



1.5 2.0 2.5  
2.8 3.2 3.6  
4.0 4.5 5.0

**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**



**Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques**

01  
02  
03  
04  
05  
06  
07  
08  
09  
10

**© 1984**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distortion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Includes supplementary material/  
Comprend du matériel supplémentaire
- Only edition available/  
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/  
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

The copy filmed here has been reproduced thanks to the generosity of:

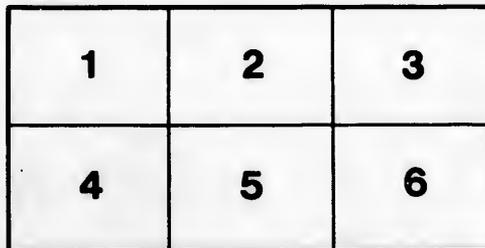
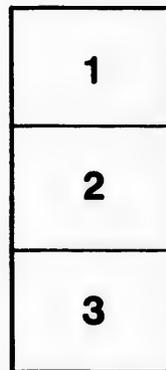
Metropolitan Toronto Library  
Canadian History Department

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Metropolitan Toronto Library  
Canadian History Department

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

o  
détails  
s du  
modifier  
r une  
image

s

errata  
to

pelure,  
on à



A  
**REVELATION FROM GOD,**

OUT OF THE SCRIPTURES.

TO SETTLE

**THE LONG DISPUTED DOCTRINES,**

- I. WHO MELCHISEDEK IS.
- II. WHO CHRIST IS, AND WHAT HE IS.
- III. ENOCH THE MESSIAH.
- IV. ELECTION.
- V. INFALLIBILITY.
- VI. EATING CHRIST'S FLESH.
- VII. PRAYERS FOR THE DEAD.
- VIII. WHO HAS POWER TO FORGIVE SINS.
- IX. BAPTISM.
- X. SANCTIFICATION.
- XI. CHRIST'S SECOND COMING.
- XII. BABYLON THE GREAT REVEALED.
- XIII. THE SUM OF WHAT I BELIEVE.

---

**BY SAMUEL HALL.**

---

From sectarian bigotry freed,  
A brother to all that love the Lord.

**TORONTO :**  
PRINTED FOR THE AUTHOR.—TO BE HAD AT THE  
BOOK STORES.

[Price 10 Cents.]

RE

TH

WO

A

REVELATION FROM GOD,

OUT OF THE SCRIPTURES,

TO SETTLE THE

THE LONG DISPUTED DOCTRINES

WHICH HINDER CHRISTIANS FROM

WORKING TOGETHER IN LOVE.

---

BY SAMUEL HALL.

---

TORONTO :

PRINTED FOR THE AUTHOR.—TO BE HAD AT THE  
BOOK STORES.

[Price 10 Cents.]

## REMARKS.

---

1 EVERY one that possesses the *Bible has a Revelation from God*. But to whom is it given to know and understand it? To none but those who obey God according to knowledge. READER, if you would become wise in spiritual things, you must *dedicate* yourself, with all you have, to God. Then He will satisfy you with knowledge. It is the wisdom of God to hide truth from those who would make a bad use of it. 2 Cor. 4: 3, 4.

2 I say to all, then, put no confidence in what this book teaches, unless the *Scriptures* say the same things. If I have erred in my remarks on the Scripture which I have given to prove what I believe to be truth, if any one can show me that I am in error, I will be thankful, and renounce every thing that the Scriptures do not teach; for there is no *infallibility* in man.

3 Some err greatly in hanging their faith on what men tell them, without searching the *Scriptures*, to see if what they are required to believe are the commands of God, Others are afraid to examine the Scriptures for they contain *truth*, yea, *that truth*. that God will bring *all* men to an account for the deeds done in the body. Romans 2: 6---9

4. Reader, beware that prejudices does not hinder you from believing the truth no matter by whom it is sent to you. When the ancient church of the Jews *erred*, God at many times, raised up men, who had but a small portion of this worlds learning, to correct their great Sanhedrim, a council which was composed of seventy of their learned elders. It was humbling and mortifying to them; but many of them would not receive the *truth* and God brought their iniquity upon them. May it not be with us as it was with them; and may we not be silent when we find *truth*, but publish it; lest God should remove the light we have. We are all called to be teachers of *truth*, not all preachers, and if we love the *truth*, it will lead us to its *Author*, God. To Him be glory forever. Amen.

I.  
II.  
III.  
IV.  
V.  
VI.  
VII.  
VIII.  
IX.  
X.  
XI.  
XII.  
XIII.

ERR  
should

a Rev-  
given to  
se who  
, if you  
u must  
Then  
is the  
would

n what  
ay the  
rks on  
e what  
ne that  
e every  
here is

ith on  
Scrip-  
believe  
l to ex-  
h, yea,  
an ac-  
ans 2 :

hinder  
whom  
of the  
men,  
learn-  
ouncil  
earned  
them ;

truth  
May  
l may  
ublish  
e. We  
reach-  
to its  
men.

## CONTENTS.

I. WHO MELCHISEDEK IS.....	5
II. WHO CHRIST IS, AND WHAT HE IS.....	6
III. ENOCH THE MESSIAH.....	12
IV. ELECTION.....	21
V. INFALLIBILITY.....	26
VI. EATING CHRIST'S FLESH.....	28
VII. PRAYERS FOR THE DEAD.....	31
VIII. WHO HAS POWER TO FORGIVE SINS.....	32
IX. BAPTISM.....	33
X. SANCTIFICATION.....	36
XI. CHRIST'S SECOND COMING.....	37
XII. BABYLON THE GREAT REVEALED.....	42
XIII. THE SUM OF WHAT I BELIEVE.....	45

---

ERRATUM.—On page 9, 17th line from the bottom, "expected"  
should read "excepted."

## PREFACE.

I do not know that there is a man in the world that believes as I do. When God called my attention to the prayerful study of the **SCRIPTURES**, I felt that I should tell no one until I could give *direct Scripture proof* of what appeared to me to be the *true meaning* of the *Scriptures*. I was afraid to differ with men whose labours God had blessed to the salvation of many. At first I thought I would have to differ very much with men whom I knew to be sincere, and had the same opportunities of knowing the truth, and who loved the truth as much as I did. I am truly thankful to God who has helped me to see that I do not differ with good men of all ages of the world in the essential *doctrines of the Bible*. I do differ with bad systems of Theology. Where I seem to differ with good men is only in name: what they confessed to be a *mystery* since the world began (Melchisedek and *Jesus Christ*),—they believe *Jesus Christ* to be God and man *united* in **ONE**, to save the world. I believe the same. They do not believe that his manhood, his bodily parts, was God. The **WORD**, the **SPIRIT** that *spake* the *word was God's SPIRIT, was GOD*. Sometimes He spake his own words, when he said he could do nothing of *himself*. It seems that God has kept what he has now revealed for the overthrow of false systems of error. There is but **ONE TEACHER**, for *your life's sake* depend on *no other*. All good men will direct you to that *Teacher*. See St. John 24 : 26. It inspired the Prophets. If you do not ask the *Father in Jesus'* name for *its* help, you cannot understand the *Scriptures*.

Some pretend to understand *for you*, and say, "*Dost thou teach us.*" I do not pretend to teach, *only direct* you to the **Great TEACHER**. I have reason to believe that some are quoting the devil's words, "*Let us alone,*" or, let our "*sandy foundation alone.*" If there were none in danger of *suffering* but themselves, God might let it alone. The **TRUTH** of God will *shake* and *remove* everything that God has not *planted*. Heb. 12 : 26, 27. **TAKE HOLD OF BIBLE TRUTH**, and use it *in love*.

S. HALL.

1. King  
witho  
nor en

2. Most  
he wa  
By  
him t  
life w  
Rev.  
stroy  
Luke  
Ch

every  
3: 24

3:  
the  
them  
shut

4.  
had  
king  
with  
did  
of d

## A REVELATION FROM GOD.

---

### MELCHISEDEK.

1. MELCHISEDEK, *Priest of the Most High God, King of Peace, without father, without mother, without descent,—having neither beginning of days nor end of life.* Heb. 7: 1, 3.

### ABEL IS THE MELCHISEDEK.

2. RIGHTEOUS Abel was the *first Priest* to the Most High God, by faith he obtained witness that he was righteous. Gen. 4: 10. Heb. 11: 4.

By righteousness he became HEIR to *Eden*. *To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God.* Rev. 2: 7. Eden was made for man and never destroyed. *To day shalt thou be with me in Paradise.* Luke, 23: 43.

*Cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life.* Gen. 3: 24.

3. There IS NO LAW or sword of justice to prevent the *righteous* from enjoying all that God made for them. LAW is only against evil-doers, *Eden* was shut only against evil-doers.

4. WHEN Cain slew Abel, Abel being righteous, had the *right to Eden*; when he was there, he was king and priest of that peaceful place, he was there *without father, without mother, without descent*. He did not begin his days there, he will have no end of days.

5. "JESUS CHRIST HAS AN UNCHANGEABLE PRIESTHOOD IN, AND FOR THIS WORLD, AFTER THE ORDER OF MELCHISEDEK. Psalm 110: Heb. 5: 10.

### WHO CHRIST IS, AND WHAT HE IS.

6. CHRIST *in his* DIVINE NATURE IS EQUAL with the FATHER GOD over *all*

"GOD IS A SPIRIT--THE LORD IS THAT SPIRIT." 2 COR. 3, 17. CHRIST *is the* WORD and the WORD WAS GOD. St. John 1: 1. *By Him and for Him was all things* CREATED. Col. 1: 16. I and my Father are ONE—ONE and the self same SPIRIT. St. John 10: 10, 30. This is that Holy SPIRIT which is called the LAMB of God which *was slain* from the foundation of the world. Rev. 13: 8-14: 1.

7. The LAMB is that portion of God's Holy SPIRIT that was breathed into the first Adam; it was his *spiritual life*, when he sinned it left him. Sin destroyed ITS TEMPLE in the first Adam. IN, and BY the SECOND ADAM IT has, and will continue to destroy sin by CREATING peace in the heart of all who receive IT." St. John 14: 27. Rom. 14: 17.

8. The LAMB was disinherited for a time, not for the *want of power or the right to reign in man that it had made*. Col. 1: 16.

It will not reign in us against *our* will. If we resist the Holy Ghost to reign in us, IT will reign *against us* not willingly, but of *necessity*. Sin must be punished or forgiven. Rev. 19: 2-16.

9. ABEL was the *first* after Adam's fall to believe and receive the Holy LAMB of God the *Comforter*. St. John 15: 26. ABEL being slain for testifying to the truth. He having the *right to Paradise*, and as he left no children, he had no more to do with this world, except in messages of kindness. Gen. 14: 18.

