

We are agreed upon this; for it is what I have been and now am contending for—"and that nothing concerning spiritual marriage can be found there." For ye are all the children of God by faith in Christ Jesus "for as many of you as have been baptized into Christ have put on Christ," Gal. iii. 26. That this believing widow had put on Christ and was married to him who was raised from the dead, and at the time the apostle wrote was married only in the Lord, I have already fully shown. I therefore believe that the scripture authorizes me to call this a spiritual marriage or union, for certainly it is not a temporal one. As to your two reasons I must admit that I have not been able to discover wherein their invincible strength lies; but as you have based so much upon them I will give them a passing notice.—Your first reason: "because the apostle gives directions to those who were already married to him who is raised from the dead, and could not mean what Senex says it does." Let us see what directions the Apostle has given to those who were already married to him who is raised from the dead. "I say therefore to the unmarried and widows, it is good even for them if they abide even as I," verse 40 "only in the Lord; but she is happier if she so abide, after my judgement." Now, brother, you will see that what I have already said is in accordance with these two quotations, and for your further information read the 32nd, 33rd, and 34th verses of this chapter. Your second reason is "because Paul could not judge it happier for a widow to abide so, than to be married in the Lord in Senex view of that phrase." My view of this passage is this: that the widow alluded to was married in the Lord, and Paul has judged it to be happier for her to abide so.

In this and the preceding essays I have been endeavoring to show that the marriage that God instituted at the creation permitted the sexes to form attachments agreeably to the principles implanted in their nature, without any restraint being put on them. Those who oppose my views contend that believers are permitted to marry only believers. Now if this was a law from God, there would also have been another law or rule from God whereby believers could with certainty know that those they were about to marry were believers in the scriptural sense of the word (believer.) But the latter being absent proves that the former does not exist: as it is written, "They are not all Israel who are of Israel," neither are all believers who say they are. But it may be said that it is only contend that members of the church marry members; but that won't alter the case: for if members are not believers they are hypocrites. Let it be supposed that there is a plain precept in the New Testament command-