

ordained, of which He hath given assurance to all in that he hath raised him from the dead.

[f.] That our Lord Jesus the Christ, in the day of his appearing and kingdom, will judge the quick and the dead responsible to the Word of the truth, and reward every man according to his work in the truth, to those who have sought for glory and honor and incorruptibility, eternal life, but to those who have been contentious and not obeyed the truth, indignation and wrath, tribulation and anguish, upon every soul of man that hath done evil, and will afterwards with his perfected Saints set up the throne and kingdom of his father David, by gathering into One Nation under His sceptre of righteousness the twelve tribes of Jacob dwelling among the Gentiles, as the little stone, and cause it to grow into a great mountain filling the whole earth by grinding to powder the nations of the [Roman] Habitable, and subduing all the other nations, and taking the dominion under the whole Heaven, to the intent that the kingdoms of this world may become the kingdoms of the Lord and of His Christ who shall reign over them unto the ages of the ages, the one King over all the earth and his Name One, and in Abraham and his seed, the personal and mystical Christ, all the families of the earth shall be blessed, and the angelic announcement at the Saviour's birth verified in fact "glory to God in the highest, on earth peace and good will amongst men."

[g.] That the great mystery of godliness, God manifest in the flesh, justified of spirit, seen of messengers, believed on in the world, taken up into glory, will, in the day of the Christ, receive its full development in the salvation of the nations who shall walk in the light of the new Jerusalem, when the glory (or truth) of the Lord shall cover the earth, as the waters cover the seas, and all the types and shadows of the law shall be antityped in the things of the new covenant, which shall then be in force with Israel, and the nations for the sealing of the great harvest of the earth unto the final consummation when death, the last enemy, shall be destroyed, and the millennial reign of the Christ shall cease, and the Son himself shall be subject unto him who put all things under

him, that the Dalty may be all things in all.

V. Everlasting life, or aionian life, (as it is more properly rendered) is the gracious gift of God, through our Lord Jesus the Christ, the clothing upon of the living soul or mortal body, of life, of a justified believer with the quickening spirit or house which is from heaven, or the swallowing up of his death-nature in the life of the Divine Nature, so that this corruptible puts on incorruption, and this mortal puts on immortality by an impartation of spirit-life-energy into every fibre of its organism in a moment, in the twinkling of an eye, during the sounding of the last trumpet; and according to his type the Lord Jesus Anointed, the saint then becomes a son of God in power by spirit of holiness, through a resurrection from among the dead, and cannot sin because he is born of God, and lives, and moves, and has his being in the essential goodness, and peace and blessedness of the Divine Existence; hence the physical and moral impossibility of an immortal agency of evil exercising the attributes of the Uncreated Spirit, Omniscience, Omnipotence and Omnipresence, emanating from the Supreme Good to antagonise his purposes, and defeat the counsels of his will concerning the redemption of the Adamie race for the glory of his name.

VI. Everlasting [or aionian] punishment or excision, is the refusal of the gift of God to an enlightened transgressor, and the infliction on him as a living soul, or mortal body of life, of the many or few stripes, in execution of his sentence of condemnation, until the appointed hour of his final doom arrives to utterly perish in his own corruption; and this consummation is the second death, or everlasting destruction from the presence of the Lord, and the glory of His power when he comes to be glorified in his saints, and to be admired of all them that believe in that day.

VII. The Scriptures reveal that the adversary, commonly called Satan and the Devil, which is continually tempting man to transgress both the law of his own nature and the law of God, is Sin in the flesh; ruling and reigning over the mortal body to make it obedient to the lusts thereof; this sin power is not conform'd to the la-