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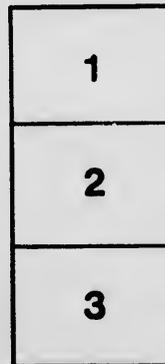
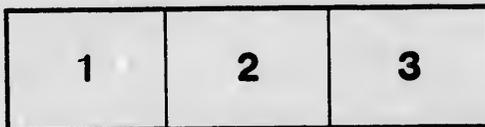
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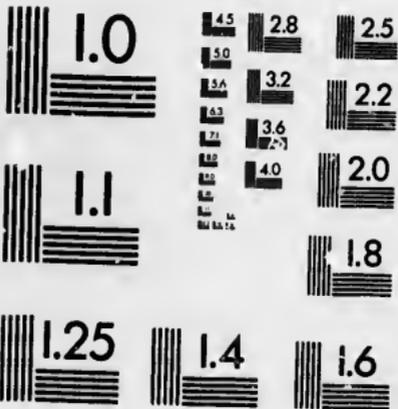
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A  
THEOLOGICAL AND UNIVERSAL  
**HISTORY:**

DESCRIBING HEAVEN, EARTH AND HELL,

*In Panoramic Order.*

ALSO:—A MEMORIAL OF THE THREE GREAT POWERS,

**GOD, MAN, AND THE DEVIL:**

WITH PROOF POSITIVE,

OF THE ORIGIN OF SIN, OF SATAN, AND OF EVIL SPIRITS;

BEING A REFUTATION OF UNIVERSALIST THEOLOGY;

*Followed up in a Chronological Chain of Universal History,  
Anterior and from the Creation of the World; embracing the  
most critical, curious and momentous subjects ever published.*

By **Rev. J. FOLYARD,**

OF THE "METHODIST EPISCOPAL CHURCH."

R37  
F671

## DEDICATION.

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Hoping that this book, even when I am not in the land of the living, shall be a witness for the truth, and a testimony against error, superstition, and infidelity, I therefore dedicate it to all who love the Lord Jesus Christ and admire his Gospel.

David saith, that "The works of the Lord are great, sought out by all those who have pleasure therein." The original is very emphatic, and implies that the works of the Lord are vast in multitude, magnitude, and variety.

Therefore every genuine christian, and every genuine philosopher, who earnestly traces out and considereth *the great first cause*, will be astonished at the creative power, the redeeming love, with the finished perfection which every where abound, in the manifold works of God, and will admire the operation of his hand.

To all such this work is most sincerely dedicated,

By your humble and devoted servant,

## ADVERTISEMENT

70

# THEOLOGICAL AND UNIVERSAL HISTORY.

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We go to show that it is a Theological and Universal History, describing Heaven, Earth, and Hell, in panoramic order: beginning with the location of heaven and the creation of angels, *anterior to Anno Mundi*, with the derivation of the name of God.

Next on Man, with a discussion in the first number, which continued for six days in succession, on the immortality of the soul, the conscious existence of departed spirits, and the future punishment of the impenitent dead, &c.

Then on the fallen angels of the Scriptures; proof positive of the origin of Satan and of evil spirits; with a demonstration on demonology: followed up in a chronological chain of universal history, showing the principal events of the Church and of the world, up to the present century.

We proceed with the history of Satan; the origin of sin and sinners; probation or trial of the angels who kept not their first estate, and were cast out of heaven, with Lucifer, Son of the Morning, and *how* he became a devil and the father of lies—for we are prepared to prove that he told four hundred lies at one time!

On Lucifer being overthrown and cast out of heaven, with a vast multitude of apostate angels—the number of which we prove, and which never before has been proved. Also of what became of the wicked angels after their fall. Is there a located hell, or not? And how evil spirits get possession of human beings; of their shape, power, and restrictions.

Of the time in which the great catastrophe took place, called “war in heaven,” and that it was shortly after the creation of this world, of Adam and Eve, and of *Eden*, before their fall and expulsion from paradise.

Satan finds his way to the *Eden*, and devises the destruction of the human family, and is the first ventriloquist. We go to prove how he deceived the first Adam—paradise lost and regained in the second Adam; with an account of the world up to the *Daluge*, in

the time of Noah, from their leaving the ark, and the animals saved therein, following them in their migrations—being chiefly guided by the

10th chapter of Genesis, which is allowed to be the most valuable record in the world: because it explains what all profane nations were ignorant of, the origin and settlement of countries.

We give an account of the origin of all nations and peoples, touching at the incident of the coloured race; and also who the Indian tribes were that first entered America; with a host of other important, critical, curious, and momentous subjects, too numerous to mention here. We commence with Asia, the starting-post of both worlds, as Noah lived to see two worlds, and long since, we hope, has seen a better one. We shall treat of the Shemite family in the days of Pheleg, stating how long after the flood that the earth was divided, and also of the rebellion of Nimrod and a part of the sons of Ham; with other curious incidents concerning the Babel builders, confusion of tongues, tower, and dispersion.

Of the settlement of Ham in Africa, viz., Egypt, Misream and Ethiopia; of Japhet in Europe and elsewhere, with their various progress in civilization, and how they possessed the tents of Shem. Every subject embellished with original or selected Poetry, counted to be worth the price of the book.

#### CHRONOLOGICAL CHAIN.

Great care has been taken to put every event in its proper chronological order, so that the reader, as he passes along, may have a correct view of the **WHEN, WHERE** and **How** in which every great transaction occurred. This is not a sectarian work, being in accordance with all orthodox Churches.

We therefore venture to say that every man should possess this book. Remember that knowledge is power; that none are so wise but that they may yet learn. Even the prophet Daniel testifies, saying, "*I Daniel understood by books*"—meaning the seventy years of the Babylonish captivity, &c.

As the present work proposes to describe Heaven, Earth, and Hell, with the powers that be, as in this the history of the world consisteth in relation to time and to eternity, and as the final destiny of man dependeth not only on what he knows and does, but also on what he may know and do, we therefore undertake to describe these great powers, as they are revealed in Scripture. Solomon saith that "Through desire a man being ignorant of himself, seeketh and intermeddlet with all wisdom, and he is ignorant of his own folly, and he is brought to ruin." Prov. xviii. 2. "The desire of knowledge is a good thing, but the desire of understanding every mysterious thing, which is not revealed, is a foolish thing; for the things of God are clearly revealed, and the things of man are all plain to him that understandeth, and the things of the secret are all plain to him that understandeth, and the things of the secret are all plain to him that understandeth, and the things of the secret are all plain to him that understandeth." Prov. viii. 6.

Therefore the separated person feel

sacred spring is laid open, even after the most strenuous investigation and painful researches. He believes with Solomon that wisdom is the principal thing—that it is better than rubies—and that all the things that may be desired are not to be compared to it.

Some who have seen the prospectus of this work, have pronounced the subjects impenetrable, not considering that the gifts of God are not given to any man for his private advantage only, but also for the good of others; as the Apostle saith, "There are diversities of gifts, but the same spirit. For to one is given the word of wisdom; to another faith; to another the working of miracles; to another the discerning of spirits," &c. 1 Cor. xii. 4–11. So the Apostle goes on to say that all these gifts of God are by the self-same spirit, dividing to every man severally as he will. Now, "if any man lack wisdom, let him ask of God, who giveth to *all men* liberally and upbraideth not, and it shall be given him." James i. 5.

It is almost useless for me to say that in getting up this work I have availed myself of all the information within my reach for some twenty years, diligently searching the most ancient records that I could find on these subjects. I have frequently lectured on them in public, and have called upon the most learned of the audience to criticise, and I am happy to say that I have not met with any opposition from any of the orthodox bodies.

It is well known that I have travelled for a good many years, endeavoring to convince the formalist and the deluded sceptic of the fatal error of their ways, that their souls may be saved in the day of the Lord. Some say that I have treated on some terrible subjects—and so I have; but as Paul saith (2 Cor. v. 11), "Knowing the *terror* of the Lord we persuade men," in order to rouse them up to read and understand the Bible; for they shall yet both see and hear more terrible things than these.

Thank kind providence, your humble servant has been the means of turning the tide of unbelief in many instances. One Universalist I remember, who was a desperate case, and of whom I was told that it was of no use to talk to him, and before whom I delivered some of these lectures on demonology. He became a converted Christian, and made his house a house of prayer. I am still of opinion that there is not effort enough made to convince the gainsayer. I know that in some cases we may "bray a fool in mortar, and yet his foolishness will not depart from him," but we may still be the result of a good effort. An infidel once came to my place in order to overthrow my orthodoxy. We talked until eleven o'clock, p. m., and until I was exhausted. A few days after he returned, a saying man; joined the Church, and became a faithful member.

It is to be regretted that many people, who are not Universalists, do not know how the devil originated; or how the work is intended to explain that dilemma.

We all know that the acquisition of useful knowledge is a necessary ingredient in the character of a Christian, because it fortifies him against error on the one hand, and firmly establishes him on the other in the truth of salvation. Christ himself saith that he who heareth the word and understandeth it, bringeth forth an hundred fold. But, "when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart." Matt. xiii. 19.

An evidence of this came under my notice some twenty-five years ago, when the Mormons, I was told, had made sixty converts to their party on the St. John river, about half way between Frederickton and Woodstock. I drove about one hundred and thirty miles—reached the settlement—and spent three weeks labouring hard to convince the people of the fatal delusion of Mormonism, &c. One of their proselytes was a man of high standing, a medical doctor. I asked him how it was that he, being a literary character, and ought to have known more than the common people, why he suffered himself to be deceived and imposed upon by the subtilty and sophistry of the spurious Mormons; adding, "Sir, you have astonished every man on the St. John river who has known you." He stood aghast, and said, "I must acknowledge that I have received a liberal education;" but, said he, "I have never been taught the Bible, and when the Mormons presented their scheme, I could not tell whether they were right or wrong." So much for a fashionable education without a knowledge of the Scriptures.

"How empty learning, and how vain is art!  
Save as it mends the life or guides the heart."

By good providence only two or three out of the sixty left for Navoo.

It is acknowledged that no subject has ever engaged the attention of man so much as that of religion. In all countries wheresoever the traveller casts his eye, there he beholds priests, altars, and a sacrifice offered to some divinity. Thus it has been found both in pagan and heathen countries: proving to the world that the great Creator did not leave men in darkness. These nations all once had a knowledge of the true God; but they apostatized, and degenerated. In the present work we shall show that the fountain was pure at the source, but that the stream got corrupted as it rolled along.

In all countries and in all ages, the world there have still been acknowledged a good and a true religion. The good, as superlatively good, and having hosts of good angels in command, employed in protecting those who strive to love him. The evil, as the enemy of Satan, is represented as being the desperate enemy of the good, and having under him multitudes of diabolical spirits, employed in work in opposition to the good being. This is acknowledged in all countries, differing

languages by which they are expressed, and have held a name in the literary heathen and Christian world ever since the creation. Until of late a party has arisen called Universalists, or modern Sadducees, who are determined that one of these beings shall exist no longer, putting their veto on the belief of all past ages, and the inspiration of the Scriptures besides. As they deny any hell deeper than the grave, they deny any devil but the evil passions; they deny a day of judgment, and future punishment, &c., the reality of which we mean to prove in the sequel.

The great difference between the orthodox religion and the sceptical system lieth in this: the orthodox believer with all his faults, when he sees the approach of danger or death, he flees to the mercies of Christ, as into a strong tower; while the sceptic has no refuge. The worshippers of Baul, when they cried, had no God to answer, neither any that regarded. 1 Kings xviii. 29. So,

“When the last moments of life are transpiring,  
When life is fast fading, and death heaves in sight,  
The Christian, believing, exulting, aspiring,  
Beholds a to-morrow of endless delight.

“But the infidel then he knows no to-morrow,  
Yet he sees that his life is fast fleeting away;  
Poor wretch I can be feel, without heart-rending sorrow,  
That all his false hope will expire with to-day!”

I would here remark that some persons have tried to dissuade me from publishing this work, stating that the people of New Brunswick were not a reading people, and therefore I would not find sale for it. I am well aware that—

Many a bard, and many a painter, fell  
A prey to want, who wrote and painted well;  
Shall I be silent, when I know I should  
Publish this work, just for my country's good?

I am not in the least intimidated, knowing the liberal patronage which I met with when I published the “Marrow of the Scriptures,” some twenty-three years ago, and sold almost three thousand copies in one year. This tells pretty fair for the people of New-Brunswick. I am persuaded that if they see an important work, they will purchase and read it also.

All scientific men unto whom I have committed the Prospectus, have approved of the plan of the work. Everybody knows that when a book is put in good panoramic order, it is more easily understood and remembered.

Some may think that this is more of a critical than of a religious work. As Paul saith, “I have not earnestly the best gifts, and yet show I unto you the more excellent way,” now the more excellent way is undoubt-

edly the plan of salvation. On this point we mean to treat in its proper place, as we have a large field before us.

We therefore send this forth, in the name of Providence, on the open sea of public criticism; if unworthy, let it die; if found worthy, then we crave the patronage of a generous public, hoping that it may be the means of doing much good to our fellow mortals, which is the sincere wish and prayer of

Your humble and devoted servant,

THE AUTHOR.

St. John, N. B., 1867.

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## INTRODUCTION.

CHRISTIAN FRIENDS—The object of the present work is to establish truth and to confute error, and thereby to “take up the stumbling-block out of the way of the people,” as saith the prophet Isaiah (lvii. 14). In order to illustrate the important subjects discussed in this work, we must begin at the source, and examine the case quite through. When Christ lectured to his disciples, “beginning at Moses and all the prophets, he expounded to them in all the Scriptures.”

Now “whatsoever things were written aforetime, were written for our learning.” Some think that mysterious matters should not be meddled with, for sacred things belong to the Lord our God. Yet it is also said that “those things which are revealed belong unto us and our children for ever,” Deut. xxix. 29. We do not intend to follow tradition in any matter of importance—well knowing that no tenet of salvation depends upon it—yet we may ask, how did the ancients come to a knowledge of the revolution in heaven before writing was in use, but by oral instruction? God requires men to hear the voice of his servants, when they speak in accordance with his will. He upbraided his disciples because they believed not the testimony of those who told them of his resurrection. May we not allow that God revealed as much to Adam as he did to Abraham or Saint John. The Lord said (Gen. xviii. 17), when on his way to destroy Sodom, “Shall I hide from Abraham that thing which I do?” Now it does not appear that God would hide from Adam the fact that an arch-enemy was bent on his destruction, but rather that he would fully inform him of the wiles and wickedness of him who had already seduced a part of the original angels in heaven. The prophet Amos saith (iii. 7). “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.”

On account of the longevity of man in the forenoon of the world, narration must have been carried forward very correct. Methuselah, who was, according to Hales, 378 years contemporary with Adam, and also contemporary with Noah 600 years, besides hundreds of others of the same stock, kindred, and genealogy, all intermingling in conversation from day to day, could hardly miss receiving from Adam, the head of creation, a full account of all things that had transpired from the earliest period of time.

We may judge of the sagacity of Adam from his ability in giving such appropriate names to all the animal creation, and even to his spouse. His intelligence, therefore, cannot be doubted. Besides, he had his guardian angels, in Eden and out of Eden; yea, he had the presence of the almighty God, the Most High, for an instructor,

who, by himself or by the ministration of angels, put Adam in possession of knowledge which he by no other means could have acquired or known.

We have no doubt, then, that Adam was informed of the tragedy of the fallen angels; that he was told of the overthrow of Lucifer and his apostate party; a knowledge of which he may have conveyed to Methuselah, and all the patriarchs of his day—Methuselah to Noah, and Noah to his sons—a knowledge of the true God, and of an adversary, the devil: the account of which they as faithfully spread over every region of the earth wherever their lot was cast; and no matter how degenerated these nations have become, still some vestiges of these truths remain to the present day.

And although these oral traditions are not salvational dogmas, yet they are marks and guide-posts leading us up to the fountain of eternal truth. Also let us consider that the first men were very long-lived. Two persons could give the whole history of the world from Adam to Abraham. Methuselah lived above 300 years while Adam was yet alive. And Shem was more than 100 years contemporary with Abraham; therefore we conclude that these great and good men did not live so long without leaving some valuable information behind them to the following generations. Therefore—

'Tis fine to hear the ancients speak,  
In words of Latin, French, and Greek,  
How mother Eve did first transgress,  
And father Adam did no less.

How the first brothers had a strife,  
And where poor Cain first got a wife;  
How Noah built an ark of wood,  
To save his family from the flood—

Yet shortly, in an evil hour,  
They built the famous Babel tower—  
They speak of ancient Greece and Rome,  
These various subjects all brought home.

'Bout Israel's judges and their kings,  
And tell us of a thousand things—  
We never would heard a word about,  
If learning had not found them out.

Now the three pillars of learning are seeing much, hearing much, and writing much. In order to accomplish this we require vigilance, vigour, and perseverance. Indolence is said to be the daughter of folly, the sister of vice, and the mother of misfortune.

Our business in the present work is to shew the difference between truth and error, orthodoxy from heterodoxy, and salvation from destruction—to refute scepticism, superstition and infidelity.

Paul, speaking of christian benevolence and duty (Rom. xiv. 7), saith "None of us live to himself." The christian does not live a selfish life, caring for no one but himself; no, no lives to do good and to communicate, for he knows that with such sacrifice God is well pleased.

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I here revise and adopt an old scrap that I met with, called the *aim* of life, and hope that the reader will adopt it also.

I live for those who love me,  
Whose hearts are kind and true,  
For the heaven that smiles above me,  
And awaits my spirit too.

For all human ties that bind me,  
For the task of God assigned me,  
For the bright hope left behind me  
Of the good that I may do.