10. God *hath spoken unto us by his Son, whom he hath appointed* HEIR of ALL things. Heb. 1: 1-2. This

is th  
from  
born  
his  
whic  
11  
be th  
an e  
Virg  
time  
12  
ENO  
or b  
is o  
seve  
num  
13  
us a  
and  
Jaco  
the C  
of o  
14  
Eze  
and  
32:  
1  
the  
beg  
En  
1  
bra  
wa  
fle  
ga  
th  
9:  
rig  
hi

is the *appointed heir*, the second ADAM, the LORD, from heaven, the *first begotten*. *Psa. 2: 7.* First born or begotten among many brethren, or first of his brethren begotten from that spiritual death which Adam died.

11. "FIRST among his brethren," Jesus could not be the first begotten from the dead, only by having an existence in the world before he was born of the Virgin; there were many righteous before that time.

12. OUR LORD after the *flesh* is the son of SETH. ENOCH is the *first* of that *branch* who was begotten or born from *above*. *Gen. 5: 24. Psa. 2.* Enoch is our older brother in *spiritual things*, *heir*, the seventh from Adam, a holy number—see how God numbers things by seven and sevens.

13. GOD TOOK ENOCH. *Except the Lord had left us a SEED, we had been as Sodoma.* *Rom. 9: 29.* Yes, and a righteous seed—a *preserved seed*, to bring Jacob again for a *covenant of the people to enlighten the Gentiles.* *Isa. 49.* "Whose going's forth is from of old. *Psa. 110: 3. Micah 5: 5.*

14. ENOCH, Elijah, Elias the certain *man* seen by Ezekiel and Daniel, him that wrestled with Jacob and would not tell his name, he was a *man.* *Gen. 32: 24.*

15. ENOCH *had, and has a lawful right to all the offices that Jesus holds.* Jesus is the first begotten from the dead of his brethren, so is *Enoch.* *Gen. 5: 24.*

16. ENOCH is the *first spiritual man* of that *branch* of Adams family by Seth, of which Christ was to *come.* He is our father according to the *flesh.* "Enoch begat Mathuselah, Mathuselah begat Lamech, Lamech begat Noah; of him and his three sons was the whole earth overspread. *Gen. 9: 19.* We are his *offspring.* He has a lawful right to be *king of kings* and *lord of lords*, this is him of which it is written: I will preserve thee, and

LE PRIEST-  
ORDER OF

E IS.

UAL with

SPIRIT."  
he WORD  
for Him  
and my

RIT. St.  
T which  
from the  
1.

y SPIRIT  
was his  
n. Sin  
r, and BY  
e to de-  
all who  
7.

me, not  
in man

If we  
ll reign  
Sin  
-16.

believe  
nforter.  
stifying  
rardise,  
to do  
dness.

hom he  
This

give thee for a *covenant* of the people. Isa. 49. In the shadow of his hand hath he *hid him*—God saith HE hath *hid his holy one*. “Surely he hath borne our griefs, and carried our sorrows; yes, thousands of years has he stood against the evil one, He was wounded for our transgressions; but “He shall see of the *travail of his soul and be satisfied.*” Isa. 53: 11—12. Amen.

17. Now the sum of what has been written, is that we have such an high priest who is set on the Throne of the Majesty in the heavens. Heb. 8: 1-6.

18. “God will judge the world” by that man whom he hath *ordained* to be the *judge* of the *quick* and *dead*. Acts. 10: 42. Then if we will resist the quickening power of the Spirit of Christ, and are found *dead* to all that is good, we must be driven into darkness from the *presence* of the Lord, to be burned with unquenchable fire. Matt. 3: 12. But if we will apply to God in Christ’s name, we may *all* be saved. 1 Tim. 2: 3-4-6. I would say to all, *ask* God in JESUS’ *name for the comforter*, the Holy Ghost which is to *teach us all things and abide with us forever*. St. John 15: 26. Jesus will *ever abide in heaven to plead* the cause of his people, against the accuser who deceiveth, and then accuseth them whom he hath deceived. Rev. 12: 9-10.

19. There is no *defence* against the devil but *one*, and that defence has been *PURCHASED* by the *BLOOD* of the *Lord Jesus Christ*. Acts 20: 28. All that will, may come to God in *Jesus’ Name*, for the remission of sins. The *Evidence* they will *get* will be as *clear as day is from darkness*. They will become *Godlike*. *Peace and love and joy; gentleness, meekness, temperance*, a strong will to do good, and *power to abstain* from sinful practises will be given them. The *Comforter* will *abide with the faithful*.

20. About twenty-nine years ago, God in his love and kindness by a people called Methodists, sent to

me  
follo  
serv  
Lor  
16:  
Lov  
hear  
lieve  
time  
they  
you  
get  
com  
time  
dist  
don  
wish  
to r  
rule  
all  
Jesu  
was  
sam  
Chu  
ma  
Hel  
had  
me  
not  
the  
kn  
for  
pre  
he  
so  
go  
ki  
sa

me and many others messages of mercy, such as follows: "*Give me thine heart, let thine eyes observe my ways.*" Prov. 23: 26. "*Believe on the Lord Jesus Christ and thou shalt be saved.*" Acts 16: 31. I believed and received pardon, and peace. Love to God and man was the ruling desire of my heart. About eighteen years ago, I began to believe that God had kept some things *secret for a set time*, and though good men partly understood them, they could not give them to the World. Jesus said *your time is always*, that is, we can serve God and get blessings at any time; but his time had not yet come, God has *set times* for great events at the *set time*. Dan. 12: 9-13. I never had any desire to disturb the peace of the Church, nor have I ever done it, nor do I intend to do it. When they wished me to join in full membership, I asked leave to remain on probation by living according to the rules, all went on well, we were fully agreed on all the assential things. 1. They believed that in Jesus Christ there was *two natures*, one was divine, was God. St. John 1: 1. The human nature the same as other men, sin expected. 2. That Jesus Christ by the grace of God *tasted death* for every man, and that all may come to God in his name. Heb. 2: 9. About sixteen years ago, I wrote, and had it printed, what I believed God had revealed to me, as it was not written to favor any party it was not well received. So I put away a true copy with the belief that the time would come when *all* shall know the Lord. Think of the glory of him, who, for *thousands of years has been the angel of God's presence*. Exod. 33: 14. He led his glory by when he came to save the inhabitants of the earth, who so desperately wicked as to *resist and refuse* his government.

Behold the *contrast* between him and other kings; they send their subjects to fight and die to save themselves. *He left his fathers glory to suf-*

more than death, *hunger, thirst, and cruel hell-invented* derision, they smote him, and asked him to prophesy to them, and to come down from the cross. They exceeded all their father's done to the prophets; they had to acknowledge he saved others but could not save himself. This was hard to bear by *one who had received power over all flesh.* Dan. 7: 14. St. John 17: 2. There is no Exhibition of greatness in a man suffering who cannot help *himself, not so with the Lord Jesus Christ* He knew before he left his father's glory—the *whole plan was laid with his* CONSENT. St. John 19: 28-30. Before this world was, before the flood; he did not say before the *worlds was*, but before the world was. Enoch had glory with God before this world was; this is the new world; there must be a difference observed between the man in whom the holy spirit *was, and the spirit* speaking of God's *Son.* In the *strict sense the Son of God is that portion of Gods Holy Spirit* that was given to direct and comfort men. No man in his natural state is the son of God; Adam was not the *son* of God before he received the Holy Spirit, nor was he the son after the Holy Spirit *left him*—then it is the *spirit* that is the *son*, the Holy Spirit is that *light* which *lighteth* every man that cometh into the world. John 1: 9. This Holy Spirit saveth every one that receives it, and continues to obey it. Jesus had it with *measure*, this is what *no* other man *ever* had or ever will. St. John 3: 34. If we ask God for it in Jesus' name, with honest intentions to obey IT, we will get as much as will save us from the devils inventions. 1. drinking poisoned liquids that he calls cordials. 2. TOBACCO, and many other things that are destroying soul and body, if the evil would *end here* it would not be so bad. God will not lie, *the soul that sinneth* will have to suffer. "JESUS" the name of the Holy ONE, the Holy Man, the man that gave himself *wholly* to the

serv  
and  
and  
that  
Chri  
one  
in  
Jesu  
CHR  
SPIR  
W  
and  
was  
alter  
writ  
late  
glory  
his

T

service of God. HE was called "Jesus at first"—and from the time that the *heavens were opened, and the SPIRIT of GOD lighteth upon "him"*—from that time HE was called "JESUS CHRIST." Jesus Christ signifies the UNION of the TWO NATURES, the one DIVINE the other that of man's—both united in ONE, to save all who would obey the truth. *Jesus is not omnipresent. He is ever in Heaven.*—CHRIST is OMNIPRESENT—Christ is the Holy SPIRIT of God, the *comforter*. See Cor, 12.

What is to follow is a *reprint* of what I wrote, and had printed sixteen years ago in BOSTON. I was living there at that time. I have made no *alterations*, only left out a few words; what I have written about *Melchisedek*, I did not know until of late. If any good is done, give to God all the glory, I have nothing but what I have *received* of his mercy through *Jesus Christ*.

SAMUEL HALL.

Toronto, November 15, 1861.

## I. ENOCH THE MESSIAH.

1. CHRIST, after the flesh, is Enoch, who is the first-begotten of the dead; that is, of the spiritual death which Adam died. He, Enoch, is the first-born among many brethren; that is, he was first-born\* of the Spirit of God; he is the Christian's oldest brother, in spiritual things; he is heir, the seventh from Adam—a holy number. See how God uses it. (Seven.)

2. Enoch made an offering of himself to God, forever, to do God's will, not his own. God accepted the offering, and gave Enoch his Holy Spirit, to seal the covenant. It was by the eternal spirit of God, that he, Enoch, in the fulness of time, offered himself to God for us. Heb: 9: 14.

3. Enoch is the preserved seed. It was him that wrestled with Jacob and blessed him. Enoch, Elijah, Elias, Michael, (the certain man Ezekiel, and Daniel saw,) were but one man; that man was Enoch, as I will show from Scripture.

*"I will preserve thee, and give thee for a covenant of the people."* Isa. 49: 8.

Who was preserved, but Enoch?

5. *"In the fulness of time God sent forth his Son, made of a woman, made under the law."*

Gal. 4: 4. Enoch was God's Son. Yes, his first-begotten, by the Spirit. Gen. 5: 24. God is a Spirit, and only begets spiritual things. He makes other things, as Christ said, *"a body hast thou prepared me."* Heb. 10: 5.

5. Enoch, who became the Messiah, which is called Christ, was the great advocate of the people, in the spirit and power of God; as Paul said, *"wheth-*

\* FIRST BORN of that branch of Adam's family by SETH. Christ is called the Branch. By the grace of God he is Priest and MEDIATOR for that Branch.

er in  
know

It  
law,  
the  
sacri  
not a  
sacri  
ing t  
with  
power

6.  
flesh  
that  
has  
God  
Spiri  
God,  
tor is  
man  
of G  
was i  
a free

Go  
42:  
Spiri  
said,  
it wa  
Luke

7.  
perso  
that  
tion  
made  
cessio

8.  
and  
assis  
he, b

*er in the body or out of the body, I cannot tell; God knoweth."* 2 Cor. 12: 3.

