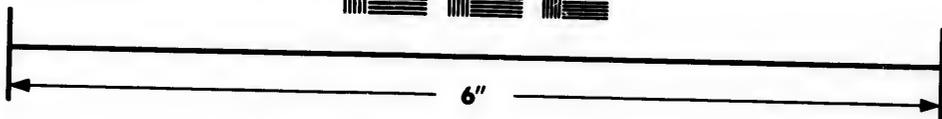
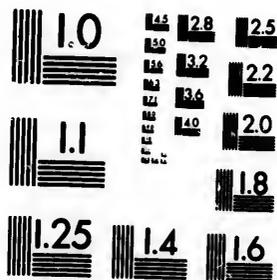


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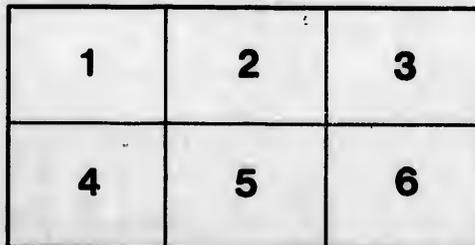
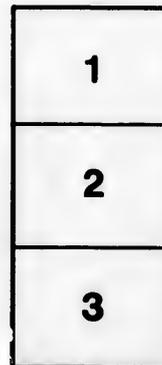
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SCIENCE AND THEOLOGY.

BY SAMUEL HALL.

1875.

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A DISCUSSION OFFERED WITH ANY WHO DIFFER FROM THE
WRITER, SAMUEL HALL, CITY OF HAMILTON,
ONTARIO, CANADA.

THE CREATOR AND CREATED.

“He that built all things is God.”—Gen. i. ; Heb. iii. iv.

“He commanded and they were created.”—Psalm cxlviii. 5, 6.

“By the word of the Lord was the heavens made, and all the host of them by the breath of His mouth.”—Psalm xxxiii. 6, 7.

Some think that God was alone from eternity to the time that He made this earth. “In the beginning,” that is, the beginning of the creation of this world, “God commanded and they were made.” A command implies subjects to obey, such He had.

“The chariots of God are twenty thousand thousands of angels.” His angels are said to be innumerable.—Deut. xxxiii. 2 ; Hab. xii. 22.

“Through faith the worlds were framed by the word of God.”—Hab. xi. 3.

Yes, God’s sons and angels had faith that anything that God commanded could be done, and done it was with “a shout of joy.” Hear what God said to Job about the creation of this world, in a question :

“Whereupon are the foundations thereof fastened, or who laid the corner stone thereof, when the morning stars sang together, and the sons of God shouted for joy.”—Job xxxviii. 1-7. (Morning stars are the angels of God.)

Some think that everything had a beginning by a gradual, progressive development by the active forces bringing different kinds of matter in contact, and thereby giving forms, and then insect life, and then progressing into giants in body and intellect, all from dead, inert matter, by a slow action by what power they know not ; and yet they pretend to be scientists. It is well known that there is no new life originated since the creation ; all life is from seed of that which God made. “The life is in the blood.”—Levit. xvii. 11.

“And we are all of one blood.”—Acts xvii. 26.

We are a continuation of our father Adam, bone of his bone and flesh of his flesh, and have part of the life that God gave

him : therefore, "*Love the Lord thy God for He is thy life.*"—
Deut. xxx. 20.

OUT OF NOTHING NOTHING CAN ARISE.

If there ever had been a time when there was no God there never would have been any God or man, for nothing ever made itself, nor can the inferior make its superior life. Therefore, science proves that God could not come into existence, nor any life by material. True science proves that God is, and that He had no beginning of life.

And the sun, moon and stars, and all the machines of God, prove that He liveth, or they would not be all travelling on time. We know that the sun and moon are not living creatures possessed of knowledge and force to move on time for about six thousand years without any repairs, or wearout, or any variation of time. They are a daily miracle, a daily reproof to the unbeliever in God and in the Bible, in which they are so perfectly described.

But there are not many who deny a First Cause—a Creative Being—but they reject the Bible. They that reject the Bible are of the Prophets of Baal, who are looking amongst the lower animals to see which of them is most likely to have been their first father. (Darwinites.)

THE EARTH'S FOUNDATION.

God's word is that the "earth is founded upon the seas and established on the floods."—Psalm xxiv. 1, 2.

This is true ; for it sits in watery atmosphere which is driven by wind, so that its motion and force are not only like the sea, but are in reality seas and floods of water. If you have been long in the world some of its floods have fallen on you.