I live to do my duty—  
To help my fellow through;  
And always see a beauty  
In all that I can do.

For the cause that lacks assistance,  
For the wrongs that need resistance,  
For the future in the distance,  
And the good that I may do.

The critical or mysterious parts of sacred history should be carefully explained, as a book illustrating these subjects is the only theological seminary unto which a great portion of our people have access. Our design, therefore, is to fill up a chasm in theological history which is seldom, if ever, treated on by either historian or preacher. The primeval parts are not explained: they hop over the *priori*, and light down upon the pyramids of Egypt, and from thence review the Grecian philosophy, leaving behind them all the records of antiquity.

However, if I shall be so happy as to succeed in giving a fair illustration of these mysterious subjects, I trust that it will be a help to a better understanding of the Scriptures, and a *cure* for the *diseases* of the *soul*. I mean that it will *cure* the anxiety of those who are desirous to draw a decision on these important subjects. It is well known by experience in the world, that knowledge, qualified by understanding, forms the true dignity of man. It ennobles him, and enables him to pass through life happy in himself, and also to shed a lustre on all around him. Yet no man can form a just opinion on any subject or circumstance, unless he has a view of the first principles of it. We therefore look backward into eternity, being guided by the Star of the East, who informs us that angels were created before men were; that angels sinned before man did; that man repented, and that angels never did; and that hell was not made for man, but for the apostate angels.

From the great variety of subjects treated on in this work, we shall have to abridge it as much as possible, endeavouring to make it what the prospectus holds forth. Yet ~~we trust~~ that it will abound with useful knowledge of things temporal and things spiritual. The art of writing *multum in parvo* is this: the writer must be master of his subject, and have every idea distinctly clear in his own head; then,

beginning at the right end of the subject, he will more easily convey the meaning to others in a few words.

Some critics may say, "I have found some errors and blunders in this book;" and so indeed they may, after all the care and diligence possible. In answer, I would say to such, Find me a book without an error, and I will confess that I am verily guilty of carelessness, ignorance, or misapprehension. I have read some hundred books, and I can truly say that I have never yet seen a book without an error somewhere: and I challenge any man in the present day to produce such a book; so I hope that my blunders will not be any worse than those of other men.

It is probable that all the emissaries of Satan, visible and invisible, will be up in arms against this book; for there are men in the present day—such as Bunyan's Slay-good—who, like Tobiah and Sanballat, the Horonite, will rage exceedingly when they see a man seeking the good of the people. Neh. ii. An able writer has said that a good work not meeting with hostility, is wanting in one of its first evidences of excellence. For if it is a good work, Satan will direct all his agencies against it. But I hope that we will do like the pilgrim—put our fingers in our ears and go on, crying, "life, life, eternal life!"

For—

"There is work to be done in this world of ours—  
This world of sorrow and sin;  
There is work for the hands, with their nobler powers,  
And work for the spirit within.

There is work for the beggar, there is work for the prince,  
There is work for the old and the young—  
The merchant with millions, the cripple with pence,  
The learned with pen and with tongue."

I here take the liberty of inserting a few poetical pieces, although rather out of order. It is done at the request of some friends, and also to save intrusion on other subjects. That on the "Order of the Scriptures," is a directory for youth, in order that they may the more readily open at any certain book or chapter.

#### NAME AND ORDER OF THE BOOKS OF THE OLD TESTAMENT.

"The great Jehovah speaks to us  
In Genesis and Exodus;  
Leviticus and Numbers see,  
Followed by Deuteronomy;  
Joshua and Judges sway the land—  
Ruth gleans a sheaf with liberal hand;  
Samuel and numerous Kings appear,  
Whose Chronicles we wondering hear;  
Ezra, Nehemiah now—  
Esther, the beautiful mourner show;  
Job speaks in sorrow, David in Psalms—  
The Proverbs teach us to scatter alms;  
Ecclesiastes their counsel give,  
And the sweet Songs of Solomon

Isaiah, Jeremiah then,  
 With Lamentations takes his pen;  
 Ezekiel, Daniel, Hosea's lyre,  
 Swell Joel, Amos, Obadiah;  
 Next Jonah, Micah, Nahum come—  
 And lofty Habbakuk finds room;  
 While Zephaniah, Haggai calls—  
 Rapt Zechariah builds his walls;  
 And Malachi, with garments rent,  
 Concludes the ancient Testament."

## POETICAL ORDER OF THE BOOKS OF THE NEW TESTAMENT.

Apostle Matthew takes his pen,  
 And writes Christ's generation;  
 Next Mark comes in with ample scope,  
 And fills the vacant measures up.

And Luke in order shows full well  
 The terrors of a burning hell;  
 John, the beloved of the Lord,  
 A faithful witness does record.

Apostles all did wondrous facts,  
 Which are recorded in the Acts;  
 And Paul, a preacher far from home,  
 A large Epistle writes to Rome.

Twice to Corinth he has written,  
 And Galat' a sharp epistle;  
 Next to Ephesus and Philippi,  
 And Colosse he does descry.

Twice writes to Thessalonica,  
 And twice to his son Timothy;  
 To Titus too he writes his truth,  
 To stop the evil teacher's mouth.

Then to Philemon he states most fervent,  
 And sends him back his faithless servant  
 Next to the Hebrews, that ancient people,  
 He writes a learned and long epistle.

Apostle James is styl'd the just,  
 Strongly contends for faith and works;  
 Peter comes in, and not dismayed,  
 Though once he feared a servant maid.

And John's Epistles in number three,  
 With the whole Gospel do agree;  
 And Jude, who was to James allied,  
 Does write to all the sanctified.

In Revelations you may see  
 A book profound in mystery;  
 Friends, keep those verses still in mind,  
 You'll soon a book of chapter find.

## ORDER OF CHURCH SERVICE.

Dearly beloved, the Scripture doth us move  
To confess our sins unto the God we love—  
To implore his mercy and forgiving grace,  
That we may pass our time in righteousness.

And He hath promised free absolution  
To all true penitents, whose resolution  
Is to press onward, through his blessed advice,  
And call God their Father, by Jesus Christ.

Lord, open thou our lips, unto our heart the door,  
And we will praise thee now and evermore,  
Saying, Glory to the Father, and to the Son,  
And to the Holy Ghost—great three in one.

We in the Psalms devoutly sing thy praise,  
And hope thy grace will vouch our hearts to raise,  
Then the good Bible duly we unfold,  
And from its treasures draw both new and old.

Then, brethren, may your heart be always so,  
Fully to join in *Ju-bi-late Deo*—  
For He hath made us even what we are ;  
Of thy poor wandering sheep, good Lord, take care.

'Tis next our credo, we do all repeat—  
Not caring who does sit in the next seat.  
Were Pontius Pilate there, Gentiles or Jews,  
Or devils, they may hear the joyful news.

Then for our rulers we devoutly pray,  
That they may neither err or go astray ;  
Nor we have causes ever to complain  
That they have sway'd the Nation's sword in vain.

After these fervent supplications, we  
Do join in solemn prayer, called Litany,  
That the white robe of grace may deign to cover us ;  
And from all evil, gracious Lord, deliver us.

The ten Commandments loudly we proclaim—  
On Mount Sinai God thundered the same.  
Moses received them with a trembling hand,  
And they are salt to save and bless the land.

Our Sermons they are keenly pointed truth,  
Gospel and Law, we're sure to give you both ;  
That all who hear may never more forget,  
But at Christ's hallowed feet for ever sit.

Ere Church we leave, or we repair for home,  
We offer praise to God with heart and tongue ;  
Still singing, as through life we journey on,  
And hope to sing in heaven in time to come.

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## ON THE LOCATION OF HEAVEN.

ALSO, THAT THOSE WHO ONCE GET INTO HEAVEN WILL NEVER BE CAST OUT OF IT.

The firmament over our head is often termed heaven. As, in the beginning God created the heavens and the earth. And he made two great lights, and set them in the firmament of heaven. And the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. (Gen. xix. 24.) This we understand to be the atmosphere, also the constellations and planetary worlds, systematically arranged and set in the firmament or expanse, where clouds, vapour, hail and snow are treasured up.

Thus we understand two natural heavens—the aerial and the starry heavens. But the heaven of heavens, of which we are now going to speak, is the third heaven. The heaven of heavens is the highest heaven, as the song of songs is the most excellent song; the God of gods, or the Lord of lords, is the supreme Lord, &c.

Some persons have formed an opinion that happiness is heaven, and that in whatever place they find enjoyment there is heaven. This they build on the omnipresence and power of God, who filleth all space; and when a soul departeth this life, they have it anywhere or somewhere: but on this hypothesis they cannot tell where. Some of the ancients thought that heaven was in the sun, and others thought that it was in the stars. However, as it is the desired haven

of (at least) all moral and pious men, the subject is therefore worthy of a careful consideration.

And as some persons have only a confused idea of the kingdom of heaven, we go to prove not only the existence of heaven, but also that it has a location, and that it is a place of happiness, as well as a state of happiness.

In the first place, the Scriptures invariably speak of it as being in the zenith, over our head. "For thus saith the high and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. lvii. 15. David, speaking of the goodness of God, saith, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities; for as the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. ciii. 10, 11. Also, in the 68th Psalm, it is said that he ascended on high; that he led captivity captive; that he rideth upon the heaven of heavens, which were of old—signifying that the eternal heavens of which we speak was prior to the aerial heavens, and of course in existence long before the creation of this world. That heaven has a location, we prove from Deut. x. 14, "Behold the heaven and the heaven of heavens is the Lord thy God's; the earth also, with all that therein is."

Now what is meant by the heaven of heavens, if it be not the great centre of the universe—the grand nucleus of all worlds—the more particular residence of the great God, and the residence also of the first spiritual beings. God the Father is always represented as being on the throne, as any other monarch is, so that none may offer a petition in vain, if rightly directed. God the Son is represented as being for a time local on earth, and that he is now local in heaven, as our high-priest, ever interceding for us; but the Holy Ghost is the omnipresent power and spirit, which filleth all immensity and boundless space; his all-seeing eye beholdeth all things, even in darkness as well as in the light.

We see that heaven is certified in the strongest terms, and earth only in a secondary degree. Now unless the heaven of heavens—so expressed by way of eminence—has a real existence and location, as well as the earth, how can it be said to belong to God, if there be no such place? If there is no local heaven of heavens, then there is no local earth; for the one is as much alluded to in the text and identified as the other.

Also in another place (Deut. xxvi. 15), the ownership, and consequently the locality of heaven is proved: "Look down (or forth) from thy holy habitation, from heaven, and bless thy people Israel." Also, Isaiah lxiii. 15:—"Look down (or forth) from heaven, and behold from the habitation of thy holiness and of thy glory." Again, Acts vii. 49:—"Heaven is my throne, and

earth is my footstool, what house will ye build me, saith the Lord; hath not my hands made all these things?"

Solomon believed in a local heaven, and therefore directed his prayer thitherward at the dedication of the temple, saying, "Hear thou in heaven thy dwelling place, and when thou hearest forgive." 1st Kings viii. Now Solomon was not mistaken, for the Lord said unto him, "I have heard thy prayer." Moreover, the glory of the Lord filled the house, so that the priests could not stand to minister.

The New Testament gives some illustrious proofs of the location of heaven. Luke ii. 15: "And it came to pass as the angels were gone away from them (the shepherds) into heaven." Now if there is no heaven besides that which is called the firmament, in which the stars are situated, and the atmosphere, how could the angels go into it, as they were in multitudes hovering round in the air at that present time, and went up through these elements into heaven, their home?

Again, heaven must have a location, if it receives corporeal bodies; and no one denies that Christ Jesus had a corporeal body, even after his resurrection: for his disciples handled him and knew him, and he eat with them a piece of a broiled fish and of an honey-comb. If, then, it be allowed that his body was local when on earth, we think that we have proved the fact, and established that the heaven of heavens—the home of happy spirits, and the place where God more particularly manifests himself—is a location, because that same body

ascended to heaven, and is set down at the right hand of God. Col. iii. 1.

And from Acts i., when Christ had manifested himself forty days, then telling his disciples that they should be his witnesses in Jerusalem, in Samaria, and unto the uttermost parts of the earth. And when they had spoken these words, while they beheld, he (Christ Jesus) was taken up, and a cloud received him out of their sight. Now the Apostles and the Christian multitude had no reason to act deceitfully in these statements, if not true. A poet asks the question—

"Where but from heaven, could men, unskilled in arts,  
In different countries born, in different parts,  
Wave such agreeing truths—or how or why,  
Could all conspire to cheat us with a lie?  
Unasked their pains, ungrateful their advice,  
Starving their gains, and martyrdom their price."

It was evident that the body of Christ was local, viz., not being capable of being in more than one place at a time, and that he was not a spirit, as he himself testifies. It follows, therefore, that he ascended up into a local heaven, situated somewhere in the ocean of boundless space, far above the firmament. We know that it is said, flesh and blood cannot enter heaven; but how transformed that celestial body was, we cannot tell.

It is called a house. John xiv. 3: "In my Father's house (heaven) are many mansions; if it were not so (said Christ to his disciples), I would have told you. I go to prepare a place for you." "Oh!" says the captious sceptic, "then it was not prepared before." Now

Christ is called the first-fruits of them that slept, and no doubt was the first who entered heaven with a corporeal body. "O then, what will you do with Enoch and Elijah? Is not this contradiction?" I say, no; for Enoch and Elijah never slept the sleep of death, but were somehow transfigured. Therefore the Scriptures are clear upon this point.

Furthermore, the promise made by Christ to his disciples that they would be with him in the mansions of his Father's house (heaven), and that there he would receive them; these promises cannot be fulfilled unless that heaven has a location, where the local bodies, souls, and spirits of all true Christians are to be assembled and settled for ever. Therefore we think that the location of heaven is fairly made out.

Heaven is called "an inheritance, incorruptible, undefiled, and that fadeth not away;" therefore, "set your affections on things above, not on things on the earth." It is called "a city which hath foundations, whose builder and maker is God." Heb. xi. 10. It is circumscribed by the Apostle John (Rev. xxi.) Paul was in full expectation of enjoying heaven when he said, "God will preserve me unto his heavenly kingdom." And again he saith, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. v. 1.

Paul knew something about this glorious kingdom, for it is the opinion of all judicious men that he

was the person who was caught up in vision—caught up into the *third* heaven—thus passing through the clouds and firmament to the great receptacle above, the grand nucleus and depository of more than hieroglyphic glory.

Stephen, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Acts vii. 55, 56. John also saw the heavens opened, and saw there the faithful and true *God*, who in righteousness doth judge and make war. Rev. xix. 11. Here are three witnesses, who all have seen heaven, and testify of its glory. And whether shall we believe these three holy divines—Paul, Stephen, and John—who all three testify of the reality of heaven; or those people who deny the immortality of the soul, and the existence of the glorious kingdom of heaven?

The reason for which the beauty and happiness of heaven is so de-

scribed and set forth before us, is to induce us, like the voice of the charmer, to fight the good fight of faith, in order to get there. In like manner, the terrors of hell are truly set before us, in order that we may endeavour to shun the wrath to come, and to stand daily prepared to enter into that glorious kingdom of which we speak. That the located heaven does not belong to the natural world, we prove from Rev. xxi. 23: "The city hath no need of the sun to shine in it; for the glory of the Lord and of the Lamb is the light thereof." We read that when the earth and firmament were first made, that God placed them in a revolutionary or moving order; but the kingdom of heaven is stationary, and cannot be moved. Some men in the present day ask, "What do you know about heaven? you have never seen it." In reply, I say to such, that better men have seen it—men whom God has appointed to be his witnesses. Therefore, we think that we have given sufficient proof that heaven has a location, and that it is a place of happiness, as well as a state of happiness.

#### *Heaven Described.*

Now, with a little indulgence, may we not try to describe heaven, as a country, a kingdom, or an empire—vast, great, grand, and glorious, far beyond our calculation; yet as being the receptacle of all the saved of mankind, and if their sensibility of pleasing objects remain when in a disembodied state, should it be wondered at if their eyes should behold with joy the glowing landscape, the

pearly summit of the beauteous hills, the projecting silver ledges, and cataracts of gentle floods, suited to adorn the palace of the universe: a place in which all that is beautiful in other worlds are found here in the aggregate, amplified and far exceeded, because it is a world of light and glory, retaining all the immensity of treat and variety which distinguishes, beautifies and adorns all parts of creation.

Such may we not imagine heaven to be, but ten thousand times more in extent, and suited to the purity of a spiritual state, under the husbandry of the great Architect, the creator of all worlds. No wonder that the Scriptures state that at the right hand of God there are pleasures for evermore; for no calamity, sickness, pain, or death, can trouble the inhabitants of this most glorious kingdom.

No brother dead to God,  
By sin no more undone;  
No father there, in passion wild,  
Cries, O my son, my son—cries, O  
my son, my son!

It is said that love and truth stand as sentinels at the gate of heaven, and that they ought to be found at the door of every church. Love prevents truth from excluding any but those who are enemies to the King of glory; while truth prevents love from admitting any but those who are truly his friends.

Now if heaven has been, is, was, and is to be, the happy home of angels, and of the spirits of just men made perfect, we do therefore think it worthy of some attention; although we may justly confess that its glories are indescribable, for "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." However, as man intermeddeth with all wisdom, let us try, for the edification of the reader, to lay before him the opinion which the ancient and honourable entertained about this rarified and glorious kingdom.