It was needful that Enoch should live under the law, before he could redeem those who were under the law—to fulfil the law—and then offer a holy sacrifice to God, for all who were in a lost state, not able to do righteous works. God accepted the sacrifice, and will accept all who will come, praying to have their sins forgiven, for Christ's sake, with pure intention to do right after they receive power from on high.

6. God clothed Enoch, the second time with flesh, in the virgin, who was born under the law, that he might keep it. He did keep the law, and has become a mediator and Saviour in the hand of God; and all he has done, he has done by the Spirit of God; and as Paul said there is but one God, and one Spirit, and one mediator, that mediator is the man Christ Jesus. Some will say, is a man our Saviour? I say man is not. The Spirit of God is the Saviour of all that are saved. It was it that saved Enoch, and by it he has opened a free way to heaven, for all who will obey.

God said, "*I have put my spirit upon him.*" Isa. 42: 1. "*Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.*" Zech. 4: 6. Jesus said, "*the Spirit of the Lord God is upon me.*" So it was; and by it "*he tasted death for all men.*" St. Luke 4: 18; St. John 3: 34; Heb. 2: 9.

7. There is no God but one. Instead of three persons in the Godhead, all Christians are in God; that is, they are in the spirit, and love, and protection of God. Jesus is his first-born, whom God has made a high priest, "*who ever liveth to make intercession for us.*" Heb. 7: 24—27

8. God honoured our mediator, and glorified him, and gave him all the power in heaven and earth, to assist him to work out the great salvation which he, by the Spirit of God, gained for us over the pow-

ers of darkness. When God gave him his assistance, then he had all the powers of heaven and earth.

9. The Messiah is called the word of God, because he speaketh the words of God and doeth the works of God. St. John 3: 34. This is where Jews and Christians stumble. The Jews said Jesus blasphemed when he was speaking the words of God, or God speaking through him.—Christians think he must be God, because he spake the words of God. Jesus said he spake not his own words, but the words of him that sent him. See when Christ said, "*Destroy this temple, and in three days I will raise it up.*" St. John 2: 19. It was the Holy Ghost, which is the Spirit of God, that was in him; it was it which spake and said, "*Destroy this temple, and in three days I will raise it up.*" Jesus' body was the temple of the Holy Ghost. After they had put him to death, the Holy Ghost did as it said it would do. See the 21st verse. *It raised its temple, that is, his body.*

10. There is no more difference between the Spirit of God and the Holy Ghost, than there is between God and Jehovah. See 1 Cor. 12: 4 to 14. Here you may find that there is but one God, and one Spirit given to all who obey him. It is his Spirit that "*makes us all one in Christ Jesus.*" The Spirit is called the Holy Ghost on account of its ghostly operations on men. Spirit, on account of its stimulating influence on men. St. John 6: 62; Rom. 8: 26; 1 Cor. 2: 10.

11. The spiritual Christ, our Saviour, is the Spirit of God. That Spirit was in the man Jesus, and was given to him without measure. St. John 3: 34.

Eph. 1: 12. "*That we should be to the praise of his glory, who first trusted in Christ.*" "*Who first trusted in Christ?*" The apostle undoubtedly meant Jesus, that is, that he first trusted in *Christ*, though he, Jesus, was called Christ. Men say, a

boar  
mea  
The  
ther  
G  
1. F  
tow  
a p  
and  
us.  
of G  
On  
of h  
has  
I  
Chr  
it, b  
prop  
G  
and  
bod  
S  
up  
6:  
asce  
G  
and  
ing  
tell  
S  
to s  
Jes  
gla  
thin  
Ge  
tol  
un  
na

boat saved them from being drowned. Do they mean that the boat of itself, saved them? No. The boat was only the instrument used to convey them out of danger.

God uses Jesus of Nazareth to carry us to heaven. 1. By giving us a true revelation of his will towards us, by Jesus. 2. By giving Jesus so large a portion of his Spirit, that, by it, he kept the law, and offered a holy sacrifice of himself to God for us. And because he worked willingly, in the hand of God, he is worthy to be honoured and loved. 1. On account of God, that sent him. 2. On account of his own willingness to suffer for us, which he has done.

I have told you that Enoch is the Messiah, or Christ, according to the flesh. Hear the proof of it, by comparing spiritual things with spiritual, or prophecy with fulfilment. (See and hear.)

Genesis 5: 24. "*And Enoch walked with God, and he was not; for God took him.*" (To heaven body and all.)

St. John 3: 13. "*And no man hath ascended up to heaven, but he that came down from heaven.*" 6: 62. "*What, and if ye shall see the Son of man ascend up where he was before?*"

Gen. 32: 24, 29. "*And Jacob was left alone; and there wrestled a man with him until the breaking of the day.*" He blessed Jacob, but would not tell his name. (He was a man.)

St. John 8: 56. "*Your father Abraham rejoiced to see my day: and he saw it, and was glad.*" 58. Jesus said he was before Abraham. (Yes, he was glad when the angel of the Lord said: "*Lay not thine hand upon the lad;*" it was glad news. Gen. 22: 9—12.

Judges 13: 6. "*Then the woman came and told her husband, saying, a man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible.*" He

told not his name. (It was Enoch.) See Joshua 5: 13.

St. Matthew 17: 2. "*And was transfigured before them, and his face did shine as the sun.*" (It was Jesus.)

2 Kings 2: 11, 12. Douay Bible, 4 Kings, 2: 11, 12, "*Elijah went up by a whirlwind into heaven.*"

St. John 3: 13. "*And no man hath ascended up to heaven, but he that came down from heaven;*" 6: 62. "*What, and if ye shall see the Son of man ascend up where he was before?*" (How could he tell us, more plainly that he was Elijah?) See Matt. 11: 14. "*And if ye will receive it, This is Elias (or Elijah, the same,) which was to come.*" (Some say he meant John the Baptist. Not so. John was asked who he was, St. John 1: 20, 21, "*Art thou Elias? And he saith I am not.*" Elias was to restore all things. St. Matt. 17: 11. Did John restore all things? If he did, what had Christ to do?)

Many say John the Baptist was the promised Elijah, or (Elias, the same.) Mal. 4: 5, 6. Because John was in the spirit and power of Elias. See 2 Kings 2: 15. "*The Spirit of Elijah did rest on Elisha;*" but he was Elisha still. He might as well be called Elijah because he had the spirit of Elijah, as to call John the Baptist Elias. (4 Kings, Douay.)

St. Matt. 22: 45. "*If David call him Lord, how is he his son? and no man was able to answer him.*" Here Christ wanted to remove these errors. That Jesus is the seed of David, is true; that is, he is the seed from which David sprung, as you may find in Isaiah 11: 1, 2, 10. "*He is the root of Jesse.*"

Psalms 110: 3. "*From the womb of the morning thou hast the dew of thy youth.*" See St. John 21: 25.

Iss  
thee  
Ro  
left  
it, bu

Wi  
He w  
or dec  
stand  
shall  
God  
18. T  
this  
with  
shall  
Anoir

W  
the  
is a  
pen  
ed.

E  
and  
repe  
Chr  
A  
with  
for  
sins  
not  
I  
nifi  
the  
Tis  
[W

Isaiah 49: 8. "And I will preserve thee, and give thee for a covenant of the people."

Rom. 9: 29. "Except the Lord of Sabaoth had left us a seed, we had been as Sodom." (Who was it, but Enoch?)

### ENOCH IS THE MESSIAH.

Wisdom 4: 10. "He pleased God, and was translated. 11. He was taken away, lest wickedness should alter his understanding, or deceit beguile his soul. 15. But the people see this, and understand not, nor lay up such things in their hearts. 17. For they shall see the end of the wise man, and shall not understand what God hath designed for him, and why the Lord hath set him in safety. 18. They shall see him and despise him. 19. And they shall fall after this without honor." (This is what the Lord did, and was to do, with Enoch.) "They shall see him and despise him." "They shall fall after this." (The Jews fell after they despised the Lord's Anointed.)

Wisdom, 4: 10, 18, is a history of Enoch. From the 19th verse to the 7th verse of the 5th chapter, is a description, or prophecy, of what would happen to them who should despise the Lord's Anointed. [See it]

Ecclesiasticus 44: 16. "Enoch pleased God, and was translated into paradise, that he may give repentance to the nations." [Who has done it? Christ has.]

Acts 5: 31. "Him [Jesus] hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." [Jesus did what Enoch was to do. Why not believe that Enoch was the Messiah?]

Elias is Enoch, under another name. Elias signifies God, the Lord, or a strong Lord. He was in the spirit and power of God. He was called a Tishbite. That means, he that makes captives.— [Who was his father, can you tell?]

Ecclesiasticus 48: 1. "And Elias the prophet stood up as a fire, and his word burnt like a torch. 2. He brought a famine upon them, and they that provoked him, in their envy were reduced to a small number, for they could not endure the commandments of God. 7. Who hearest judgments in Sinai and in Horeb. 10. Who art registered in the judgments of times, to appease the wrath of the Lord; to reconcile the heart of the father to the son; and to restore the tribes of Jacob." This is what Elias, or Elijah, the same, was to do. Who has done it? (Answer—Christ has.)

Romans 5: 10. "When we were enemies, we were reconciled to God by the death of his Son." [Christ Jesus.] Col. 1: 20. "And having made peace through the blood of his cross, by him to reconcile all things unto himself;" by him, [that is, by Christ]

Ecclesiasticus 49: 16. "No man was born upon earth like Enoch, for he also was taken up from the earth." See Ephesians 4: 10.

St. John 6: 62, 63. "What, and if ye shall see the Son of man ascend up where he was before? Eph. 4: 10. "He that descended is the same also that ascended up far above all heavens." [Enoch and Elijah ascended up, and Christ said he came down.]

Isaiah 11: 1. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." (What is it to be the root of Jesse? [See Isa. 11: 10.] 2d verse. "And the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of knowledge and of the fear of the Lord.")

St. Matthew 22: 45, 46. "If David then call him Lord, how is he his son? And no man was able to answer him." St. John 8: 58. "Jesus said unto them, verily, I say unto you, before Abraham was I am." If he was before Abraham, how could Christ be David's son? The Spirit of God is our Saviour, it was David's sun and shield; that is, it was as a sun, to give him light in spiritual things, it was

a sh  
Savi  
spea  
spak  
Spiri  
E  
Spiri  
by m  
nal  
Heb  
E  
was  
his s  
certa  
was  
kept  
were  
Whi  
will

M  
the p  
ful  
dred  
afte  
S  
is I  
[So  
did  
Wh  
El  
an  
29  
w  
us

a shield, to defend him. The Spirit of God is the Saviour. God, in his goodness, has seen best to speak to men by the mouth of men, yea, holy men spake as they were moved by the Holy Ghost, or Spirit of God, the same.