Job was a philosopher ; he said that "God hanged the earth on nothing." That is true, it floats in atmosphere: And Job knew that the north was an empty place. (Job xxvi. 7.)

THE EARTH'S FORMATION.

God's first command at the Creation was: "LET THERE BE LIGHT."

Light and fire are synonymous, as light is made by fire. The sun is called both light and fire ; but the first fire was not the sun, but a fire to prepare the material to build the earth with, and the body of animals into which God put life, after they were made, by His host of angels who are mighty in His might, and they are said to be innumerable. (Psalm lxxviii. 17 ; Heb. xii. 23.)

As we find the things which God made so shall we speak of them.

First, we find from the surface to the greatest depths that the material of the earth is in *layers*, and the evidence is clear that the material of which it was built was in a soft, smelted state, having the appearance of being in that state by heat, and that each layer must have had a space of time to cool or harden before the next layer was laid, or the material would not be in layers.

The layers refute the theory of those who suppose that the earth was all on fire and is cooling down. If the earth was at any time all on fire, as they suppose, the fire would not have left us any coal, or oil, or lime stone, for everything that would burn would have been reduced to ashes; and all that would not burn would be some pure, heavy metal that would settle down where it never would be found by man; and there would be nothing but ashes for many miles deep. "The fool hath said in his heart there is no God."—Psalm xiv. 1.

I have said that the earth showeth that it was built in layers; hear God's own words to Job: "He laid the corner stone thereof, and his sons shouted for joy." Such a host of skilled workers. With all the machinery of heaven to work with, it would not be much for God's innumerable host, with the knowledge and power of God in them, to make a world in six common days, by pouring down the material out of millions of furnaces.

Some furnaces for gold; others for copper, iron, lead, &c. Then the beautiful variegated marble and granite, which could not be made by drift, as supposed by pretended philosophers.

It is truly said that God made all that was made. But we read that He did so and so, but He had it done by the hands of angels, to whom He gave wisdom and power. Therefore, it is evident to me that God gave His sons the privilege to make and form the bodies of animals as they chose; and it is said that some of them excel others. There are some things more beautiful than others, but all useful in their place and for a purpose.

But when man was made, God put out his own hand, and said: "Let us make man in our image, after our likeness."—Gen. i. 26.

THE SUN.

The sun is one continual explosion of gas by fire round the earth in a day and a night, on its circuit in the starry heavens.

"The heavens declare the glory of God, and the firmament sheweth his handiwork; in them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber rejoiceth

as a strong man to run a race, his going forth is from the end of heaven, and his circuit unto the ends of it ; and there is nothing hid from the heat thereof."—Psalm xix.

"God prepared a tabernacle for the sun, out of which it goeth forth." A tabernacle is a house or a place that is covered over.

Every man of knowledge knows that the sun's rays is gas on fire, for by concentrating its rays by a glass it will set fire. Burning does not annihilate anything ; it only separates the parts, which reunite again.

The question is, how does the gas that is sent down from the sun's chamber by fire exploding it out of the said chamber, get back to the chamber again after its force is spent. Inflammable gas is lighter than the atmosphere ; it is always ascending, except when it is under the power of fire or confined. We have seen it lift a balloon. therefore we know that it ascends when free.

If the fire fluid of the sun did not return to supply fuel for the sun, it could not continue to give heat and light. And if it was always falling on the earth and remaining, the earth would be so charged with it that it would take fire and burn up.

And if the gas which is always ascending was not sent back by some force, it never would return, and the earth would perish for want of it.

The sun is God's motive power by which he propels other bodies ; but many are drawn after the sun by the vacuum that is made behind it, into which the ascending gas rushes, by which all surrounding bodies that are floating in atmosphere or in space are drawn after it. This was proved at the time that Joshua prayed for the sun to stand still ; and when it stood still, the moon stood still also, which was not asked for nor wanted. But the sun being the motive power, all they that followed it stood still. "The sun and moon stood still in their habitation."—Habk. iii. 11.

"The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose."—Eccl. i.-v.

"And this shall be the sign unto thee from the Lord : behold I will bring again the shadow of the degrees backwards. So the sun returned ten degrees by which degrees it had gone down in the sun dial of Ahaz."—ii. Kings, 20-10.

It is not said by what means the Lord caused the sun to stand still or to go backwards ten degrees ; but when it is said to be done by God, whose mighty power we see every day in His works. All His works are travelling on time except man, who was left free for as long as God chose to leave him on the earth.

