading the holy city under foot, and causing the two witnesses to be



clothed in sackcloth. The *Locusts* that came out of the smoke, I conclude, are the instruments of cruelty, which have proceeded out of the habitation of the enemy, as the product of the mystery of iniquity or spiritual wickedness. These locusts being commanded not to "hurt the grass of the earth, neither any green thing, nor any tree, but only those men which have not the seal of God in their foreheads," and that of the severe punishment which they inflicted on those over whom they had the power, some may suppose will hedge up my way, in the course I am pursuing, but I think not; for instead of that, the certainty that God will save himself, or that which proceeded from him, is here evinced. The grass, the green things, and the trees, as the product of the earth in its pure state; man being formed out of the earth, is here presented in his uncorrupted, good created state; and that although he has become something else than what he was from the hands of his Creator, yet, God will suffer no loss in his creation which he had made for himself and his glory. The enemy shall not hurt nor destroy that which has proceeded from God in creation, in the image and likeness of himself; neither will God suffer the enemy to hurt his children which he has sealed with the holy spirit of promise, that is, the converted part which are made partakers of the Divine nature.

I now view that although the enemy treads the holy city under foot, and persecutes the children of God with torturing pain, even to death, yet, he cannot hurt any thing but that which was made susceptible of suffering by reason of sin; and that part of each of God's saints that can suffer pain, is that unconverted part which are still unprepared for the presence and enjoyment of God, and therefore the enemy punishes nothing but that which proceeded from himself.

We may now see something how it is that wicked men, instruments of the enemy against the saints of God, even while taking pleasure in persecuting the innocent christians, are in an awful suffering situation under the wrath of God and the influence of their Father the Devil, filling up their cup of wrath; and they may gnaw their tongues for pain, seeking death, and yet repentance will be hid from them, when God executes his fierce judgements on them. The angel of the bottomless pit, being king over those locusts, proves that I have given a correct view of the case; be-

cause it would be contrary to the word and nature of God, to declare the angel of the bottomless pit to be king over the subjects of grace, to punish wicked men.

Here my readers would do well to remember the distinction I have heretofore made between the smoke iniquity, or the woman that sat upon the beast, and the beast upon which she sat, one the principle, and the other the power; for this angel was no doubt, that beast which came out of the bottomless pit, upon which the woman sat, and which made war with the witnesses and slew them. As to the five months, the length of time that these locusts were or are to torment men, that is but a small object with me at present; whether it alludes to the length of time that the church was under the most severe persecution, or to the whole reign of Anti-Christ, or to some particular conclusive event of the display of God's purposes in the punishing of his enemies, such as the pouring out of the seven vials containing the wrath of God in the seven last plagues, is to me uncertain. This I leave for historians, who are better informed in the progress of national affairs, to investigate. My present object is to examine the nature and effect of this smoke of the pit, and the product which has proceeded out of it; all of which I have no doubt, is extended in some degree and way, the full length of the reign of Anti-Christ.

"Smoke" is evidently the effect of heat as an existing cause, and in this case will prove the hot enmity of God's opponent against him. And as natural smoke has a tendency to darken the atmosphere so as to prevent the bright shining of the sun, (yet not hurt the sun,) while all the faculties & sensitives of mortal beings are in a degree affected with the smoke, so that spiritual smoke of the bottomless pit is lively represented, as darkening the bright shining of Christ in the gospel or spiritual dispensation, and thus, the sensitive powers of God's children being injured thereby, the precious word of God, in many cases, is as a sealed book to them; and I conclude, that when God by his spiritual power, drives this smoke of the pit to its own regions, and clears the gospel sky and atmosphere, that his children will all see eye to eye, and speak the same thing, because they will all understand God's word aright. The world has not been cleared from this smoke of the pit ever since the serpent got the world into his possession, and by



his smoke or iniquity, deranged and corrupted the good beings which God had made; and although his disorganizing, darkening, corrupting influence, has been visibly manifested in every age of the world, yet, as I have heretofore brought to view, this spiritual iniquity was not organized into a spiritual system of religion, claiming itself to be the church of God until the gospel day, and Christ had set up his church or kingdom in the world. This brings me to view the smoke of the bottomless pit to be the mystery of iniquity, as spoken of by St. Paul, with its productive quality in bringing forth the man of sin, the son of perdition, or more plainly and properly speaking, this smoke is the mystery Babylon; and the man of sin being from the same pit, is her husband; and thus the daughters of Babylon and instruments of cruelty, (as the locusts came out of the smoke) have the mystery Babylon for their mother, and the Devil for their father; and thus the whole family, both parents and children, unite their forces to tread the church of God, the holy city, under foot, and cause the witness of God's truth to mourn as clothed with sackcloth—and God will suffer them to do so, until their iniquity is fully manifested; and then the Lord will take to himself his great power and reign to the destruction of his enemies, and the complete deliverance of his children.

Whether I have given the true meaning of this part of the 9th chapter of Revelations or not, I have no doubt but that the doctrine I have advanced, is fully declared in the word of God; and as I am now coming to speak more fully of the locusts or product of that smoke, it is well to observe, that the locusts with their progress, presents to view the whole of the instruments, means and ways, to afflict and impede the progress of the church of God as externally manifested, being the product of the principle and spirit of iniquity—and that the angel, their king, brings to view the whole of the beasts, images, &c. as externally manifested, being the product of the bottomless pit. Thus we may see something of the sackcloth covering of the two witnesses in the church of God. The smoke smothering, the instruments of cruelty, governed, directed, and set on by the devil their king and father, and encouraged by the spirit and principle of iniquity their mother, all uniting for the destruction of the church. No wonder that Zion mourns

when this is the case, and her God does not appear to her relief.