The prophet Ezekiel and the

Apostle John have given us a magna charta of this superb city, in glowing colours. Yet some say this is figure and allegory. Then all is figure, and nothing real, unless we can lay our hand upon it. But the Apostle says that "the invisible things of God are clearly seen, by the things that are made, so that they are without excuse." Now if we believe that God has made this earth, with all its sublimary glories, why should it be thought unreasonable that he hath also made heaven? a place of which it is said that "the nations of them that are saved, and the kings of the earth shall bring their glory and honor into it" (Rev. xxi. 24), if there be no such place.

The Apostle John says that he not only saw a new heaven, but also a new earth; and if heaven is a kingdom or country, as we understand, it must bear some resemblance to this earth, as it is always represented as such to us throughout the Scriptures—(see Rev. xxi.)—yet exceeding rarified and resplendent. Ezekiel says that it is the colour of amber. John says that the New Jerusalem is like a jasper stone, clear as crystal; that he saw there the river of the water of life, and that in the midst of the street, and on either side of the river, he saw the tree of life, &c. Heaven may, therefore, be described, according to the opinion of good men, without indulging in any superstition. For while we say a country, a kingdom, a city, &c., let us understand that these celestial regions of which we speak are not subject to crude matter, ponderosity,

gravitation, &c., but aerial, ethereal, rarified, and glorious.

To give the reader some idea of our meaning about a sublimated state of tangibility, we have only to suppose that all the substances of the earth, and the earth itself, to be in a state of perfect crystallization—*even stones, ores, minerals, waters, oceans, forests, animals, fowls, men, cities, towns, houses, with every article of the globe, brilliant and shining.* In such a state there would be no obscurity: all would be bright and wonderful, their different hues mingling their ten thousand dyes, so that no rainbow has ever been so richly adorned.

Such a state of things, as it respects heaven, is even alluded to by the Revelator—see chap. xxi.—where the New Jerusalem is compared to a most precious stone, even like a jasper, clear as crystal; and in the course of the chapter, it is again said that the walls are of jasper, and the city pure gold, like unto clear glass, and that its foundations were laid with twelve kinds of pellucid stones, blending their hues together. Also, Rev. iv. 2, 3, God himself is said to appear in splendor, like a sardine stone—which is of a blood-red colour—and that round about the throne on which he sat, in sight, or at a great distance, there was a halo, in form like a rainbow, the colour of which was that of sapphire, which is a most brilliant blue.

The very throne of God is said by Ezekiel (i. 28), to be in colour as the sapphire, while deep therein was the colour of amber, like fire

in brightness, which shot off its brilliant splendour in the distance, causing the halo above noticed by the Revelator. Also, in Exodus xxiv. 10, the same idea is advanced, where the *body* of heaven in its clearness is spoken of, with paved work of sapphire stones—a sparkling blue.

I would ask, what a wonderful world is this—whose soil is golden earth, forming the base of heaven's diamond quarries, jutting out on the ranges of eternal mountains, from among which flow the rivers of the waters of life—the drink of angels and of just men made perfect. Along these streams of heaven are endless profusion and groves of delight. Yea, such fruit grew not in old Canaan, nor in the fields of Adam's principality, even before the fall; for from these fruits flow the wine of the kingdom, of which the Son of Man and his disciples shall drink in heaven. "But I say unto you (saith Christ) that I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of heaven, or my Father's kingdom." Matt. xxvi. 29.

If Christ expresses himself thus, where, then, is the impropriety of supposing heaven to be such a place as we have been trying to describe, as it was the first residence of spiritual beings, the mighty centre of the universe, and the grand nucleus of all worlds, suited to such a state of location and association as are essential to the happiness of all infinite existences.

And if it is said of man that he was created in the likeness and

image of his Creator, should it be thought strange that his place of dwelling, his beautiful paradise, should in some sense correspond to his mental condition, and likewise be a faint type or shadow of the great and sublime heaven of the angels, and the final home of all the good. Must there not be some comparison between heaven and earth, when the Lord himself commanded Moses to make the tabernacle in the wilderness "after the pattern which was showed him in the mount?" Exod. xxv.

We need not try any further to describe this glorious kingdom; for if any of us shall be so exceedingly happy as to get there, truly we shall say that the one-half of its excellence has never been told us. So far as we can learn from priest or prophet, they all agree in stating that these celestial plains are so magnificently grand, that they far surpass any description that we are able to give; that for lofty grandeur and ethereal beauty, they far outshine the natural sun, and all other planetary worlds besides—being, indeed, one eternal blaze of celestial glory, producing peace, joy, and felicity to all the inhabitants thereof for evermore.

WHAT MUST IT BE TO BE THERE?

"We speak of the realms of the blest,  
That country so bright and so fair,  
And oft are its glories confess'd;

But what must it be to be there!  
We speak of its pathway of gold,  
And its walls decked with jewels so rare,  
And its beauty and pleasures untold;

But what must it be to be there—  
But what must it be to be there!

We speak of its freedom from sin,  
From sorrow, temptation and care,  
From afflictions without and within,  
Oh! what must it be to be there!

We speak of its service of love,  
The robe which the glorified wear,  
The church of the first-born above;  
Oh! what must it be to be there—  
What must it be to be there.

We speak of our friends who are gone—  
Their happiness soon we shall share,  
Exalted with Christ on his throne—  
Oh! what must it be to be there!  
Do thou, Lord, 'midst pleasure or woe,  
For that haven our spirits prepare,  
And shortly we also shall know,  
Shall feel what it is to be there—  
Shall feel what it is to be there!"

As to the magnitude of heaven, it is allowed by all the Christian fathers that the kingdom of heaven is of very large extent, "the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it," (Rev. xxi. 24). They infer that the extent of a place is estimated by the number of the inhabitants thereof; that therefore heaven must be infinitely larger than this earth. This they draw from the parable of the lost sheep. "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and goeth after that which is lost." Luke xv. 4. This they refer to Adam, as the representative of mankind, being the lost sheep, and that for his recovery Christ, the great shepherd, came down from heaven, in order to save Adam and his posterity from the jaws of the devourer, though it cost him his life. The parable goes on to say (verse 7th), that joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just ones (as the original has it), who need no repentance. Now as ne

earthly man, so far as we know, ever lived and needed no repentance, therefore it is our opinion that it was the holy angels who are confirmed in glory, that our Lord meant by the ninety-nine justones, who needed no repentance. We infer by this that the number of angels are in proportion to that of men as ninety-nine is to one, consequently that heaven is ninety-nine times larger than this earth on which we live. Whosoever does not receive this will oblige us by showing a better proof.

Now since we have been describing the kingdom of heaven, the next step is to tell you how to get there. In short, if you are faithful, and do your duty, neither men nor devils can prevent you from entering that kingdom. "Behold," saith God, "I have set before you an open door, and no man can shut it;" neither can devils, as aforesaid. But ye must cast away your sins, and your own righteousness, plead guilty, and cry for mercy until you find it—for most assuredly you shall find it, when you seek it with your whole heart. If you expect to enter that kingdom, you must be in the fear of the Lord all the day long, and watch over every besetting sin. When

attacked by any temptation, cry mightily to God for power to resist it; for when you yield to temptation, the Holy Spirit is grieved, and the devil goes off in triumph.

If you are a candidate for heaven, read a portion of your Bible every day, with prayer for the teaching of the Holy Spirit, and cease not until "the Spirit of God bears witness with your spirit that you are a child of God." Remember, "he that believeth on the Son of God hath the witness in himself." (John v. 10.) And now, O candidate, it behoveth thee to be active as fire, to be humble as the dust, to be serious as death, and solemn as the grave! Let thy faith be like Abraham's, thy meekness like Moses's, thy patience like Job's, thy prayers like Elijah's, thy repentance like David's, thy zeal like Paul's, and thy love like Saint John's. And then, what rising joy! what swelling pleasure! what streaming, shining, flaming glory will fill your heart! Think of how mighty and glorious is the kingdom of which you are an heir! Be faithful unto death, and you shall be sure of a crown, and also of an everlasting kingdom, that never shall fade away. Amen.

#### *Sketch of a Poetical Sermon.*

I now begin my text to take,  
And pray you all to keep awake;  
Attention give to what I say—  
Your duty is to watch and pray,  
That God may keep you from all evil,  
And from the malice of the devil;  
And now I claim your strict attention  
To every word I'm going to mention:  
The Ten Commandments keep in view,  
And know that Christ has died for you;  
Then live each day as no to-morrow,

And save your souls from sin and sorrow.  
'Tis he that's faithful to the end  
Shall find that Christ will prove his friend,  
When the last summons will be given,  
When earth, and air, and sea is riven,  
Departed souls spring forth like pigeons,  
And hell will issue out its legions;  
Of all the fiends shall you be worst?  
And hear the word, Depart ye cursed!  
Yea, worst of all, the Scriptures say,  
Who perish in a Gospel day—

Not those of Sodom and Gomorrah,  
Will then endure such heartfelt sorrow.  
Give up your sins, accept the cure,  
And try to make your calling sure;

When Christ does knock, unlock your heart,  
And never from your Saviour part;  
He died for you, so count the cost,  
And you'll be saved, whoe'er be lost.  
W. F.

*Those who get into Heaven will never be cast out of it.*

It is sometimes asked, if the angels sinned in heaven and were cast out, shall we also, if there, be subject to the like misfortune? It is by no means likely that we shall. The fallen angels had but one state of probation, and, without reason or cause, that they forfeited. Although having no inherent disposition to do evil, nor bad example to imitate, yet they fell. We also have one probationary state, which, if we forfeit and continue stubborn and rebellious, we die eternally. Yet if through frailty we err, by repentance and faith we find mercy, and if then faithful unto death, we shall receive a crown of life, which the Lord, the righteous Judge, will give to all who love his appearing. It is our opinion, that after the immortal soul has escaped the pollutions, the miseries, the sufferings, and dangers, of this mortal life, being saved by the grace of God, and looking back at the hole of the pit from whence it was drawn, and now having put on its glorified body, the soul being filled with the love of God, the knowledge perfected by the beatific vision, and the presence of Jesus Christ, it is by no means likely that we should ever think of changing this glorified state for the chance of another.

Besides, add to all this, that the spirits of the just made perfect have continually before their eyes the miseries of the damned, and

especially that of the angels who kept not their first estate, and are reserved in chains of darkness unto the judgment of the great day. Also as the vengeance of heaven against sinners is recorded in the overthrow of the old world, and in the destruction of the cities of Sodom and Gomorrah, &c., as we are told that these things were written for our example, and perhaps for the example of angels also. So in like manner has that great and grand tragedy in heaven been recorded for the instruction of both men and angels, that henceforth and for ever they should tremble and fear before the mighty God of Jacob, throughout all time and throughout eternity.

Therefore, my beloved friends, I assure you, on the authority of the beloved Apostle of Christ, that if once you get into heaven, you will never be cast out of it. How beautiful and consoling are the words which Jesus spake to the Church at Philadelphia? He that overcometh, saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. Hear the promise of God, who never lied. Hear the promise. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out," saith God; therefore they shall be confirmed for ever in glory. "And I will write upon him the name of my

God, and the name of the city of my God, which is the New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my NEW name."

This promise, therefore, may be claimed by all mankind. We believe that the *new* name signifies that He, *Jehovah*, is not only the God of the Jew but also of the Gentile. This we consider to be the new name. "He that hath ears let him hear what the Spirit saith to the churches." Now the promise is to him that overcometh. That overcometh what? Surely the world, the flesh, and the devil. He shall not only be a common citizen in the New Jerusalem, but a pillar in the temple of God—yea, a pillar more permanent than that of Jachin and Boaz. These were two pillars which stood at the entrance or porch of the temple in Jerusalem, of immense size, each eighteen cubits, or thirty feet, high, and twelve cubits round, or six feet in diameter. The one on the right hand was called Jachin, signifying strength and stability, because that the kingdom was then firmly established. The other on the left hand was called Boaz, after the name of the patriarch Boaz, from whom all the kings of Judea were descended. These pillars were famous throughout the earth, for their strength, and for being resplendent in beauty; but they long since have perished and crumbled into dust. But the Christian hero of whom we speak, shall outlive the crash of matter and the crush of worlds. Paul mentions pillars of another character—that is James, Cephas, and John, who

seemed to be pillars of the church at Jerusalem; but the Christian who overcomes shall be an everlasting pillar in the New Jerusalem, having his holy and dignified character written upon his head and heart. As the high priest of the Jews was wont to wear a chaplet—holiness to the Lord—so the victorious Christian shall wear a wreath of glory to the God of both Jew and Gentile.

Therefore, brethren, persevere, stand firm, labour incessantly, let no man take thy crown, thy kingdom, thy priesthood, and thou shalt be a royal diadem in the hand of thy God. The faithful and true witness testifies that "he who overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." (Rev. iii. 5.) So, having our name entered in the book of life, and being made a pillar in the temple of God, we shall most certainly there continue so long as the temple endures—that temple which is made without hands, eternal in the heavens. That will be the Christian's home, his everlasting rest. No stranger will he be in that celestial country, for he will there be recognized at once by men and angels, and by his heavenly Father, and Jesus Christ the righteous. There will he be encircled by the family of heaven, every member of which will claim kindred with him, and he with them—for those who are joined to the Lord are one spirit. Neither will he be a sojourner in that celestial country: it is his own

inheritance, his own inalienable lot, that never will descend from heir to heir, from one possessor to another. It is his own inheritance, in perpetuity and without end. Hallelujah.

*Derivation of the Name of God.*

In the first line of the Bible, mention is made of the name of God; and it is the last sound that drops from the lips or falls on the ear of the dying Christian. And as the name often imports something of the nature of the object which it represents, we therefore think it not amiss to make a few remarks on the derivation of the great, glorious, and ineffable name of our gracious Creator and Redeemer, as it is given in several languages; besides it is one of the three great powers of which we promised to speak. And although no finite being can comprehend the glorious majesty of this sublime being, yet a voluntary ignorance of him is a crime of great magnitude, for we are told that him to know is life eternal. And we hear of the awful degeneracy of some, who when they knew God, glorified him not as God, neither were thankful. Rom. i. 21. Now if we do not know the author of our being, how can we love him? And if we do not love him, how can we glorify him, or keep his commandments? The sacred appellations which are given to the great Being by the coincidence of different nations, of different people, of different languages, all bearing on the same demonstration, is a positive proof of divine revelation—as it is impossible that such an idea could have originated in the mind of man, and especially in a multitude of nations other-wise differing in character from each other, unless that it had been revealed from above.

The name by which God is called in the Hebrew language is Elohim, which, being plural, is understood to imply a plurality of persons in the Godhead, and the plural number in either Hebrew or Greek is not regulated as our English language is, in singular and plural—they have singular one, dual two, but their plural is no less than *three*. In the Arabic language, he is called Allah, signifying that he covenanted or testified: meaning that the blessed Trinity bound themselves that if the creature man should fall, that they would redeem him.

Another meaning given to Elah, is that he liberated, kept in safety, and defended—which is very good. Therefore, he is to be worshipped and adored. A fourth name is El, which denotes him to be the strong and powerful God. The fifth is Shaddai, the all-sufficient and almighty. Sixth, Adoni, which makes him the great protector, ruler, supporter, lord, and judge of all men. Jay, the seventh name, denotes his self-existence, and the giving of being to all his creatures. Eighth, Jehovah, means the all-powerful, who fulfils all his promises. Ninth, in the Greek Testament, God is called *Kurios*—Lord—to show his legal authority over all things. He is also called *Thaos*, derived from *theami facto*,

to make, and theami spectro, to see, and theami pono, to place—because that he made all things, sees all things, and placed them all in order. Tenth, I AM—what the Scriptures represent me to be, the almighty and everlasting Father, the Prince of Peace. The eleventh is what the ancients called the unutterable name, because they could not pronounce it—*Yhwh*, or *Eh-jeh*, signifying I am, and always will be, &c. Twelfth, the English name God came from the Anglo-Saxon *g-o-a-d*, because everything is good that comes from him.

Now as all faith which leads to salvation is founded on our believing in the existence and attributes of a supreme being, called God in our language, therefore Paul hath said, "He that cometh to God must believe that he *is*, and that he is a rewarder of them that diligently seek him." Heb. ii. 6.

Some philosophers prove the existence of God by the demonstration, order, and regularity of his works, which are very good. Others take a certain rule of logic, which is termed a mode of reasoning *a priori*, or proof of the *a prio-*

*On the creation of Angels, anterior to Anno Mundi.*

This is a subject which some may think out of order, out of time, and beyond date. Yet that there has been such a time, no matter how far back in the annals of eternity, we now proceed to prove. The reason for proving this article is to refute a false philosophy that is abroad in the world, which is this—that the angels rebelled and were cast out of

*ri*, by the *aposteriori*, a proof of the former things by the latter things, showing that it is impossible for God not to have existed as he is. This is a mode of reasoning which does not attempt to prove his being from the order of his works, because if God was not just such a being as he has described himself to be—that is, capable of giving spirit, life and understanding to his creatures—none of us would ever have had an existence, because dead matter can never think, reason, or know any difference between joy, love, hope, or fear. An atheist or infidel in this city, some twenty-five years ago, whom I searched out, said that he would believe in the existence of a God, if I would show him a miracle. I told him to stand forth, and that I would do so, before all present. I then described the machinery of his body, the power of speech, penetration of the eye, the degree of understanding, if not stultified, &c. "Then you are a miracle, sir; for nothing less than an all-powerful God could produce such a being as you are." I am told that he died faltering between hope and fear.

heaven, before this world was created. The number being great, that heaven was thereby deprived of a great part of its inhabitants. In order that heaven should be repopulated, God created this world, and man thereon, that out of his posterity he would select and elect a goodly number to fill the vacancy in heaven.