But if God told us how He done all that He did, we would not have time to read them all ; but He has given us a great deal in a

condensed form, by which we can see that He works by means.

“And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.”—Exo. xiv., 21.

That which God done with an east wind in turning back the sea, He could do by a west wind in forcing the gas in its chamber back to the fire of the sun; and we know that less wind would force the gas back than the water backward as it did.

And as to the ten degrees going backwards, that would be done by a strong west wind, in answer to the prayer of Isaiah.—ii. Kings, 20-11.

“He scattereth His bright cloud, and it is turned around about by His counsel, that they may do whatsoever He commandeth them.”—Job xxxvii., 12.

The sun is one continual explosion of gas out of its chamber day and night, and it leaves a vacuum behind it which the ascending gas is continually filling up, and is kept by the chamber from ascending any higher than the chamber to the sun, arrives on its circuit round the earth exploding it.

Their first error was in believing that the sun was a heavy body, and its distance so great from the earth that it would be impossible for it to go round the earth in a day and a night; therefore they imagined that the earth rolled round before the sun, causing day and night, and round the sun in a year, in an oblong circuit. For this theory they cannot give any proof. All imagination. But as all God's machinery travels on time, men have taken notice of the time and place of the planets passing each other, and eclipsing each other; but all this is only a matter of figures, and is no more than to tell how much the interest and the compound interest will be on three hundred and sixty-five dollars in ten years.

If the clock-maker puts the works so as to move the face of the clock, and makes the hands fast, time would be shown the same as it is by the hands moving. It is so with the sun and the earth. The earth is the great dial on which the sun shows us correct time by passing round it on time; we have only to mark the places all round the earth when the sun passes, then we can foretell when it will pass to-morrow, or in ten years, or a hundred years, by computation of time.

It is evident that the fire of sun on its downward passage sets the ascending gas on fire in a straight line, thereby adding to the light and heat of the sun as the fire is supplied and increased by the ascending gas in a straight line. This only takes place above the water clouds, which are placed over us to screen us from being burned by the sun, and also to water the earth.

The cause of the cold increasing upwards towards the sun, is that there is nothing in the atmosphere to receive and retain and reflect the sun's heat to ; it comes to the earth, which receives and reflects it.

But the heat of the sun increases all the way from above the water clouds to its chamber.

High mountains catch the snow clouds, and being kept covered from the sun's heat, they have no heat to reflect, and also being exposed to the north wind they are cold ; but the lowlands are sheltered by the mountains and warmed by the sun.

"Fire and hail, snow and vapours, stormy wind fulfilling his word."—Psalm cxlviii., 8.

The Bible contains more knowledge than all other books together, and all the nations are indebted to it for knowledge that they never could have found out. Therefore I have wrote this book against pretended philosophers, who are leading many astray by false science.

THE EARTH'S MOTIONS AND THE TIDES.

The earth sits in atmosphere, and would not move only for the sun which moves round it, causing the water to arise off the earth as it pass round, removing the water from the sunny side, and the falling of the dew on the dark side, this removing the earth's ballast, it keeps tipping over from the sunny side which is the lightest side at the time that the sun is shining on it.

Its motion is like a boy's spinning top, when its force is nearly spent it warbles from side to side as the sun passes round, removing its watery ballast ; this is the motion that cause the tides.

The sun's reflected heat from the moon when it follows the sun, the full moon reflects more heat than a new or old moon, therefore the tide is higher at the time of the full moon than at other times. And in the spring months the tide is higher than in the summer ; the cause is that there is more water on the earth's surface and more is raised off the sunny side, causing the earth to tip more, making the tide higher in spring than in summer.

"The earth is not to be removed for ever." Psalm civ. Mark the difference that there is between moving and removing. Remove is to leave one place and go to another place ; but there can be motion and moving in one place without leaving its place, like a ship at anchor, which rolls in one place.

Men who are not willing to believe the Bible statements about the earth not moving out of its place, they should be prepared

to give some evidence of the cause of the wonderful motions that they suppose the earth to have.

First, a forward ; 2nd, a rotation ; and 3rd, in an oblong curve round the sun in a year at the supposed distance of 95,000,000 miles, and almost at lightning speed.

When God sent Prophets He did not ask them to go to ——— He worked a miracle or miracles to fully convince them that He was Almighty, and the Prophets had power given them to work miracles so that the people might have evidence.

