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CHURCH ADVOCATE.

VOLUME II.]

Truth is powerful.

[NUMBER 5]

VINCENNES, FEBRUARY, 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; inso-much 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 86, vol. II.)

Before I attend to the particulars designed in the present number, I shall remind my readers of two very interesting points, which will afford light to their understanding, in the whole scope of the subject in hand. First, St. Paul to the Thessalonians, 2d Epis. ch. ii, when speaking of the coming of the day of Christ, by which I understand the display of God's power in the overthrow of Anti-Christ, he informs his brethren that "that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing that he is God. Remember ye not, that when I was yet with you, I told you these things? and now ye know what withholdeth that he might be revealed in his time, for the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way," &c. The man of sin to be revealed, was no doubt the Anti-Christian powers. The falling away which had first to take place, was losing sight of the true nature of the Christian religion, and making the church national instead of congressional, by blending the church and the world together in an ecclesiastical establishment, which took place by Constantine—this opened the way for the inlet of the man of sin. The let or hindrance which had to be taken out of the way, that

the man of sin might be revealed in his time, was to my understanding the emperor of heathen Rome, or as some term it, the Pagan powers that governed Rome. This is a nice point to be observed, for here we may understand, in conjunction with the whole subject, that the man of sin or first beast, could not rise from under the authority of a heathen monarch, but that it required the name of and claim to the christian religion to complete the man of sin or first beast, which could not be but by blending the world and church together in an ecclesiastical establishment; and thus so long as the heathen monarch stood, the man of sin could not be revealed, although the mystery of iniquity was working, and many Anti-Christ's were in the world in the apostle's day. The particular use I now have for the facts here brought to view, is to assist my readers in correctly understanding the rise of the second beast, and the image made or that is making to the first beast; for if the beast or man of sin, which rose out of the Roman sea, had to come out under the professed name and character of the christian religion, in order to complete his character as an Anti-Christ, even so we may expect that the beast arising out of the earth, is or will be, as near the name and character of the true gospel church as it can possibly get. And as the Roman catholics claim the name of the church in Rome whose faith was spoken of throughout the world, she retaining that name in her incorporated establishment, while the true church of God become a persecuted, suffering people, excluded from their rightful distinguished name, even so, as the gospel church has been long wandering in the wilderness, under different names of distinction, until she is now particularly distinguished and known by the name of the Baptist church, I think that we may safely say that the beast out of the earth, and the image to the first beast, may be expected to rise, and be made under the name of the Baptist church, while the true Baptist or gospel church will be persecuted as heretics. To this view of things, the Saviour's remarks in the 24th ch. v. 11 of Matthew, will afford us evidence. He there informs his disciples, as some few of the signs (among many) of the end of the world, and of his coming, that "many false prophets shall arise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold." This is no doubt the same iniquity spoken of by St. Paul, which appeared in the first

beast, and is or will be manifested in the second, and which is now abounding among the people called Baptists, while the love of many is waxing cold. "But he that shall endure unto the end, the same shall be saved, and this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come, when ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (who-so readeth let him understand.) Then let them which be in Judea, flee into the mountains," &c. I have several times taken a glancing notice of this passage. It may in some small degree, have a literal meaning or allusion to the destruction of Jerusalem; but I think there is none who wish to know the truth, and will examine the former part of the chapter, but will have to admit that the spiritual and prime meaning of the Saviour, was to inform his church of that spiritual iniquity, as that abomination of desolation which should, before the end, be seen to stand in the church, the only holy place in this world; and if we be now correct, the fact appears in favor of the present mission, spirit and principle, being that abomination which is now standing in the Baptist church, a place where it never has stood since the gospel church was organized at Jerusalem until of late, and of course our conclusion is reasonable respecting the present signs of the times, bespeaking the rise of the second beast, and the image to the first appearing under the name of the Baptist church in connexion with the like kindred spirits among the many daughters of the mother of harlots.

Could we now take room to bring to view the subject matter that was made known to the prophet Daniel in this case, and compare the natural figures with the spiritual facts, together with the three fold question asked the Saviour, and his full answers to them, with other facts of divine writ on the same subject, we could no doubt, make the matter more plain; but we must now pass on to the second interesting point, which is, that of the ten horns which St. John saw on the beast, as is recorded, Rev. ch. xvii, vs 16, 17. "And the ten horns which thou sawest upon the beast; these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire; for God hath put in their hearts to fulfil his will, and to agree and give

their kingdom unto the beast, until the words of God shall be fulfilled."