Enoch is the Messiah, our oldest brother, in the Spirit of God; for "God gave not his spirit to him by measure," but in fulness, that "through the eternal Spirit he offered himself without spot to God." Heb. 9: 14.

Ezekiel 9: 2, 11. "And one man among them was clothed in linen, and with a writer's inkhorn by his side. See Ezekiel 10: 2; Daniel 10: 5. "A certain man clothed in linen." [The certain man was Enoch, whose name was not told. God has kept many things secret, so that the wicked who were determined to do wickedly, should be ignorant. While, on the other hand, God has satisfied, and will satisfy those who are determined to do right.]

### ELIJAH, THE MESSIAH.

Malachi 4: 5. "Behold I will send you *Elijah* the prophet, before the coming of the great and dreadful day of the Lord." When was the "Great and dreadful day of the Lord," with the Jews? It was after they had despised the Lord's Anointed.

St. Matthew 11: 14. "And if ye will receive it, this is *Elias*, [or *Elijah*, the same,] which was to come." [Some say he meant John the Baptist. Not so. Christ did not say, he is *Elias*; he said, *this is Elias*. When John was asked who he was, "Art thou *Elias*?" he said, "*I am not*." St. John 1: 20, 21.

When Christ was transfigured, they saw Moses and *Elias* appearing in majesty. St. Luke 9: 29, 33.

What was it for *Elias* to appear in majesty? It was, that he was the greatest. Peter said "Let us make three tabernacles," he thinking there

must be three. St Luke tells us Peter did not know what he said.

Malachi 4: 6 " *And he (Elijah) shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*"

[Who has made peace between God and sinners? Christ ]

Romans 5: 10. " *For when we were enemies, we were reconciled to God, by the death of his Son.*" Col. 1: 20. " *And having made peace through the blood of his cross*" Eph. 2: 14—18. " *For he is our peace.*" [What Elijah was to do, Christ has done.]

St. John 17: 5. " *O Father, glorify thou me, with the glory which I had with thee before the world was.*" Enoch had glory with God before this world—that is, before the flood—he did not say " *before the worlds were.*" This is the second world.

" *Who shall declare his generation ?*" Isaiah 53: 8.

Romans 1: 3. " *Concerning his son, Jesus Christ our Lord, which was made of the seed of David, according to the flesh.*" [Made of the seed of David—that is, he was made of the same seed of which David was made. It must be so, for Isaiah tells us, that he, the Messiah, is the root of Jesse. Isa. 11: 10.]

Romans 1: 4. " *And declared to be the Son of God, with power, according to the Spirit of holiness.*" [Yes it is by the Spirit, that he is the Son of God with power. This is what I would have all men know—that Jesus is the Son of God, only by being born of God. God is not flesh and blood, therefore he does not beget flesh and blood; but he can make it. Christ said, " *a body hast thou prepared me.*" Heb. 10: 5. [His body was not begotten of God. In another place, " *the Word was made flesh.*" St. John 1: 14.]

St. John 20: 17. " *Go to my brethren, and say unto them, I ascend unto my Father, and your Father and to my God, and your God.*"

St  
Paul  
I Co  
4: 6  
God  
man  
sent

I a  
my  
tend  
wou  
our  
him,  
press  
mou  
suffe

W

him

Reac

for y

"to t

2: 2

try

from

not

by h

adm

wor

God

T

me

ma

ma

of

is t

de

St John 14 : 28. "*My Father is greater than I.*" Paul believed God was greater. See Eph. 3 : 14 ; I Cor. 11 : 3. "*The head of Christ is God.*" Zech. 4 : 6 ; Isa. 49 : 5, 8. Let us not despise him whom God has set up for our Deliverer, because he is a man. They who despise Jesus, despise God that sent him. St. Luke 10 : 16.

I am not one of those who think light of Jesus, my Lord, who has, for about 5000 years, been contending with the devil. Isa, 53 : 5. "*But he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him, and with his stripes we are healed. He was oppressed and he was afflicted, yet he opened not his mouth.*" (That is, to murmur or complain of his sufferings.)

Who will not love him? Who does not love him? None of the servants of the devil love him. Reader, do you love Jesus, who has given his life for you? If you reject him whom God has set up "*to be a propitiation for our sins,*" Rom. 3 : 25 ; 1 John 2 : 2, if we reject him, God will reject us. If we try to go to heaven by our own works, separate from the merits of Christ in our behalf, we shall not be accepted. If we are too proud to be saved by him whom God has set up, we are too proud to be admitted into heaven. If we were saved by our own works, there would be boasting. It is not so. To God be glory. Amen.

## II. ELECTION.

THE cause of Election is God's goodness to all men. In all cases, things are determined on before made. God determined, in the beginning to make man, and determined to bless him with a portion of his own Spirit, and did do it. The Spirit of God is the spiritual life of man, and without it man is dead in sins.

The loss of God's spirit was the death of Adam. God gave Adam a commandment, "*thou shalt not eat of it*" God had made Adam a free agent, or he would not have given him a commandment to do what he could not do. This free will was not lost in Adam's fall. Now it is true men cannot save themselves by their own works, but God has endowed all men with this gift; that is, the power to choose whom we will serve. For this power we are accountable to God, and shall have no excuse. See what is said by Isaiah, 66: 3. "*Yea they have chosen their own ways.* 4. *And I will choose their delusions, and will bring fears upon them, because when I called, none did answer.*" [St John 1: 11.]

Now our salvation is conditional, and depends on our will—for God's will is that all should be saved—unless Calvin knew God's will better than Moses, Job, David, Solomon, Isaiah, Jeremiah, Ezekiel, Zechariah, CHRIST, Luke, Paul, Peter, and John.

Now I will show you what God's will is, according to those men, and how Calvinism accuses God of lying to men, when he says he *wills*, or *elects* that all "*should be saved.*" 1 Tim. 2: 3—8.

Genesis: 7, "*If thou doest well, shalt thou not be accepted? and thou doest not well, sin lieth at the door.*"

Calvinism says, not so; Cain could not be accepted, for God had decreed that Cain should be lost or cursed. [Where did God say so?]

2 Chron. 7.: 21, 22. "*Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, because they forsook the Lord God of their fathers.*"

Calvinism says, they could not help doing what they did do, for God had decreed it. According to Calvinism, God is the cause of all *sin*.

Job 34: 11. "*For the word of a man, shall he [God] render unto him, and cause every man to find according to his ways.*"

Calvinism says, not so; God will render Christ's works to the elect, and Adam's works unto them whom he has decreed to be lost.

Psalm 62: 12. "*Also unto thee, O Lord, belongeth mercy: for thou renderest unto every man according to his work.*"

Calvinism says, God will not do what he has said he would do. He will give Christ's work to some, not their own.

Proverbs 24: 12. "*And shall he not render to every man according to his works?*"

Calvinism says, not so; not every man—only those whom he has decreed shall be lost, he will render their work unto them.

Isaiah 25: 6. "*And in this mountain shall the Lord of hosts make unto all people a feast of fat things.*" [God says it is for all people.]

Calvinism says, it is not for all people, only the elect.

Jeremiah 17: 10. "*I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.*" See 32: 19.

Calvinism says, not so; God will give Christ's righteousness to some, and not the fruit of their own doings.

Ezekiel 7: 27. "*I will do unto them after their way, and according to their deserts will I judge them.*"

Calvinism says, not so; He will do unto them according to his eternal purpose, whether to bless or curse them.

Ezekiel 18: 19-32. 24. "*But when the righteous turneth away from his righteousness, and committeth iniquity, he shall die.*"

Calvinism says, not so; the righteous, or elect, will never be lost.

Ezekiel 18: 25. "*Ye say the way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? Are not your ways unequal?*" See Ezekiel 33: 11-20.

Here we find that Calvin was not the first who accused God of not being equal in rewarding men.

Zech. 1: 6. "*According to our ways and according to our doings, so hath he dealt with us.*" 3: 7.

Calvinism says, not so. God has done and will do according to his eternal purposes, without regard to their ways.

St. Matt. 11: 28. "*Come unto me all ye that labor and are heavy laden, and I will give you rest.*"

Calvinism says: Not all only the elect.

"*And then he shall reward every man according to his works.*" Matt. 16: 27.

Calvinism says, not so. He will reward men according to the election.

Acts 7: 51. "*Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.*"

Calvinism says: Men cannot resist the Holy Ghost.

Rom. 5: 18. "*By the righteousness of one the free gift came upon all men.*" (All men, glory to God.)

Calvinism says, not so. Only the elect. Well, glory to God, all men are the elect of God. See Ezek. 33: 11; 1 Tim. 2: 3, 4, 6.

Rom. 2: 6. "*Who will render to every man according to his deeds.*" See 11th verse.

Calvinism says, not so. He will render Christ's deeds to the elect; to others, their own deeds.

Rom. 11: 28. "*As concerning the gospel, they are enemies for your sake; but, as touching the election, they are beloved for the fathers' sakes.*" [Here we find the elect to be enemies of Christ: He came unto his own, and his own received him not. His own must have been the elect, or he would not have come to them.]

Rom. 13: 2. "*Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation.*" [It is

for r  
dem  
the g  
glory  
Ro  
for u  
Pa  
stroy  
Ca  
lost  
who  
1.  
shall  
Ca  
died  
2  
give  
(If C  
do it  
Re  
to gi  
Is  
lem,  
me  
done  
(He  
save  
to s  
thin  
gift  
serv  
him  
hea  
of t  
For  
gav  
is  
Go  
2:

for resisting the grace of God, that men are condemned; men are not required righteous without the grace of God, but by it, that God may have the glory.]

Rom. 14: 15. "*Destroy him not with thy meat for whom Christ died.*"

Paul believed that a brother might be lost or destroyed, for Christ died.

Calvinism says, not so. The elect will never be lost or destroyed. [He must be one of the elect who is a brother.]

1. Cor. 8: 11. "*And through thy knowledge shall the weak brother perish, for whom Christ died?*"

Calvinism says, not so. They for whom Christ died shall never perish.

2 Peter 1: 10. "*Wherefore the rather, brethren, give diligence to make your calling and election sure.*" (If God had made it sure they would not have to do it. See 3: 9.)

Rev. 22: 12. "*And behold I come quickly; . . . to give every man according as his works shall be.*"

Isa 5: 3, 4. "*And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. 4th. What could have been done more to my vineyard, that I have not done.*" (Here, we find, God has done all he could do to save men, without being a *slave-holder*; that is, to save men against their will. This is the only thing man has; that is, a *free will*, and it is the gift of God; by it he may choose whom he will serve; but has not no power in him; that is, of himself, to do righteous works, such as to merit heaven; but has power to will or wish himself out of the service of the devil, and in the service of God. For such power man is accountable to God, who gave him the gift of free will. As it is said, "*God is more willing to give than men are to receive.*" Yes, God "*is not willing that any should perish.*" 1 Tim. 2: 2, 3; 2 Pet. 3: 9.)

