

eration was in due time brought out from that place of bondage to the land of promise—a land of rest; and remember that the Israelites were the descendants of *Adam and Eve*: and now in these last (Gospel days) the children of Israel—the *chosen* of every nation, kindred, people and tongue, shall be brought out from under the dark bondage of sin and death into the land of promise—into the marvelous light and liberty of the Gospel of Christ. John was sent to prepare the way of the Lord before Him—to give knowledge of salvation unto His people by the remission of their sins. The sons and daughters of our father Adam were the receivers of the great blessings of the Gospel: so they are to this day. But what do I hear! It has been affirmed that the *Adamic* family receives no part of the benefits of the atonement—it is another *seed* that are and were blessed with all spiritual blessings—a *seed* that existed *actually, virtually, and eternally in union* with Christ before the foundation of the world! There was a *man* in the days of our Saviour—that *man* was born blind—that *same man* followed Christ after he was healed. Do I understand the writers on the new doctrines—that Christ the holy *seed* existed *actually* before the heavens and the earth were created, and in Him existed *actually* the holy *seed*, the church, (it, the church, being created in Him,) separate and apart from that earthly *seed*, *Adam*, which was formed of the dust of the ground? (Gen. 2: 7.) The man Adam was created very good, so were everything else: but sometime after he was created, he sinned—sin entered into the world, and death by sin, and the awful disease of sin spread—continued to spread, as man multiplied on the face of the earth; and so the whole world became corrupt before God. Notwithstanding this awful state of things, *that holy seed* was not involved in the transgression—still existing in *actual* and eternal union with, and in Christ? If so, there were two separate and distinct *seeds* created—the first before time began, the second after time began. The *seed* which was created after time began (*Adam*) became corrupt before God; *that seed* which was created before time did not, but still actually existed in Christ—actually, and eternally existed in Him, where sin could never enter? If these writers had said *virtually* in the purpose and decree

of Almighty God, I should not have made the first objection. I respectfully ask brethren, how can that which was never *lost* be redeemed? The Son of God did not come to this sinful world to redeem a *holy seed*, for such needed no redemption. He took on Him the seed of Abraham—the whole human nature, *without its sin*, to redeem that which was lost—and the great effectual atonement was not made for any thing which was in *heaven* or in *hell*, but for poor lost and undone sinners—the sinful and fallen sons and daughters of Adam. Blessed be the glory of the Lord from his place, and let all the redeemed of the Lord say, *Amen*. He was delivered to death for our offences, and was raised again for our justification. Praise ye the Lord! Again, *regeneration* seems to be a subject of controversy in these late days, as well as other points, as before hinted. In the 19th chapter of Matthew, 28th verse, the Saviour said to his disciples, “Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” I have my opinion on this text, and will give it. “Ye which have followed me in the regeneration.” We see that Christ our Lord did not say that, ye which have followed me in *my regeneration*: if He had, we might come to the conclusion then, that He was *regenerated*. Our Lord was addressing personally his disciples or apostles. The apostles had been called to that office—they had forsaken all and followed Him, and the prospects before them to live, have food and raiment to meet their returning wants, seemed to present to *them* a gloomy appearance—and they said to Him, “Behold we have forsaken all and followed thee, what shall we have therefore.” Then he answered them, “Verily I say unto you, that ye which have followed me in the regeneration,” &c. Now what is the true interpretation of this *regeneration*? My opinion is simply this: The new or Gospel dispensation had commenced; John had been sent to make ready a people—to prepare the way before the Lord, and now the mystery which had been hid for generations past, as foretold by the mouth of the prophets, was already published to the world in these words, “Behold I bring you good tidings of great joy,

which shall be to all people. For unto you is born, in the city of David, a Saviour, which is Christ the Lord.” (Luke 2: 10, 11.) The glory of the Lord was revealed, as was never before seen and felt by the fathers. It was never so seen, no, not in all Israel. The Gospel *Ark* had started. The display of Almighty power was visible in healing the sick, cleansing the lepers, raising the dead and casting out devils, by which our Saviour manifested clearly his power and Godhead to them, (his apostles and disciples,) as we may say again, it was never so seen, no not in all Israel. And many, many believing Jews, and multitudes of unbelievers saw and felt the power of Christ in that day; and those believing Jews, the twelve apostles especially, were without a doubt with me, renewed in the spirit of their mind; and shall we say that they were ignorant of the grace of *regeneration*? The apostles having received the gift—the Spirit of the truth from their Lord—He sent them two and two, saying, “as ye go preach, saying, the kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give.” (Mat. 10: 7, 8.) Now with kind feelings, I ask my beloved brethren, did not the apostles follow the Lord in the *regeneration*? They were called by Christ, they were instructed, they were now to receive the great commission and authority as aforesaid: to heal the sick, cleanse the lepers, raise the dead, and to cast out devils, and they acted in obedience to the orders of their Lord; thus following *Him in the regeneration*. Glorious things are spoken of thee, O city of God. (Psalms 87: 3.) While the national church was in existence, under laws and carnal ordinances, imposed on them until the time of reformation, the ministration of condemnation was glorious, but the ministration of righteousness exceeds that in glory; for even that which was made glorious had no glory in this respect. Men could not follow the Lord *in the regeneration* under the old covenant, but they, many thousands, have followed him under the new covenant—because old things have past away, and behold all things are become new, and all things are of God, who hath reconciled us to Himself by Jesus Christ, and given to us, the ministry of reconciliation. (2 Cor. 5: 17, 18.)

And so let us follow Christ *in the regeneration*, as did our fathers, walking in humble obedience in all his holy commandments. I have a few ideas to offer relative to judging the twelve tribes of Israel, or, as was said by the prophet, ruling in judgment, which seems to mean one and the same thing. If we have the keys of knowledge and understanding, we can unlock the gospel doors, if not we cannot. Ye also (the apostles) shall sit upon twelve thrones judging the twelve tribes of Israel, ruling in judgment. The gospel was first preached to the Jews, and there were twelve tribes, and we may reasonably suppose, yes, we may affirm it to be a fact, that many of the different twelve tribes were converted to God by the power of the gospel, and consequently were after their conversion, constituted a church—the church of the living God, members one of another. Also, the Gentiles were afterwards converted by the same power; so Jew and Gentile, bond and free were all made partakers of the same grace—all the children of God by faith in Jesus Christ, and they were all one in Christ—having received the Spirit of adoption. “Beautiful for situation, the joy of the whole earth is Mount Zion,” said David—because the Lord dwelt among them: and so it is now, even to this day; “All thy children shall be taught of the Lord.” But some of the Jews fell back—they took up the traditions of the elders; they frequently observed days and months, and times and years, (see Galatians,) which called for reproof from the apostles, and they reproved them, as duty required. So the apostles who were born and raised Jews, well knew how to govern the twelve tribes of Israel—rule in judgment. The law of judgment was given to the twelve apostles, and as good judges and faithful, they attended to this very important duty—see that the Law—the Gospel precepts be faithfully observed—observe all things whatsoever the great Head and Law-giver of the church commands to be done and no more. When princes have ruled in judgment by the authority of God, all things have been done decently and in order: the church was the beauty of the whole earth. There is a difference in ruling in the fear of God, and *lording* it over God’s heritage. May the set time soon come when the Lord shall favour Zion! When her light shall break forth on the right and on the left,