As the subject before us is copious, in order to be short and plain, I shall notice the king and subjects or the beasts and their progress both together, as they may come before us, while my main object is, to show the church her present situation, and what she should do. Could we here give ourselves latitude to take some notice of the great image seen by Nebuchadnezzar, and Daniel's vision with their train, it might be edifying to some of my readers; but I shall come directly to the object which I consider concerns the church at present.

The great red dragon which appeared engaged for the destruction of Christ and his church, although we admit was literally heathen Rome or the Roman empire conducted by Pagan powers, yet we are bound to say, that the term dragon is expressive of the Devil, Satan, or the power of the enemy of God, and will apply to any manifest power of the Devil in any thing like an ecclesiastical establishment. Pharaoh king of Egypt, was called the great Dragon, which shows that that Dragon-like, persecuting disposition is manifested in all national powers; which by their course of blending church and state together, are persecuting the children of God; for the beast which John saw rise up out of the sea, although it is believed that this sea was christian Rome, (as so called) yet the relationship between the beast and the Dragon in the heathen or Pagan government, was such, that the Dragon gave the beast his "power and his seat," and the subjects of the beast worshipped the Dragon; and the seven heads and ten horns, that were on the head of the Dragon, were also on the head of the beast—the seven heads were seven; something like universal kingdoms, keeping in view, from the prophecy of Daniel until the overthrow of Anti-Christ; and although at that time, five of those kings were fallen, yet they all appear on the head of the Dragon, and the beast which proves that the angel of the bottomless pit was there manifested in earthly beings, kingly monarchs; and that his being the same in all seven of the crowded empires, is here manifested still with the seven heads, notwithstanding five of them were then fallen; and the ten horns are believed by some to be ten kings or kingdoms, viz: Germany, Hungary, Poland, Sweeden, Portugal, Italy, England, Scotland, Spain and France, which being



so allied together, that they completed one of those heads, on the Pagan Dragon, as well as on the Roman beast, which still proves the position I have taken to be correct. The beast that rose out of the sea with seven heads and ten horns, I believe is generally given up to be the man of sin; the Pope of Rome, and one of the heads of this beast, appeared to be wounded to death. This wounded head I believe to be the Roman beast itself, when religion was established by Constantine the great.

However, I shall take room to observe, that in my opinion it is correctly believed by some, that the reigns of Nebuchadnezzar, Darius, Cyrus, Alexander and Antiochus, were the five heads or kingdoms, which had fallen before St. John, had his revelation, and that the Pagan persecution had then commenced, which made the sixth, the one that then was, as John was informed, that "there are seven kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space, and the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition;" and Constantine the great, which was after St. John's day, was the seventh; and the persecuting, beast or Dragon-like disposition in him, continued but a short space, for he became at least rationally converted to the christian religion; and thus this Roman beast or head, received a deadly wound, and ceased to exist in that empire; but when Constantine established religion by law, poison was poured into the church, as it is said, that at that time, a voice was heard in the air declaring that fact; and the basis of Anti-Christ set up out of which the man of sin could come, and upon which the Pope could exalt himself upon the throne of God, declaring that he was God, &c. swaying his universal sceptre over the church of God, over which none but a God had a right to reign. Thus, the deadly wound was healed, and the Anti-Christian establishment is the eighth, and is of the seven. The same principle of iniquity, or persecuting disposition that was in the seven, is in the eighth; and he takes his authority upon the ecclesiastical establishment of the seventh, and thus, "the beast that was, and is not, even he is the eighth." That very beastly persecuting spirit that was in the seven crowded heads, and ceased to exist in Constantine the seventh, (for want of power) is now existing in the Pope or Anti-Christian powers, while the angel of the bottomless pit, the



prince of darkness, was or is, no doubt, king over them all; yes, and I shall venture to say, over the whole family of devils; although this assertion may make some of the devil's relations mad, yet, truth will stand. This is the beast the prophet Daniel speaks of as being diverse from all others; and that St. John is informed, came out of the bottomless pit. The reason why this beast differs from all others, is because the others were heathen monarchs, and this a professed christian, claiming the rights of the gospel church. This heathenism in which the other crowned heads or empires existed, as proceeding from the serpent, is the bottomless pit, out of which this beast came; and the spiritual iniquity into which this beast went, as governed and directed by the angel of the bottomless pit, the spiritual king of wickedness, is that perdition into which the beast went, as unto eternal destruction.

We may now see by a fair view of the case, that although something like ten of the first persecutions against the christians, were carried on by Pagan or heathen monarchs or kings under the character of the great red Dragon, and since that time the persecutions against God's children have been from those calling themselves Christians under the character of the beast, yet there appears to be such a oneness or sameness between the Dragon and the beast, that they both, in many cases, bear the same appellation; which proves that it was the same spirit or principle of iniquity in both. In the one it appeared in a heathen, national or natural character, and in the other, it appeared in a religious or spiritual character. Much might be said here, but I have already said more than I intended, and must pass on.