This philosophy we do not

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receive, because it is not countenanced by any part of Scripture. The true circumstances of this transaction we mean to prove in its proper place. At what period of time the angels were created, or how long they lived in heaven in harmony together, is not revealed; yet we will try to lay before the reader sufficient proof that there was no rebellion in heaven, nor angel cast out of it, until after the creation of this world on which we live.

In our attempt to prove that angels were created before that men were, we must of necessity put on the swift wings of imagination, and travel back through past ages to the period in which the Divine Being put forth his first creative act, before that time was subdivided into days and hours.

We have reason to suppose that there was a determination in the Deity from all eternity to bring into being existences, to consist of mind and matter. But whether the first creative act of God produced *mind* or matter, can scarcely amount to a question; for we mean to prove that the solar system, the earth, or even our earthly parents, Adam and Eve, were not the first of God's creation; but at an early period a more ancient creation of spiritual beings took place prior to the creation of this world, and it is more consistent with reason to think that the first creative power would be employed in something more resembling the Author than mere matter could be.

Spiritual beings, no doubt, were the first kind of beings that were brought forth, having intellectual

attributes, and in this respect bearing an honorable and glorious affinity and likeness to their divine origin, to which matter can never aspire. That spiritual beings existed *previous* to the creation of Adam and Eve, and the heavens and the earth, is evidently proved by the book of Job, the Proverbs, and the gospel of Saint John. The question is asked Job by the Almighty, saying, "Where wast thou when I laid the foundations of the earth? when the morning stars sang together, and all the sons of God shouted for joy?" This implies that some intelligent beings existed previous to the creation of this earth, and some have translated the passage that troops of angels shouted for joy on witnessing the creative power of God in completing the great machinery of this lower world, perfected in six times twenty-four hours, or six days.

Solomon, describing the creative power of Eternal Wisdom before his works of old (meaning this earth), says that before the earth was, or the depths, or the fountains abounded with water: before the mountains were settled; while as yet he had not made the earth, nor the fields, nor the *highest* part of the *dust* of the world (Adam). Now he says, verse 25, "that before the mountains were settled, before the hills was, *I brought forth.*" Now, brought forth what? Surely angels, the first spiritual beings of heaven—sons of the morning, of whom Lucifer was one. And John states, in the third chapter of his gospel, that in the beginning the divine *ho'*

*Logos* created all things, and that without him was not anything made that was made," consequently that he created angels as well as men. Thus we have three witnesses to prove that spiritual beings existed before the creation of this earth, and that these sons of the morning were not made at the same time that Adam and Eve were, as there must have been a sufficient time for the probationary state of the angels, so that such as stood and such as fell might appear in their various characters.

Now although the angels were created perfect, yet they were not infallible, for some of them fell from their first estate, and became the most vile and miserable of all God's creatures. As to the time in which they were created, some argue that it was included in the six days' work. Here I would remark that the rebellion in heaven of the angels did not take place until after the six days' work of creation, because that on the inspection of the whole, when God saw everything that he had made, he pronounced them all *very good*. (Gen. i. 31.) So at that time none of the angels had rebelled. And Adam lived in peaceable possession of Eden until after the rebellion and overthrow of Lucifer and the fallen angels, which must have been a considerable length of time.

We know that human beings are sometimes called angels. David sent messengers, *angels*, to Jabez-Gilead. "Behold, I send my *angel*," messenger, Greek *angelos*. John also speaks of the angels of the seven churches. (Rev. i. 20.)

But this does not prove that there are no spiritual angels, for human angels cannot perform such acts as the spiritual angels have done—such as appearing in the air, and entering into houses, the doors being locked, &c. There are also protecting angels and destroying angels spoken of in Scripture. Jacob speaks of an angel that delivered him from all adversity. Also, in his dream, he saw a ladder raised to heaven, and angels ascending and descending upon it. Gen xxviii. 12.

"When Jacob slept at Luz, a stone he chose  
To be his pillow when he sought repose;  
And in a dream, heaven's radiant host be-  
friending,  
Angels he saw descending and ascending.

"When Jacob rose and said, 'Lo! God is  
here,'  
And bowed and worshipped in holy fear;  
Then reared the stone which had his pillow  
been,  
To Him whom typically he had seen."

Guardian angels were sent to defend Elisha (see 2 Kings vi.), when the Syrian king sent an army to Dothan to take him prisoner. The prophet's servant, going out in the morning, was greatly frightened, seeing that they were surrounded by men in arms, horsemen and chariots of war, &c. He ran in crying, "Alas! master, how shall we do!" Elisha, perfectly cool, said, "Fear not, for they that be with us are more than they that be with them." Then prayed Elisha that the Lord would open the eyes of the young man, and he saw and beheld the mountain was full of horses and chariots of fire round about Elisha. These were the *invisible* hosts of the Lord, sent forth to defend his servant.

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David saith that "the angel of the Lord encampeth round about them that fear him, and delivereth them." In many instances we are bound to believe in the protecting hand of God, by the ministration of angels, or otherwise. The angels will, when necessary, turn thy steps out of the way of danger, ward off the deadly blow, or direct thy mind how to escape. The writer must bear witness to these truths.

Both Jews and heathens believed in guardian angels. Hesiod, one of the most ancient Greek authors, says that there are good angels on the earth, whom he thus describes:—

"Ærial spirits, by great Jove designed  
To be on earth the guardians of mankind;  
Invisible to mortal eyes they go,  
And mark our actions good or ill below;  
The immortal spies with watchful care preside,  
And thrice ten thousand round their charges  
glide.

They can reward with glory or with gold—  
Such power divine permission bids them hold."

The prophet Daniel says (chap. 10), that as he stood by the river Hedekel, he saw a glorious angel, who appeared to be clothed in linen, and his loins girded with the fine gold of Uphaz, &c. With this angel Daniel conversed some time, who tells him (verse 13th) that the prince of the kingdom of Persia had withstood him for twenty-one days; that Michael, one of the chief princes, had come to help him.

We wish to notice here that there are various orders of angels in the spiritual world. For as Michael was one of the chief angels or princes, there are also other princes among the angelic order,

or it could not be said with propriety that he was one of them. This proves that angels are local, and cannot be in two places at the same time. The angel that talked with Daniel was stationary, and as a faithful sentinel would not leave his station until relieved by another angel. It appears that there was an *evil* angel prompting the mind of Cyrus against the interest of the Jews, with whom these good angels had to contend. For the angel told Daniel that he would then return to fight with the prince of Persia, as the evil angel did not wish the rebuilding of the temple, or the restoration of their religion, as it had been almost lost during the captivity in Babylon.

Satan, therefore, wished to keep them in heathenish darkness, and thereby to prevent the coming of the Messiah, so he fought against all impressions on the mind of Cyrus, by Michael, Gabriel, and other spiritual beings, who favored the Jews in their holy enterprise.

Thus far we have treated on the ministration and powers of good and bad angels. We have reason to believe that Satan and his demons would, if permitted, destroy all good from off the earth—they would blast the fruit, and inflict diseases, as in the case of Job; they would expel all thought or honour of God, and every emotion of piety and gratitude. Also we think that they try hard to exceed their limits, and if not repulsed by good guardian angels under God, we cannot tell what amount of evil they would do. I would mention one case, where Paul says,

"Know ye not that we shall judge angels?"—that is condemn them. Now this is not holy angels: it is the fallen angels that we shall condemn; for if through grace we shall overcome the world, the flesh, and the devil, notwithstanding the depravity and corruption of our nature, and thereby gain the kingdom of heaven, shall we not then condemn those who were originally created pure and holy, without any propensity to sin, and yet have cruelly and shamefully apostati-

zed? Therefore we shall be nearer to Christ in heaven than the original angels. Jesus took not upon him the form of an angel, but he once took the form of a man. He is not the brother of angels, but he is our brother. We are his nearest relatives, and shall stand the closest to him of all his creatures in that celestial kingdom.

"For I myself like you have been distressed, Till heaven afforded me a place of rest; Like you an alien in a land unknown, I learn to pity woes so like my own."

*Angels are not Omnipresent.*

We prove this because that omnipresence is an attribute of God alone, and no created being—he angel or spirit—has ever been possessed of that latitude of power—not even the spirit of Saint Paul, Saint Peter, or that of the blessed Virgin Mary. How then, saith one, is there joy among the angels of heaven over one sinner that repenteth, if the angels do not see? This is answered by the prophet Daniel (ix. 21), who saith that "while he was speaking in prayer, the man, Gabriel, touched him about the time of the evening oblation, and said, O Daniel, at the beginning of thy supplication the commandment came forth, and now I am come to show thee," &c.

This evidently proves that the angel came at the command of God, and not by his own observation; that the angel of himself had neither seen Daniel nor heard his prayer, therefore the repentance of the sinner must be announced in heaven by the almighty, omniscient Being, whose eye is al-

ways over us. Another proof we find in Gen. xxi. 17. When Hagar wandered in the wilderness of Beersheba, the water being spent in the bottle, she cast the lad under a shrub, that she might not see him die. But God heard the voice of the lad, and the angel of God called to Hagar out of heaven, saying unto her, "What aileth thee, Hagar? fear not, for God heard the voice of the lad where he is," &c. Now it appears that none of the angels of heaven did hear the lad cry, nor see the affliction of the mother. Thus we find that the only redress for the afflicted is found by applying to God himself, who is about our path, and about our bed, and spieth out all our ways. Therefore, no angel or saint should be invoked, as they neither see the tears nor hear the prayers of those who address them. The Apostle John once fell down to worship an angel, but the angel said unto him, "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this

book: worship God." (Rev. xxii. 8-9.)

From this we see that saints or angels are not to be worshipped. The angel who conversed with John had once been a fellow-creature, and therefore allows that God should have the glory. There is a popular error in the present day, that is, we have the address of his *worship* the mayor of a city, signifying he who ought to be *worshipped*; also we have the *worshipful* master of certain societies. All this I must call a popular error. The address ought to be his *worthship* the mayor; or his *worthship* the master of a certain society, because he is chosen by the people because of his worth, or at least, because he is thought to be worthy of the office. In fact, the word *worshipful*, when applied to man, is a corruption of the original word *worthship*, which never should have been changed.

We have no proof from Scripture that any departed saint or original angel has any cognizance of

*On Man, as God hath made him; also what he has made himself to be.*

It is an acknowledged proof of the benevolence of God, that he formed the design of creating intelligent beings, to whom he could communicate a part of his own eternal goodness. Moses tells us how the heavens and the earth were made and all the host of them, and although all good and proper in their place, yet there was nothing among them all that had any resemblance to God. A creature of more exalted nature was still wanting. Therefore the Almighty called a council on this

our state here below, unless sent by God on some special errand, as that of the angel who was sent to Saint John. Therefore they cannot hear the prayers of those who address them, not being omnipresent, but local—consequently can only be at one place at one and the same time. Then suppose that ten thousand persons in different countries are praying to that certain saint at the same moment. I say then, that supposing that they could hear, they could only attend to one person at once, so that all the rest may die in their sins while praying to an angel that does not hear their cry. The Lord God saith, call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. Ps. l. Some have wished that the spirit of some dear departed friend would be allowed to be their guardian angel. But even if this should be granted, it would be no benefit; for any angel sent by God would do all the faithful services that could be done for thee.

occasion, and says, Let us make man in our image and likeness. Here we find the divine plurality marked distinctly by the plural pronouns *us* and *our*. Thus to show that man was at the head of all created beings, all the persons in the Godhead are represented as being united in council and effort in order to produce this most astonishing creature. When the bodily frame was completed, God breathed into his nostrils the breath of life. The original is *ruach-chay-am*, the breath of *lives*, viz. : animal

life, spiritual life, and eternal life.

Of no creature but man can it be said that it was made in the image and likeness of God—no angel nor arch-angel has this honor. And when it is said, Let us make man in our image, after our likeness, the word being doubled may refer to the likeness of the human body of Christ, that man resembleth, and that the soul of man bears affinity to his divine nature.

Therefore man was made the masterpiece of the whole creation on earth. He is a compendium of the creation, and is called a *microcosm*—a little world in himself. He is a being compounded of body, soul, and spirit. He was made erect, to distinguish him from the quadrupeds, which look downwards to the earth. Man was made to look upwards—as his name in Greek is *antrapos*, derived from *tre-po-verte*, to turn the face upwards, in order to behold the glory of God. His frame was made in the image of God; as when at any time that God was pleased to reveal himself to man, it was always in the human form that he appeared, as Angel of the Covenant; but it is thought that the soul of man is more immediately the image of God, as being immutable and of eternal duration. That the soul of man is a vital, immaterial, active substance, is proved by its power of reasoning, perception, and will. Dr. Ferrier, of Manchester, England, has given sufficient proof that every part of the brain has been injured without destroying the power of thought.

The soul was infused into man by the breath of the Almighty, whereby he became a never-dying creature. As to his vital part, which can never die, or be annihilated, as the body can, but must live somewhere. The soul is sometimes termed conscience, from *con*, together, and *scio*, to know; because it comprises all the reasoning faculties of man, and is not satisfied without some kind of religion.

*Man*, in Arabic, was put down as a *verb*, it is said, because he discerns, thinks, reasons, and acts. *Menu*, in the Egyptian language, is the same as Adam, whom they emphatically pronounce *the man*, who stood at the head of all God's creation—the noblest monument of creative power—and while he stood in innocence was a faint image of the great Creator, being far above all other animals, by having an immortal spirit, and being possessed of the noble faculty of speech. Solomon saith, "Lo this only have I found, that God hath made man upright; but they have sought out many inventions." Ec. vii. 29. God made man upright—a *casus rectus*—upright in body, soul, and spirit; but being a free agent, he has sought out and contrived many schemes and inventions, which "God commanded him not, neither came into his heart." I recollect an aged critic in the State of New York, who puzzled some of the ministers by asking them whether it was God or the devil that made or invented whiskey. As he could not get an answer from any of them, he brought the question to me,

still thinking that it could not be answered. I immediately pointed him to Solomon, showing him that it was neither of God or the devil, but one of the inventions that man had *sought out*, &c.

It is said that Satan is often charged with crimes of which he is not guilty. This may be true in regard to some of the petty affairs of life; as we have reason to believe that man may be guilty of common evils, without the aid of Satan. This, we think, to be the case with Judas Iscariot. The Apostle John says (xii. 6), that he falsified in reproving the holy woman who had brought the ointment to anoint our Saviour, saying, "Why was not this sold and given to the poor?" not that he cared for the poor, but because he was a thief, &c. Hence it appears that Judas had stolen the poor's money before that Satan is mentioned in the transaction.

Now it appears that Judas was a covetous man, a thief, and a hypocrite—just such a person as the devil would employ: yet he was not bad enough, nor wicked enough, to betray his Master, until Satan did enter into him. We therefore draw the conclusion that men may be guilty of many petty crimes, without the instigation of Satan; yet we believe that he is the prompter and agitator of all capital crimes, such as murder, adultery, &c.; and that bad as human nature is, without him these horrid crimes of which we hear would never have been committed.

As to the moral capacity of man (the fallen), he is capable of a vast

degree of knowledge in natural things, in arts and sciences. By his inventive genius he has invented the telescope, the screw, the lever, &c., and even the element of water he has made subservient to his will—

For ships are now, compell'd by steam and fire,  
Like Xerxes, whp the sea at man's desire;  
Sails useless made, ropes, rigging, yards, and  
wind,  
Thrash through the deep, and leave the port  
behind.

However, it is said that when a man is without that degree of knowledge which is absolutely necessary that he should know, he is ignorant—whatever else he may know, viz., if he knoweth not enough to save his immortal soul, he will at last acknowledge, like King Saul, that he has played the fool and erred exceedingly. There are different epithets given to man, according to the character which he sustains. There is the nominalist, and the realist or good man. *Homo* is the Latin name of a carnal, worthless man. Pope says—

Worth makes the man, the want of it the  
fellow,  
That he is nought but leather or  
prunella.

The realist, or real man, is spelled *aner*, which signifies the hero—he who hath overcome the world, the flesh, and the devil: a just and upright man. The character of *aner*, the hero, is derived from an epithet of the rising sun, shewing that the genuine Christian shineth brighter and brighter unto the perfect day—for if you faint in the day of adversity, your strength is small. I like the character that

## Crabb gives of the honest Isaac Ashford—

"Noble he was, contemning all things mean—  
His truth unquestioned, and his soul serene;  
Of no man's person Isaac felt afraid—  
At no man's question Isaac looked dismayed;  
Shame knew him not, he dreaded no disgrace,  
Truth, simple truth, was written on his face."

## WHAT MAKES A MAN ?

"Not numerous years nor lengthened life,  
Nor pretty children and a wife,  
Not pins, and chains, and fancy rings,  
Nor any such like paltry things.

Nor pipe, cigar, nor bottled wine,  
Nor liberty with kings to dine;  
Nor coat, nor boots, nor yet a hat,  
A dandy vest, or trim cravat.

Nor houses, lands, or golden ore,  
Nor all the world's wealth laid in store;  
Nor Minister, Rev'rend Sir, nor Squire,  
With titles that the memory tire.

Nor ancestry traced back to WIN,  
Who went from Normandy to kill;  
Not Latin, Greek, nor Hebrew lore,  
Nor thousand volumes rumbled o'er.

Nor judge's robe, nor major's mace,  
Nor crown's that deck the royal race—  
These all united never can  
Avail to make a single man.

'Tis a truthful soul, a loving mind,  
Full of affection to its kind—  
A helper of the human race,  
A soul of beauty and of grace.

A spirit firm, erect and free,  
That never basely bows the knee;  
That will not bear a feather's weight  
Of slavery's chains for small or great.

That truly speaks of God within,  
And never makes a league with sin;  
That snaps the fetters despots make,  
And loves the truth for its own sake.