This is a critical and interesting point to correctly understand, with the present signs of the times. We should first observe that the beast was composed of those ten horns, or ten kingdoms. Secondly, that these ten horns or kings gave their power to the beast and made war with the lamb. Thirdly, that this was the beast upon which the woman sat, (and now recollect the distinction which I have heretofore made between the woman and the beast.) Fourthly, that this is the same beast which arose out of the sea with seven heads and ten horns, to whom the great Dragon, that old serpent called the Devil, and Satan gave his power and his seat and great authority, and the image to which the second beast caused to be made and worshipped. Fifthly, that this is something like the same beast which arose out of the bottomless pit and made war with the two witnesses, after they had finished their testimony, overcome and slew them. Sixth, that the beast is the "man of sin" the Pope, or Anti-Christian spirit and power manifested in man; and the ten horns or kings by agreeing and giving their power to the Pope, (as heretofore brought to view) enabled him to sway his ecclesiastical, beastly, persecuting power and spirit, over and against the church of God in ten kingdoms; and thus it was upon this scarlet colored beast, full of names of blasphemy, having seven heads and ten horns, that the woman sat, which we have heretofore shown, was the mystery of iniquity, manifested under the character of the mystery Babylon, that great city, by which the city of spiritual iniquity is lively expressed. And lastly, that these same ten kings, who gave their power and strength to the beast or ecclesiastical authority, upon which the woman or whore sat, will finely prove her fatal overthrow, by which I learn that the national and external reign of Anti-Christ throughout the world, will be destroyed by the sword of the nations; and thereby the mystery Babylon, the mother of harlots, will lose her beastly, multiplying, persecuting power, while those that lead into captivity, shall go into captivity, and those that killed with the sword, shall be killed with the sword.

We now come to the particular object in this point, which should be observed with strict attention; that the destruction of the mystery Babylon has not yet taken place; nei-

tier will it, nor can it, until the two witnesses finish their testimony, and are slain; because it is the same beast which arose out of the bottomless pit that is to slay the two witnesses, after they have finished their testimony; and their dead bodies are to lay in the streets of the, or this, great city, "which spiritually is called Sodam and Egypt, where our Lord was crucified;" and although it is the external or ecclesiastical power of the whore that is to be destroyed by the power of those ten kings; yet, when that is done, and the mystery Babylon finely overthrown, the spiritual iniquity will lose its power, and the beast will persecute and slay the saints no more. This will bring us to see that the image is first to be made, and the power of the second beast to be felt by the church, by the power of the first beast, before these ten kings lay the whore waste; and we may further view, that with the resurrection of the two witnesses, these ten kings will destroy the whore, or the external reign of Anti-Christ, while God will consume the internal and spiritual reign of Anti-Christ by the spirit of his mouth, and destroy with the brightness of his coming. [Perhaps more of this before we are done with the subject.]

The interesting question now is, shall we find any thing that marks the present sign of the times which will instruct us in the understanding of these things? I think we shall—for both of these spirits are now evidently progressing in the world with considerable rapidity. The spirit of the beast is manifested by the mission principle, in every incorporated, moneyed institution, seminary of learning, and theological establishment for religious purposes, belonging to every department of that system. The spirit of the ten kings, which is to destroy the whore, is manifested by Mr. A. Campbell and his adherents, in that of his contending, that religion is natural, or suited to the natural capacity of man, and yet standing so pointedly opposed to the spirit of the beast manifested in the mission principle, particularly as relates to the moneyed institution and education departments, the incorporated basis upon which the woman or whore can sit, to display her malignant disposition against the church of God. Mr. Campbell's inconsistency in denying the internal work of the divine spirit, and making religion natural, in the manner he does, and yet denying the necessity of education, is not my business at present. His principle and spirit filling the character which is calculated to destroy the whore, and yet be destitute of a true

claiming a seat in the sanctuary of the Lord. This is the smoke or ignorance which is now treading the holy city under foot, and clothing God's two witnesses with sackcloth, causing the truth of God's word and spirit, ("the two anointed ones that stand by the Lord of the whole earth," "the two olive trees and the two candlesticks standing before the God of the earth,") in his church to lay covered in mourning. The further a man pursues the wisdom of the world in pursuit of the religion of the Saviour, the further he gets from the wisdom that comes from above, which is calculated to teach him spiritual and divine things.

Education, or the wisdom of this world, is a good thing in its place, when rightfully used; something like every other art of mechanism; and when it turns its attention, honestly, to the benefits of civilization, it forms a very good natural religion, and is beneficial to mankind for the benefit of human society while in this life, even if there was no God, Devil nor future existence to man; but when it assumes the place or any of the places, belonging to the work of the Divine spirit in the christian religion, it is then that it becomes an abomination to the Lord, and a grief to his dear children.