The beast which St. John beheld now calls our particular attention. It is the beast that at this time most concerns the church. This beast also appears to be connected with the Dragon, and related to the other beast: "he spake like a Dragon, and he exercised all the power of the first beast before him, and causeth the earth and them which dwelt therein, to worship the first beast, whose deadly wound was healed." The great question now is, who or what is this beast? "I also will shew mine opinion," and I am constrained to differ in opinion from those who have concluded that the established church of England is or was that beast; for I believe that church still composes a part

of the first beast; and to be short and plain, I believe that beast is now arising, and that the present *mission*, spirit and principle now extant, will complete that beast before it is done; and that this is the abomination of desolation, spoken of by Daniel the prophet, which is now standing in the holy place or church of God; for this spirit and principle is now standing in the Baptist or Gospel church—the place where it ought not to be, because it is not the place of its birth; it never has been known there until of late, when it stands in the old mother room, or in her daughters; it is in the place of its birth, and where it belongs—but alas! it is here, and I have but little doubt but that it will be the slayer of the two witnesses, so soon as it can accomplish its objects.

Now, if I should be able to show such good reasons for my belief, that my opponents cannot overthrow them, but by abusive epithets and false representations, I hope that the church will be benefitted thereby; while the public may know the cause why I have taken such a positive stand against the present mission principle and practice. I shall now proceed to show my reasons short and plain.

First—this beast came up out of the earth. The Dragon with his tail, drew the third part of the stars of heaven, and did cast them to the earth. Ministers being represented by these stars, will show that a great number of them were drawn down from their heavenly light and dependance, to earthly mindedness and worldly dependance; and as the Dragon gave the first beast his power and seat, the same may be said of his works; and he prepared a set of earthly minded preachers and professors, out of which this second beast could rise; and none who are acquainted with the mission principle and practice, but can easily make the application; for money and the wisdom of this world, is evidently their first and main dependance.

Second—this beast had two horns like a lamb. This mission principle has two horns, England and America. It first took its rise in England, and soon found its fellow horn in America, and appears at first with all the innocence and meekness of a lamb, friendly with every thing, allowing every body to do as they please. But they like the two daughters of the horseleech, are crying *give, give*.

Third—This beast spake like a Dragon, and he exercised all the power of the first beast before him, and causeth the



fore it exercised the power of persecution, under the Pope or Anti-Christian establishment; for this beast received its deadly wound before that time, (as I have heretofore shewn) and was healed by that very act, and therefore we are justifiable in calling the present mission spirit and principle, a beast as rising out of the first beast, or the earthly mindedness into which he has thrown so many professors of the christian religion; and that before it exercises the persecuting power of a beast. 4th. It appears to have been the great object of this lamb-like beast, by the wonderful miracles performed by him, to prevail on his adherence to make an image to the beast which had the wound by the sword and did live; and here we may observe, that no severe persecuting power appears to be exercised, until the image to that beast was completed. We may now see that the business of the last beast was to secure the worship of the first, while we may well understand that the object of the mission principle, is by the wonderful works as done and proclaimed by them, to so gain the ascendancy over the public mind as to enable them to unite their forces and accomplish their object; and as it is but the image of the beast now making, we need not expect that the persecuting power will or can be claimed, although the spirit is now visible, until the image is completed; and now, in turning our attention to the making of this image, we have to notice the rise of the first beast, keeping in view that its rise was progressing for many years before it began to exercise the tyrannical power of its spirit or disposition; and should we find the present mission spirit and principle, so far as it has progressed, so designated by the steps which marked the rise of the first beast, that the image now making may be easily known, in consequence of its similar steps and marks to that of the first beast, our minds may be left without a doubt; but that it is the image now making and will be completed, and that the church will ere long feel its power, although it may appear like a lamb in its progress, while making. 5th. The beast whose deadly wound was healed, rose with great appearance of faith in, and friendship for the christian religion, professing to have the good of the church for its object. This part of the image is made by the second beast or mission principle. 6th. The first beast being so ignorant of what the christian religion in reality was, that he resorted to human laws and authority for the accom-



plishment of its objects. This part of the image is made and is making by the mission principle. 7th. The first beast, not knowing that the Lord's ministers was worthy of their hire wherever they went, and that the Lord who had prepared them to preach his gospel, was able to incline the hearts of the people, to supply their real needs as to this world's goods, and would certainly do it wherever he sent them, at least so far as to enable them to perform his purposes; was engaged in securing money and certain pay to the ministers, that they might look to, and depend on, instead of running the risk of trusting in, and looking to the Lord to provide for them. This part of the image is made or making, by the advocates of the mission principle or the second beast. 8th. The first beast, not knowing the difference between the natural religion of the world and the spiritual revealed religion from heaven, nor the distinction that should be kept up between the two, pursued a course to mix or amalgamate the world and church together in the christian name or character. This part of the image is also making by the second beast or mission principle. 9th. The first beast being ignorant of the power of divine grace, and God's method of learning preachers, pursued a course to establish seminaries of learning and theological institutions for the purpose qualifying men to preach the gospel. This part of the image is very plainly manifested in the present mission principle. 10th. The first beast while rising, manifested great zeal, used great industry and subtility throughout different kingdoms and nations in order to gain the strength of the people in his favor, to enable him to accomplish his object. The advocates of the present mission system has, and still is, manifesting and doing the same. 11th. The first beast dishonored God and impeached the King of Zion, by violating the rights of the gospel church in the accomplishment of its objects; and if any disputes the mission principle, not having done the same, I stand ready to prove the fact to any person who will acknowledge that Christ has vested the right of government in his church under the direction of his word.

Were we to take room to compare the pride, boast, worldly mindedness, the wicked, envious, malicious spirit and lying wonders of the present mission, spirit and principle with that which characterized the rise of the first beast, we might still make the thing more plain; but the length of

this calls me to stop at present, by just reminding my readers that the image seems very near completed, and all that is now wanting is for the beast to give it life, and that it will soon do; when the beast can get the power by law in his hands, then he will "cause that as many as will not worship the image of the beast, shall be slain, and cause all both rich and poor, free and bound, to receive the mark of the beast," &c. &c. It will be well for the church and our present favored government, should I be deceived in what I have here written.