God's decrees are, 1. That all things shall work together for the good of all, who will love him. 1 Cor. 2: 9. 2ndly. He has decreed that all who shall continue to sin, knowing it to be sin, shall be fitted for destruction. This is done by taking his Holy Spirit from striving with them. When God's Spirit is taken away, we are fitted for destruction, as a ship is when her rudder is taken away. (All the rest of his decrees are to accomplish, or carry out his design, in blessing them who are willing to obey the truth, and walk honestly before him according to knowledge.

God does not inflict willingly, but of necessity, as you may find in Lam. 3: 33. "*O how shall I give you up,*" (saith the Lord.)

God *hardened* Pharoah's heart, and tells *why*—that HE might show His power. Showing His *power* that Pharoah and his people might turn from idols—which has no power—to the *Living POWER* and be saved.

### III. INFALLIBILITY. NO ONE INFALLIBLE BUT GOD.

INFALLIBILITY is one of God's highest attributes. It is an imposition for a man, or a church, to claim it. It never was given to men. God will keep us as long as we keep his commandments, and no longer.

The Jewish church was not preserved infallible. What does the Gentile church expect? Is it that God is a respecter of persons? The Jews would accuse God of partiality towards the Gentile church, if he preserved it, and did not preserve their church.

Now, I will show where those who claim infallibility are mistaken. It is all in the word **THIS**.

St. Matt. 16: 18. "*And I say also unto thee, That thou art Peter; and upon THIS rock I will*

build  
vail

THIS

Whe

self,

ple, a

2: 1

ple,

Not

St. J

said

W

my a

did n

"

32.

disse

place

Ho

cond

of fo

Secu

over

agai

the s

tions

sent

then

of th

were

P

ual

ther

his s

infa

are

in C

"

—o

*build my church; and the gates of hell shall not prevail against it.*" He said, **THIS** rock. The word **THIS**, is singular, and could not include Peter. When he said, "*Upon THIS rock,*" he meant himself, as he did when he said, "*Destroy THIS temple, and in three days I will raise it up.*" St. John 2: 19. They all thought he meant the great temple, that they were forty-six years in building.—Not so. When he said **THIS** he meant himself. St. John 2: 10, 21. But they remembered that he said **THIS**, not that, temple.

When Christ said, "*Upon This rock I will build my church,*" it was so. When he said **THIS**, he did not mean that, Peter.

"*Who is a rock, save our God?*" Psalm 18: 31, 32. (How much of a rock, was Peter, when he dissembled? See Gal, 2: 11, 14. Peter, in some places, is called Cephas.)

How much of a rock was Pope Martin the Second, when, at the head of a council [A. D. 1095] of four thousand Ecclesiastics, and thirty thousand Seculars, in that great council, they agreed to send over seven hundred thousand men, in a crusade against the Turks to kill them, instead of obeying the Saviour, who said, "*Go ye and teach all nations!*" St. Matt. 28: 19. Those men whom they sent to kill unbelievers; but, the unbelievers killed them. They had a famine and plagues, and few of them returned. If neither the Pope nor council were infallible, then who are?

Paul says, Christ is the *Rock*, yea and the spiritual Rock. 1 Cor. 10: 3, 4. If Peter is a rock, there are two rocks. Job 15: 15. "*Behold, among his saints none is unchangeable.*" If there were any infallible, they would be unchangeable; but there are none but God himself. It is putting ourselves in God's stead, when we assume it.

"*Charity never faileth.*" Faith, hope, and charity. —of these three, charity is the greatest. How

much charity did the Catholic church have, when she set up the Inquisition, to put all to death who would not believe as she did? See Rom. 12: 19. "*Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay saith the Lord.*" The Catholic church would not wait for the Lord to repay heretics; they took vengeance of them whom they called heretics, until the Lord stopped them, and sent upon them a host of infidels, to punish the church for her uncharitable doings. [1792.]

Peter had the *keys of heaven*. Keys of heaven mean the Gospel of Christ, which is given to all faithful ministers of Christ. There is nothing will open heaven to us, or the way to it, but the *Gospel of Christ*. The Bible is more infallible than Popes, or Creeds, or Archbishops. St. Mark 13: 31.

#### IV. EATING CHRIST'S FLESH.

EATING Christ's *flesh* is a thing we *must do*, or we have no life in us. St. John 6: 52-57. How we should *eat* it, is what we want to know. We must not go out of the *Bible*, to find how.

1. I will tell you—and, then, prove it to you. Christ said, "*I will give my flesh for the life of the world.*" When we receive that LIFE, we receive Christ's *flesh* and *blood*. See what God says about eating *flesh*. See Micheas, or Micah 3: 3. "*Who have eaten the flesh of my people,*" &c. How eat they the *flesh* of God's people? They *eat* it, when they eat other men's earnings, taken by fraud or force. *But we eat Christ's earnings, a free gift.* See Romans 5: 17.

2 Kings, or 2 Samuel 23: 17, David said, "*Shall I drink the blood of these men, that went on the peril of their lives?*" David called the water blood because it was obtained by the three valiant men who offered their lives for it. Jesus has given his

life f  
sake  
whic  
Ps  
iniqu  
The  
their  
"Wh  
Eccl  
Rev.  
Ed  
mou  
sum  
feed  
5: 3  
H  
ple."  
you  
of ly  
mult  
H  
lying  
them  
boug  
St  
Son  
life i  
ing  
said  
with  
eate  
eat i  
1 Co  
Roc  
The  
in I  
Isra  
ther

life for us all. When we receive PARDON for his sake, we then eat the fruit of his earnings, that for which his *flesh* was bruised and given. (Douay.)

Psalm 13: 4.\* "*Shall not all they know that work iniquity, who devour my people as they eat bread?*" The mere eating other men's earnings, things that their *flesh* was wasted in obtaining. Psalm 26: 2. "*Whilst the wicked draw near, to eat my flesh.*" See Eccl. 4: 5; Isa. 9: 20: ib. 49: 26; Micheas 3: 3; Rev. 17: 16.

Eating is not confined to what we put into the mouth, and swallow. Eat, signifies: 1. To consume. 2. To enjoy. 3. To receive God's word, and feed on it. 4. To do the will of God. St. John 5: 34.

Hosea 4: 8. "*They shall eat the sins of my people.*" Ch. 10: 13. "*You have ploughed wickedness, you have reaped iniquity; you have eaten the fruit of lying, because thou hast trusted in thy way, in the multitude of thy strong ones.*"

Here we find God says, "*They eat the fruit of lying:*" yea, and eat other men's sins, by imbibing them. Christians eat the fruit of righteousness, bought with Christ's flesh and blood. 1 Cor. 6: 20.

St. John 6: 54. "*Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.*" No man can go to heaven without eating Christ's flesh. See St. Luke 23: 39-43. Jesus said to the robber or thief, "*This day thou shall be with me in Paradise.*" He, the robber, must have eaten Christ's flesh before he went. How did he eat it? He eat it the way the Israelites eat it. See 1 Cor. 10: 1, 2, 4. "*And they drank of the spiritual Rock that followed them: and the Rock was Christ.*" They eat and drank of the *Rock, Christ*. See notes in Douay Bible, on 1 Cor. 10: 3, 4. They say, the Israelites eat it only in figure. Here they condemn themselves, in saying that the Israelites eat it only.

\* Protestant Bible 14: 4.

figuratively. It was as absolutely said, that the Israelites eat it, as it is said that we have to eat it, to obtain life everlasting. All who receive *pardon* of their sins for Christ's sake, eat his flesh, and drink his blood.

St. Matt. 26: 26. "*Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, THIS is my body.*" He said *this* is my body, after he had given the bread away. If he had said, *That* is my body, they might have thought he had given them his body. *This* does not mean *that*. *This* is singular. See what Christ meant, when he said, "*Destroy THIS temple, and in three days I will raise it up.*" St. John 2: 19-21. "*But he spake of the temple of his body.*" When he said *THIS* temple, he did not mean *That ONE*; when he said *THIS* is my body, he did not mean *That* bread was it, which he had given away. He gave them the chalice, and they all drank of it. St. Mark 11: 23. They all say he gave them the bread and the chalice, and told them to eat and drink, before he said, *This* is my body. 24th verse. He said, "*This is my blood of the new testament, which shall be shed for many.*" If it was to be shed, how could they eat it before it was shed? Douay Bible. St. Mark 14: 24.

1 Cor. 11: 29. "*For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*"

*Discerning* the body of Christ. Now, if the *bread* and *wine* are changed into the body and blood of Christ, we cannot help discerning it, unless we are blind and cannot see. But, because it is eat in a spiritual manner, there are many who do not discern the body of Christ.

Christ gave himself for the life of the world. When we receive that *LIFE*, we receive his flesh. St. John 6: 51, 61-63.

W  
for th  
Chris  
2.

that  
the h  
Jews  
sacri  
such

Ch  
Chris  
or th  
tend  
They  
ch. 9  
this i  
he co

Go  
know  
See I  
shall  
ranso  
[Thi  
and a  
or J  
give  
soul.

Ch  
in yo  
can  
for t  
there  
when

St  
you  
to he  
mak

## V. PRAYERS FOR THE DEAD.

We are not commanded in the scriptures to pray for the dead. It is not so much as mentioned by Christ, or the Prophets, or Apostles.

2. Maccabees 12: 43-46. Here you will find that one Judas Maccabees, who was at war with the heathens, when there was a great many of the Jews slain, gathered a great sum of money to have sacrifice offered for the dead. Who ever heard of such things, since or before, by the Jews?

Christ came to fulfil what the Prophets foretold Christ, or the Apostles, never mentioned this Judas or the books of Maccabees; the writer did not pretend to be a Prophet. See 2<sup>d</sup> Maccabees 1: 12-16 They say Antiochus was killed in a temple. See. ch. 9: 28. They say he died in the mountains; this is enough against the writer of the books, when he contradicts himself.

God has told us all things necessary for us to know, and he never told us to pray for the dead. See Psalm 48: 8, 9. No brother can redeem, *nor shall man redeem.* "*He shall not give to God his ransom, nor the price of the redemption of his soul*" [This is by David, who was owned to be a prophet, and a man of God. Whom shall we believe, David or Judas Maccabees? David says, Man cannot give to God a *ransom* for his soul, or his *brother's soul.*]

Christ said, "*If ye do not believe in me, ye shall die in your sins, and where I am ye cannot come.*" [How can we believe for them that are *dead*? Prayers for the dead was a cunning invention of men; there is no time when men will be so liberal, as when their friends die.]