The wisdom of the world has long since claimed a seat under the name of the christian religion, with the Bible in its hand, speaking loudly of the Bible, but settling the honors upon itself of making the word of God effectual in the salvation of sinners. This corrupting ignorance, or wisdom of the world, appeared under the Pope (the first beast) with the Bible in the hands of the priest, but under the last beast with the Bible in the hands of the people as well as the priest. The first beast sent preachers without sending the Bible in the hands of the people; our modern missionary says, the error of the Pope was to send preachers without the Bible; let it not be our error to send the Bible without preachers. Thus, while the Printer is employed with his types in printing the Bible, the wisdom of the world is employed in preparing ministers to go and proclaim its contents, (a work which alone belongs to the spirit of God) and so they come forward well qualified to tread under foot God's ministers, who has but little to do with the wisdom of this world, speaking great swelling words of vanity—very accommodating in dressing religion to suit the pride of the human heart, and thereby make to themselves friends of

unconverted men, all of which I call converting religion to fallen man, instead of converting sinners to the religion of the Saviour; and as the Lord has his way in the thick darkness, and in the whirlwind, no doubt but that he, in many cases, accomplishes his own purposes by the labors of missionaries in calling in his children; but when this is done, the missionaries while sounding the report abroad, in word, are very careful to argue therefrom the righteousness of the mission system; when they might, with about the same propriety, argue in justification of the fall of man, the sale of Joseph, and the act of the Devil in the crucifixion of the Saviour, because the Lord overruled all these things to the glory of his name, in the salvation of his people, seeing that they have about as good Bible grounds for the one as the other.

We will now come to the root of the matter. This wisdom of the world under the cloak and name of religion, is the enemy of God, his religion and his children. It is the policy of the angel of the bottomless pit, in the progress of spiritual wickedness under the gospel dispensation, to make the world believe that the means to accomplish civilization in the natural world, is the only proper means to accomplish the salvation of man; and the proud ignorant heart of sinful mortals, being corrupt, the seat of iniquity in man, and under the influence of the prince of the power of the air, the spirit that now works in the children of disobedience, is well suited to the nature and plans of the old serpent the Devil, being blinded by the poison of the serpent, or being the product of the poison itself; & thus unregenerated mortals, are ready to receive, believe and enforce the religion of the world or Devil, to be the religion of the Saviour, and to tread down, set at nought, and abuse the humble followers of the lamb, and true worshippers of God.

We should now observe with attention, that the whole scope of the Bible, as well as the work of the divine spirit in the soul of man, teaches us that the religion of the Saviour and the world is opposite to each other, and at war one with the other; so that they are not, neither can they be reconciled together; but he that is a friend to the world, is an enemy to God. This cannot allude to the common blessings of this life, by which our mortal bodies are supported as its prime object; then it must find the object of its true meaning in the wisdom or religion of the world, by

which God is dishonored and his children persecuted. The iniquity does not consist in that of the moral virtues taught by the arts of nature, but in that of the wisdom of the world, or the works of man, assuming and claiming the place and honors that alone belongs to God, and thereby setting aside the spirituality of the christian religion, abusing the truth and robbing God of his glory.

In order to be short, plain, and easily understood, I shall proceed to show in some few particulars, how this ignorance or wisdom of the world, which is of a spiritual character, and under the name of religion, has, and still is, causing God's two witnesses in his church to be clothed in sackcloth, as in a state of mourning.

First. The first established ecclesiastical religion brought poison and distress in the church, and laid the foundation for the afflictions and persecution of the truth and church of God from the authority of the professed christian religion, a source from whence the church of God had never before suffered persecution, (the former persecutions having been by the authority of heathen monarchs) which gave the persecutors a singular advantage over the church of God, seeing that they being professors of the christian religion, could charge the saints with heresy; and their religion being so agreeable to human nature, they could gain the world on their side, and thereby secure a disposition and power to afflict the humble worshippers of the true God, who by the spirit of God, were taught to worship God in spirit and in truth. This brought the church in an afflicted and distressed situation—grieved at heart to see and hear the truth abused, God dishonored, and soul destroying doctrines set up and applauded, while she suffered the tyrannical spleen of persecutors; being so degraded in the public mind, that she sunk beneath the reach of human mercy or pity. Thus the truth in her become covered in sackcloth mourning.

Second. Sallaries or pay to the clergy, being established by human laws and enforced, soon opened such a door for speculation, under the name of religion, that unconverted and designing men were invited to put on the cloak of religion, (and indeed they were already in the church by national authority) and seek a place in the ministry, it now becoming an honorable as well as a profitable station. This soon brought into the gospel field (at least by profession) a majority of the professed ministers, to be those worldly mind-

men who knew nothing of the reality of the christian religion, nor humbling qualities of divine grace; thus they were fit instruments of the Devil, to set in battle array against the church of God and faithful ministers of the gospel of Christ, because it became their interest, as well as being agreeable to their nature, to put down those faithful men who were engaged to expose their errors, and teach the people the truth as it is in Christ; this also added to the affliction of the church of God, and to the sackcloth clothing of God's two witnesses in her.