The further evidences that the sackcloth clothing of the two witnesses, is caused by the smoke of the bottomless pit and its product, being crowded out of this, will compose a part of the next number. [Ed.]

TO BE CONTINUED.

### EVIDENCES OF THE CHRISTIAN RELIGION.

The christian religion consists as of a three fold cord, that is to say, the doctrinal part in and by which the power and glory of God, as being its divine author, is expressed and maintained. The experimental part, in and by which the subjects of grace are comforted, and receives an assurance that the power and glory of God is engaged in their eternal salvation, being sealed in Christ with that holy spirit of promise which is the earnest of their inheritance until the redemption of the purchased possession. The practical part in and by which the change wrought by grace in the soul, is externally manifested in the works of faith, to the glory of God, who hath called them from nature to grace, and wrought all their works of grace and faith in them.—Neither of these points can be dispensed with, and yet the glory of God & christian union be maintained. These three *cords or points* must unite in evidence to confirm a soul in that of its having an interest in Christ, or to justify a church in extending her evidence of christian union and fellowship. If either of those points of the christian religion be lacking, the soul has no justifiable grounds to hope that the Lord is its God and Saviour; neither can the christian love, union and fellowship in reality exist, between the church of God and the person in which this lack appears. A doctrine that is not found to be truth in the christian experience, is a doctrine that will not stand the test, when tried by the word of God. An experience that does not teach the soul



the doctrine of grace as taught in the Bible, is an experience that cannot be fellowshiped by the church of God and it would be dangerous to venture it in eternity. When a doctrine, and an experience agrees together, and fails to give God the full and complete glory of salvation, and to produce humility of heart, and also moral virtues, such a doctrine and experience is not witnessed by the word nor spirit of God, and should therefore not be trusted by the soul, nor fellowshiped by the church of God.

We will now examine these three points separately, and notice something of their union and connexion together.

The doctrinal part of the Christian religion, as taught in the word of God, and witnessed to the soul by the spirit of God, is certainly worth attention; a few particulars of which we will now notice.

The prophet Isaiah when speaking of the gospel church raised up among the Gentiles, saith, ch. lxiv, v. 13. "And all thy children shall be taught of the Lord," &c. The converted soul saith, all that I know of my own proper character, and of God, his saving grace, and the benefits of a mediator, the Lord has taught me. The word of God represents man in himself or fallen state, as being totally depraved in every part, wicked, sinful, blind, dead, wretched, miserable, naked, poor, &c. see Genesis, ch. ii, v. 17 and 3, 6. Psalms xiv, vs. 1, 2, 3, and ch. lxxviii, vs. 1, 2, 3. Romans, ch. iii, from the 10 to 18. Revelations, ch. iii, v. 17. Ephesians, ch. ii, v. 1. Colossians, ch. ii, v. 13. Isaiah, ch. xlii, v. 16. "And I will bring the blind by a way they knew not; I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them." The converted soul has seen and felt these solemn truths, as exactly suited to their case and character; and although they might not have been able to have read even one word, nor have known that there were such facts declared in the Bible, yet they have been taught these truths by the spirit; and when they hear those truths read which they have felt in their very soul, they are ready to say, I know them to be true, for I saw and felt myself such a poor, miserable, lost, wicked sinner, that I could not see how God could have mercy on me; and the way the Lord brought me to the Saviour, was altogether strange to me. It was so unknown to me, that I really thought that I was getting further from the Saviour, instead of coming to



fore it exercised the power of persecution, under the Pope or Anti-Christian establishment; for this beast received its deadly wound before that time, (as I have heretofore shewn) and was healed by that very act, and therefore we are justifiable in calling the present mission spirit and principle, a beast as rising out of the first beast, or the earthly mindedness into which he has thrown so many professors of the christian religion; and that before it exercises the persecuting power of a beast. 4th. It appears to have been the great object of this lamb-like beast, by the wonderful miracles performed by him, to prevail on his adherence to make an image to the beast which had the wound by the sword and did live; and here we may observe, that no severe persecuting power appears to be exercised, until the image to that beast was completed. We may now see that the business of the last beast was to secure the worship of the first, while we may well understand that the object of the mission principle, is by the wonderful works as done and proclaimed by them, to so gain the ascendancy over the public mind as to enable them to unite their forces and accomplish their object; and as it is but the image of the beast now making, we need not expect that the persecuting power will or can be claimed, although the spirit is now visible, until the image is completed; and now, in turning our attention to the making of this image, we have to notice the rise of the first beast, keeping in view that its rise was progressing for many years before it began to exercise the tyrannical power of its spirit or disposition; and should we find the present mission spirit and principle, so far as it has progressed, so designated by the steps which marked the rise of the first beast, that the image now making may be easily known, in consequence of its similar steps and marks to that of the first beast, our minds may be left without a doubt; but that it is the image now making and will be completed, and that the church will ere long feel its power, although it may appear like a lamb in its progress, while making. 5th. The beast whose deadly wound was healed, rose with great appearance of faith in, and friendship for the christian religion, professing to have the good of the church for its object. This part of the image is made by the second beast or mission principle. 6th. The first beast being so ignorant of what the christian religion in reality was, that he resorted to human laws and authority for the accom-

