

final destiny, and to dissolve the earth, and its constituents with fiery heat.

12. That some are saved by confessing that Jesus Christ is the Son of God, and praying to God the Father, God the Son, and God the Holy Ghost, to forgive them their sins, and to cleanse them from all unrighteousness; while others who have died without being able to discern between good and evil are saved without confession at all, by virtue of the shed blood of the Saviour of the world.

13. That the Gospel is simply the good news of this salvation.

14. That the word of the truth of the Gospel of the Kingdom of God, in the Name of Jesus the Christ of that Kingdom, is not necessary to be preached for hope of salvation; because the Abrahamic and Davidic covenants of promise teaching that David's throne and kingdom is to be established under a heavenly constitution, and the nation of Israel again restored to its own land, that the blessing of Abraham may come upon all nations; and that incident to this restoration and the events consequent on it, are the resurrection and the judgment of the dead in the Christ, *do not mean what they say*, but have a spiritual significance to Zion above where Christ sits at the right hand of God and reigns there on David's throne over the true Israel of God of which the Jews were only a type and shadow.

15. That the knowledge of the glory of the Lord shall cover the earth as the waters the seas, through the instrumentality of the orthodox ministry as ambassadors for Christ, beseeching men in his stead to be reconciled to God by believing on the Gospel and on the Jesus they present as the way and the truth and the life, and that Christ is with them always even to the end of the world; and when the kingdoms of the world shall become the kingdoms of the Lord and of His Christ, then shall the judgment set and the books be opened and the dead, small and great, stand before God and be judged according to their works, exclusive and inclusive of the testimony of Jesus, and that this is the great day of the wrath of the Lamb, and the year of the Redeemed, and the day of Vengeance of our God.

And we solemnly declare by this our act of subscription, to keep the faith and the patience of the saints of the Most High God according to the measure of His grace vouchsafed to us, by pureness, by knowledge, by long-suffering, by a faith unfeigned, by the Word of God, by the Armor of Righteousness on the right hand and on the left, that we may be found worthy of the vocation wherewith we are called at the appearing and kingdom of the Lord's Christ, our glorious Head and exalted Redeemer. Amen and Amen!

THE ORDER.

We also subscribe our hands to the following rules, for our organization and well being, and increase in faith, hope and charity as an Ecclesia of the Living God, associated together on the basis of the Constitution above defined:—

I. That as members of the One Body of the Christ we shall assemble ourselves together once each Lord's Day for the worship of the Father through the Son in spirit and in truth, by partaking of bread and wine in remembrance of our Lord's death until he come, by prayer and supplications with thanksgiving for mercy and grace to help us and the whole Israel of God in every time of need, and for the establishment of the Covenant of Peace by

His king when he shall build up Zion, and cause the nations to rejoice with His people, and by meditating on the Word of the Truth of the Gospel of the Kingdom of God for doctrine, reproof, correction and instruction in righteousness.

II. That in addition to this communion other meetings may be arranged at the convenience of the members on the communion days and other times for the exposition and study and understanding of the Sacred Oracles which shall be OPEN to all seekers after righteousness desirous of learning out of the Scriptures what is the good and acceptable and perfect will of God.

III. That meetings for other Ecce-