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Daniel Parker

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CHURCH ADVOCATE.

VOLUME II.] *Truth is powerful.* [NUMBER 12

VINCENNES. SEPTEMBER 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

[CONCLUDED FROM PAGE 261.]

I have not room to say every thing on this subject, but my reader, these are some of the particular reasons. I have to believe that God by his spirit, has made my dead soul alive, and sealed me as an heir of immortal glory, and the devil might as well try to make me believe that religion is all a cheat, and the Bible false, as to endeavor to convince me that the feeling of experimental religion in the soul by the work of the divine spirit, and that of a man's feeling the love of God shed abroad in his heart, with the evidence of the free pardon of his sins, before he is baptized, is all enthusiasm, and vain imagination. If I am deceived in these things, I am a deceived creature in toto. If I never felt the love of God, nor the forgiveness of my sins before I was baptized, I have never felt these things in my life, nor ever expect to, and it is hard for me to believe that a man who has felt the power of God on his soul, can ever deny the reality of the work of the spirit on the hearts of sinners, although he may often doubt his own interest in the Saviour. The Bible appeared all but as new to me as though I had never seen it before, the promises mine, and the name of Jesus sweet to my soul wherever I found it, and my delight was to obey and follow the Saviour, because I loved him, his word, ways and people, and I hated sin because it was God-dishonouring. My experience with the word of God teaches me that salvation from beginning to end is wholly of the Lord. That my condemnation, as felt by me, in consequence of my

sins, was a truth, as I stood related to Adam, my natural head, without a Saviour; that the everlasting love of God which my soul felt in the free pardon of my sins, was a truth, as I stood related to Christ, my spiritual head, husband and shepherd.

I will now, in answer to all inquiries made of me, respecting my views of the Universalian doctrine, take room to remark, that God, in my experience, having given me such an evidence of the falsehood of that doctrine, it has never since troubled my mind, and I have latterly thought that God had a particular purpose in that thing, for when my mind was involuntarily brought to examine into the subject of the "Two Seeds," I often found my mind on the universalian plan, laboring to overthrow the doctrine of the Two Seeds," as presented to my view in the Bible, and that moment that part of my experience would occur to my mind. Thus I was preserved from the universalian errors, until God was pleased to give me the understanding of the Bible in, and show me the glorious beauty of the doctrine of the Two Seeds, which in itself destroys the Universalian's plans, as well as the Arminian's doctrines.

The want of room forbids me to say but few things respecting my call to the ministry. My mind became immediately weighted with a sense that it was my duty to engage in preaching the gospel. I thought that it was impossible for me to do so great a work to the glory of God. I had been raised without an education, in an uncultivated part of the world, and (I think) had then, never seen a newspaper in my life, and was unable to have written a letter to a friend. Not viewing where the ability of preaching the gospel lay, with this view of things, I shrank back from so great a work, and plead with the Lord to send some other one, (believing that I was more unfit for that work than any other converted man,) or let me alone until I was by age and improvement better qualified for the work, but all my objections were answered in my mind, and the weight increased, until I had a view that it was the Lord's work; that the help was in him, that he was my strength, and that he would be with me and do his own work by or through me.

Thus I became willing with trembling, to enter in the work, without my mind ever being even once directed to a theological institution for qualifications to preach. I did

not become willing to engage in the ministry by arriving to so high an opinion of my abilities, that I thought I could preach, but being convinced that I could not, and then being bro't to see and believe that God could send and do his work by whom he would, and that he had made it my duty to engage in the work of the ministry, securing to me that he would be my helper. I submitted to venture depending on him, for all divine aid, (and so I have continued for near thirty years.)

Through the course of this travel of mind, I kept myself as much concealed as I could; did not come to the church and do my duty there, until the weight of mind to engage in the Lord's work, and a view of gospel order, was the most particular cause which brought me there, and indeed I had laboured hard, to reconcile my mind, never to let it be known, that I had any pretensions to religion, under a view that I could live as clear of sin out of the church as in it, and I being young, and seeing that many young people, brought a great reproach on the Redeemer's cause, to the distress of saints, and finding by this time, that I had a desperate wicked heart to grapple with, which often made me doubt, fear, and to believe that no one was more liable to sin than I myself, and viewing the cause of religion so dear and precious, that I felt in my very soul that I would rather die than to disgrace it, and thus I tried to think it best to save the cause by not making a profession of religion. But this was not the Lord's way.