ishment of its objects. This part of the image is made and is making by the mission principle. 7th. The first beast, not knowing that the Lord's ministers was worthy of their hire wherever they went, and that the Lord who had prepared them to preach his gospel, was able to incline the hearts of the people, to supply their real needs as to this world's goods, and would certainly do it wherever he sent them, at least so far as to enable them to perform his purposes; was engaged in securing money and certain pay to the ministers, that they might look to, and depend on, instead of running the risk of trusting in, and looking to the Lord to provide for them. This part of the image is made or making, by the advocates of the mission principle or the second beast. 8th. The first beast, not knowing the difference between the natural religion of the world and the spiritual revealed religion from heaven, nor the distinction that should be kept up between the two, pursued a course to mix or amalgamate the world and church together in the christian name or character. This part of the image is also making by the second beast or mission principle. 9th. The first beast being ignorant of the power of divine grace, and God's method of learning preachers, pursued a course to establish seminaries of learning and theological institutions for the purpose qualifying men to preach the gospel. This part of the image is very plainly manifested in the present mission principle. 10th. The first beast while rising, manifested great zeal, used great industry and subtility throughout different kingdoms and nations in order to gain the strength of the people in his favor, to enable him to accomplish his object. The advocates of the present mission system has, and still is, manifesting and doing the same. 11th. The first beast dishonored God and impeached the King of Zion, by violating the rights of the gospel church in the accomplishment of its objects; and if any disputes the mission principle, not having done the same, I stand ready to prove the fact to any person who will acknowledge that Christ has vested the right of government in his church under the direction of his word.

Were we to take room to compare the pride, boast, worldly mindedness, the wicked, envious, malicious spirit and lying wonders of the present mission, spirit and principle with that which characterized the rise of the first beast, we might still make the thing more plain; but the length of



this calls me to stop at present, by just reminding my readers that the image seems very near completed, and all that is now wanting is for the beast to give it life, and that it will soon do; when the beast can get the power by law in his hands, then he will "cause that as many as will not worship the image of the beast, shall be slain, and cause all both rich and poor, free and bound, to receive the mark of the beast," &c. &c. It will be well for the church and our present favored government, should I be deceived in what I have here written.

The further evidences that the sackcloth clothing of the two witnesses, is caused by the smoke of the bottomless pit and its product, being crowded out of this, will compose a part of the next number. [Ed.]

TO BE CONTINUED.

### EVIDENCES OF THE CHRISTIAN RELIGION.

The christian religion consists as of a three fold cord, that is to say, the doctrinal part in and by which the power and glory of God, as being its divine author, is expressed and maintained. The experimental part, in and by which the subjects of grace are comforted, and receives an assurance that the power and glory of God is engaged in their eternal salvation, being sealed in Christ with that holy spirit of promise which is the earnest of their inheritance until the redemption of the purchased possession. The practical part in and by which the change wrought by grace in the soul, is externally manifested in the works of faith, to the glory of God, who hath called them from nature to grace, and wrought all their works of grace and faith in them.—Neither of those points can be dispensed with, and yet the glory of God & christian union be maintained. These three *cords* or *points* must unite in evidence to confirm a soul in that of its having an interest in Christ, or to justify a church in extending her evidence of christian union and fellowship. If either of those points of the christian religion be lacking, the soul has no justifiable grounds to hope that the Lord is its God and Saviour; neither can the christian love, union and fellowship in reality exist, between the church of God and the person in which this lack appears. A doctrine that is not found to be truth in the christian experience, is a doctrine that will not stand the test, when tried by the word of God. An experience that does not teach the soul



the doctrine of grace as taught in the Bible, is an experience that cannot be fellowshiped by the church of God and it would be dangerous to venture it in eternity. When a doctrine, and an experience agrees together, and fails to give God the full and complete glory of salvation, and to produce humility of heart, and also moral virtues, such a doctrine and experience is not witnessed by the word nor spirit of God, and should therefore not be trusted by the soul, nor fellowshiped by the church of God.

We will now examine these three points separately, and notice something of their union and connexion together.

The doctrinal part of the Christian religion, as taught in the word of God, and witnessed to the soul by the spirit of God, is certainly worth attention; a few particulars of which we will now notice.

The prophet Isaiah when speaking of the gospel church raised up among the Gentiles, saith, ch. lxiv, v. 13: "And all thy children shall be taught of the Lord," &c. The converted soul saith, all that I know of my own proper character, and of God, his saving grace, and the benefits of a mediator, the Lord has taught me. The word of God represents man in himself or fallen state, as being totally depraved in every part, wicked, sinful, blind, dead, wretched, miserable, naked, poor, &c. see Genesis, ch. ii, v. 17 and 3, 6. Psalms xiv, vs. 1, 2, 3, and ch. lxxviii, vs. 1, 2, 3. Romans, ch. iii, from the 10 to 18. Revelations, ch. iii, v. 17. Ephesians, ch. ii, v. 1. Colossians, ch. ii, v. 13. Isaiah, ch. xlii, v. 16. "And I will bring the blind by a way they knew not; I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them." The converted soul has seen and felt these solemn truths, as exactly suited to their case and character; and although they might not have been able to have read even one word, nor have known that there were such facts declared in the Bible, yet they have been taught these truths by the spirit; and when they hear those truths read which they have felt in their very soul, they are ready to say, I know them to be true, for I saw and felt myself such a poor, miserable, lost, wicked sinner, that I could not see how God could have mercy on me; and the way the Lord brought me to the Saviour, was altogether strange to me. It was so unknown to me, that I really thought that I was getting further from the Saviour, instead of coming to