Third. As ministers now had to be paid by law authority, the church being made national, it became necessary that natural men should be pleased with their ministry; that they might be qualified to tickle the ear and please the fancy of their hearers, and of course seminaries of learning and theological institutions were erected and established by law for the purpose of educating preachers, learning them divinity and how to preach. This course soon gave the decided advantage in favor of the religion of the world, or the Devil's stratagems to deceive; for wealth and honors now being secured by law, many were inclined to mount the steed of popularity, and soon the world was filled with well polished ministers. This threw the Lord's ministers entirely on the back ground; for they not only stood opposed to the merchandize which was made of the gospel in these wicked courses; but they were reconciled to look to, and depend on the Lord for the ability of the ministry, and to communicate the truth with the ability which God gave, without attempting to dress the gospel in a way to make unconverted men love it; and it may now be observed, that God generally calls men to the work of the ministry of the lower power and more ignorant class of men, such as the world does not choose, through which he makes his power and glory known. Thus the spirit and word of God in his church, God's two faithful witnesses, now became clothed in a thick covering of sackcloth, almost like the thick Egyptian darkness which could be felt, with honor, and the wisdom of the world, all united in popular opinion with the power of the law against them, and the "old serpent, the devil" at the head of all; and the two witnesses have remained in many cases, in the same situation ever since; but still they are prophecying and bearing testimony in favor of truth against error; and as the same spirit is manifested

in every sect, society and establishment, which in their religious course, are pursuing something of the same nature, as described in the foregoing items. My readers can make the home application, while I pass on.

Fourth. The clergy under such an arrangement becomes interested in protecting kings and monarchs on their throne; and the kings and monarchs become interested in supporting and protecting the clergy. The clergy in their ministry secures strength to the monarchical authority, and the monarchical power secures to the clergy fat salaries. They thus being united in each other's interest, unite their forces in putting down and destroying the church of God. The clergy with his learned wisdom and the law at his back, can manifest as much courage in abusing the church of God, and the unlearned ministers of the gospel, as what a young man can, when he is whipping a poor old negro, fast tied, while it is at the risk of the lives and property of God's ministers to open their mouths in the defence of truth; and should the truth of the gospel begin to shine and prosper in spite of the clergy, the monarchical power stands ready to issue his bulls of persecution to the assistance of his clergy; and thus the church of God has waded through scenes of blood and disgrace, while the light of the two witnesses in her, has been so darkened by the smoke of the bottomless pit, that agreeably to human appearance, it really looked many times as if it never would shine forth again. My readers can very quick see something of this spirit manifested by paying a little attention to the incorporated moneyed institution, under the name of religion, now in America; and the great business which our modern missionary has with law authority for the accomplishment of their objects.

Fifth. The introduction of infant baptism into the world from the principles which gave rise to its existence, and the objects to be accomplished by it, has caused the church of God much distress, besides that of her members suffering severe persecution, because they would not comply with the law in having their new born infants baptised for the purpose of cleansing them from original sin, & having them regenerated and made members of Christ's visible church, thereby (when they knew better) but she has by that ingenious stratagem, not only lost the assistance of many of the dear children of God, to the distress of her feelings,

which, no doubt, would otherwise have been with her to the help of the Lord against the mighty, but she has also had to encounter a host of enemies from that quarter, and to enter into extensive fields of controversy, to guard truth, herself, the law of Zion and her interest. As much might be said here, and I have not room to say every thing, the reader can reflect on what a thick cloud of smoke or persecution has been poured out against the poor baptists, because they bar up their communion table against the supporters of infant baptism, &c. when the baptists know that this anti-christian practice, came from the Pope, and not from Christ.

Sixth. The formation of the different sects and denominations of professed christians, from the revolution which took place in the Roman catholic religion, down to the present day, has produced so many more different sources of opposition to the church of God, while many of the dear children of God have been led astray by them to the distress of Zion, and a cloud of enemies raised—all engaged in some way or other against the church of God; as there never has been but one true gospel church of Christ in the world, had it not been for those daughters of the mystery Babylon, all saints when converted to the Saviour would have united with the gospel church, to the glory of God, strength of Zion, and comfort of her children; but those cunning plans of the enemy have so bewildered many of the dear saints in the anti-christian smoke, that they have united with the enemy to the distress of God's afflicted Zion, and are found fighting against the doctrine of that grace which will finely save them, to the glory of God and everlasting confutation of their enemies who led them astray.—My reader may now pursue this subject in many more ways, by which the two witnesses in the church are clothed with sackcloth.