Having been received into Nail's Creek Church, in Franklin county, Georgia, I was baptised on the 3d Lord's day in January, 1802, and in a short time engaged in the ministry. So I have to say, that such were the internal impressions made on my mind by some spirit, to engage in the work of the ministry, that I was unable to resist it. Thus I ventured into the work, with a feeling dependence on the Lord for divine aid; and when I hear a professed preacher of the gospel deny the aid of the divine spirit in the work of the ministry, I know that he or myself one, is a deceived wretch, and of course must be an instrument of the devil.

But a short time after I engaged in the ministry, in a very clear and surprising manner, it was presented to my mind, the course that the Lord designed my labour to be spent in his cause; though at that time I had no intention

of moving, neither had I the least knowledge where that course would lead me to. About this time I married, and became concerned in the cares of a family. Not long after this, I had a severe spell of sickness, and to human appearance it seemed that I could not live; and I discovered that my wife and mother were very much alarmed. I told them they need not be scared, for I was not going to die then. They asked me why I said so, observing at the same time, that it appeared as if I could not live. I replied [feeling at the same time an evidence of the fact,] that I was confident the Lord had a work for me to do, and that I should not *die*, until I had done it, and in some other particular cases of apparent danger, my mind was immediately relieved by a forcible evidence, that death could not reach me until I had done the work the Lord had appointed. Although these impressions and views of things were on my mind, yet I was for a considerable time, insensible of any intention or wish in me to remove from where I was; but very unexpected to my view of things, it so turned round, that on the 23d day of June, 1803, I started with my little family, in company with several other families, to the state of Tennessee, and on the 23d day of the ensuing August, I stopped on Turnbull's Creek, then a wilderness, now in Dixon county, Tennessee.

Soon after I started my moving route, the *course*, which I so well recollect, the place where I was when it struck my mind, and appeared almost as plain in my view as the sun to my natural eyesight, struck my mind with such force, that it was in my view nearly the whole route on my way to the strange country to which I was going. When the company, with myself, took what was called the Caney Fork road, on the west side of the Cumberland mountains, instead of the road that lead by Waltan's ferry, at or near the mouth of the Caney Fork, I sensibly felt that I had left my course, and I think, before I had travelled one mile, being under a deep concern of mind, I, as it were, unthoughtfully named to my mother, (she being one of the company,) that I was going wrong. She asked me why I thought so? I having never yet named my views on this subject to any person, it struck my mind to keep the thing to myself, and I merely replied to her that perhaps I had taken the wrong road, and left my course, without explaining any thing further to her.

I continued on Turnbull's Creek upwards of three years. In this time I had been instrumental in collecting the now existing church, called Turnbull. In this church I was ordained on the 20th day of May, 1806, by Elders Garner M'Connico, John Record, and John Turner. Through the course of this time, the exercise and distress of my mind under a conviction that I was not in my proper lot, or station, was more than tongue or pen could describe, and the want of room forbids me to notice the particular impressions of mind, and remarkable turns of providence, all uniting to confirm the fact, that I was not in the place to which God had appointed me to, while the views I had when in the state of Georgia, were plain in my mind, uniting with my then views, directing me where God had designed me to go.

