

CAMDEN, KERSHAW Co., S. C., }
February 10th, 1869. }

Dear Brother Bodenhamer :—It being a rainy morning, and me confined in the house, I think it better for me to be engaged in the cause of God some way, than to do nothing; and I have concluded to give you a few of my weak and scattering ideas on the fifteenth chapter and twenty-second verse, of Paul's first epistle to the Corinthians: "For as in Adam all die, even so in Christ shall all be made alive."

Paul wrote this epistle to the members of the Corinthian church, who had fallen into the great error that the resurrection was passed already, and he labors assiduously, and shows very clearly the resurrection is not passed. At the 12th verse he says, "now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Thus we see their faith were opposite to the gospel, and one or the other must be false. 14th verse, "and if Christ be not risen, then is our preaching vain, and your faith is also vain." 15th verse, "ye and we are found false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. Here we see something of the depth of the device of Satan in raising so great a contradiction of the gospel, and thereby making the whole word of God without effect, for if there is no resurrection, there can't be any future rewards or punishment, and the human family may take their fill of sin, not at all fearing eternal punishment. 18th verse, "then they that are fallen asleep in Christ are perished." Then there is no hope of the happiness of deceased friends nor for ourselves when we die; and this idea, gives Paul's expression of great horror in the 19th verse, "if in this life only, we have hope in Christ, we are of all men most miserable." These alarming trials without and heavy temptations within, these alarming fears and heavy surges of the mind that we shall never obtain that glorious immortality beyond the grave, would all profit us nothing if we had no hope, faith nor love to God, and could get no foretaste of the love and mercy of God, we would be far more miserable than the people of the world. 20th verse, "But now is Christ risen from the dead, and become the first fruits of them that slept." What

encouragement Paul gives every poor tempest tossed and distressed soul, by assuring them that they shall rise with Christ at his appearing. 21st verse, "for since by man, came death, by man came also resurrection from the dead;" as if he had said, all Adam's posterity is doomed to a temporal death by original sin, and by the resurrection of Christ, all his posterity shall be made alive at the great day of judgment. 22nd verse, "For as in Christ all die, even so in Christ shall all be made alive." It is always our duty in explaining a portion of the scripture, to take the general idea of scripture on the subject; and as the making alive in Christ is the same as the dead in Adam, we will ask a question or two. Question, How, and did or does all die in Adam, and how are they made alive in Christ? Answer, says one, God tolerated Adam to eat of all the trees of the garden, save of the tree of knowledge of good and evil, "for in the day thou eatest thereof thou shalt surely die." Adam did eat thereof and died to God and godliness. But Jesus came in the flesh and atoned for original sin, and placed every thing as it was before Adam sinned, and the child is now born in a state of grace, and is made sufficiently alive in Christ to make him a free agent. I agree that Adam did die to God and godliness when he partook of the forbidden fruit. Gen. 3: 10, "I was afraid because I was naked, and I hid myself." Fear always follows guilt, "fear hath torment, but perfect love casteth out fear." Adam confessed his sin, but laid the blame on the woman; the woman confessed her sin, but laid the blame on the serpent. 14th verse, "And the Lord said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." 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 head." I believe this serpent is the devil. John says, Rev. 20: 1, 2, "And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the devil and Satan." Eccl. 9: 14, 15th, "There was a little city and a few men within it, and there came a great king against it, and besieged it, and

built great bulwarks against it; now there was found in it a poor wise man, and he by his wisdom delivered the city, yet no man remembered the same poor man." To prove that it is no abuse of the word of God, to claim this "little city" to be the church of God, Isaiah says, "there is a river, the streams whereof shall make glad the city God." And Jesus likens the kingdom of heaven to a "city set on a hill, that cannot be hid." This city is the church of the living God, or the spiritual seed of the woman; the "poor man" is Jesus the Saviour of sinners, and the "few men in it" are the children of God; Isaiah says, "Behold I and the children, which God hath given me." And Jesus delivered all the men in the city when Satan "besieged it and built bulwarks against it," by his strong and crafty temptations and victory over the church of Christ; as the seed of the woman, at this time comprehended the whole church of Christ, and they all died as Adam did, to God and godliness, and subjected themselves and their posterity, to a temporal and an eternal death. 16th verse, And unto the woman he said, "I will greatly multiply thy sorrow and thy conception." Notice this "multiplication of conception" is after man had sinned and died to God and godliness, or after man was filled with the carnal mind, and of course they were not in the loins of Adam before he fell, or the 'poor wise man' would have 'delivered' them also from an eternal death. Paul says, Rom. 9: 7, 8, "neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called, that is, they which are of the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Gal. 4: 28, 29, 30, 31, "Now we brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scriptures? Cast out the bond woman and her son, for the son of the bond woman shall not be heir with son the of the free woman; then brethren, we are not the children of the bond woman but of the free." Jesus says, Math. 12: 34, "O generation of vipers, how can you, being evil speak good things." Math. 23: 33, "Ye serpents, ye generation of vipers, how can you escape the damnation of hell." St. John 8: 44,

"Ye are of your father, the devil, and the lusts of your father you will do." St. Math. 13: 37, 38, 39, "He that soweth the good seed is the Son of man, the field is the world, the good seed is the children of the kingdom, but the tares is the children of the wicked one; the enemy that soweth them is the devil, the harvest is the end of the world, and the reapers are the angels." From the above quotations, we gather that the fruits of the 'multiplication of conception,' took place after man had sinned and died to God and godliness, and the image of God on his soul defaced, and the image of Satan stamped thereon in its stead; for they were not in the loins of Adam when the prince of the power of the air, which worketh in the hearts of the children of disobedience, come against Adam and Eve with his strong temptations and overcame them. If they had been in the "city" the "poor wise man" would have "delivered" them with his church, and there would have been a final, effectual and eternal delivery from sin. We all know what 'multiplication' is, it is to multiply one given number by another given number; for instance, if we multiply 12 by 12 we have the great number of 144 against 12. Jesus says, "strive ye to enter in at the strait gate, for verily I say unto you, strait is the way and narrow is the gate that leadeth unto life, and few there be that find it; because wide is the gate and broad is the way which leadeth to destruction, and many there be which go in thereat." These "children of the flesh," is the church of anti-christ; and we believe, the church of Christ and the church of anti-christ, was kept separate for a number of years. Gen. 6: 2, "That the sons of God saw the daughters of men that they were fair, and they took them wives, of all which they chose." 4th verse, "And also after that, when the sons of God came in unto the daughters of men, and they bear children to them: the same became mighty men, which were of old men of renown." I believe, this is the time which the Saviour alludes to: Math. 13: 25, "but while men slept, his enemy came and sowed tares among the wheat and went his way." "While men slept" in sin, after Adam and Eve had sinned and died to God and godliness, the "enemy" of God and man, tempted the "Sons of God" to take them wives of the daughters of