Seventh. Men's minds are so darkened by reason of the ignorance which is in them, together with the dark veil which the wisdom or religion of the world has thrown over the church of God and the gospel of Christ, the light and glory manifested by the two witnesses in the church, is unperceived by them; and so they pass on, blindfolded by the God of this world, slighting the gospel to the wounding of the feelings of God's children, and adding grief to the afflicted church of God; and they will certainly land in eter-

nal ruin, except the God who commanded the light to shine out of darkness, shines into their hearts to give them the light of the knowledge of the glory of God, in the face of Jesus Christ.

Eighth, and lastly for the present. The present moneyed institution for religious purposes, the seminary of learning and theological institutions for the purpose of learning and qualifying men to preach the gospel, particularly that part of them which appears under the name of the Baptist or gospel church of Christ, together with the pride of the human heart, are all sources of the enemy in this our day, by which the religion of the world or smoke of the bottomless pit is eclipsing the light and glory of God's two witnesses in his church, adding to their sackcloth clothing, and treading the church under foot. The pride of the human heart in this favored time of the liberty of conscience, even among those who profess to be the humble followers of the lamb, are drawn away from the simplicity of the gospel of Christ, so that when they attend to preaching, they are better pleased with the worldly wisdom and oratory abilities than they are with the plain, simple truth. The old fashioned plain preachers are but little thought of—the editor or preacher who does not dress his work with human wisdom, is soon cried down—the dress which is put on truth, stands much higher in market than truth itself—the man who stands undeviatingly firm in defence of truth against the errors of the times, his name is cast out as evil, and every occasion sought for to destroy his public standing—the proud are called happy, and they that work wickedness are set up, &c. Thus Zion mourns, and her faithful watchmen are set at nought, shot at and wounded in heart—truth and the rights of the church trampled under foot by their professed friends—a great boast of the light of the gospel spreading far and wide, while the fact is, an awful fog of the smoke of the bottomless pit, is now covering the minds of the people; while the two witnesses in the church of God are by or thro' a few individuals, still prophecy and bearing testimony in defence of truth against error. I think their death is not far distant—of which, will form a part of our next essays.

[Ed.]

TO BE CONTINUED.

TWO PRINCIPLES.

The existence of two principles has become a question in this our day. But stop sir, says the critic, it is the "eternal" existence of the two principles that is the question—the good and the bad. Very well sir, you can have it so if you choose; but my business is to examine facts, manifested in time, as evidences of existing causes, when time began, and then you can go on into eternity, as far as you may think proper.

I presume that no professed christian will deny but that good and evil does now exist, while they will acknowledge that the moral virtues performed by the saints of God, are the product of an existing principle of holiness, and that the wicked, profane rebellion against God, and the religion of the Saviour, is the product of an existing principle of sin or iniquity. Thus it appears that the religious world, as well as the Bible, acknowledge the present existence of two principles, the good and the bad; and at what time, place or situation, one of those principles did or could have produced the other, seeing they stand in such positive opposition in their very nature and practice, the one to the other, I have never, yet, been able to ascertain; and I conclude that it devolves on those who believe such a thing, to let us know when, where and how, one existing principle could and did produce another existing principle of the extreme opposite nature to itself.

It would certainly be a mark of extreme ignorance or weakness, for a man to undertake to make us believe that some how or other, a revolution had taken place among the product and subjects of the wicked principle of iniquity, in consequence of which the pure and holy principle was produced that formed and constituted a God of divine perfection, who would eternally exist in opposition to the principle which had produced the principle of his existence, I would ask, how much less ignorance or weakness is manifested by those who are laboring to make us believe that a revolution has taken place among the product and subjects of the perfect principle of holiness, (and that without any wicked nature or tempter) in consequence of which, the corrupt wicked principle of iniquity was produced, which formed and constituted a Devil, his angels and the spirits of Devils, which now exist in opposition to the principle which

produced the principle of their existence, and which will eternally exist in opposition to, and under the wrath of God.

Perhaps some are ready to say that the principle of iniquity took its existence at the fall of man when sin came into the world; but how came the serpent possessed with that wicked, lying disposition before man fell—and why did God pronounce the works of his hands to be “very good” if it was not in contradistinction to something that was very bad? or could a signal of evil, when evil did not exist, have been placed in the garden? Had God placed a tree of good and evil in the garden, and told the man that if he partook of the fruit of that tree, he would make evil, then there would be some grounds for men to charge God with being the author of sin; but God has relieved himself from the grounds of that charge, by letting man know, that it was the tree of the *knowledge* of good and evil, and warned him against the fruit of it, as such.