Still my rebellious nature refused to obey, being well pleased with the country where I was, my worldly interest, [to my view,] the natural ties of affection to my relations, and friends, with my love to my brethren, and their apparent respect for me, all united to keep me in disobedience. I often wandered in the dark, under violent temptations that I was no christian; that God had never called me to preach; that I was but a poor deceived soul, deceiving myself and others, and that I had better stop preaching; but a view to the honour of the cause of God would still forbid me to stop, except I could be secreted from the world; some times I was made to cry, O! that I was unknown to the world, while my hearts desire and prayer to God was to kill me, and take me out of the world, rather than suffer me to dishonour his precious cause. At other times, my mind was clear, and the duty plain before me, and I would promise the Lord that I would soon attend to it, but at length a feeling resignation took place to the will of God. I felt willing to be God's, every thing, and any thing that he might please to make me, and to go at his command, wherever he might please to send me, nothing doubting, wholly depending on him, with a feeling assurance of his protection, so long as I was in my duty. I now became as perfectly willing for the sake of doing my duty in the gospel of Christ, to leave all that had attempted to bind me where I was, as ever I was made willing to give up my sins for the religion of the Saviour, and since that, I have often thought, and sometimes said, that if I

had an evidence that God required me, and had made it my duty to go to any nation or people, to preach the gospel, let the prospect be what it might, I should not hesitate one moment in starting, and depending on him to provide for me, without looking to any human society or invention for support or protection. If I had a purse, I would take it, but if I had not, I would not stop to hunt one, nor for the want of one. [But to return to the subject.] Becoming reconciled for the Lord to be God, and myself to become his servant, I went as directed by the divine spirit, to a strange part, where I knew not man woman nor child, and soon found my field to labour in, in Sumner county, State of Tennessee, and the surrounding parts.

Here I found a little church called Hopewell, on Bledsoe's Creek, to which I became a member, and extensive bounds without a Baptist preacher in it, and through which they very rarely passed. Here I felt myself at home, tho' in very low circumstances as to this world's goods. I had a wife and two small children, and my wife in a very low state of health, near lying-in with the third; had a horse, and little or no money. I soon paid for a cow by my labor, and provided bread and meat for my family, and though I then had no prospect of ever owning a home for my family, yet I felt a calm serenity of mind, believing that I was doing my duty, and that the Lord would provide for me. Within these bounds there were a great many preachers of the Methodist order, more or less of whom were in the habit of attending the Baptist meeting before I came, and as the Baptists had no preacher, the Methodists would take something like the same privileges they would at their own, and after my lot was cast there, they still pursued a similar course.

I had until this time, been altogether raised and traditionized to the backwoods, or frontier country, having no learning, and being rough and coarse in my language and manners, I made but a poor appearance as a preacher, and those Methodists at first appeared as if they thought me hardly worth notice, but at length they, by their conduct, seemed to think it might be better to put me out of their way, before I did them much harm, and so they engaged in war against me.

This placed me in a desperate situation in mind, to know what was my duty to do. Here I must take room to

state something of my former ignorance. When I first engaged in trying to preach, and for some considerable time after, I had no knowledge of the distinction of doctrines between the different sects, and was unable to point out what the Baptist faith was, and what was still more strange to me, I never could learn or understand any point of doctrine by hearing a man preach it, be it good or bad. For some purpose, such was the dark state of my mind. It is true, that I could hear men preach and talk about this, that, or the other point of doctrine, and know the name by which they called it, but not to understand any thing of its merit or consistency.

AlI I knew, was what little I was taught in the Bible by my experience, in the teaching, as I trust, by the spirit of God in my own mind. This taught me that salvation was wholly of grace. The way I came to be what I now am in doctrine, my mind would first become weighted with some particular point of doctrine, feeling a weight and deep interest in knowing the truth on that subject my mind would be drawn out to the Lord and his word for instruction. The instant the thing was made plain to my understanding, I could then see and understand it wherever it was preached or talked, and with that I could as plainly understand the erroneous point of doctrine which stood in opposition to the truth, and thus I was brought from point to point, or thing to thing, in my mind, distinguishing between truth and error, until I am what I am; and I am confident, that had there been no other man on earth, holding the principles I do, that I should have been just what I am, for I never received those principles from man, that makes me an old predestinarian Baptist.

When the Methodist commenced the attack on me as before named, I found that one of three things I was compelled to do. I had either to quit preaching, or acknowledge that I believed and preached a doctrine that I was unable to defend, or otherwise draw the sword and fight. To quit preaching, my weight of mind and sense of duty forbid. To acknowledge that I believed and preached a doctrine that I was unable to maintain and defend, looked to me as reproaching the God I professed to worship, particularly as I had professed to believe that he had called and sent me to preach his gospel.