St. Luke 13: 3-5. "*But, unless you do penance, you shall all likewise perish.*" [Now, if any man go to heaven without doing penance for *himself* he will make Christ a liar. This will not do; let all men

be liars, but God true. See Deut. 10: 17. Pen-  
ance and repentance is but one thing, if rightly un-  
derstood; they both mean a work. It is a work to  
repent, and give ourselves to God; this is what he  
wants. (See notes in Douay Bible, Dan. 9: 27.)  
They say Christ, by his sacrifice on the cross, abol-  
ished *all* the sacrifices of the law. See Heb. 10: 8,  
11, 12, 18. After all this, the Catholics offer sacri-  
fices for sins.

#### IV. MEN NEVER HAD POWER TO FORGIVE SINS.

St. John 20: 22, 23. "*He breathed on them, and  
saith unto them, Receive ye the Holy Ghost. Whose  
sins you shall forgive, they are forgiven them.*"

When Christ said, "*Receive ye the Holy Ghost*"—  
he said, Whose sins *you*, the Holy Ghost, not *you*,  
the Apostles, forgive. If he had given *them* power,  
he would have said *yours*. "*Receive ye the Holy  
Ghost. Whose sins you,*" the last mentioned, the  
Holy Ghost, "*forgive, they are forgiven.*"

St. Matt. 16: 19. Peter had the keys of heaven.  
Keys, signify knowledge. See St. Luke 11: 52.  
Peter had knowledge of the way to heaven. What  
he would loose on earth, would be loosed in heaven.  
Loose, signifies to put off. See Josh. 5: 16. Peter,  
at that time, was not wholly sanctified to God; but  
when he would loose, or put off, the old man, [See  
Eph. 4: 22, 24,] then the sins that he had com-  
mitted would be loosed, or put off the record in  
heaven. What he would bind on earth would be  
bound in heaven; that is, if he would bind himself  
to God, on earth, that binding would remain good  
in heaven. See St. Luke 10: 20. In James 5: 14,  
16. "*Is any sick? let him call in the priest.* [Let him.  
Not that he *must* have him;] that he may *pray* for  
him—not a word about having the priest forgive

his sins. God says, "Come unto me." Isa. 56 : 3, 7; James 1 : 5. What would have become of the Jews, if they had obeyed their priests? Acts 5 : 17, 29.

## VII. BAPTISM.

AFTER all the controversies about baptism, what have they brought forth? 1. They have caused some to *trust* wholly on water baptism and *morality* for salvation. Others couple the baptism of the Holy Ghost and water baptism together, as both necessary to our salvation and purification.

Who is it that do this? They are those who will not admit a man to their communion, who has received the baptism of the Holy Ghost, until he is immersed. They might as well say we are not fit for heaven until we are immersed by them in water. Who immersed the thief on the *cross*?

Who baptized all Paul's converts? for he was not sent to baptize.

John's baptism was a baptism unto repentance. Christ's is the baptism of the Holy Ghost.

The one in our days is not John's, for his was unto repentance. It is not [St. Mark 1 : 8.] Christ's, for his is the one that changes the heart and washes away our sins. St. Matt. 3 : 11, 12; Isa. 4 : 4. "*When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgement, and by the spirit of burning.*" Yes, there is *fire* in Christ's baptism; that is, the fire of love. What did Paul mean, when he said there was but "*one baptism?*" See Eph. 4 : 5. He meant, that there is but one needful to salvation.

St. Matthew 28 : 19. "*Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" He did not say with water. Why do men say that water should be used?

Baptize, is to dip, immerse, or plunge into any thing as well as into water. Then they had a command to baptize men, but it does not say with water.

The apostles immersed or plunged the people in grief or despair when they, by the Spirit of God, and the Revelation of Jesus Christ, showed the people the error of their ways, and that God would bring them into judgment.

I do believe water baptism was used by the apostles, but not always. By some it was used *before* they received the Holy Ghost, and by some *after* the baptism of the Holy Ghost.

1. Those who wished to be Christ's, underwent a water baptism, to show that they wished to receive a spiritual baptism, and be Christ's when he should [Acts 11: 19, 20,] come. 2. Those who received the Holy Ghost, and desired to be called Christians, but who were heathens before.

Circumcision was required by some, and granted to them, to satisfy their weak consciences. 1 Cor. 8: 8. "*But neither if we eat are we the better; neither if we eat not are we the worse.*" It is the same with baptism and circumcision; that is, water baptism doth not save us. See St. Mark 16: 16. "*He that believeth, and is baptized, shall be saved.*" Is it he that is baptized with water? The answer is, no. Water does not save us; it is the baptism of the Holy Ghost that saves all who are saved.

I do not despise water baptism, nor do I want to have it done away with, but only to remove the error of those who think they cannot be saved unless they are baptized with water, and those who are admitted into the Church, when infants, by water baptism, who never look for the baptism of the Holy Ghost. Be it known unto such, that God has not promised to save any by a water baptism, nor has he commanded us to be baptized in or with water by our ministers.

St. John 3: 5 Jesus said, "*Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.*"

Man must be born of water and of the Spirit; that is, man has to come the natural way of all men. First Epistle of John, . . . *Jesus Christ came by water and blood;*" he was born of water and blood; that is, he was born of a woman, as other men are; he came forth out of water and blood, as other men do.

2. Man must be born of the Spirit of God; then he is complete and fit for heaven. See Col. 2: 10, 20—23.

Baptists say, that they follow Christ's example. He was baptised in water; yes, and he was circumcised too; all this was under the law, and its ordinances. This was what Christ came to fulfil. The ordinances were done away by him. See Col. 3: 14. If done away, why are we commanded by men to keep them? God has not commanded us to keep the ordinances which were delivered to the Jews; if we did, we should offer sacrifices of beasts.

Philip baptizd the eunuch, but was not sent to do it; it was the eunuch's request to be baptizd. Philip did not say to him that he ought to be baptizd, but said "*thou mayest*" Are we to be followers of the Ethiopian eunuch? If we believe that we ought to be baptizd, it is right for us to be baptizd; but let him that eateth despise not him that eateth not, nor him that is baptizd despise not him that is not baptizd with water.

Acts 22: 16. "*Arise and be baptizd, and wash away thy sins, calling on the name of the Lord.*" He did not say with water; no, it is the blood of Christ that washes us. Rev. 1: 5; 1 John 1: 7; Heb. 9: 14.

## VIII. SANCTIFICATION.

1. EVERY man that has the Spirit of God is sanctified. Yea, every man who is born of God is sanctified, and there is no Christian who is not sanctified of God.

2. Many will say all Christians are not sanctified. Let them see 1 Cor. 3: 16, 17. Christians are the temple of God, "*and the temple of God is holy.*" All who say that we cannot be sanctified, will have to prove to us that God dwells in a non-sanctified temple. That will be hard work.

2 Cor. 6: 16. "*And what agreement hath the temple of God with idols.*" Every man who is not sanctified to God has some idol in his heart, for "*ye are the temple of the living God;*" that is, by his Spirit dwelling in us. God will not dwell with sin. I do not say that men who profess Christianity are sanctified, nor do I say that men who are sanctified remain sanctified always. As soon as a man does anything that he believes is not right, the Spirit departs, and the man is unsanctified. See 2 Peter 2: 20, 22; Rom. 8: 9 to 16. (Paul to Christians.) "*But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.*"

Reader, have you not the Spirit of God dwelling in you, or are you none of his? See what the fruit of the Spirit is, Gal. 5: 22, 23.

2. Cor. 13: 5. "*Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates;*" that is, by the Spirit that he is in us, except we be reprobrates. 2 John 7. They who do not confess that Christ is come in the flesh are deceivers. That God will dwell in an unsanctified man cannot be supported by Scripture or reason; and unless he dwells in us we are none of his, and where Christ is we cannot go, until we are born of

the  
5:  
in  
to  
We  
3rd  
sal  
wi

ph  
fai

chu  
ing  
2 C  
aft  
mo

so

fro  
[li  
we  
ha  
po  
sha

on  
bo  
th  
in

ata  
com  
tha  
9:

the Spirit of God. See what Christ said, in Matt. 5: 48. "*Be ye therefore perfect, even as your Father in heaven is perfect.*" That is, to be perfect in love to God and men, for God loves us perfectly. 2ndly, We ought to be perfectly resigned to God's will. 3rdly, To have a perfect knowledge of the way of salvation. 4thly, To do what we know to be right with perfect willingness. 2 Cor. 3: 17, 18.

### IX. CHRIST'S SECOND COMING TO BE GLORIFIED IN HIS SAINTS.

CHRIST first came to fulfil the Law and the Prophets, and to make atonement for sin, that through faith in him we all may be saved. 1 Tim. 2: 3, 6.

There is a great error, of long standing in the churches; that is, expecting Christ's second coming to be corporeal. See Paul to the Corinthians. 2 Cor. 5: 16. "*Yea, though we have known Christ after the flesh, yet now henceforth know we him no more,*" [that is, after the flesh.]

Give the above text to your second advent men, so called.

Acts 1: 11. "*This same Jesus which is taken up from you into heaven, shall so come in like manner,*" [like manner is not the same manner] He, Christ, went up in the power of God; so shall he come, so has he come; and will continue to come, in the power of the Spirit. "*To them that look for him shall he appear the second time.*"\* Heb. 9: 28.

Christians are members of Christ's body. By one spirit they are all baptized into one body; that body is Christ's body, because his spirit dwells in them. 1 Cor. 12: 12, 13. Here Paul is speaking of Christ after the Spirit, which is God's Spirit,

\* Christ the Holy Spirit first came in the person of Jesus and made atonement for sin. His second coming commenced on the day of Pentecost. He has and will continue to come in the POWER of the SPIRIT to all that look for Him to save them from their sins not in them. See Heb. 9: 28.

and by it believers are baptized into one body, that is, they are all become one body, having one Spirit, the Spirit of God our Saviour.

St. John 5: 14. "*And the word was made flesh, and dwelt among us.*" [Made flesh, not begotten.] *His* flesh was not begotten of God; it was by the Spirit of God that he is the Son of God, and he says he is not ashamed to call us brethren, who have the same spirit. Christ is called the word of God, because he spake God's words, not his own; he did God's will, not his own. See Deut. 18: 18, 19.

The body that God made, in which his word and Spirit dwelt, to fulfil the Law and the Prophets, and open a free way to heaven, by the offering of that body for sin, *through* the eternal *Spirit* of God. If all the good that has ever been done by one man to another is done by the love of God, caused by his Spirit working in them that are obedient, God is the first cause of all good; as Christ said there was none good but God, and he is our Saviour To him be glory and honour. Amen.