That worships God and him alone,  
And bows nowhere but at his throne;  
That trembles at no tyrant's nod,  
A soul that fears no one but God."

That cares not what the people say,  
But mends his duty, night and day;  
In all good causes leads the van—  
This is the soul that makes a man !

A question has been carried on  
the literary reviews of London

and Glasgow, and is still in debate, namely, "If the creature man has been and still is such a noble hero as he is represented to be, from whence cometh all the evil that is abroad in the world?" These would-be theologians state that if a good being has made, and still governs the earth, that therefore nothing can be evil in it. For in this course of things every evil qualifies some good. They admit that *Ebles*, or the *evil one*, is inferior to the good being, and cannot thwart his will; and here is the end of their judgment. They conclude by saying that no man has been able, in the course of two thousand years, to disentangle the meshes of this inexplicable problem, and go on to say that "whatever is right." And this some of our heroes call one of the finest sentences in the English language. Now as the blind can only lead the blind, we leave these learned judges to themselves, and appeal to men of sense and reason.

The B. W. Magazine of 1865 expunges the doctrine of St. Augustine, who charges the prevailing evil in the world on the abuse of man's free agency. He says that "he bitterly regrets and reproaches himself, for not having seen at once, that the real cause of evil in this world proceeded from the freedom of the will. Also that this conclusion was forced upon him by the repugnance which he felt in attributing to a perfectly good being the authorship of all evil." His opponents assailed him for this, saying that he has deified the human will. Yet the freedom of the will God has given to man.

Were it otherwise, how could man be judged?

Now some say that free agency is a dangerous gift. Well then, if you are not a free agent, you must be a machine agent—dead matter—or otherwise you must be under fatalism, which is pure heathenism. If free moral agency is counted a dangerous qualification, we must reply that without it there can be neither men nor angels, as this is the most essential part of their being, as rational or accountable creatures. It is evident that mankind would not be accountable for their actions, if they were not free. I say then that if it be a dangerous gift, it is also a most glorious and invaluable gift—for without it there is no other way by which you could enter the kingdom of heaven. The gates thereof would be closed against you throughout eternity, were it not for the right use of *this key*—intellectual *free agency*. How could it be said at the day of judgment, “Well done, good and faithful servant,” if that servant’s faith or works never had been tried or put to the test?

Now let us take a glance at man in his seven-fold capacity, namely, seeing, hearing, taste, smell, and feeling, which are the five tangible senses; also, the understanding and the will, which are his mental capacity. Now whether do the senses govern the mind, or the mind the senses? We find that the mind has the power of choice; it is not situated in any of the senses, neither can the senses controul it, because it is a power wholly above them, and can choose that which is agreeable or disagree-

able to these five avenues of the mind. The mind, therefore, is free, though adapted to the identical condition of the senses, which have no power of choice. The fact is, the senses could be no senses except the mind exists to comprehend them; and yet the mind can neither see, hear, taste, smell, or feel.

We see, therefore, that the senses have no power over the mind, but the mind has an *absolute* power over the senses, which proves its freedom, or *real* free agency, or the word choice has no application to man. Yet we contend that this sovereign qualification gives not the right to do wrong, but only the power; and that for the good and proper use of this power vested in man, he is accountable to his Creator. For this we see so many cautionary restrictions given to him throughout the whole Scriptures.

It is allowed that the human *will* is always on the side of God, except in those from whom the spirit of grace has departed, and then the carnal mind and Satan worketh the whole machinery. That the will is at liberty to do acts of turpitude is evident. Some say—by way of apology—when they have done wrong, that they did it against their will: a poor apology. A case of this is fully to the point, in that of Pontius Pilate, in giving judgment on Christ. In this case he acted contrary to both will and understanding. He knew and thoroughly understood that the Pharisees had delivered him through envy, and he at first willed to release him. But avarice whispered,

"If you let this man go, you are not Caesar's friend;" so, lest the Jews would send an accusation against him to Rome, he delivered up the Lord of glory to be crucified, &c.

We find that liberty and the freedom of the will is put in opposition to constraint and necessity. That man is left at liberty to do good or to do evil, is decidedly the phraseology of the Scriptures. (See Dent. xxx. 15-19), where it is stated, "See I have set before you this day life and good, and death and evil;" and again, "I call heaven and earth to record against you this day, that I have set before you life and death, blessing and cursing; therefore choose life, that thou and thy seed may live." Now were there no such thing as *free will* in man, how shall we understand these decided testimonies, given on such an occasion as is mentioned here? Therefore we find beyond a doubt that the volition of the will is left at liberty—nothing can force or compel it to sin against God. Man is also admonished to choose life, in order that he may be prepared for the heavenly Canaan. Bishop Burnet, one of the best writers in England, says that "when we set ourselves to make the best use we can of the freedom of our *wills*, we may and do expect secret assistances. And since then there is an assistance of the divine grace given to fortify the understanding, as well as to enable the will, it follows that our understanding ought to be employed to direct the *will*, which is the turning point, and then it is the duty of the will to obey it."

Upon all these reasons, it seems clear that our understanding is left free to us, as well as our will; and if we observe the style of Scripture, we shall find in them a constant appeal to man's reasoning faculties. A Persian poet says: "You have the seven gates of hell in your body (meaning the seven senses), but the soul can make seven locks for these gates, whose *key* is your *free will*, which may be so effectually used by you, as firmly to close these gates, so that they may never more be opened for your destruction."

#### FREEDOM OF THE WILL.

Free is the eagle's wing, cleaving the sunny ray,

Free is the mountain spring, when rushing forth to-day—

But freer far the will, priceless its liberty—

No man may dare to bind, for God hath made it free.

Then chain the eagle's wing, no more on clouds to soar,

And seal the mountain spring, it leaps to life no more;

But dare to chain the will—better it cease to be!

Born not to serve, but reign—for God has made it free.

So guard the gem divine, than gems of gold more rare—

Watch o'er the sacred shrine, no foe shall enter there.

Oh! let not error blind, or passion reign o'er thee,

Keep freedom of the *will*, for God has made it free.

It is argued that man, being the favorite of heaven, has not been left to fight his battle alone—that Sampson, Jonathan, and David are on the side of man, and that therefore he need not fear Goliath, nor all the serpentine brood of the dragon. "Nothing can harm you (saith God), if you be a follower of that which is good."

To be sure, there are some men like Ahab, who sell themselves to work wickedness; but to a man that is good, God giveth wisdom and understanding, &c., and no good thing will he withhold from them that lead a godly life. The assisting grace of God is promised and given to all. "I am (saith Christ) the *true light* that lighteth every man on his coming into the world," and "he that followeth after me shall not walk in darkness, but have the light of life."

This assisting grace we have without violating our liberty. Ben Israel, a famous rabbi, says, "We stand in need of the concurrence of providence in all virtuous actions; and as a man who is going to take a heavy burden on his shoulders, calls on somebody to help him up with it, so the just man endeavors to fulfil the law, while God-like the arm of another person comes to his assistance, that he may be able to execute his resolution."

Bunyan, in his "Holy War," says that the soul of man, being immortal, is of inestimable value. It is the breath of God—a particle of the divine nature. There is not its equal under the whole heaven. It is the mirror and glory of all that God himself has made, so that the angels came down from heaven to see it, and sung for joy. God himself pronounced it *very good*, and put it in a pavilion (or body), curiously wrought, and although made of clay, yet by the skill and excellent wisdom of him that made it, he made it so that it was impregnable, and could not be broken down nor taken by the most

mighty potentate, unless the inmate gave consent thereto.

The portals to the pavilion of man's soul had five gates—(the five senses)—namely, ear-gate, eye-gate, mouth gate, nose-gate, and feel-gate. Besides these gates, there was in the interior two perennial springs, called *understanding* and *will*; yet not one of these could be forced open or soiled, without the permission of the inhabitant. We have not space in this article to show how the battle was lost and won, but tell you that through the negligence of the *sentinels* and subtilty of the adversary, the citadel of Man-soul was taken, and all the noble works thereof defaced, internal and external, so that when King Shaddai, the builder thereof, saw the ruin into which it had fallen, it grieved him at his heart, and he manfully determined to win it back again, though it should cost him his life. So he sent an address to the *fort*, signed in this wise:

"Let all men know that the son of Shaddai, the great King, is engaged by covenant to his father to bring Man-soul back to him again; yea, and to put man's soul too—through the power of his matchless love, into a far better and more happy condition than it was in, even before that it was taken by Diabolis."

Thus Bunyan means to show—and justly too—that the saved soul in heaven is in a far better state than Adam was in, even before the fall. Strange but true! How then is it possible? Why, Adam was only a probationer in his best estate; but now the saved soul,

who has passed the gates of death, and has died in peace with God, has ended his probation, or state of trial, and is therefore confirmed for ever in glory. See then how much better — I say indescribably better — is the saved soul than Adam was even in Eden. There he was every day liable to fall; every day was a day of trial. He was exposed to a tempting devil. He was flesh and blood. He must live by eating, and there was still before him the forbidden tree. But we hope, through the mercy of the great king Shaddai, that Adam is now feasting on the tree of eternal life, in the midst of the paradise of God, and is beyond the reach of temptation.

We know that by the fall of Adam, death and destruction is entailed on all creation. Man must die, and the earth must be dissolved, &c.

"The devastation of one dreadful hour,  
The great Creator's six days' work devour;  
How rich that God who can such charge  
defray,

*Discussion, which lasted for six days in succession, on the Immortality of the Soul, the conscious existence of departed spirits, and the future punishment of the impenitent dead, &c.*

The incident on which the following discussion took place was in this wise: In the State of New Jersey, in the year 1858, the sceptics carried a high hand; travelling through the country with banners, in order to draw after them a concourse of people; and frequently making a stand, then lecturing against all orthodox principles.

Through one of their great men, I obtained permission to speak,

And bear to fling ten thousand worlds away!

Great wealth! and yet (ye nations hear!) *one*

*soul*  
Has more to boast, and far outweighs the whole;

Think deeply then, O man! how great thou art,

Pay thyself homage with a trembling heart;  
What angels guard, no longer dare neglect—  
Slighting thyself, affront not God's respect.

Enter the sacred temple of thy breast,  
And gaze and wonder there, a ravished guest,  
Gaze on those hidden treasures thou shalt find,  
Wander through all the glories of thy mind.

Of perfect knowledge see the dawning light,  
Foretells a future most exquisite bright;  
Here springs of endless joy are breaking forth,  
There buds the promise of celestial worth!

Worth which must ripen in a happier clime,  
And brighter auns, beyond the bounds of time.  
Thou minor canst not guess thy vast estate,  
What stores on foreign coasts thy landing wait.

Loose not thy claim, let virtue's paths be trod,  
Thus glad all heaven, and please that bounteous God,

Who, to light thee to glory, hung on high  
Yon radiant orb, proud regent of the sky.

That service done, its beams shall fade away,  
And God shine forth in one eternal day!"

We shall say more on this subject when we come to scrutinize the fall of Adam.

and opened upon them a heavy fire for the space of an hour; when one of their elders arose and said, "If brother Folyard is right, we all are wrong," &c.

The report of their defeat going abroad, induced one of their chief speakers, who was not present, to send me a written challenge for a public discussion. This was just what I wanted; yet I did not let them know, lest they should decline.

## THE CHALLENGE.

"BAT SIDE, Aug. 30, 1858.

"REV. W. FOLYARD—*Dear Sir:* There are several reasons why you and myself should meet and discuss certain questions of theology, viz.: 1st. The nature of the divine retributions; 2d. The future abode of the righteous, and other questions by the way. The reasons are, 1st. Because we agreed to it; 2d. The community expect it. 3d. It will afford an opportunity of a fair exhibit of truth. 4th. If you represent the truth, then souls are imperilled, sure enough, and I and my friends are great offenders. But if I happen to be in the right, then yourself is in danger.

"Your obedient servant,  
"B. MATTHIAS."

Mr. Matthias submitted some of his tenets in writing, which are as follows: 1st. I deny that man has an immortal soul. 2d. That he can by any possibility be the subject of eternal torment. 3d. I deny that either good or bad men are conscious while they are dead. 4th. I deny the existence of heaven or hell, &c.

This is a part of B. Matthias' creed. In short, his sentiments are almost verbatim with those of Payne. On first sight, it may be thought that this challenge was not worthy of notice, although my opponent was called the smartest man in New Jersey. The party to which he belonged had a printing establishment in the city of New York, from which they issued out this heretical stuff, east and west, with all the ingenuity possible. It was therefore desirable

that their mouths should be stopped, who had subverted whole households, by teaching things that they ought not. The decision was to be by proof from Scripture, and each to speak fifteen minutes at a time. We appointed a day—set to work—and surely I had to contend with a group of motley *isms*: all the spurious stuff from the Persian Magi, Zoroaster, Arian, Swedenborg, &c.; yea, all that could be gathered from black-mouth lane to the mount of destruction. But I will not trouble the reader with their folly. My business was to refute their written tenets, the falsity of which I publish for the benefit of the rising generation, that they may be the better prepared to meet the cavils of the sceptic.

Mr. Matthias opened his theory by preaching a sermon, on the previous Sabbath, from Psalm viii.: "What is man, that thou art mindful of him," &c., from which he endeavored to prove that man was a mere monotony, and worse off than the beasts of the field; and stated—putting his hand to his breast—that he had nothing here to direct him: in fact, that he had nothing but his corpulency. "If," said he, "man has a soul, it must be something that you can see, and feel, and handle." Mr. M. takes his argument from Eccle. iii. 19, where it is stated that man hath no pre-eminence above a beast; as the one dieth, so dieth the other. Now Solomon is speaking of things *under heaven* throughout the chapter, showing the vanity of this present life, and that the animal life of man would be extinguished

the same as that of a beast. They have all one breath. They respire in the same way; live by eating and drinking; and when the breath is gone, they cease to live under the sun in the present world.

The materialist claims that the Hebrew word *ruach*, in the 19th verse, is equally applied to the spirit of man and beast; the reason of this is evident: there being no other word then in use to distinguish the difference. The word *doulos* in Greek means either servant or slave, for the same reason. But Solomon does not leave the statement here; in verse 21st, he saith, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" And again, talking of the dissolution of man, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it," (ch. xii. 7.) David saith that "a brutish man knoweth not, neither doth a fool understand it."

Man was made in the image of God. He must continue to exist throughout eternity, in weal or woe. When we talk of the death of man, that does not imply extinction or annihilation, but often a bad or unhappy state. Also, when we speak of life, we often mean good or happy living. And so Abraham understood, it when he said to the Almighty, "O that Ishmael may *live* before thee." Gen. xvii. 18. He did not ask that Ishmael should be excluded from natural death, but that he might live joyfully in his day. And the Lord answered him, and said that

he would bless him, and make him a great nation. We therefore understand that eternal life means eternal enjoyment; and that the word eternal death does not, according to the philosophy of the Scriptures, mean annihilation, but an eternal state of misery.

The Scriptures represent *death* in a three-fold form. There is first, spiritual death; secondly, there is natural death; and thirdly, there is eternal death. Paul says of the riotous widow, that "She that liveth in pleasure is dead while she liveth." 1 Tim. v. 6. Christ says, "Follow me, and let the dead bury their dead." Matt. viii. 22. Here the first refers to the spiritual dead, and the second to those who are physically dead. And again to the church of Sardis: "I know thy works, that thou hast a name that thou livest and art dead." Rev. iii. 1. Natural death needs no proof. And eternal life is the exact opposite of eternal death, as it is demonstrated as follows.

So let us now try to show the difference between the *anima psuchee*, or animal life, and the *pneuma*, or immortal spirit, and endeavour to show wherein the Storites, Universalists, and sceptics have widely mistaken the one for the other. Mary saith, "My *psuchee*, or *soul*, doth magnify the Lord; and my *pneuma—spirit*—hath rejoiced in God my Saviour." Here you see that *psuchee* is put for the transient or passive powers, while *pneuma* is put for the immortal soul.

My opponent acknowledged that he had never thought of this before. Stephen says (Acts vii. 59):

"Lord Jesus, receive my *pneuma*, spirit." Rom. viii. 15, 16: "The *pneuma* (spirit) beareth witness—that same spirit, with our *pneuma*, that we are the children of God." Some persons think that the mind of man, his breath, life, or conscience, is the soul; but none of these have the same orthography, or application. The mind is called *noos*; conscience is named *suncidesist*; animal life is *zoe*, and breath is called *pnocan*. So none of these can be called *pneuma*—soul. In fact, *psuchee*, what they claim for soul, is the animal or transient life, and is even applied to a butterfly.

Paul, writing to the Thessalonians, says: I pray God that your whole *pneuma* (spirit), and *psuchee* (soul), and *soma* (body), be preserved blameless unto the coming of our Lord Jesus Christ." Here you see plainly the distinction between body, soul, and spirit, and that they are different from each other. Again, it is said by the angel, on a very important occasion, "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the *agion pneumatos* of the Holy Ghost." Matt. i. 20. The Apostle says, "Know ye not that ye are the temple of God, and that his spirit dwelleth in you." 1 Cor. iii. 16. John saith (1st epistle v. 13), "These things have I written unto you, that you may know that you have *eternal life*." Of course he is speaking of those who had truly repented, and truly believed, and none else. Paul speaks in the same way—that the spirit of God dwelt in true believers, and if they

had not the spirit of God, that they were reprobates. 2 Cor. xiii. 5. Now although the reprobates shall live eternally, yet their life of misery and woe is termed eternal death. It is stated (1 Cor. xv. 53), that "this corruptible must put on incorruption, and this mortal must put on immortality." He does not here say for weal or woe; he gives it as a whole, to both saint and sinner. Immortal they all are, and so must remain, either in eternal misery or in everlasting joy.