Should we try to conclude that this principle of iniquity originated in one or more of God’s good angels which he had created, it would really appear supprisingly strange, that a wicked, corrupt and corrupting principle should take place in a good, holy being, when at the same time there was no tempter, nor any thing to corrupt it; while we should be at a loss to find scriptural evidence to prove that God ever created a set of angels, as invisible spirits, or that ever God has suffered so much loss, as for any portion of his spiritual existences which he had created for himself, to so apostatize and become so corrupt, that they must lie under the ire of his wrath forever; and indeed, should we find it to be a fact, that any part of the spiritual inhabitants of God’s kingdom, around his glorious throne, the product of himself, has actually fallen to eternal destruction, it would really look as if the saints of God would not be very safe when they get home to glory, for if God’s spiritual angels are or have been falling from there, the saints will have to be close on their watch, or they will be hurled down too.

Whatever beings God created were evidently good beings, and the law which he gave for their government, was certainly a good law, and of course the principle of sin and iniquity was not in the good beings nor in the good law; and it would be something passingly strange, if the act of a good being by transgressing a good law, should produce a spirit and principle which neither belonged to the being nor

to the law, nor even both together. A good being by transgressing a good law, might fall under the penalty of the law; but to produce a principle or nature, contrary to his own nature, and to the principles and nature of the law which he had sinned against, would be something that has never yet been known.

The effect of every cause will be something like the cause that produced it. A salt water fountain will produce a salty stream—the fresh, a fresh stream. A good tree cannot bring forth corrupt fruit—a corrupt tree cannot bring forth good fruit. The created heavens and the earth, with all the host of them, were completed within the six days. If God created any angels as invisible spirits, it was within that length of time; and if any of God's spiritual existences fell, it must have been so soon after they were created, that they hardly had time to become acquainted with their Creator, and the place of their habitation, for a tempter soon appears to the happy pair in the garden. If there was no existing principle of corruption, and the serpent with that wicked, lying disposition, was a being which God had created, it would really look as if the principle of holiness, and the principle of corruption existed in God, and that he was the first cause of both goodness and wickedness; and that in consequence of the two opposite principles existing in the same God or being, that he had created a set of good beings, and a set of bad ones, to tempt, worry, and be at war with each other. Should this really have been the case, God must now be much amused, to see both of his principles or natures so fully in action in the world which he had created as a theatre for them; and as both parties are the product of himself, it would be hard to determine on which side of the contest God would be best pleased with the victory; for it is a fact, that if the principle and spirit of iniquity, did either directly or indirectly, originate in or proceed from God, the Saviour came to destroy the works of God, and not the work of the Devil, and the Bible is a false book—God is a being not worthy to be worshipped as a pure and holy being, and the christian religion is all a delusion.

If any of my opponents who are contending that the now existing spirit and principle of sin and iniquity originated in God, or in some of the good beings or laws which God had made or given, without any original corrupting princi-

ple or cause, can overturn on fair principles, the few points which I have here presented, and show a more God honoring way out, for the relief of their doctrine than what I have done, I should be truly gratified for them to do so; but if they cannot do these things, I hope they will hold their peace and let truth progress without having to surmount their opposition at their cost; and I will now take the liberty to propose a few further points of inquiry for the further progress of their minds, that if they are prepared for, and see proper to answer, they are requested to do so.

1st. Can that which does not exist, or that which is fully manifested, be considered a mystery?

2d. As the mystery of iniquity did actually exist in the apostles' day; if it did not exist in itself, in what did it exist?

3d. Does wicked men cause and maintain the existence of sin and iniquity, or does the principle and spirit of sin and iniquity, cause men to do wickedly?

4th. As the body of death does certainly exist, in what does it exist—in itself, or in God?

5th. Is there or is there not such a thing as an existence in a state of death, and that wicked mortals are now and will eternally exist in that state of death, (if dying in sin;) if so, from whom do they receive their existence?

6th. Can the life of God exist in hell to the support of the existence of the damned that are there, and yet God suffer no affliction?

7th. If the body of sin and death will exist in itself, eternity after time, why not have existed in itself before time?

8th. Will or will not God suffer loss, should any of the product of himself, which he had created for his own glory, in his image and after his likeness, by and for the Lord Jesus Christ, be finally lost?

9th. If the 16th verse of the 1st chapter to the Colossians, prove that the Devil and all the fruits and power of darkness were created by and for the Saviour, will not the 20th verse, same chapter, establish the Universalian doctrine?

10th. If the "all things" spoken of in the 12th verse, 6th chapter of Ephesians, be the same "all things" spoken of in the 16th verse, 1st chapter of Colossians, did not St. Paul act something curious, to be teaching one part of his brethren

men to be "wrestling" or warring against that which he was teaching others, were reconciled to God?

11th. As we have no scriptural evidences to prove that the spirit and principle of sin and iniquity, originated in, and proceeded from God with its products, may we not say that it is a principle in friendship with the Devil, which is desirous to make the public believe that the old serpent, the Devil, is by birthright of the royal family of heaven, a native of God's throne, and of course, a near kinsman of God himself?