Enoch, who is our oldest brother in the Spirit of God, who was the preserved seed, who had glory with God before this world was, that was, in the world before the flood. God caused him to be born of a virgin, under the law, that he might fulfil it. As he said, he left his Father's glory, and came down to redeem those who were under the law. Concerning Christ's body, it saw no corruption, and he was seen after his resurrection in the body.—Christ's body being seen after his resurrection, was of no use, only to confirm what he had taught; that was, that there is a resurrection of the dead. It was needful for them to see that body go up towards heaven. Seeing him go up was an everlasting evidence to them, for there could be no *deception* but that he was of God. The Sadducees had said so much against the resurrection, that nothing

sho  
ren  
say  
eve  
like  
ner  
was  
a h  
and  
Cor  
kin  
the  
eas  
and  
16,  
fles  
H  
the  
clo  
the  
not  
scu  
I  
tim  
wh  
C  
the  
S  
clo  
tea  
the  
Pe  
in  
ap  
the  
co  
sh  
wh  
ne

short of Christ's body being seen was sufficient to remove all doubt. But there is no Scripture that says, that the body that he was crucified in shall ever return to this world, though he is to come in like manner. Like manner is not the same manner. It is said, we shall see him as he is, not as <sup>he</sup> was, but as he is. Now, that God has given him a heavenly body, is evident, for Paul says, "*flesh and blood cannot inherit the kingdom of God.*" 1 Cor. 15: 59. If flesh and blood cannot inherit the kingdom of God, Christ must have received another body, that was not flesh and blood. It was easy for God to do this after he had left their sight, and this agrees with what Paul says in 2 Cor. 5: 16, that we shall know Christ no more after the *flesh*.

But "*he shall come in the clouds of heaven,*" not the clouds of the firmament; he has come in the clouds of heaven. See what cloud or clouds are, in the dictionary. Any bodies whose contents are not discerned by our sight; things in a state of obscurity or darkness; anything that spreads wide.

Believers, in whom Christ is come the second time unto salvation, are the clouds of heaven in which Christ was to come.

Christ cannot be seen in believers, except by their words and works.

See Paul to the Heb. 12: he calls believers "*a cloud of witnesses.*" See Jude 12: he calls false teachers "*clouds without water,*" that is, without the power from on high. 2 Peter 2: 17. Here Peter calls men clouds; the Son of man is to come in the clouds of heaven, not cloud, but clouds; the apostles called men clouds; yea, and they are the clouds in which Christ has come, and will come, in the power of the Spirit, till the nations shall learn war no more. Has the time ever been when the nations did not learn war? If that time never was, it has yet to be, or else Isaiah has lied

to us. See Isa. 2: 4. I will believe Isaiah before all the Millerites, for what he has said has come to pass, but none of their prophecies have come to pass.

2 Peter 3: 10, 11.\* *"The earth also and the works that are therein, shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be?"* Ought ye, not they who shall live in 1843, but ye.

Some know so little, that they think nothing is burnt except that which is burnt with material fire. The earth is to be burnt with fire, and this fire is of two kinds; 1, the fire of love; 2, the fire of wrath and anger. See Gen. 54; 18; Psalm 89: 46; Jer. 7: 20. By those two fires shall the earth be destroyed and consumed. Those fires have been burning, to the consuming of the earth, since Adam's fall. 3. The fire of love is kindled in men's hearts by the Spirit of God, when they receive it. It first burns up the love of the world out of their hearts. St. Luke 24: 32; Matt. 3: 11. This fire of love had gone out, when Christ came. See St. Luke 12: 42. *"I am come to send fire on the earth, and what will I if it be already kindled."* Yes, it was already kindled in his heart. See Jer. 20: 9. *"His word was in mine heart as a burning fire."*—Lam. 1: 13; 4: 11, 12, 13. Sin is a consuming fire. Job. 31: 12. *"The mountains shall be melted with their blood;"* yes, it is the mountains that have blood in them, that shall be melted. Isaiah 34: 3-10. He says, *"it shall not be quenched night nor day, the smoke thereof shall go up forever, from generation to generation."* Yes, the fire of wrath burns continually against the wicked; yea, it burns in them to their own destruction. 2 Peter 3: 16. *"The unstable wrest the Scriptures to their own destruction,"* and are consumed.

---

\* It is the Animated earth.

Now we are to have a spiritual millenium; a time when the servants of God shall have the kingdom and dominion. Daniel 7: 27; Isa. 2: 2, 3, 4; 11: 9—16; 49: 23; 60. This is the word of God, and it will come to pass; that is, that his servants shall have the dominion over the earth. Satan shall be bound, when God puts the government of the nations in the hands of his servants, who will receive his Spirit and walk in subjection to it. Then the wicked will be as ashes under their feet; that is, they will be without power.—Rom. 8: 9, 10, 11. “*And if Christ be in you, the body is dead, because of sin, but the spirit is life, because of righteousness.*” He that has Christ formed within, the hope of glory, to that man Christ is a satisfying portion; he will not be looking for Christ when he *has* him in the power of the Spirit, in his heart. Christ said “*the flesh profiteth nothing, it is the Spirit that quickeneth.*” St John 6: 33.

If we have the Spirit, why look for the flesh, that profiteth nothing? This was where the Jews were mistaken concerning Christ’s kingdom; they wanted carnal things instead of spiritual. So it is with many now.

God help them out of the spirit of delusion.—Paul told the Colossians, 1: 13, that God had translated them, who were born of the Spirit, “*out of the kingdom of darkness into the kingdom of his dear Son.*” What more do we want, than to have Christ in us by the power of the Spirit?

St. John 14: 23. “*Jesus answered and said unto him, if a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.*”

What, not to 1843. Jesus said, watch *ye*. Yes, *ye*, not they who shall live in 1843, but *ye*.” St. Matt. 24: 42.

Christ said to the apostle, “*ye shall not have gone over the cities of Israel till the Son of man be come.*” St. Matt 10: 23.

"And unto them that look for him (Christ) shall he appear the second time, without sin unto salvation." Yes, unto them who look for his, salvation.

God help many to look for him, and may they find him, who will give them peace. Gal. 5: 22.

When I say Christ is our satisfying portion, and that he is in us, I mean the Spirit of God, that was in Jesus. It is the Spiritual Christ, our Saviour. What is it, to be in Christ? It is to be in the spirit, love, and power of Christ. What is it to have Christ in us? It is, to have h's Spirit in us, and that Spirit is God's Spirit, which was given Jesus "without measure." See St. John 1: 32; 3: 34.

Spiritual gifts. See 1 Cor. 12. In this chapter we find, at the 27th verse, that Christians are the body of Christ; that is, of the spiritual Christ, which is the Spirit of God, who is our Saviour.—When we have traced spiritual things to their fountain, we find that fountain is God, who filled Jesus with the spirit of love, that by it, "he offered himself for us;" yes, by it. Heb. 9: 14.

Now, I say that any man that has the Spirit of God, he has Christ, and he that has Christ is not looking for him. No, he is praising God for him, in the power of the Spirit. See what Christ said, St. John 6: 63; "It is the Spirit that quickeneth, the flesh profiteth nothing." When we have the Spirit, we have all.

## X. BABYLON THE GREAT.

BABYLON signifies *confusion* or *mixture*. All men, who has mixed the commandments and doctrines of men with the commandments and doctrines of God, they are them who are in Babylon. They are in a confused state, when asked to show the place in the Scriptures where God commanded them to believe what they do believe, and to do what they do. I will mention some of these things

that they require us to believe; things that were not so much as mentioned by the Prophets or Apostles.

1. They say that God died for us.
2. That God had a mother.
3. That there is a purgatory, out of which souls can be redeemed by prayers.
4. Calling a man our Most Holy Father.
5. Praying to angels to intercede for us, and protect us, and to keep us from sinning.
6. That mass, or sacrifices, offered by priests, will redeem us from sin.
7. Others say, that he who lies to the Holy Ghost and is impure in heart, the blasphemers and murderers, and all bad men shall go to heaven, without "*repentance towards God, and faith towards our Lord Jesus Christ.*" [The most unreasonable of all.]

8. Others say, Christ died only for a part of mankind, and that he will save them with or against their will.

All who teach these doctrines, which God has not taught, doctrines that are not in the Old or New Testament; they teach the doctrines of men, which are not found in the Scriptures; all who teach them are in a confused state, and that confused state God calls Babylon, for Babylon means confusion and mixture. (Their creeds are mixed.) 2 Thes. 2: 4-8.

Babylon—"and in her was found the blood of prophets, and of saints, and of all that were slain upon earth." Rev. 18: 24.

Protestants say that Rome is the Babylon spoken of in Revelations. Others say, it is the Catholic church. Before they can prove that Rome or the Catholic church is Babylon, they will have to prove that *all* the prophets and saints were slain in Rome, or the Catholic Church. *This* they cannot do, for the Jews killed many of the prophets and saints. So have Protestants.

But they were all slain in Babylon. Yes, they were all slain amongst men who had mixed the doctrines of men with the doctrines of God, and were in a confused state, which is called Babylon.

Rev. 17: 5. "*Mystery Babylon, the great.*" Yes, mystery Babylon, for so she is. When the word of God is mixed with the doctrines of men, it makes confusion. Yes, it is a mystery to us, how the things can be which they teach us. 1. That God died. 2. That he had a mother. 3. That God is without beginning or *end* of days. If so, he cannot die, or have had a mother. 4. Others say that God will send the good and bad all to one heaven.-- Such things as these are a mystery to us. These are only a few of the doctrines of men, which are called the doctrines of God.

God has people in Babylon, and calls them to come out of her. See Rev. 18: 4. Yes, men in their simplicity, when commanded, believe things that God never taught; yea, they have believed the church to which they belong; yet they are God's people, because they have done according to the knowledge they have, and God requires no more. Yet God says they are in Babylon, and calls them to come out of her.

Men can come out of Babylon by coming out from the doctrines of men, believing nothing but the word of God, taking it for the man of our counsel.

Babylon cannot mean one church, or people, unless all the prophets and saints were slain in *that one church*. Rev. 18: 24. They were not all slain in one church. Then it must have had an existence among all people who killed the prophets and saints. One church may make a part of Babylon, and indeed all churches that have mixed the doctrines of men with the doctrines of God are a part of great Babylon. False doctrines kill men's souls. See Ezek. 13: 19.

## XI. THE SUM OF WHAT I BELIEVE.

Now the sum of what I believe,—that which God has revealed to me out of the Scriptures, by the light of his Holy Spirit,—is this :

1. God is the maker of heaven and earth. He is the fountain of life, the head of all power. 1 Cor. 11: 3.

2. God's will is, that all should "*be saved, and come to the knowledge of the truth.*" Ezek. 33: 11. 1 Timothy 2: 3, 4, 6.

3. God made man to be a free-will agent, and endowed him with the power of the will, that he may choose whom he will serve; and it is for this that man is accountable to God. He, man, cannot save himself. But he can will or pray to God to save him, who will save all who want to be saved from sin, and the power of the devil.

4. God, seeing the sinful state of men, after the fall of Adam, determined or decreed to save all whom he could persuade by his Holy Spirit. Acts 7: 51. Eph. 4: 30.

5. God said to Adam, "*In the day thou eat thereof, thou shalt die;*" he ate, and died a spiritual death. He lost the Spirit of God, the only Comforter of men. It will not stay with the disobedient man.