To undertake to draw the sword and fight, seemed to me

as if it were impossible for such an unlearned, ignorant being as I was to engage in war with any hope of success to the glory of God, against such a formidable host of wise learned men. Thus I was in a strait; I knew not what to do; it became a subject of solemn inquiry of the Lord for about three months, to know what my duty was in that case, and if I am not a deceived creature, the Lord gave me to see and feel that it was my duty to draw the sword of truth, go forth in his name, and fight for the truths of the gospel, against the anti-christian errors, with a feeling assurance that he would be with me.

This is the way I became a man of war, and thus I entered into the war, first with the Methodists, under a solemn sense of duty that the Lord required it at my hand. This war lasted in perpetual motion, more or less, for about seven years, in which time the christian society (so called) came in among us, and had to take their part of the war as it came, for I did not sheath my sword to let any error pass that came in the way, but with what I called my old *Jerusalem Blade*, which had two edges, and cut every way, I laboured to cut off every thing that was aiming to touch the crown on the Redeemer's head, or remove the rights and foundation of the church of God.

It was not uncommon for a number of Bibles to be opened under my view, at the same time, and perhaps as many men, pretending to be writing, but feeling that God and his truth were on my side, I was undismayed.

The natural make of my mind, is to have great regard for the friendship and feeling of mankind, and sometimes, at the commencement of this war, when hard sentences would be presented to my mind, I would, to save the feelings of some of my hearers, use softer expressions than those presented to my view. Whenever this was the case, my sermon over, and I came to reflect on what I had been doing, a gloomy guilt was on my mind, as not having been faithful to my trust and duty. This warned me to regard the Lord more than the feelings of mortals, and when I had delivered the truth, as it appeared to be handed to me, I felt a peace of conscience as having done my duty to the cause of my God, and to the mortal beings to whom I was preaching.

Numbers have told me how to preach, so as to get the applause and good will of my hearers; but I thought the

Lord knew best how to teach me to preach to answer his purposes, so I chose to follow his directions. I soon saw the impropriety and the advantage the enemy would take of inviting men to preach and worship God with the Baptists, with whom the Baptists were unwilling to come to the communion table, and from that time to this, at my own appointments, I am unwilling to invite any to preach with me, or at my house, except Baptist sound in the faith, and in good order in the Baptist union.

Through the course of this war, much was said and done, of which I have not room to speak. The devil got mad, and poured out his flood of persecution, and lying wonders, in stigmas and reproaches upon me, but all in vain; many of the captured sons and daughters of Zion, among the Methodist, were brought home to the fold of God, but none taken from the Baptist to the Methodists in all my bounds. At length I was called on by a Methodist, to meet him, each to preach a sermon on baptism. We met, and as he had no scriptural evidence on his side, it was a fatal time on infant baptism. He stopped at that. Some time after, I was met at one of my meetings, something like thirty miles from home, by Mr. Samuel King, who was then considered the champion on the Methodist side of the question in all that country, and who for some time had been threatening me, and after some controversy between him and myself, he urged me to meet him in public controversy, particularly on the subject of Baptism. I tried to avoid it, but he still urged the harder. When I found nothing would do but a surrender of the cause of truth or a battle in its defence, I agreed to meet him.

Including the present interview, we met five times before we were done, three times out of which, regular order was observed, each one speaking his limited time, and nearly every point of doctrine on the subject of religion coming under our notice before we were done. After I had engaged in this controversy, knowing that Mr. King was considered a man of talents, and of considerable information, and feeling myself to be so ignorant, knowing that I was without information, except what little I knew in, or of the Bible, I felt fearful that the cause of truth would suffer in my hands, and having some few pamphlets on the subject of baptism, I concluded that I must examine them carefully, that I might be prepared against the day of battle. In

doing this, my mind appeared to be in a dark distressed situation. I could not tell what was the matter; as I believed the pamphlets declared the truth, I thought it strange that I should feel distressed while reading them. This set me to inquiring after the cause of my unhappy state of mind.