him—but Oh! when the Lord made darkness light before me, and crooked things straight, my heart was made to leap for joy, and my soul was filled with love, wonder and praise to the Lord for his wonderful works and ways, in bringing rebel sinners home to himself. I then could see the providential dealings of God towards me, through the whole course of my life, even when I had been sinning against him with a high hand and an outstretched arm; and had it not been for his conquering grace, which was an overmatch for my wicked rebellious heart, I should have been there yet, as wicked and rebellious as ever I was. And again, Zechariah, ch. xii, vs. 1 and 10. “In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness.— And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born,” &c. This is evidently the gospel day here spoken of, and the spirit of God has in a greater or less degree, internally taught every child of grace or converted soul, the precious facts here declared; and the soul can feelingly say, that if there had not been a fountain opened for the cleansing of my poor polluted soul, I should have been eternally gone; and if the Lord had not poured upon me the spirit of grace and supplications, I never should have seen my lost state, and become a beggar for mercy; and that when my blinded eyes were opened, and by the light of divine grace, I could look upon the Lord of glory, whom I had pierced with my sins, my very soul was made to mourn in bitterness of heart, that I had ever sinned against so good and glorious a being; and when I had the evidence applied to my needy soul, that he had borne my sins in his own body on the tree, and that my sins were cleansed or washed away in his blood or fountain of grace, although this view brought me humbly to the feet of the Saviour with love and joy of soul in believing in, and trusting him for salvation, yet my soul was grieved at sin that had pierced my Lord, and sin has been the cause of all my grief and mourning, ever since I got a view of my beloved bleeding Saviour, who was pierced for my sins, carried my sorrows and bore my grief. And again the doctrine of God’s word is, “Blessed be the God and Father of our Lord Jesus



Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," &c. Ephesians, ch. i, vs. 3, 4, 5. To this the converted soul as internally taught by the divine spirit, is ready to answer: If God had not first blessed me with spiritual blessings in Christ, I should never have blessed him for the grace given or treasured up in Christ. If God had not have first chosen me and made me holy without blame before in love, I should never have chosen him, and become holy, partaker of the divine nature in love before him. And if it had not been the will of God to have chosen and predestinated me to be an adopted heir of glory, my will would never have chosen and decreed him to be my Saviour, and me to be his son to his glory. And again, "But God commendeth his love towards us, in that while we were yet sinners, Christ died for us."—Romans, ch. v, v. 8. This fact is witnessed to the soul by the spirit, and thus the converted soul can feelingly say, that if God had not have loved me when I was a sinner, he never could have loved me, as he cannot change; and I never should have loved him, because my love to him was or is but the effect, and not the cause of his love to me; for his love to me is the cause of my love to God, as declared by the apostle John, First Epistle, ch. iv, vs. 10, 19.; and it was the drawing of God's love that brought me to him, "yea, I have loved thee with everlasting love; therefore, with loving kindness, have I drawn thee."—Jeremiah, ch. xxxi, v. 3.

How plain this is to the child of grace, when they rightfully reflect on the goodness and love of God, that led them to repentance to the Saviour, and to trust in him for salvation. And St. Paul declares that it is God "who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." Second Timothy, ch. i, v. 9; and the spirit bears testimony of this truth to the soul, teaching it to say, that if God had called me according to my works, it would have been to eternal destruction, instead of salvation by grace, which enables me to rejoice "in hope of eternal life, which God



that cannot lie, promised before the world begun."—Titus, c. i. v. 2. The christian experience might be compared with many more doctrinal declarations in divine writ, but what I have said is sufficient to prove that the doctrinal part of the christian religion is witnessed by the spirit to the converted soul: to satisfy those on that subject whom God has converted to love the truth, and as for men who are dead to the love of God, it is not my work but the Lord's to make them alive to the love of God and his truth.

When we turn our attention to the experimental part of the christian religion, as wrought by the divine spirit in the soul, we find it to be but the same divine truth, realized by the soul, which is declared in the word of God. The soul is quickened by the spirit, the dead is made to hear the voice of the son of God and live, the soul is made to see and feel the truth and justice of God in its condemnation, as declared in the word of divine writ against the rebellious, feeling itself to be that very character with awful weight and sensation. The soul is thus brought to feel its needs, to view something in religion attracting and desirable, to hunger and thirst after righteousness, stripped of all its good, that poor character which is declared to be blessed, and to whom the kingdom of heaven is secured: the gospel of Christ is brought by the spirit to the soul, not in word only, but also in power; Christ is made unto it "wisdom, and righteousness, and sanctification and redemption." It is sealed with the holy spirit of promise, made a new creature partaker of the divine nature—Christ formed in the soul the hope of glory—born of the spirit—a holy principle implanted within, loving holiness and hating iniquity. The soul thus being made immortal by the spirit of God, is fitted and prepared for the presence of God, and to enjoy him; united in spirit to Christ the living stone, and to the members composing his body, "as lively stones, built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ"—witnessing and declaring the truth of God's divine purposes, in the election and salvation of his chosen, as declared in the word of truth, and witnessed by the spirit to their souls, in that of the power of reigning grace, calling them from darkness to light, from the power of Satan to God, delivering them from the power of darkness, and translating them into the kingdom of God's dear son; and thus the truth of God's