6. God blessed Enoch, the seventh from Adam, with the gift of his Holy Spirit, and so he became the first in the spiritual resurrection; yea, he was the first-born. By the Spirit of God the oldest among many brethren; *heir of all.* Heb. 1: 2.

7. God has made Enoch, by anointing him with his Holy Spirit, the Messiah, which is called Christ, who is the mediator between God and man, who has been contending with the devil, as Paul said of Christ, in 2 Cor. 12: 2. "*Whether in the body or out of the body I cannot tell.*" But in the fulness of time God prepared him a body, and caused him

to be "*born of a woman, under the law; that he might redeem them who were under the law.*" He has opened a free way to heaven for all men who will forsake their sins and obey God. And now "*he ever liveth to make intercession for us.*"

8. "*God was in Christ reconciling the world to himself,*" and all he has done for us, he has done *through* the eternal Spirit of God, which was in him, the Messiah. It was God's Spirit that saved him, and by it he has saved us who are saved. Heb. 9: 14. St. Luke 4: 14.

9. God's Spirit is the Holy Ghost, and is nothing different. It is called by different names on account of its different operations on man. It is called spirit, in one place, because it animates and encourages to action. See St. John 6: 63. It is called Holy Ghost on account of its ghostly operations, producing effects while itself is not seen. See 1 Cor. 12: 4. "*Now there are diversities of gifts, but the same spirit.*" See all the chapter. There you will find, that there is but one God and one Spirit; that is, one good spirit, and that is the Spirit of God, which is the Saviour of all who are saved. 2 Cor. 3: 17, 18.

10. Jesus is called a Saviour. So he is a Saviour, in the hand of God. "*By the grace of God, he tasted death for all men.*" See Isa. 42: 1. "*And the Spirit of the Lord shall rest upon him,*" (Jesus.)

11. God requires no more of us than to forsake our sins and receive his Spirit, and walk in subjection to it. This he will give, in the name of Jesus, our advocate with the Father.

12. The baptism of the Holy Ghost, which is the Spirit of God, is *all* we want to make us fit for heaven. It creates in our hearts love to God and to all men.

13. God's will and commandment is, that we be sanctified to him; that is, set apart for his use,

that he may dwell in us by his Spirit. There is no Christian who is not sanctified to God.

14. There are Christians who are not perfect; that is, they have not a perfect knowledge of all the will of God; but are commanded to go on to it, but are not commanded to go on to sanctification. Sanctification and perfection are two different works; the one is to dedicate ourselves to God, and the other is to have a perfect knowledge of his will, and what our duties are to him. So we may be Christians and yet not perfect in knowledge, but cannot be Christians without being sanctified to God.

15. We must be born again—born of the Spirit of God—made new creatures in Christ Jesus, by the operations of the Spirit in us. No outward forms can save the soul. Nothing short of the Spirit of God, which makes us all one in Christ Jesus. All who receive the Spirit of God and walk in subjection to it, are the sons and daughters of God; and Jesus is our oldest brother, "*who, by the grace of God, tasted death for all men.*" To God be glory, and honour, and praise for ever. Amen. And to Jesus, his Son, the first-begotten of the dead, who worked willingly in the hand of God, and by the grace of God tasted death for all. To him be honour, and love, and obedience; for worthy is he to be our Lord and master, who has suffered for us; and now, "*he ever liveth to make intercession for us.*" Now may the love of God, and the fellowship of his Son Jesus, be with us for ever. Amen.

Christ said, "*Other sheep I have, which are not of this fold.*" Every honest man will confess, that "*God is no respecter of persons. But in every nation he that feareth him and worketh righteousness, is accepted with him.*" So Peter said, Acts 10: 35. So we ought to believe, that God is good to all them who love him. God is not confined to sect or party. See Rev. 7: 9.

Men and brethren, who has arrayed the children of God against each other? Who has separated them into sects? who has put enmity between us? It is the devil who has done it. But glory to God, who loves us, and has given us a peace-maker, (Christ.)

Now, there is but one way for us to come in the "*unity of the faith and the knowledge of the Son of God.*" Eph. 4: 13.

And that way is to turn to God with all our hearts and receive the baptism of the Holy Ghost. It will beget love to God and to all men. Yes, it will fill our hearts with love; and there will be no enmity between us, so long as the heavenly Comforter is obeyed by us, and he will teach us all things. There is no other Teacher that we can depend on, to give us a knowledge of the Scriptures. See St. John, 14: 26. Men tell us, that they can preach any doctrine from the Bible. It is true, that men take the Bible to prove every imagination of the mind. But how is it, that they deceive the people? Peter tells us, that they who are deceived are those who live in error, and are willingly ignorant. See 2 Peter 2: 18; 3: 5.

Controversy is not the best way to settle the differences between men; yet it is necessary with those who resist the truth. But the best way is the way the apostles did. They did not all agree at first. At one time it was, "*who should be greatest*" amongst them. They did not do as men have done since; that is, to separate themselves, and draw all they could after them. The people would not then have said, See how those Christians love each other. But they did love one another, as Christ commanded them; they "*all continued with one accord in prayer and supplication*" to God for the gift of his Holy Spirit. God gave them his Holy Spirit, and they spake by it, and the word had effect on the hearers. Then all their thoughts about who

shou  
Spiri  
with  
feren  
to be  
ence  
place  
othe  
be c  
men  
sects  
for  
wou  
it is  
St. J  
A  
God  
heav  
Co  
the T  
sed  
was  
of s  
true  
has  
him  
Gen  
put  
true  
J  
Joh  
I  
Cor  
cili  
the  
has  
obe  
en

should be greatest were all done away. The Holy Spirit had cast out selfishness, and filled their hearts with love and light. So it would be with the different sects; if they would get together and pray God to baptize them with the Holy Ghost, their differences would soon disappear; love would take the place of enmity. Then men would seek each others' good, God would be glorified, sinners would be converted, and the world would soon become cemented together in love. Now, if men of different sects would assemble themselves together, and pray for the descent of the Holy Ghost upon them, it would come; it would show them the truth; for it is the only true teacher. See Luke 12: 12. St. John 14: 26.

All truth is not imparted to us by our fellow-men. God says, "*Come unto me, all ye that labour,*" for heaven and peace. Isa. 55: 2, 3, 7.

Concerning the worship of Christ, I confess that the Trinitarians have been the most owned and blessed of God, and it was under their labours that I was brought to a knowledge of God, and of the way of salvation through faith in Christ. But who the true Christ is, it is profitable for us to know. God has said, in Isa. 42: 1. "*I have put my Spirit upon him (Jesus); he shall bring forth judgment to the Gentiles.*" (By what?) By that *Spirit* which God put on him. Then it is the Spirit of God that is the true Christ our Saviour. See Jude 25.

Jesus said, "*I have not spoken of myself.*" St. John 12: 49.

It was the Spirit of God speaking in him. See 2 Cor. 5: 19, "*To wit, that God was in Christ, reconciling the world to himself;*" that is, his Spirit was in the man Jesus, the second Adam; and by him God has opened a free way to heaven, for all who will obey the truth.

As to my intentions and desires, I have no other end in view than the glory of God and the salvation

of men, without respect to sect or party. I never belonged to any sect or party; and, by the grace of God, I am determined to live outside of the partition walls, that men have raised to separate us from labouring together in love for the salvation of the world. I would not have men think that I profess to know all mystery, or that I think myself the favorite of God, because he has revealed a few things to me; which are necessary, in this age of the world, to settle the disputes which men have with each other about doctrines.

Jesus said, "*Every kingdom, or house, divided against itself, shall not stand.*" St. Matt. 12: 25.

The Christian Church is divided, and what one builds another throws down. There are but few in the Church that are what they profess to be. And those who do not profess religion know it, and will not hearken to such professors, whom they know are no better than themselves. Ten infidel preachers are not worth as much to the devil as one hypocrite. Isa. 32: 6; St. Matt. 23: 23-25, 28; 2 Peter 2: 20, 21.

O that we, who call ourselves Christians, would receive God's Spirit, and walk in subjection to it. It would create in us love to God. Love would be the ruling principle in us. Then we should say, with Paul, "*Who shall separate us from the love of Christ?*" Christ says, if we love him we shall "*keep his commandments.*" His commandment is, "*That we love one another.*" O, that we did love one another, then we should disappoint our great enemy, the devil. Let us remember, that without love we are nothing. 1 John 4: 16, 28.

It is of no use for any church, now in the world, to expect that all or any other churches will come over to their faith and practice, though some churches have laboured to be pure and to throw off the yoke of outward rites, which do not purify the heart. There must be a giving up of all but the

scri  
caus  
is fo  
som  
refor  
is ea  
you,  
mud  
right  
a m  
so v  
each  
thin  
N  
sors  
God  
agre  
God  
will  
of it  
S  
of t  
afte  
17:  
ma  
ma  
the  
Scr  
be c  
thi  
see  
J  
del  
tea  
ou  
for  
sh  
wi

Scripture of God. Praise be unto our God, who has caused all things to work together for our good. It is for good that all the churches are found to be in some error. It will be the easier to induce them to reform, and to come into the unity of the faith. It is easier to get a man to make up a quarrel with you, when you confess that you were to blame as much as he was. But as long as you say, *I was right and you were wrong*, you will not easily get a man to say, *you are right and I am wrong*. It is so with the churches. All the just ones will meet each other, willing to blot out of their creeds every thing but the commandments of God.

Now, even in the days of the Apostles, professors were not agreed about what was the will of God concerning us. I say professors were not agreed. But *possessors who live under the influence of God's Spirit and its teaching*, were and are always willing to renounce *error* when they are convinced of it.

Some men put great confidence in the writings of the fathers, because they lived and wrote soon after the Apostles. Hear what God says, in Jer. 17: 5, 6, 7, : "*Cursed be the man that trusteth in man.*" The fathers had *no Teacher* but what we may have, if we obey God. The Holy Ghost is the true *Teacher*. See John 14: 26; 16: 13. The Scriptures says, "*he that trusts in the Lord shall not be confounded.*" See Rom. 9: 33: 10 11. If any think I am not right, let us have a discussion, and see who will be *confounded*.

Jew or Gentile, professor of Christianity or Infidelity, who thinks he can *refute* what this book teaches, if he will agree to hire a hall with me, to have our controversy in, and to charge twenty-five cents for admittance, I will agree that all the money shall be given to the Orphan's Home.

Now there is another way to *test* these things, with those ministers who have churches and

societies. If they think they can refute me, let them appoint a day or evening, and give me notice of the time and place. The Lord willing, I will be there and reason with them, in a *christian* manner, out of the *Bible*, and *no other book*. All who differ from me will do this, unless they are afraid of being confounded before their people.

Any person who wants any communication with me, I will receive it, if post-paid.

Except the Lord conduct, we spend our strength for nought:  
But, if our works in Thee be wrought, they shall be blest indeed.

SAMUEL HALL, *Toronto*.