These materialists and semi-infidels believe nothing but what they can see. Now Christ confounds such sceptics by drawing a beautiful similitude of the wind (John iii. 5), for they all believe that there is such an element as wind; although not one of them has ever seen it, yet they know it by its effects. And why do they not believe the powerful effects of the spirit of God in renovating the sons and daughters of men, which are as clearly seen as the effects of the wind on the face of the earth; for "even the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, so that they are without excuse." Rom. i. 20.

To think that the soul of man dies when the body dies, is unreasonable as well as unscriptural; for it is repugnant to the sense, feeling, and understanding of all great and good men. Besides, God has revealed its existence, and proved it, even in the person of Jesus Christ, who is called the firstfruits of those that slept. You may say, "What became of those who died some

thousand years before this?" Why their souls were in their final destiny, although their bodies slept or rested in the grave; but at the resurrection of Christ, "their graves were opened, and many *bodies* of the saints which slept arose, and came out of their graves *after* his resurrection, and went into the holy city, and appeared unto many." Matt. xxvii. 52. These are they who have been blessed, having their part in the first resurrection through some extraordinary act of faith; and whose souls and bodies were then reunited, and now and ever shall enjoy the kingdom of heaven.

But to return to the undying state of the soul of man. It has the same word *living* applied to it that is applied to God, who is called the *living* God, who no person believes can ever die.

#### *That Dead Men live.*

We now proceed to negative the second tenet of Matthias, and to prove that dead men live. His argument was that neither good or bad men have any conscious existence while they are dead. In this article we endeavor to show that the soul is not only immortal, but also that it retains its conscious existence after the dissolution of the body, whether in a state of happiness or misery.

The first proof of this is in 1 Sam. xxviii. 14, where the prophet Samuel, who had been dead four years, appeared unto king Saul, at Endor, and told him that he would be overthrown by the Philistines, which happened on the following day. The next is the conscious

existence of Enoch, who had been translated, according to Hales, 3914 years before Christ. Also of Moses, who, by the same chronologist, died 1609 years B. C. These men were recognized by Peter, James, and John, who saw them on the mount, and heard them converse with Christ, at the time of his transfiguration. Here are three witnesses.

I would next call your attention to the spirits of the just made perfect, and say that God is at perfect liberty to select and send as a guardian or ministering angel to this earth, any spirit in heaven, whether it be an original angel, or the spirit of a just and holy man. Now one of the latter appeared unto John in the isle of Patmos. See Rev. xxii. 8, 9, where John says that he fell down to worship before the feet of the angel, but the angel forbade him, saying, "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book: worship God."

Now it is evident that this angel had once tenanted a body like our own, whose spirit God employed as a messenger angel on this important occasion, showing still that dead men live.

Now if the souls of good men are conscious after the separation of soul and body, let us see what account is given of the sensibility of the wicked. Christ commands his followers, saying, "Fear not them that kill the body, but are not able to kill the soul." Matt. x. 28. This distinguishes between body and soul, affirming that the

one may be killed without killing the other; and that the soul and body of the wicked, when reunited, shall be cast into hell. Luke testifies the same thing. "Fear him which after he has killed (or killed the body), hath power to cast into hell;" or as we would understand the passage: "Fear him who after he has killed the body, hath power to cast the soul into hell."

Now if men, by killing the body, extinguishes the soul's consciousness, even to the resurrection (as the soul sleepers hold), they do to all intents kill the soul also, which God says they cannot do; for a soul without consciousness is no more the soul of a human being, than a corpse without life is a living man. Consciousness, therefore, organizes and holds together the faculties of the soul, just as the principle of natural life does the elements of the body; but of what texture, substance, or fabrication the soul is composed, is such a profound secret that man must die to know it. All that is revealed is this, that it bears the human lineaments, and has the power of reason. This we understand by a certain rich man spoken of, Luke xvi. 19-31, which says that the rich man died and was buried (or, as we understand it, his body was buried), and Christ says that in *hell* he lifted up his *eyes*, being in torment. The word *eyes* here still holds forth that the departed soul bears some resemblance to the body. We find that he could speak to Abraham, and even when his petition was refused, that he still goes on reasoning, and well remembered his father's house and

five brethren. It is evident that he was not a soul sleeper.

I would here remark that as there are different degrees of good angels, there are also some of the lost souls who are not so malignant as others are. The unfortunate rich man did not wish that his five brethren should come to the dismal end that he had come to. This certain example (for it is not in any sense a parable, but a positive fact), related by Christ himself, who knew all about the occurrence—this teaches us plainly that men after death do not only know what they are, but also what they have been. However, a question ariseth here, whether the departed soul knoweth anything of its former body? We agree with Solomon that the dead body knows not anything. "A man's sons may come to honour, and he knoweth it not." Nor does the body know even where its spirit is deposited. But does the departed soul know anything of its own former body? Yes, it knows that it once had a body, and also knows what had befallen it. In proof of this we quote Rev. vi. 9, "I saw under the altar (saith John) the souls of them that were slain for the word of God, and the testimony which they held." These souls were sensible; for they cried with a loud voice, saying, "How long, O Lord, holy, just and true, dost thou not judge and avenge our blood on them that dwell on the earth." Now here are an host of witnesses to the very point. Here is proof positive that these souls knew what had been done to their bodies, that they had been murdered by wicked men be-

cause they held the testimony of Jesus. Here are six unrefutable proofs that the disembodied spirits of men are sensible; that they are capable of enjoying, or suffering; that their sensibility or power of reasoning is not diminished. We therefore testify that dead men live.

It is often asked by the inquisitive (and if done in a good spirit I like the inquisitive mind), does the disembodied spirits in heaven know each other? or do they recognize their former friends? The Scriptures give us to understand that they do. And as we have already proved their conscious existence, the knowledge of each other is not to be denied.

Paul expected to know in heaven all those persons converted by his preaching, for he says, "Are not ye our joy and crown?" And although now even by faith we see but darkly; but *then*, when we get to heaven, we shall see face to face, and know as we are known. See 1 Cor. xiii. 12. We believe that the husband shall know his beloved wife; the parent the child; and the brother the sister; and others held dear as christian friends: for those who are joined to the Lord are one spirit. And if they are truly christians nothing can separate their affections from each other, God will not do it, and the devil cannot do it. A certain poet speaks beautifully of the meeting of parents and children at the throne in heaven:

And here around the smiling parents move,  
Behold the blossoms of their youthful love,  
Known to their parents, they their parents  
know,  
Their bosoms with a double transport glow.

Bless'd in themselves; but more than bless'd to find,  
Those they held dear in equal blessings join'd.  
Each in superior majesty appears,  
Advanced in stature as advanced in years.

Thus, according to Isaiah lxxv. 20, the child shall die a hundred years old: or has, as we believe, made its passage through mortality, and by the goodness of God has made the same progress as if it had lived an hundred years—it has arrived at full stature in Christ's kingdom, for there is no diminution, nor dismembered, nor dislocated souls or bodies in heaven—all are in full bloom, glory and perfection: therefore christian parents and children shall be together happy. Then shall they know the promise of Isaiah lxxv. 23, "They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

*On the Eternal Punishment of those who die Impenitent.*

Third tenet of R. Matthias: "I deny (said he) that man can, by any possibility, be the subject of eternal punishment."

I am well aware that to write on eternity is a hard task, and that on eternal punishment is still harder. I may say in the words of an old writer—

O! alas! it makes me for to shudder,  
To think upon that dreadful word *forever*.

However we must take the word of God as it is set forth to us in Holy Scripture, no matter how incomprehensible it may seem to be. And in the first place, I would say that it is as strongly asserted by the inspired writers, that the impenitent sinner shall suffer eternally.

as that the righteous shall enjoy eternally. And after all the objections raised by Universalists and would-be infidels against the existence of hell, future punishment, and a day of judgment—yet there is no absolute necessity that the soul of any human being descended from Adam (bad as the case was) should be cast into hell, suffer future punishment, or be afraid to stand the judgment, if it be not their own fault. Hell was only prepared for the devil and his angels; and the redemption purchased by the death of Christ opened the kingdom of heaven to all believers: but those who will not believe but remain stubborn, wilful and rebellious, shall have the same fate and punishment as the apostate angels, because they hated instruction and did not choose the fear of the Lord: therefore the damned will have no valid plea to offer against the justice and judgment of God in sealing their condemnation.

We could add a long list of the intreaties of mercy offered to the sinner in every age. Greater love could not be exhibited than for one to suffer death, in order to release an enemy. This is beyond parallel in the universe; yet Christ has manifested it to the world. Therefore he is clear from the blood or eternal punishment of all incorrigible wretches, whose depravity and abominations have rendered them utterly unfit for any other place or society than that of Satan and his associate companions in misery: therefore David saith (Ps. viii. 9. 17), that "the wicked shall be turned into (*le shealah*) into hell, and all the nations that forget God."

Now if there be no located hell, as Universalists state, and in fact many others who are not called by that name—then, if so, how shall the wicked be tumbled into it? Are they to be emptied out into infinite space like a bag of chaff, or to be left to wander where they will? If the word of inspiration be true, there must be a located hell; for as the bodies of the wicked are to accompany their souls, and as soul and body are both local, it follows that the hell into which they are to be turned is local; and was of necessity created for the devil and his followers.

The term hell is applied to a place where all rebels against God are punished after death. It is the tower or strong prison house of the Almighty, where state prisoners are kept for capital crime, and the gaoler thereof never opens this prison, because the criminals are indicted for high treason against the King of kings and Lord of lords; for be it known that every infidel would dethrone God, and blot his name out of remembrance if in their power so to do. This Lucifer once strove to do, but was not able to effect.

*Sheol* in Hebrew and *hades* in Greek are the original names given to hell. Both signify an unseen region: hence it is sometimes applied to the grave, as in Jonah ii. 2; "Out of the belly of hell cried I, and thou heardest my voice." The *sheol* of the old testament and the *hades* of the new, are accounted a vast subterranean receptacle, where the souls of the impenitent dead exist, and are kept until the resurrection of their bodies at the judg-

ment day. That it is located somewhere in the centre or bowels of the earth, was the belief of the ancients, who called this world on which we live the middle earth—meaning that hell was as far beneath us as heaven is above us. This they learned from Moses, who, describing the vengeance of God against the rebellious Israelites, says, that “a fire is kindled in mine anger, and shall burn unto the lowest hell, and set on fire the foundations of the mountains.” Deut. xxxii. 22. This is put in opposition to those who wish to make *Hades* to mean the grave only. While the ancient Jews believed hell to be in the centre of the earth, they called it the *deep* and destruction, and thought that it lay under waters and mountains.

*On the duration of Future Punishment.*

The Universalist and sceptic say that it cannot be eternal, because there is no proportion between temporary crime and eternal punishment. In reply to this, we would say, that the Scriptures give no countenance to the remission of sins or punishment after death, but “as the tree falls, so it shall lie.” Besides, we have every reason to believe that the great and merciful God, has never cut off a sinner, while there was any hope of repentance seen or known by the all-seeing eye. I would say then, as Abraham said to a lost soul, “They have Moses and the prophets,” also now, they have Christ and the Apostles, and those who will not hear them would not be persuaded though one rose from the dead; as

Samuel did to Saul, and yet we hear nothing of his repentance. Yea, saith the Scriptures, “though favour be showed to the wicked, yet will they not learn righteousness.”

We therefore hold that those who have once forfeited the offered mercies of God, have trampled upon the blood of the cross, and done despite to the spirit of grace, as the Apostle says, that it is impossible to renew them again unto repentance; and as there is no fellowship between Christ and Belial, therefore the damned soul must be eternally separated from God. Terrible as the doom is, we have no divine authority to make it less. Nor can we say with some of the orthodox, that the language of fire and brimstone, &c., is all figurative. To such we would say that if words have any meaning, their ideas are both unscriptural and unsound. But, say they, “we believe in the existence of hell, but not that it consists of those materials called fire and brimstone. It is the mental suffering and separation from God that we term hell.” How is it, then, that the Scriptures say it was ordained of old, and (Matt. xxv. 41), that it was prepared or created for the devil and his angels. If hell is but a state or a suffering condition of mind, how was it prepared beforehand by the Divine Being, before that these people came into existence?

I tell you, friends, that mental suffering does not nor cannot exist beforehand: this is impossible. How can a man's mind suffer anguish before he comes into being? and this hell of which the Scrip-

tures speak was created shortly after the creation of this world. Therefore your position falls to the ground. All the ancients of which we read acknowledged a future punishment. The heathen had their Tartarus, and the Mahometans believe in rewards and punishments. So this is not a sentiment peculiar to Christianity, for the belief of a hell is coeval with the most remote antiquity. And from this idea all the force of moral law is derived, and even human law, for what man fears a law that has no penal sanction? Fear sometimes has its good effects as well as faith, hope, and charity. Noah, warned by fear, prepared an ark to the saving of his house.

And if it is said that the doctrine of a local hell in another world is of no use to the inducement of a good life in this; then it may be said with equal truth, that penal laws are of no importance among men—which were a man to assert he would be set down as a fool—even by those who try to evade the existence of hell. If the terms fire and brimstone, lake of fire, hell fire, unquenchable fire, and eternal fire, are all figurative, I would ask by the rule of common sense, what is gained by it? or why is it inserted at all? or did the inspired writers of the Old and New Testaments try to frighten us as people do children, by a shadow on a wall? I do not think so; I believe they all meant what they said. One reason that future punishment is of eternal duration is, because that the alienated spirit is eternally opposed to the will, and ways of God, and godliness. They are at

enmity with God, they are not subject to the law of God; neither, indeed, can be. For the course of six thousand years we have never heard of one devil repenting, for they have passed the line of demarcation, and are, it appears, beyond the reach of mercy.

Another proof that the Grecian Gentiles believed in the existence of a hell, known to them by the name Tartarus. See the statement made, 2 Peter ii. 4, where he speaks according to the language then understood in that country. Hesays, "If God spared not the angels that sinned, but cast them down to Tartarus." See Greek Testament in Laco, and which is translated *hell* in English, or in any other language. Therefore we hold that the thing is true. Peter would not have followed a fable. Tartarus is hell in every sense of the word—located in the bowels of this earth, according to the best interpretation of Scripture. Also see Luke viii. 31-23. The evil spirits that had possessed the man among the tombs besought Christ that he would not command them to go out into the deep. This *deep* against which they prayed could not have been the *lake* of Genesaret, because that to go into the water was what they desired, and which they did in company with the swine; wherefore their apprehensions were directed to the deep *Tartarus*, in the fiery bowels of the globe, or their request had no meaning at all. It is always called hell beneath.

"As deep beneath the infernal centre hurled,  
As from that centre to the etherial world."

So Peter says that the rebellious

angels were cast down to hell. Jude says that "the angels who kept not their first estate, he hath reserved in chains, under darkness, unto the judgment of the great day." Also, "the cities of Sodom and Gomorrah, and the cities about them, are set forth for an example, suffering the vengeance of eternal fire. Likewise (he saith) these filthy dreamers defile the flesh, despise dominion, and are not afraid to speak evil of dignities." The Apostle Matthew, in describing the judgment, states that the great Judge will say unto those on his left hand, "Depart from me, ye cursed, into *pur-to aionian* (everlasting fire), prepared for the devil and his angels." Matt. xxv. 41.

I would here remark that the word *aionian* occurs in the New Testament sixty-eight times; that forty-two times it is translated eternal, twenty five times everlasting, and once rendered forever. We find that the application of these passages is such, that they cannot be reconciled with limited punishment: for the same words are applied to the eternal heavens, and even to the existence of God himself:

The Apostle John tells us, "That if any man worship the beast and his image, and receive his mark, that he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. And that the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast." (Rev. xiv. 10, 11.) And here I say that the word (for ever and ever) signifies a time beyond which there is no time. Christ,

speaking of a case (as it were) of late occurrence, says, that there was a certain rich man who died, and that in *hell* he lifted up his eyes, being in *torment*, and seeth Abraham afar off and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame (Luke xvi. 23, 24.) Now some call this a parable, but Christ says that it is *certain*—a certain rich man. Abraham put him in remembrance of the neglected beggar (for the dogs were his surgeons), but now he is comforted and thou art tormented.

No wonder that Isaiah saith, "Thy people shall be as the burnings of lime; as thorns cut up shall they be burned with fire," (xxxiii. 12), and again (verse 14). he asketh, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Christ, preaching to his disciples, tells them (Mark ix. 43), and that according to the truest philosophy of heaven or earth, that "better for them to part with a right hand or right eye (meaning whatever they most delighted in), rather than to have all their natural propensities satiated, and to be cast into hell, where the worm dieth not and the fire is not quenched."

And here I would remark that the word *pur-astaston* signifies in the Greek Testament, smoke, fire, soot, and cinders. Such is the ingredients of this unquenchable fire. Moreover, Christ adds that every sacrifice shall be salted with fire.

So it appears that this fire will assimilate to its own nature all that are cast into it, even as salt brine does salt flesh that is cast into it. These unfortunate immortals are always suffering a torture equal to the act of dying, and yet they cannot die. No wonder that it is called the "second death." May the good Lord save the people from this unceasing fire, that never shall be quenched! Saint John says that he "saw a lake of fire, into which the beast and the false prophet were cast." The great question is, how can an elementary fire act on disembodied spirits? We answer, that as the mind of man in this present life, which certainly is not corporeal, suffers pain by either cold, heat, or fire; therefore Saint Augustine saith, "After all, it is not the body that suffers—it is the soul united to that body." And why should not devils, and the souls of the damned, be inseparably linked to the fire that burns them, as our souls are during our lifetime, while united to that body? We know that when the spirit is gone, the body feels no pain: therefore the spirit is the chief agent that suffers. I have heard some persons

say that they could not enjoy heaven, if they knew that their friends were not there, but cast off, &c. Now the Scriptures give us proof that the inhabitants of heaven do fully acquiesce in the decision which God has made in regard to justifying the righteous and condemning the impenitent. See Rev. xvi. 5, where John says: "I heard the angel of the waters say, Thou art righteous, O Lord; because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy." And again, at the 7th verse, he says: "I heard another angel out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." So we believe that the Judge of all the earth will do whatsoever is right, and that all the inhabitants of heaven will say, Amen.