word, is realized by the converted souls to the glory of God; God by his spirit, bringing the soul to a holy surrender to him, willing to be saved by grace, and to perform the works of righteousness to the glory of God, and not for its own benefit in saving itself. Take away, or deny the work of the spirit in the internal experimental knowledge of saving grace in or to the soul, and you take away or deny the truth of the word of God to the soul, the life of the soul, the hope God has wrought in the soul, the comfort of the soul, the love of God in the soul, the divine principle implanted in the soul, the food and clothing of the soul, the warm feeling desires of the soul, the drawing of God's love to the soul, and in fact, you take away every thing that makes religion sweet, the true worship of God delightful, the word of God powerful, the presence of God desirable, and the glory of God as the prime objects of the soul, with every moving influential cause in the soul, which stimulates it, in acts of obedience to God from proper and pure motives, for it is religion, the life or spirit of God in the soul, that moves it forward in action, in the service of God at war against sin.—The children of God, in the experimental knowledge of saving grace, are taught the wicked helpless state of sinners, and the power of grace to save, and therefore, being under the influence of the divine spirit, are encouraged and drawn out in prayer to God for lost sinners, and the prosperity of Zion, while they can warn sinners of their danger, exhorting them to repentance, and be looking to, and depending on the Lord to bless their labors, to the hearts of the unconverted. How miserable would the children of God feel, when looking around upon their own unconverted children, with the mass of mankind lying in wickedness, and then reflect that their salvation alone depended on their good will and power, and that God did not act by the power of his spirit in convicting and converting sinners, and therefore there was no hope in praying to the Lord in behalf of lost sinners. But thanks be to the Lord, that his children are divinely taught better things than this, and therefore being encouraged and instructed, they will be looking to the God of Israel, until all Zion's children are brought home. By all the scriptural information upon the subject of experimental religion, and the work performed by the spirit upon the hearts or souls of God's converted children, it is evident that the christian experience, wrought by the



spirit, is but the effect of God's purposes, the great cause as expressed in the doctrinal part of religion in bringing home the objects of his love; and when we turn our attention to the practical part of the christian religion, we shall find that the acts of obedience and works of righteousness performed by the subjects of grace or faith, are but the effects of the great first cause, God's love, purposes and divine appointments. God had appointed his elect, not to wrath, but "to obtain salvation by our Lord Jesus Christ," "through sanctification of the spirit, unto obedience and sprinkling of the blood of Christ, that we should be holy and without blame before him in love;" and therefore in saving his people from their sins, (not in their sins) he has divinely appointed that they shall be regenerated, and born of the spirit—that he will give them a new heart, a heart to know him, to love and obey him; and God has therefore "sent the spirit of his son into their hearts, crying Abba father," implanting a principle of divine love in the soul, hating sin and loving holiness; and thus the children of grace serve God from a proper principle and pure motives; they obey God because they love him—it is their meat and drink to do the will of God. Sin is their grief, holiness in their desire—the christian warfare troubles them; all their real comfort is in obeying God, enjoying his smiles, and in hope of immortal glory, beyond the reach of sin and sorrow; they unite with the church, because the love of God draws them to the image of Christ in his church. They follow Christ into the watery grave, because of the voice of the shepherd and footsteps of the flock. The soul hates what God hates, and loves what God loves; therefore, they shun sin, and desire to walk in all the relative duties of religion, rejoicing in soul when blessed with a sense of that meek humble spirit of the Saviour, which brings them to the feet of their brethren, and makes the worship of God delightful; but their grief is, that they do not, nor cannot live as near to the Lord, and as much to his glory as they wish. Ye tempted lambs, the old man is yet unconverted, therefore you are in a state of warfare; but the desires of the righteous shall be granted; then shall all get home to the glory of God.

[Ed.]

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#### REMARKS ON RELIGIOUS CONTROVERSY.

War in all cases is distressing, and no doubt but that re-

ligious controversy has caused many of the dear lambs of God, heartfelt sorrow; but I would ask those who feel like drawing back, what shall we do? The church of God and gospel rights are invaded. Every God-honoring and soul-reviving point of gospel truth is assailed. Shall we for the sake of peace, surrender all, or shall we unite with the called, chosen, faithful company of the Lamb of God, to fight the battles of the Lord? What do you say? reflect and remember, that although the religion of the Saviour fills the soul with love to God, and a desire for peace with all men, yet the whole rise and progress of the religion revealed from heaven to earth, has been a scene of war and controversy, from Able to the present day. The captain of our salvation was made perfect through suffering; and we are called on to endure hardness as good soldiers, and even to resist unto blood, while there is a curse upon the man that withholds his sword from blood; and in fact, it appears as if a man cannot be a christian without being a warlike character; and yet some who say they are on the Lord's side, will refuse to fight, or even stick by the stuff, while others fight the battle. What should be said of the man who had received the bounty, and yet denied being a soldier? and what should be done with the man who professed to be a soldier, and would let the enemy come into the encampment without giving the alarm? and what confidence should be placed in an officer who would be crying *peace, peace*, in order to give the enemy an advantage, or attempting to compromise with the enemy to the sacrifice of the rights and glory of his country?

God is a spirit, his enemy is a spiritual character, and therefore it is a spiritual warfare the children of God are engaged in. God reveals himself in and by his spirit and word—fights his battles by and through his children, the subjects of his kingdom. The enemy is manifested in and by his spirit and stratagems—fights his battles by and through his children, the subject of his kingdom. Should the Lord's army draw back or surrender, would not the enemy gain the victory? Oh! let each soldier of the cross of Christ say, let me be the last one that sheathes my sword, grounds my arms, or proves a traitor to my King and Saviour, for the battle will soon be over; the victory is sure—I shall come off more than conqueror. The honors and self of this world, is but a puff of noise and show. I dis-



regard them who can only kill the body, or blast the characters of faithful men, for I shall soon reach my peaceful heaven, where I will forever rest in the bosom of my beloved, beyond the reach of their ambition; and so I will fight on, as my retreat and rations are sure until the battle is won, or my general calls me home, when I will lay my weapons at Emanuel's feet, and acknowledge the glory due to him.