In a short time it appeared plain to my mind, that though these pamphlets might be true, yet if I received the truth from them, I would only have it second-handed, and that would not do me in fighting the battles of the Lord. That if they were true, the authors had got that truth from the Bible; that it was still in the Bible, and as free for me as for them, and that to the Bible I should go, to know the truth. With this view of things, I had a feeling resignation to the Bible, determined to live or die on the word of divine truth; if the Bible killed me, let me die; if it saved my life, I should live. So to the Bible I went, having no use for any other book to teach me the truth, in matters of religion, and indeed I soon found it to be the proper source of wisdom. It afforded me information on every point I needed, being opened with light and power to my understanding, so that when the day of action came on, I felt secured in having the Lord and his word on my side. With undaunted feelings I met Mr. King. The battle was attended with considerable severity from time to time. At the close, the victory was so clearly manifested to be on the Lord's side, that I felt distressed, fearing that the people would say that Parker had done this or that, instead of giving God the glory.

I wished my name to be forgotten in the thing, for I sensibly felt that the Lord had done the work, through me a poor earthen vessel, and that he was entitled to the glory. This controversy ended the war between the Methodist and me, in that country, from that time they let me alone.

A few remarks on my temporal concerns, through the course of this time, may be of some use to the reader. I got a little spot of poor land on what is called the Ridge, near the head of the Cany Fork of Drake's Creek, having no improvement on it. I laboured hard when at home, often at night, to get time to preach in the day, my calls to preach being extensive, and the weight on my mind great. Though I believed it right that the Lord's ministers should receive help in their temporal concerns, yet I felt so un-

worthy to be counted one of them, that I discouraged my brethren in attempting to help me. (In this I have thought I did wrong, and I find it not a hard thing to stop the Baptists from doing their duty to their preachers.) Farming was my only way to make a support. I avoided every thing like trade or traffic for speculation, lest I should bring a reproach on the tender cause of God.

Sometimes it really appeared as if my family must suffer. I had but one horse to do all my work and riding, and I well recollect using him for two years in that gravelly country, without a shoe on his foot, because I was not able to get him shod without going in debt. I was afraid to do that, and was too proud to beg, often going on foot fifteen or twenty miles to my appointments, my wife having to shift for her little children as she could, attend to her business in the house, and mine out of doors, in my absence, being deprived of the common necessities of life, (perhaps not one pound of coffee in a year,) except that of substantial food, and that at times appearing so coarse, that she at length (for the only time in her life,) observed to me, that she thought I would have to take in my appointments, or we should certainly come to want. I replied I hoped not; if we have meat and bread, there is no danger of suffering, and I will try to keep that, but indeed it seemed so much out of my power to do that thing, and continue my appointments, that I felt so much like she had expressed herself, that I felt under severe trials of mind, to know my duty. I felt it my duty to go and preach, and also that it was incumbent on me to support my family, and being confident that two duties never came in the way of each other, the great question with me, was, how shall I know when it is my duty to go and preach, and when it was my duty to stay at home and work?

At length it struck my mind forcibly that the Lord had as yet provided for me; that it was still my duty to rely on him, and the way to decide the doubtful case in my mind, was to continue my appointments until my family was actually brought to suffer, regardless of all the gloomy appearances that might be presented; not to stop, tho' want should appear at the door, for the Lord was able in a moment to relieve them: but when they did come, to actual suffering, then I might know that I had gone too far, and that it was my duty to stop, and stay more at home, for the

benefit of my family. So I became satisfied in mind, on the great question, continued my appointments, and while I have learned that all a christian should want, is to know and do their duty, making their religious duties the first object, I can say in praise to the Lord's name, that he has so wonderfully provided for me and my family, that I have never yet been obliged to take in my appointments, to supply their temporal wants, though we have passed through many trying scenes.