As my opponent would not come to a scrutiny on the validity of the proof-texts, it was therefore agreed to take a standing vote of the congregation, when the people arose fifty to one to attest their abhorrence of the tenets of the no-soul men.

END OF THE DISCUSSION.

*The origin of Satan, overthrow of Lucifer and the fallen angels, who were cast out of heaven—showing the time, trial, and circumstances of their fall: that it was after the creation of this world, and before the expulsion from Eden, &c.*

This is one of the most mysterious and important subjects on record, and if not proved to be authentic, the whole structure of theology falls to the ground—as this is the nucleus and basis of all revealed truth. We will leave the history of Adam, the first in order,

and follow that of the fallen angels, as he lived in the peaceable possession of Eden, and no talk about him, until the devil found him out.

The first being mentioned in Scripture is God. The second accountable being is man, whom God

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created; and the third is an evil spirit, by which man fell. And as this evil spirit has been both the original and practical cause of all the trouble, disease, pain, sickness, and death, in the known world, and is still the decided enemy of both God and man, and being possessed of considerable power by war of wiles, we think it necessary to expose and explain in a particular manner the origin of this adversary of all true godliness, in order that man may know his own position, and the power of the enemy with whom he has to contend.

We know that it is the business of a general to ascertain the power of the enemy; so as we have to contend with the powers of darkness and spiritual wickedness in high places, we should endeavor to know and thereby repel the devices of Satan. We know in the present day—strange to tell!—that there are a great many devil-doubters and devil-deniers, and we are well aware that such persons become an easy prey to the subtle serpent; for it is evident that those who deny the existence of such a being, will not fear his wiles. The Apostle boasts of it as an advantage, that they "were not ignorant of the devices of Satan."

There have been objections made by some people in this city against the panorama of Milton's "Paradise Lost." I would ask, why has the book been counted orthodox, and read in school and college for some two hundred years, if not fit to be scrutinized? The objector says, because they exhibited war-

like instruments. Then how shall men represent war without weapons? Have not men now the same liberty to use such language as the servants of God used in order to illustrate divine truth. We do not say with Milton that there was weapons used in the war of the angels, nor do we think that anyone was killed in that war—for we rather believe that all the warriors are alive until this day. It was a war of logical and theological debate, which ended in the expulsion and overthrow of the rebellious angels; for their place was found no more in heaven. They are therefore prisoners of war.

Still we perceive that there must have been some power used to expel such an arch-rebel as Lucifer was; for we see that when a work is to be done, angels are represented as using manual power, and handling weapons. An angel stood in the way with his sword drawn to oppose Balaam. (Num. xxii. 23.) An angel was seen by David, having his sword drawn over Jerusalem. (1 Chron. xxi. 16.) And we read also (verse 27), "that the Lord commanded the angel, and he put up his sword again into the sheath thereof." An angel rolled back the stone from the sepulchro of Jesus, and we are told (Mark xxviii. 2), that it was very great. So we find that angels use manual strength, and also carry warlike instruments on various occasions.

We read, Rev. xii. 7-9, that "there was war in heaven. Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not,

neither was their place found any more in heaven. And the dragon was cast out, that *old serpent*, called the devil, and Satan, which deceiveth the whole world: he was cast out into the *earth*, and his angels were cast out with him."

It is a stumbling-block to some, how angels fell, and how the devil originated, who were created holy, and also being surrounded with holiness—they cannot tell how they could become so desperately wicked. We give the reason: because they were created on the same principle as man was. But some say that the angels received no command as did Adam. We give sufficient proof, from both the Old and New Testament, that the angels did receive a command, as well as Adam, who broke the only command given him; and the angels also broke the only one command given them. It is proved by the best translators of the Greek Bible, that in Deut. xvii. 4), it readeth thus: "Rejoice, ye heavens, together with him; and let all the angels of God worship him." "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." Heb. i. 6. Now here are two witnesses, which are sufficient to prove anything. (Deut. xvii. 16.) By these things we see that the angels had a command given them, which is *law*, and law always implies a possibility of violation. "For where there is no law, there is no transgression. Sin is not imputed where there is no law." Rom. v. 13.

And we draw a strong inference

that if men and angels are judged and to be judged at the same bar, by the same Judge, by the same law, and in a good degree for the same offence—that is, disobedience and rebellion against God—we therefore conclude that of course the angels must have been under the same law or jurisprudence, and therefore were probationers in every sense of the word; and if probationers, then they were classed on the same principles as the creature man, as the perpetuity of their bliss and happiness depended on their continuing in obedience, and that expulsion and misery would be the result of disobedience.

Here we leave the angels, enjoying all the ambrosial sweets of Paradise, and in favor and fellowship with God, until at length it was announced that Jehovah, the second person of the blessed Trinity, had just returned from a distant region, where he had performed prodigies of wonder and admiration, by creating a new world, and also a new race of beings. When from the battlements of heaven it was sounded forth, "Open, ye gates, ye everlasting doors give way, that the King of glory may come in!" And this, no doubt, is the very time and circumstance mentioned by God himself, in the book of Job, saying, "Where wast thou when I laid the foundations of the earth? when the morning stars sang together, and *all* the sons of God shouted for joy," Job xxxviii. At this assembly no doubt the great Creator was present in all the plenitude of his power and glory.

"So glorious when of old the eternal Son,  
From realms of night returned with trophies  
won;  
Through heaven's high gates when he triumph-  
ant rode,  
And shouting angels hailed the victor God."

We now come to the great tragedy, the grand attack, when Lucifer led his cohorts against the throne of the most high God. This is the most wonderful and daring attempt that ever was heard of, either in heaven or earth. It appears that this attack was made immediately after the creation of this world, when the great jubilee was announced in heaven, and all the celestial hosts were summoned to assemble from all the extended plains, in order to give thanks, praise, and glory to the eternal Son of God, by whom he made the world. For we are told that he was "the beginner of the creation of God." Therefore all the angelic hosts were called upon to acknowledge him whom God the Father had made heir of all things, and had anointed him with the oil of gladness above his fellows, because he loved righteousness and hated iniquity.

#### *Lucifer's Revolt.*

That Lucifer was the first infidel is evident. As the most ancient record states that previous to the rebellion in heaven, it pleased the Almighty Father to introduce to the angels of heaven, immediately after the creation of this world, the ever blessed Angel of the *Covenant*, as their Creator and Sovereign Lord; and thus he proclaimed unto them himself, with meekness and majesty, "I am your Creator; love, worship, and obey

me." And here, no doubt, was the time that the general command was given, "Let *all* the angels of God worship him." This Lucifer refused to do. He who was one of the chief angels of heaven took envy against the Son of God, and spread his heresy so that he infected and seduced full one-third of the angels of heaven.

Here Lucifer opposed the arch-angel Michael, and, like all other infidels, would not believe in creative power—that something could be made out of nothing—a tenet that all infidels hold to the present day. It is truly said that incredulity is the devil's oldest child. It is said that Michael stated that a concentration of power and truth must be found somewhere; and as neither he nor Lucifer possessed that power, that they must look to one above them. This Lucifer would not receive, but still gave the demur, and firmly denied the existence of a creator or creation. And now we come to an amazing high pitch in theology, labouring at the very point where the monster sin had its birth.

Here began the first rebellion, and here commenced the first sin. When the arch-rebel Lucifer refused submission, and even aspired to the throne of the Most High, he being then a glorious angel, clothed with majesty and power, he ungratefully refused to acknowledge his Creator and benefactor. So he rose upon the ponderous wings of presumption, being prompted by pride, base ingratitude, and envy. And as his original name imports, he shrunk back, and would not adore. And drawing

his party aside, he said unto them—in the words of Isaiah—"I will exalt *my* throne above the stars of God. I will sit upon the mount of the congregation (the place of Christ), in the sides of the north; I will ascend above the clouds, or the height of the clouds. I will be like the Most High," or above him. Therefore Isaiah saith, "How art thou fallen from heaven, O Lucifer, son of the morning? How art thou cut down to the ground? and yet thou shalt be brought down to hell, to the sides of the pit." Some translators say that the word *Lucifer* seems to import one unduly exalted, or who had exalted himself; a famous braggart; an upstart, intoxicated with power, and therefore plays mad freaks in his tyranny upon his neighbours. Tertullian and Gregory the Great both thought that the passage in Isaiah xiv. referred to the overthrow of Lucifer.

Christ, who knew Lucifer's character well, says that he was a murderer from the beginning—this is the beginning of his apostacy in heaven. Well, how was he a murderer? Why he sought to destroy the angels of God, who opposed him in his rebellion, and even God himself, if he could have effected his purpose. It is said that he abode not in the truth. Now what truth was that in which he did not abide? He forfeited the virtue of reliance that God was truth. He would not believe in the power, justice, or holiness of God; and as unbelief is the highway to lying, so he lied to his fellow angels, and infected them with the same error. On this account he is called the *father of lies*. Christ said, "When he speaketh a lie, he speaketh it of his own; for he is a liar, and the father of it." John viii. 44.

And no wonder, when he is known to have told four hundred lies at one time! For proof of this, see 1 Kings xx., where Micah, a prophet of the Lord, says that he "saw the Almighty sitting upon his throne, and all the host of heaven round about him; and the Lord said, Who shall persuade Ahab, king of Israel, that he may go to war against Ramoth-Gilead, and fall in the battle? One answered after one manner, and another in another. At the same time an *evil spirit* (no doubt the old fellow) presented himself before the Lord, and said, I will persuade and seduce him. And the Lord asked him, How? To which Satan answered, I will go forth, and I will be a lying spirit in the mouth of all his prophets. Then the Lord said, Go, and thou shalt prevail."

This dialogue clearly proves these two things: first, that the devil could do nothing by his own power; and secondly, it proves that, with the permission of God, he could inspire lies into the four hundred false prophets—for this is the number that eat at Jezebel's table, and are called the prophets of the groves. 1 Kings xviii. 19. Ahab's prophets were four hundred and fifty men, who were all slain by Elijah. Now I think that we have proved Satan to be the father of lies, and that he told four hundred at the selfsame time; for Ahab gathered four hundred men, and asked counsel of them if he

would go to Ramoth-Gilead, or forbear. And all the prophets told him to go, saying, "The Lord shall deliver it into the king's hand." But the whole four hundred lied unto him, for he fell in the battle.

But we have digressed from our main point, the revolution. We are told that they kept not their first estate, but left their own habitations, of course to make war on others. Christ says that Satan was a murderer. Now the Greek word for murderer is *anthro poklopos*, which signifies to distress; to take to one's self; to draw in opposition; to act upon the mind; to lay siege, to attack. This all agrees with the character of Lucifer. But some say that Lucifer was the king of Babylon—that mortal enemy of God and man. But the name of the King of Babylon signifies *tears* and *groans*. Now we never have heard of the devil shedding a *tear*. Yet what is literally true of the king of Babylon, is spiritually true of Satan, and here we leave the case to suit both parties.

But to return to Lucifer, the prompter of the rebellious host over which he presided (for he was once an archangel), all but one of that party seconded his rebellion. That angel is called Abdiel, who immediately called out blasphemy, and with strong reasoning besought Lucifer to flee to the incensed Father and Son, from whom he had received his being, for mercy and forgiveness; but Lucifer (for he was not yet Satan) stubbornly replied that he knew no time when he was not just as good

a man as he then was, and that word submission, said he, I steadfastly disdain.

Then Abdiel announced him an accursed spirit, forsaken of all good. "I see (said he) your fall determined, with all your hapless crew." Michael, it is said, maintained the contest for three days; but we think that it rather continued for months and years. The Almighty is long-suffering, and of tender mercy, not willing that any should perish, and therefore gave, we are sure, a proper time and space for repentance. But as none offered on this dreadful occasion, the Son of God, with an almighty sweep, threw them over the battlements of heaven, never more to enter the portals of that celestial city.

"I see on an imperial shining throne,  
Awfully raised, God's everlasting Son;  
Crown'd with that majesty that formed the  
world,  
And the grand rebel flaming downward  
hur'd."

### *Sin of Lucifer.*

The prophet Jeremiah, speaking of the king of Babylon, says that he was proud against the Lord, and that, like Satan, he had striven against the Lord. Some say that Lucifer was moved with envy, because God had conferred upon man, and not on angels, the whole universe, with dominion over the creatures. Others think it was pride that was the cause of his revolt. And this Solomon seems to hint at, saying that "pride goes before destruction, and a haughty spirit before a fall," which was the case with Lucifer.

So we see that pride made angels

devils, and it makes fiends of men. Pride made the king of Babylon to eat straw like an ox. Herod was eaten with worms. In the last judgment, all the proud shall be burned up. Yea, this haughty villain, pride, is one of the seven things that God hates. Moreover, we believe that Lucifer committed the unpardonable sin, by resisting the power of evidence. This is called invincible stubbornness, which is beyond the reach of mercy—for an ignorant resisting of the will of God, while surrounded by the works and glory of God, is inexcusable. Thus we see that when either men or angels pass the line of demarcation, having grossly insulted both justice and mercy, that it is impossible to renew them again unto repentance, without which there is no hope. It is related in the book of Job (iv. 18), "Behold he (God) *put* no trust in his servants, and his angels he *charged* with folly"—not *chargeth*, as some quote it. You see that the words *put* and *charged* are both in the past tense; therefore it was the angels that rebelled that he charged with folly, and not those who continued faithful.

That these were original angels is evident, for in the next verse he mentions those human beings who dwell in houses of clay. Now it is said of Satan that pride was his father, and that malice was his mother; and wherever these two meet and are cherished, they will constitute a devil until this day. For—

Take twenty grains of self conceit,  
Besprinkled on the conscience,  
With half an ounce of stubborn will,

And thirty drops of nonsense;  
Well mixed in a cup of pride,  
By any talkatantian—  
If taken hot, 'twill generate  
A foggy brain Socinian.

*What became of the wicked Angels  
after their fall?*

We now proceed to clear up a seeming difficulty, with respect to the place to which the fallen angels were sent by the power that expelled them from heaven: Jude says, that "the angels who kept not their first estate, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." This saith that they have not yet received their eternal doom. Jude seems to say that they are wandering stars (angels), to whom is reserved the blackness of darkness for ever. For ever shut out from the light of heaven.

Again, it is said (2 Pet. ii. 4), that "God spared not the angels that sinned, but cast them down to hell," or thitherward. The original Greek says, "delivered them over in custody for punishment in chains of darkness." John says that these *angels* were cast out into the earth." Rev. xii. 9. Here the container is put for the thing contained, as this earth is not hell, but thitherward to hell—to such a place as was prepared for them, and all who would assimilate themselves to their character; and that this *hell* is situated somewhere in the firey bowels of this earth, is the opinion of all great and good men, as also the testimony of the inspired Word, of which we have given sufficient proof.

Therefore, verse 12 says, "Rejoice, ye heavens, and ye that dwell in them; woe to the inhabitants of the earth and sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." A short time to the day of judgment, when compared to eternity; but as his final doom is certain, the Apostle puts it down as certain that the time draweth nigh-

er and nigher when it shall be done.

But before this time arrives, it appears that Satan is permitted to tempt and try them that dwell on the earth. He entered the garden of Eden. He presented himself in the days of Job. He possessed human beings. He entered into swine. He goeth about as a roaring lion, seeking whom he may devour, &c.

*Number of the apostate Angels who were cast out of heaven.*

The utility of this article is to answer a query, and to prove an important point in theology. When we talk with devil deniers, and those who wish to prove that the evil propensities of human nature are the only tempters to sin in man, they ask the question, Is that devil of whom you speak an omnipresent devil? We answer, No. Then how can he tempt the universe? Suppose he is in London, he cannot be in Liverpool, New York, or elsewhere, at the same time; consequently he can only tempt one person, or be at one place, at the same time, therefore his influence for evil cannot be so bad as you orthodox people represent it to be.

In order to meet this argument, we must prove the plurality of devils, and that when Lucifer was cast out of heaven, that there was a mighty host of fallen angels cast out with him; and that as multitudes of good angels are employed in doing good, so there are also multitudes of evil spirits actively engaged in the seduction and destruction of the human family. We read, Rev. xii., that there ap-

peared a wonder in heaven, and therefore it is not strange that men should wonder at it. It was a great red dragon, which was once in heaven. He is called a great dragon, to distinguish him from the dragons of the earth.

The Apostle John calls Satan by the name of dragon and serpent. Rev. xii. 9. He says the dragon was cast out, "that *old* serpent, called the *devil* and *Satan*." He was, according to Hale's chronology, 5,411 years old when John wrote, and we cannot tell how much more. Now the reason John gave these names to Satan, is to show the similitude which exists between these two voracious animals, the serpent and the devil. The serpent is a lurking, skulking, treacherous enemy, always keeping in secret while watching for his prey, and when found he pounces upon him, bruising and crushing him without mercy—killing him by a lingering death, especially by the foils of his dreadful tail, which is compared to the sweeping influence of a desperate rebel. John says (Rev. ix. 10) that the locusts that came out of the

pit had "stings in their tails," for which reason Satan is often painted having a tail, and a dart on the end of it.