[Ed.]

### REBAPTISM WANTING.

Mr. A. Campbell in his *Christian Baptist*, vol. vi, page 160 as brought to view in the 16th article of the 39 articles, selected by the Franklin association, Ky., states

"That baptism is the only medium, divinely appointed, through which the efficacy of the blood of Christ is communicated to the conscience. Without knowing and believing this, immersion is as empty as a blasted nut; the shell is there, but the kernel is wanting."

I think Mr. Campbell is now consistent, and if I understand the meaning of words, he here fairly expresses, that baptism administered without a correct view of its use and object, is of no benefit, this being the fact; if he is right in the foregoing remarks, and that of baptism being the "regenerating" act, all the old baptists are yet in their sins unregenerated, and none have a right to hope in Christ or to rejoice in the prospect of immortal glory, but such as have been baptised with a full belief of being regenerated and receiving the efficacy of Christ's blood in the act.—Should I ever fall in with Mr. Campbell's belief of baptism, I shall certainly be immersed again, for I should know that my former baptism was of no use; and I am surprised that those who have gone over to him, have not secured their salvation by being baptised according to their faith, and Mr. Campbell is very inconsistent or unsincere, to see so many of his proselytes in the open field of ruin, exposed to eternal woe, for want of being baptised, having a proper view of things, and yet failing to warn them of their great danger, and teach them the great necessity of being baptised again that they might be saved. What can he mean, to thus neglect the souls of men?

[Ed.]

If salvation be by that kind of grace which turns upon the act or agency of the creature, how can one being be sa-

ved who are in even one error, in his religious course or in any other thing? And on what ground, can the supporters of such a principle rest their hope, except they can believe themselves perfect in every respect? But if salvation be by that kind of grace which turns upon the sovereign will and purpose of God, may we not see how God can save his people from their sins though very numerous, and on what ground the supporters of such a principle may rest their hope of a complete deliverance from all their errors, sins and imperfections, although they every day have to acknowledge that they are poor, imperfect, sinful beings that cannot do the things that they would? [Ed.]

#### THE PREDESTINARIAN DOCTRINE.

If this doctrine be true, many of its professed advocates fall short of reaching its proper point. To preach and contend that God applies the word of life to the dead sinner before the sinner is prepared to receive it, is incorrect; to apply the benefits of a Saviour to a dead sinner, would be of no use to him, because he would have no life to receive and rejoice in it; yet it is through the Saviour that life is communicated to the soul, which prepares it to receive Christ for its Saviour and rejoice therein, as being made alive from the dead; and in reality Christ is that life; but it is the "spirit that quickeneth," with or without the means of the word; and thus the soul being made susceptible of feeling, repentance is wrought therein, and it brought to Christ for life and salvation. We may now see that the word written or oral, does not give life to the soul as preparing it to come to God, but that it is the quickening power of the divine spirit, that performs the internal work, and that the word of truth is the divine instruction to the hungering thirsty soul who feels their need of Christ; and when the benefits of the Saviour as declared in the word of God, is by the spirit applied to the soul thus prepared, it is made to rejoice in Christ, and to lay hold on the hope set before it; and thus the preaching of the gospel is designed for the instruction and benefit of souls who are made alive by the spirit of God; and when applied by the spirit, the soul is prepared to rejoice in Christ, and give God the glory. The soul being quickened by the spirit, it is the purity of God manifested in his word and law, showing the iniquity of the sinners' heart and practice, which convicts and condemns for



sin, and not the preaching of Christ the way of life and salvation. [Ed.]

### THE WESTERN PIONEER.

Until the editor (Mr. Peck) breathes something more of the spirit of truth and candour than what he has done in his number of the 8th December, 1830, purporting to be a reply to my address to him in the first No. 2d Vol. of the Church Advocate, I shall consider it unprofitable to take any further notice of him, except at present to remark, that the flight taken by him into the field of imagination, instead of coming to the Bible as I had requested, on the doctrine of the two seeds, is but a mark of the want of candor, in investigating disputed points on the merits of truth. As Mr. Peck has requested some one to send him forthwith the "two seeds," if I thought he had no Bible, I would try hard to send him one; not that the Bible is the "two seeds," but because that book evidently proves the existence of two seeds; and should he request me, I would be willing to send him my views on that subject, and also the "Second Dose," &c. but as only a bare *smell* of the *medicine*, has so affected his stomach as to produce such corrupted matter, and not knowing the consequence, should he take the whole of the medicine, I am unwilling to administer any further except by special request. Mr. Peck's boast of visiting so many associations, is entitled to so much credit, as to let the public know that he was one of the active men, in maintaining and spreading those errors, which years past caused such distress among the churches on the Wabash. This is one cause why I addressed him, (I knew him) but let him visit these places now, and see what his fate will be. I have long since published such a true history of the division of the Wabash, the formation of the Union, and circumstances of the White river associations, that my opponents have not ventured to correct an error therein. Therefore it is unnecessary to reply to Mr. Peck's false representations in those cases, wherein he apologizes for reminding me of circumstances which in fact never took place, as represented by him. It is well for the public to know that Mr. Peck's insinuations of my want of standing in the orderly Baptist connexion, is but a missionary *trick* on which I am at his defiance. [Ed.]