The war now being ended between the Methodists and myself, I concluded that I should now live in peace. But alas! the worst had not yet come. The reports of the mission subject, and their proposed object (in part,) in a short time reached us. At the first view I was wonderfully pleased with the prospect of the gospel being extended with such rapidity, but having learnt in the time of my Methodist war, that nothing but Bible truth would stand the test, my mind was directly turned to my Bible, to see if the plan proposed by the mission principle was the Lord's way of sending the gospel and christianizing the world; so as I came to a knowledge of the mission plan, I compared it with the Lord's way of doing business, and I was sorry to find that they did not fit or work together. I tried hard to reconcile the scriptures to the mission plan, but there was something in me, and in the Bible, that said there was too much difference between the word of God and the mission principle, for them to be reconciled together. While I became internally convinced that there was evil in the mission principle, my mind was much weighted with the subject. I viewed it a great something, either a great good or a great evil; (and truly I find, since it has so far unbosomed itself, that I was not mistaken,) yet I lay silent on the subject.

The thing through the association was referred to the churches, although by this time I had become internally convinced that there was something dangerous in the mission principle, I still held my peace, viewing it so great a something, and fearing that I might do wrong in opposing it. I thought I should be better satisfied in my mind, when the churches gave their votes. I then attended three churches and one arm. All the acting members in my bounds, with the exception of about three, voted against it.

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A large majority of the churches in the association voted against it.

The association was compelled to throw it out, though the struggles on the part of its friends to save its life and credit, began to open something of its corruption to my understanding. At the next association, Luther Rice attended. Here, for the first time, I took a public and pointed stand against the mission principle and its objects. This was a hard time, and I became more fully convinced of the corruption of that principle.

Until this time, I had lived in perfect peace with the Baptists, all in love, fellowship and union; but from that time until now, the greatest enemy I ever had in human shape is the mission spirit or principle, by men who call themselves Baptists, because I remain where they left me, and will not sacrifice the faith of God's elect.

After the war was over between the Methodists and myself, my mind became entirely relieved from that weight which had led and confined me to that particular part of the country. Before this, the world could not have produced a temptation to remove me from that part; I felt no weight of mind to go elsewhere to preach, but a great change took place in my mind, instead of feeling confined to that section of country, I felt entirely relieved from it, as if I had done my particular work there, and my mind was roving in the defence of the truth against error, and where error was prevailing most against truth, there was the place that I felt like I ought to be, and though I often felt too mean and worthless to say I was one of the Lord's preachers, yet sometimes I felt as if something like the care of all the churches lay on my mind, and that God required of me to defend the cause of truth, particularly on the doctrinal part, against error of every description, and to maintain the rights of his church, not having the mission errors particularly in view.

In this situation of mind, I visited the Wabash country several times, and finding that the errors of the christian society (so called) were taking deep root there, and the truth of God in the Baptist cause was not fully maintained in some parts of that country. I thought perhaps I might be of as much use there as any place I could go, and believing that I could do better for my family by going to a new country, I accordingly moved there in December,

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1817, and instead of having knowledge that there was the place where the Lord designed me to fight the hard battle on the mission subject.

I was flattering myself that I was getting out of trouble; but I soon found out my mistake, and that nothing but war would do, to save the truth and rights of the church. Elder Isaac McCoy, one of the old leading preachers of the country, about this time, came into the employment of the board, and soon began to try to bring the Baptists into some arrangements to approve and assist in the mission objects. I felt in duty bound to my God, his cause, and his church, to withstand him, and the war immediately commenced, which I expect will not end but with my natural existence. I soon found the spirit of the error to be beyond the reach of conviction to repentance, and that it sought for every advantage, regardless of truth, or christian feelings. Little as I had heretofore thought that any of my writings would ever appear in print, my mind became so deeply weighted with defending the truth against the mission errors, that in 1820, I published a piece entitled, "A Public Address to the Baptist Society, and friends of Religion in general, on the principle and practice of the Baptist Board of Foreign Missions, for the United States of America. This caused more of the iniquity of the mission principle to abound.