Now devil deniers sneer at the idea of limners representing Satan with a sting on his tail. I have sometimes been astonished to find that the sacred word was prepared to confound every objection that the sceptic can advance against it.

But to what number the *third* part of the angels cast out amounted, none of the learned have given us any information nor clue to the discovery. Pictets, in his *Theology*, page 168, says that "as to the fallen angels, it is rash to number them; that all the school-men have tried, and failed to ascertain their number; but no doubt it was very great." Not being discouraged—as man intermeddled with all wisdom—let us try this also.

Now we are told of this same dragon (verse 4), that his *tail*—(*oura*—see Greek Testament: *oura* or *tail* signifies rear-guard, or what we call the arrier of an army)—drew the *triton* or *third* part (from *gr tres, three*)—drew the third part of the stars (angels) of heaven, and did cast them to the earth. That is, he was the cause of their being cast out. That a star represents an angel, we prove from chap. ix., where John saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit.

We now proceed to prove the literal and numerical number of the fallen angels, who were cast out of heaven. Therefore we must have recourse to the law and to the testimony of the prophet Da-

niel, who represents the Ancient of Days as sitting on the eternal throne of heaven, whose garments were white as snow, and the hair of his head like the pure wool. Dan. vii. 14. This is the only place in Scripture where God the Father is represented in a human form. Daniel says that "thousands thousands ministered unto him, and that *ten thousand times ten thousand* stood before him."

Now ten thousand times ten thousand comes up to the round number of *one hundred millions*, and one-third of the host of heaven had been cast out with Lucifer, some 3,449 years before Daniel had this vision—the fallen angels having been cast out shortly after the creation of this world. The Apostle John, who wrote some 700 years later than Daniel, states that he had "heard the voice of many angels round about the throne, and their number was *ten thousand times ten thousand*." Rev. v. 11. Here are two witnesses who prove the number of angels who were then in heaven.

Also we read that on the memorable night in the garden of Gethsemane, in which our Saviour was betrayed, that when Peter drew his sword to defend his Lord and Master, Christ said unto him, "Put up thy sword; thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels." Matt. xxvi. 53. Now we know that a legion was six thousand, which being multiplied by twelve, makes 72,000. But this number we will not include, because they may have belonged to

the multitude which Daniel and John had seen.

In order to prove our position, we must have recourse to the 100,000,000, this being the number seen by Daniel and John. Then add to this the one-third of the 100,000,000, which make out the original number of angels which were in heaven before the rebellion. For after the revolt, there were known to be ten thousand times ten thousand, one-third of which we find to be 33,333,334— which being added to the 100,000,000, make up the aggregate of 133,333,334. One-third of this number we have proved to have been cast out of heaven with Lucifer, and who had taken part with him in rebellion against God. I say one-third of these, which is the number cast out, amount to forty-four millions four hundred and forty-four thousand four hundred and forty-six, if I have calculated right.\*

Now add to this, if you can, all the souls that were lost in the antediluvian world, and all that perished in Sodom and Gomorrah,

\*This proves all that was proposed in the Prospectus; yet some will say, Were there not more cast out, for we read of an innumerable company of angels, &c.? Yes, there may have been; but let the curious critic prove the number, if he can, and then we will submit; for, like Bunyan's pilgrim, "my courage and skill I leave to him that can get it."

#### *On the personality and real identity of Satan.*

That there is a personal devil, is stated and sanctioned throughout the whole book of God, from the third chapter of Genesis unto the end of Revelations. That the word Satan is applied to the devil,

and the cities about them, which the Apostle Jude says are suffering the vengeance of eternal fire. To this add all who have died in their sins since that time. Besides we have reason to fear, that if one-third of the original angels fell, that one-third or more of the whole human family have perished. Dreadful amount that Satan has at his command, and are employed by him in attempting the destruction of the human race! It is thought by the best calculators that he has now more than twenty billions of infernal spirits under his controul and direction.

In accordance with the views which we have advanced in the foregoing article, the curse was pronounced against the old serpent, that the seed of the woman should bruise his head, as he himself was a *bruiser of others*, yet that Christ, the Messiah, born of a woman, should destroy his power here on earth, and finally, at the general judgment, sweep him off the face of the earth, and cast him and his partizans headlong into *hell*, never more to set foot on this earth.

These remarks we think are sufficient to prove that John was right in calling Satan by the name of dragon, and the old serpent, and that the serpent was the real dragon of the ancients.

as chief of the fallen angels who were cast out of heaven for rebellion against God. In a word, he is an enemy to God and man, and uses his utmost endeavour to rob God of his glory, and men of their

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souls. That he entices men to sin on the assumption of some seeming advantage, in three different ways—defection, infection, and seduction. Then to know when a temptation is from the devil, we ought to consider the idea whether it be in accordance with the laws of God; if not, we ought to detest it, and pray for power to overcome it.

Some people, who are stultified by pride, think it fashionable to deny the existence of this evil demon, thus giving the lie to both the Old and New Testament, which everywhere abound in testifying to the reality of this enemy of all good, the denying of which is called by Saint John "the depths of Satan," (Rev. ii. 24), as he well knows that those who deny his existence will not fear his wiles, nor pray for protection against them. Paul writes to Timothy to "exhort those who opposed themselves, that they may recover themselves from the snare of the devil, who are taken captive by him at his will." 2 Tim. ii. 26. By this we see that the devil has a *will*, which proves him to be a real being, having the power of *will* and *choice*, like other intellectual beings. That he is still a proud devil, is evident from his attempt to induce the Saviour to fall down and worship him, offering him all the kingdoms of the world for this honour, while at the same time the old liar did not own one foot of ground, for "the earth is the Lord's and the fulness thereof."

Now as to the origin and pedigree of the devil, bad as he is, we can tell you that he is of ancient

family and of noble descent, being brought forth in heaven—yea, of higher ancestry than the best gentleman amongst us. It is said that he has a pew in every church, and a vote in every Synod, and that he is often a member of Parliament, and sometimes in the chair, or at least in the chairman! Yet, notwithstanding all the high offices which he has filled, both in heaven and earth, alas! through his self-begotten pride and unbounded ambition, he fell to the lowest grade of degradation, for we hear of him at last being a swine driver, and a bad one at that, for he drove them into the sea, and lost the whole herd.

That he is a personal devil, we prove from the first chapter of Job. He presented himself before the Lord, and acknowledged that he had been going to and fro in the earth, and walking up and down in it. Paul says (Eph. ii. 2), that he is "the prince of the power of the air." That is, he commands the evil demons under him, who have their stations in the air, and all around the earth. Now James says (ii. 19), that these devils believe that there is a God, and tremble on that account, for although we prove him to be the arch-devil, we also prove that there are in reality a host of subordinate devils under him, who continually oppose faith, hope, and charity.

There are several adjectives attached to their names, but all of a degrading character. They are sometimes called mean devils, other times they are called haughty devils, proud devils, and malicious

devils. There are sometimes a scolding devil, and sometimes a dumb devil. There are turbulent devils, and transformed devils. Some are miserable devils. In short, they are all treacherous devils.

They work upon the mind of man according to his natural propensity, whether avaricious, prodigal, or otherwise; whether lust, passion, hatred, or revenge, and blow the flame still higher. It is said that those who are addicted to these passions, tempt the devil to tempt them; for he who draws near to the devil, or his ways, the devil will draw near to him.

This arch rebel is mentioned throughout the Scriptures by various names, all importing his diabolical character. He is called the Serpent, Belial, Beelzebub, Angel of the pit, Prince of the power of the air, Lucifer, Abaddon, and Apollion, which last signifies the intense destroyer.

He is a cruel devil, and an envious devil. He hated to see Job prosper, although not only an innocent, but also an upright man. He moved the Sabians to fall upon his oxen and asses; he moved the Chaldeans to fall upon his camels and servants; he made lightning flash from heaven upon the sheep, and killed them all. And he, like a true merciless devil, blew down the house upon the poor children, which killed them all, and buried them in the ruins. This is a specimen of Satan's good will to mankind, so far as his commission goes. No wonder that Paddy said he did not like to *spell* him. See the English etymology of the name taken

to pieces, standeth thus—d-e-v-i-l. Take away the *d*, and it reads *evil*; take away the *v*, and it reads *ill*. So, said he, take it as you will, in any language, it is the devil of a name.

A rich gentleman in Massachusetts once stated to me that there was no devil except what was in the women. I replied, sir, I hope that you are not under the misfortune of having a bad wife. I have no wife at all, he replied; I am a bachelor. O, then, said I, the devil is a bachelor too. Now, my friends, I assure you that there is not a she devil mentioned in either the Old or New Testament.

That the devil is an active adversary, there is no doubt. He outwitted Adam, Eve, Cain, Noah, Lot, and all the patriarchs, except Abraham. Yet he has no foreknowledge. He could not tell his friend Herod where the child Jesus was; nor could he tell Pharaoh that the waters of the Red Sea would return and drown him.

The devil received a great shock when Christ appeared on earth; for ever after, when he met Him, we hear the devil cry out as if he had the cholera morbus, and even beg leave to go into the swine. His magical arts were so exposed by Christ and the Apostles, that the devil was obliged to turn bankrupt, and give up the old witches, wizards, magicians and necromancers, with their old withered and haggard faces, and now try to enlist a new class—the fashionable fools, and the polite gentry, with whom he has but too well succeeded in gaining his point—for he is a subtle devil:

To places and persons he suits his disguise,  
Then dresses up all his banditti;  
As pickpockets flock to a country assize,  
Crowd up to the court and the city.

They're at every elbow and every ear,  
And ready at every call, sir;  
The vigilant scout plants his agents about,  
And has something to do with us all, sir.

The pretty and witty are devils in mask,  
The beauties are mere apparitions;

The homely alone by their faces are known,  
And the good by their ugly conditions.

Thus all his affairs he drives on in disguise—  
He tickles mankind with a feather;  
Creeps in at our ears, and looks out at our  
eyes,

And jumbles our senses together.

More on this subject when we  
come to demonstrate the whole  
scheme of demonology.

### Great Tragedy—the fall of Man.

We now come to the great tragedy of the fall of man. The story is most beautifully told by the immortal Milton, in his admirable poem, "Paradise Lost," in blank verse. For brevity we give a sketch in prose. We do not mean to follow Milton in all his flights of fancy, although the prince of poets, and has so well described the rebellion in heaven. We shall confine ourselves more to the law and to the testimony of Moses and the prophets.

From Milton's view, it appears that after the fall of the angels who had seconded Lucifer in his rebellion, that he made his escape, and found his way to the *Sun*, where he halted in his flight, for the purpose of observation. From so conspicuous a place he viewed the planets which roll in their orbits round the sun. And well remembering that a certain world had been created and inhabited by a race of beings, extremely singular, endued with corporeal bodies, and mind, but little inferior to angels, and that they were tenderly beloved by their Creator.

But which of the worlds then in view was the habitation of man, he could not make out. But from this dilemma he was relieved by the

sudden appearance of a youthful angel, who came flying on the easy pinions of excursion, perhaps on his way to Eden. Of this youthful angel Satan was resolved to inquire; but first, in a twinkling, before he should be discovered by the journeying seraph, he changed his habiliments from that of a thunder-seared and hell-burnt fugitive, with short and sooty wings, to those of a stripling angel, clothed with the bright and glorious rays of heaven.

This done, Satan, by a sudden flutter of his wings, attracted the ear of the heavenly traveller, who in a moment, from celestial courtesy, let fall his gorgeous wings—which from his shoulders to his feet clad him round with a starry brightness—and bowed himself low with heavenly kindness. But Satan, not a whit behind in good manners, also bowed in return. Compliments being ended, Satan, with a submissive voice, enquired which of all the planets in sight was the abode of the creature Man, as much, he said, he wished to see and admire this late display of creative power and wisdom.

The angel which Lucifer fell in with here, according to *Milton*, was Uriel, one of the swift winged

messengers of heaven, who in a moment pointed out to him this globe, saying, seest thou yon blissful fields, yon flowery plains, where Aurora fans the morning; each rill bestrewed with orient pearls and gold. That spot is earth, where God vouchsafed to put the happy pair. On seeing this, the countenance of Lucifer fell worse than that of Cain, and a mist of horrid darkness surrounded him; when immediately Uriel started on swift wing into heaven, to inform the Most High, that one of the fallen spirits had escaped, and was gone to disturb the happy pair in Paradise; while Satan plunged him headlong down the ecliptic, nor stayed his rapid flight until his feet stood on the summit of a blooming mountain, in the very centre of Paradise.

He now betook himself to ascertain the habitation of those singular beings, whom he soon descried in a beautiful bower, laden with the choicest fruit: and that they were *male* and *female*, a condition to Satan, until then, wholly unknown. He now disappeared, became invisible, and stood beside them unseen, and listened to their conversation; by which he discovered that they were under restraint in one, and but in one particular thing respecting a certain *tree*, and its fruit, which he found was forbidden them, and was designed as a *test* of their love and obedience toward God; while all else under the whole heaven was theirs to enjoy.

It is said that the majesty, symmetry, and beauty of Adam and Eve, are indescribable. On the

forehead of Adam was impressed the image of the Divine Being; while his eyes beamed with a heavenly brilliancy, and sparkled with innocence and love.

Satan observed that on the forehead of man, and on his limbs, were seen the stamp of godlike work, though formed of matter—a thing, until now, never conceived by this sinning angel; but, most of all, there burned the mild fire of heavenly origin in the eyes of Adam, beaming forth in serene but commanding majesty, the very image of the invisible God, with the heaven abashing power of light and holy intelligence in its brilliancy, though connected with a corporeal body.

There was also the companion of Adam, a female glowing with holy beauty, fearful to look upon, so bright and refulgent were the glories of her person, which was shaded to the feet with shining golden locks, full and redundant as the rays of a morning sun, which played in the softly moving winds, like the very fibres of life, in joyous emotion, covered her as a mantle down to her feet. She also was formed as man, but more soft and tenderly made in every limb and feature; while in her eyes there was a heaven of mildness pouring forth their beams as a fountain of light beneath the sapphire throne of bliss—satan heard them commune of joys; while each turned on the other with looks of sweetness beyond compare. This moved his envy and malice, which hatred burned as a hell of molten iron raging in his breast, and henceforth he sought their ruin.

ON THE FALL OF MAN.

And having found the subtlest  
 beast of the field, he resolved  
 to make use of it as a proxy,  
 wherein he could conceal him-  
 self, and speak through its or-  
 gans, by that which we now call  
 ventriloquism. We therefore prove  
 that the devil was the first ventri-  
 loquist. Some writers state that  
 at this early period of the world,  
 beasts, reptiles, and all, could talk.  
 This is absurd. No animal has  
 ever had the power of speech, save  
 the ass of Balaam. See Numbers  
 xxii. 28, where it is said that "the  
 Lord opened the mouth of the  
 ass." But the subtle beast of  
 Eden did not speak at all; it was  
 the devil that spake through it, for  
 it was never known to speak after  
 the fatal deed was done; not even  
 in its own defence, when the Al-  
 mighty examined the culprits.

Now if these writers mentioned  
 above can prove that the serpent  
 could speak and converse with Eve,  
 they must also prove that it had  
 the power of reason, and knew  
 more, or at least pretended to  
 know more of the laws of God than  
 Eve did. For the devil was the  
 first fortune-teller on the face of  
 the earth. He told Eve that God  
 did know that if they should eat of  
 the forbidden fruit that they would  
 be as gods, knowing good and evil.  
 Therefore we conclude that the  
 serpent was inspired by an agent  
 superior to brute or beast, and that  
 that agent was the devil, or Satan,  
 who goes by the name of serpent,  
 because of his winding wiles and  
 wickedness. Now these are my  
 ideas of the case, but I do not pre-  
 tend to come up to such lofty  
 strains as that of Milton.

The serpent once triumphed, and man lives  
 no more,  
 In the garden of Eden his God to adore;  
 Without covering or shade, so exposed he lay,  
 That all thought him dying who passed that  
 way.

But a friend that sticks closer than brother to  
 man,  
 Looked down from on high, and he formed a  
 plan;  
 Here the garment of grace to thee freely I  
 give,  
 Yea, take it and wear it, I say to thee live.

By woman's simplicity sin there began,  
 And she by her loveliness tempted the man;  
 In dread through the garden of Eden they  
 stray'd,  
 To his form whose presence they had dis-  
 obey'd.

The Judge then appeared with an angry brow,  
 'Twas the voice of Jehovah that called, Where  
 art thou?  
 And Adam reply'd, while Eve mentally prayed,  
 We hear thee, were naked, and we were  
 afraid.

The serpent indeed has my consort beguiled,  
 And I to protect her am like to run wild.  
 Accused be the serpent, the Almighty then  
 said,  
 The seed of the woman shall yet bruise his  
 head.

And the woman, since she my command heed-  
 ed not,  
 Obedience and sorrow henceforth be her lot;  
 And the man she allured my commandment to  
 break,  
 Accused be the ground evermore for his sake.

He shall eat of the herb which by toil he will  
 earn,  
 Till dust unto dust shall his body return,  
 Lo! the curse was fulfilled; yet a promise was  
 given,  
 And fallen man still is the favorite of heaven.

The serpent is foiled, and his knavish deceit,  
 Christ out of the eater has brought forth the  
 meat;

The Saviour has come, by the prophets pro-  
 claimed,  
 And thus Samson's riddle is fully explained.

Salvation does flow to the Gentle and Jew,  
 And grace in abundance our souls to renew,  
 To all who by faith will partake of his grace,  
 But the sinner, like Adam, shall shrink from  
 his face.