12th. Was it the partaking of the forbidden fruit which produced the spirit and principle of pride and unbelief in the woman—or was it, that she received that corrupt spirit and principle from the serpent, and therefore she partook?

As these few little things may do my opponents for a while, I shall stop for the present. [Ed.]

FOR THE CHURCH ADVOCATE.

State of Illinois, White county.

The doctrine of the "two seeds" as represented by Elder Daniel Parker in a pamphlet written by him about the year 1826, having been variously canvassed by the learned and unlearned during the space of four years, is spoken of yet.

About this little book written by an old hunter, there have been some very rash and improper remarks by men of pretty good learning and understanding; some of whom have, it is believed, at first misunderstood the Elder—others have as yet, never understood him to this day. That there are some objections to his book, I have no doubt, for no man is so perfect as to write a perfect book; or in his whole story of the same length, to have not misstated or misrepresented some of the sacred writings. This would be the natural consequence of our weakness and imperfection; but it would seem more fair to inquire whether the general features of the doctrine be correct, or which is the same thing, to say whether the two seeds referred to exists, and what gave them their existence, where and when they began to exist, whether those two seeds have at any time been sown, and where they were sown, whether they have grown or multiplied since they were sown, and what the product of each has been, and where and what the end of each of those two seeds with all their attendant productions will be.

As the two seeds mentioned in Genesis, 3rd chap. 15th verse "and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel," seems to be variant in their origin, one would suppose them to be very different in their production and end, if these same two seeds and their extensive proceeds can be traced through the scriptures in some shape or other, it would be well for us to remember that it will take much time, patience, labor and christian fortitude, to trace with precision, the diversified branches of the one or the other, so as fully to develope the subject in that plain and instructive manner that so deep and interesting a subject demands. Some persons indeed, admit the existence of those two seeds, but differ greatly respecting the manner or channel through which they have entered our world, particularly the serpent's seed.

Revelation, the word of God, is the best source from whence to draw a correct account of those seeds, and to go further back we cannot; to go further forward than the scriptures have done, we dare not; to add or diminish from the sacred record, would be a great crime in us.

It may be proper here to remark, that if the serpent mentioned above, means Satan, and if his seed means the children of the wicked one, and if the seed of the woman means Christ, and his seed are the children of the kingdom, then we have an exposition of the parable of the tares of the field; but if such is not the true meaning; then to learn the absolute meaning of the terms *serpent* and *seed* mentioned in the above text, would be the first part of our inquiry, for those two expressions often occur in the sacred writings; and to be ignorant of their import, would swamp the inquiry at once.

It will be found by those who shall undertake an explanation of those two seeds, to be necessary well to understand the divine import of the Bible account of them. Those who shall say that God created the serpent that beguiled Eve—that he was once an angel of light in heaven, and that after his fall he assumed the literal shape or form of a serpent, will have much to prove by the word of God, or lose their cause. Those who say or alledge that God made the same serpent a common, natural reptile, and that Satan entered into it and conversed with the woman in the gar-

den, and through that channel, was the cause of her seduction, will of course, have also much to prove.

Some have vainly supposed that because the Bible informs us that God made the "crooked serpent," that is proof a plenty that God made the Devil—but all this is only guessing, and surely very poor guessing.

That God has made all things, both which are in heaven and earth, can be easily proven; but that the Devil is included in such creation, will at least bear a doubt unless it can be proven that the angels who kept not their first estate, have become Devils. If the angels that sinned, spoken of by St. Peter, 2d Epistle, chap. ii, verse 4, are Devils, as invisible spirits, it would seem that they are not the same Devils that go up and down on the earth seeking whom they may devour—because St. Peter in the above mentioned place says, "for if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgement."

Now if those angels are unchained Devils who go up and down troubling the saints and deceiving the ungodly, and are the same with the old serpent the Devil and Satan, so styled in the Scriptures, all that will be wanting is, to produce the passages that support that faith, and the subject will be rendered clear and certain.

The doctrine, that God made those angels invisible as spirits, and that they made themselves Devils by sinning against their Creator, has long been received as Bible truth; but how far it can be supported remains to be settled by Scripture testimony.

What I have seen and heard for the space of some four or five years past, has been just enough to set me to think and throw my own mind into difficulty on the foregoing subject, I do much desire that some of our brethren would give us a correct view of the subject in your Advocate, or in the Georgetown Chronicle of Kentucky.

Should any person attempt to do so, I hope he will not dip his pen in gall before he begins, for if he does, but little good will be done.

ELIAS ROBERTS.

If the soul is converted from the love of sin to the love of holiness, could it take latitude from believing that saints cannot fall from grace to go on to sin; would it not rather say, I have had my fill of sin long ago, that sin is the grief, and not the joy of my soul?

Ed.

CAMPBELLITES AND PARKERITES.