The overthrow of my public standing as a preacher, and my life in the church, appeared to be an object. Charges were exhibited in a sister church against me, founded on some parts of my pamphlet, something like five months before I heard of them, and when presented to the church where I stood a member, were rejected on a point of order, (but afterwards tried in order, and fell for want of merit.) I now found that *death*, or a surrender of gospel truth and church rights was determined, and I thought it was high time for me to be at work, to save my own life and relieve the church of such corrupting errors. I presented charges in gospel order, against two members of the same church, where the charges had been exhibited against me, who had united with a mission society, formed auxiliary to the Board, for holding to and justifying the principles and practice of the Baptist Board of Foreign Missions. Their church refused to act upon the charge or take it up. This terminated in a course of discipline with that church, and

finally in relieving the Wabash District Association of all that defended and supported the principle and practice of the Board of Foreign Missions, through the course of which I was engaged in the publication of other pamphlets, in which I gave a more full account of many of those things than I have now room for, while the iniquity of the mission principle or spirit was so clearly manifested, that I could as soon believe that religion consisted in envying designed falsehood, with the spirit, wisdom and wealth of the world, as to believe that the mission spirit was from the Lord.

Something like twenty years past, my attention was called to the doctrine of the Two Seeds, by a few remarks made by an old brother. I rejected it as heresy, and sharply reproved the brother for expressing such ideas. The brother being a man of but few words, the thing stopped at that as to its progress among the brethren, but when I would be examining the Bible to know the truth, as to the doctrine of salvation by grace, and the glory of God, in the condemnation of the wicked, many parts of divine writ would unfold themselves to my view, expressive of that doctrine, but seeing no beauty in it, nor how God could be glorified by it, I strove against the forcible evidences presented, and did all I could to reconcile the word of God to his glory, on some other views of things.

Thus I laboured for a number of years on the subject of the Two Seeds, sometimes forced to acknowledge in my mind the truth of the doctrine, at other times rejecting it with all the power that was in me, until at length, imperceptible to my understanding, as to the manner in which the thing took place, the beauty, glory, and God-honouring doctrine of the Two Seeds opened to my view, witnessed by God's word all through the Bible, appearing so plain, that I was astonished at my former ignorance, and wondered that I had not seen it before, while I saw that the doctrine of the Two Seeds had been either employed or expressed in every gospel sermon which I had delivered. The subject now seemed to lay so directly and plain before me, that it was as impossible for me to defend the cause of truth against error without a view of the Two Seeds, as it was to preach the way of life and salvation without a Saviour. Although I might not name the doctrine, nor the congregation have any idea that I was preaching it, yet I saw and

15 felt what I was doing, and as I seldom felt as if I had done my duty, when I had even preached the truth, and yet left the congregation without knowing by name, what that truth was, I would sometimes name that it was the doctrine of the Two Seeds.

This brought the subject before the people; some would say one thing and some another, until my mind became so weighed with writing on the subject, that I felt as if I could not leave the world reconciled in mind, without so doing, believing it my duty to proclaim on the house top, that which had been revealed to me in secret. This is the cause why I wrote my views on the Two Seeds, and when some of my brethren appeared to be greatly distressed in consequence of the doctrine which I had advanced, I re-examined my Bible again and again, with prayerful attention, (if I am not deceived,) that if I was in an error, I might prove the doctrine wrong, retract, and relieve the truth and my brethren, but the truth of the doctrine was still more and more confirmed to my view, and finding that I could not, in truth, retract, and that some few of my brethren appeared as if they could not bear it, I then sought for the best way to save the peace of the church and cause of Zion, regardless of what might become of me, and finally concluded that it might be best to make no defence, lie silent, and let the church and those dissatisfied with it, do as they saw proper; if the church called for my credentials, give them up; if she admitted me to a silent seat, accept of it; or if she excluded me, submit to it. I wandered for some time under this view of things, in a dark distressed situation, having, as I believed, at the same time, sufficient cause to believe that the opposers of my views were engaged for the overthrow of the doctrine of the union or relationship existing in Christ, to or with his church. One evening, while solemnly reflecting on the state of things, knowing from every appearance that death somewhere must be the result, and striving to become reconciled in mind to die, rather than cause a distress in the church.

The whole course of my ministry seemed opened to my view. The truth for which I had so long been contending, particularly the doctrine of the union, appeared so glorious, that I felt as if I would as soon surrender the Bible as that truth, while it appeared equally plain to my view, that,