If I were engaged, as Mr. Campbell is, in laboring to make the Baptist church believe that she was not the church of Jesus Christ, and was endeavoring to lead a party, and build another sect, calling that the gospel church, I should not think that I had any cause to complain, when my followers were called "Parkerites," but as this is not the case, God is robbed of his glory, and honor conferred on me when and where it does not belong. The old real Baptist church are the followers of Christ and not of Parker; and while I have been laboring to instruct the Baptist or gospel church into the knowledge of who she is, and what she is, as set up and established by Christ and the spirit of God, through the apostles and by its operation on the hearts of sinners, in order to prepare her to withstand the wilds of the Devil now let loose against her, some of my enemies, and enemies of the truth, by way of reproach, and to gratify their ignorant or wicked ambition, are calling many of those old staunch Baptists who refuse to turn their coats, "Parkerites." I have reason to thank God that his church was built upon the truth before I was born, and that his grace has taught me the same truth, and gave me an inheritance among those who are sanctified to the help of the Lord against the mighty; and I do hope that God will give his church and children wisdom—that instead of their going with me farther than what I go with Christ, the church will exercise her authority upon me, rather than let truth suffer on my account; for my life in the church is nothing when compared with God-honoring truth. [Es.]

TRADITION.

Some men while acknowledging the truth and mystery of the Bible, instead of lying open for instruction by the assistance of their brethren, they close the door of information upon their traditions on many points of gospel truth, so that if the Lord gives some of his children a better understanding of his word, enabling them to explain the truth of what God has revealed in his word on interesting points, those men who have been traditionised to view things differently, will labor to support error against the truth, although truth may be plainly proven to the support of the same principle which they, themselves, contend for. [Es.]

Some men who appear to possess great knowledge, and advocate their cause with great ingenuity, bearing down their opponents by storms of abuse and great swelling words of vanity, yet we may observe that they cautiously avoid entering into a fair investigation by which their errors may be detected and truth manifested. The cause of this is, their proud hearts would rather deceive the people by polishing error, than that truth should prevail to the glory of God against their interest, and to the disgrace of human wisdom; and therefore they dread the truth, and will disgrace themselves before the candid observe, rather than to enter fairly into competition with it.

Error, not possessing merit in itself, requires more ingenuity for its support, than what truth does, and therefore the wisdom of the world is employed on its side. Truth possessing merit in itself, is not dependant nor afraid. As I have often said, truth needs no dressing to commend itself to those whom God has converted to love it; thus every such an attempt is of the Devil, and should be discarded.

The tattler or talebearer. No character is better calculated to destroy the peace of society than the tattler. They are the instruments of the Devil, to produce coldness among brethren, cause distress in the church, and to destroy the peace of neighborhoods. Such destructive characters to the peace of community, should and may be known by some or all of the following marks. They are generally very great talkers, and have but little to say about the virtues of others, and the benefits of the Saviour—they are among the first that seem to know of the faults and wrongs done in the settlement, but they are among the last that pursues a proper course to bring transgressors to justice, either to the law or to the gospel authority—they generally manifest great friendship to those with whom they are talking, telling them what this or that person has said or done about them or some of their friends, and if the "talebearer" can draw some unguarded expressions from those with whom they are talking, they are very ready to inform the person against whom it was spoke of what has been said, with perhaps a considerable addition, or in an entire different light, not telling perhaps a word of truth, as to what they themselves have said; by this course they often get a start for a packet to take back; and so we might say they are packhorses to carry the Devil's news, "to set on fire the

course of nature—and it is set on fire of hell.” Nearly all their tales are represented by them as secrets, yet they are telling them wherever they go, so that the person accused, is perhaps among the last in the settlement that hears the news. The tattler is apt to introduce his news by inquiring, have you heard what this or that person has said or done? When he has by this means raised a kind of an inquiry, he will likely seem to draw back and appear rather loth to tell, observing that I do not wish to make strife among neighbors, but I think you ought to know it, and as you have asked me, I can give you a hint of what is going on. They will then go on to tell the worst they know, representing at the same time that there is something a great deal worse, but that they are unwilling to tell, &c. Churches should deal sharply with all such of her members—parents, instead of listning to their children’s tales, should correct them for bringing home such news—members of societies should stop their brethren in such cases, deal with or reprove them sharply, insterd of listning to them—neighbors should do likewise, and so discountenance all such wicked conduct, never telling tales after them. When I was a child, I heard old elder Gilbert in the state of Georgia, remark, that his rule through life had been, “when he could not speak well of a person, for to say as little about them as possible.” I have found it a good rule for me, and I think it would be for others. [Ed.]

If none have a right to hope for salvation but such as are perfectly right in every respect in the matters of religion, where shall we find the man that will be saved? But if we believe that God will save people who are indulging and supporting some errors, on what principles can our belief be reasonably founded. [Ed.]

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