Now we have in the Bible a perfect description of the things that God made, and we have only to look at the works to be convinced that He that made them is Almighty, and by their traveling on time we are assured that He is not dead ; who made them and keeps them in their place, and on time, so that we have a daily miracle in the time keeping of the sun, moon and stars.

I ask infidels and pretended philosophers by what force do they suppose the earth is moved at the supposed speed of a thousand miles an hour in three directions and on time.

THE EARTH ATTRACTS NOTHING.

The earth's supposed attraction was got up to meet an objection that was made against the supposed rapid motion of the earth round the sun—as such a rapid motion would throw all the loose stones off, and the mountains would act as fans to keep the snow and rain from falling on the earth.

If the earth were a magnet of so great attractive power as to hold one hundred fathoms of water to it, and a ship with seven hundred tons of iron in her to the water, when the earth is performing what they call its daily circular motion, a part of the time the masts of the ships would be pointing down into the empty space below ; any one may see that those that believe it are not philosophers. But how any man came to believe it, was many years ago ; men who did not like the Bible, because it reprobated their acts, and they wished to show that the Bible writers were ignorant of true science ; this is what ungodly men have done in all ages up to the present day ; they not being conscientious men, they got rich as some at present, and by their riches they got into power. The latest news from Spain is that the new Government is exiling professors who will not teach as the Government directs, and will not let them resign their offices. This is April 9, 1875. If professors are compelled to teach, the youth is compelled to receive that which is taught, and the youth do not think of anything only to receive that which they suppose is true, and that every thing is held to the earth by attraction, not knowing that God's word is that "*He layeth up the depth in storehouses.*" Psalm xxxiii. 7.

We know that storehouses have walls, so have the seas, for we saw them—and if they are removed the water will not remain by the earth's attraction in a heap.

They say that all material is magnetic, if it was, the greater body would have power to hold the smaller bodies; we have seen dust floating a short distance up from the earth—this could not be if the earth and the dust had affinity by chemical attraction—the greater would draw and hold the smaller. How would a box of sheet iron be removed out of the box if the lower sheets held the upper sheet; or how would we lift our feet from the earth unless by using force, for we all know that there must be force used in parting two magnets. I think if the earth was a magnet and we magnetic, that we would walk like those old horses that have the spring halt. When their foot comes up, it comes up with a jerk or like pulling a rope to it; were it to break in such a case, we would have hard work to keep from tipping over to the opposite side when the attraction was broke.

Any man that wishes, may have proof if he will put a magnetic plate on the soles of his boots and then fasten another to the floor and walk on it.

Our common earth has no affinity to cause it to come together or remain together only to common cohesiveness of sticking together.

THE SUN ATTRACTS NOTHING.

The sun is fire, and the fire is the opposite to attraction; fire is a PROPELING and REPELLING FORCE. You cannot show one thing that fire attracts to it, and yet we are told that the sun holds the earth from flying off into space out of its supposed path round the sun by attraction.

If you hold a wet cloth before a fire on a winter day or night, when the cloth is dried you may go to the winds or window and get all the water that the fire drove out of the cloth on the window, not a drop went to the fire, for fire attracts nothing to it.

The sun's fire creates a vacuum by expelling the water from it to a colder place where it condenses, and the vacuum fills up by dry air—so that fire is God's motive power.

“All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.” (Ecc. i. 7) in *vapour* by the sun's heat.

Water is continually ascending and descending. And so is the gas that supply fuel, for the sun and fire is the force that moves all that moves in the material world. Fire cause atmospheric pressure by expansion and condensing water and gas.

THE EARTH'S SHAPE.

Our modern philosophers laugh at the ancient belief that the earth is flat except mountains, hills and valleys, and deep seas. The ancients speak of the greatness of the earth, but used no means to prove the shape of the earth ; they spoke of it as they saw it, and seeing is proof. But we can only see a small part of the earth at one time, just round us ; the watery vapour prevents us or we might see a very great distance, as I will show, though I may be laughed at with a hah hah, and the saying that all the learned men of the world differ with me. A man that knows what he says can bear to be laughed at, and enjoy a laugh, knowing that he has proof to bring forward that will turn the laugh in another direction on the men that have no proof only some mens' opinions ; we know that hearsay will not be accepted by a good judge in court.

"God said to Job hast thou perceived the breadth of the earth?"—Job. xxxviii. 18.

Breadth or width is not used in speaking of round bodies, but of flat things.

I cannot prove exactly the shape of the earth, but I can prove that the earth cannot be the shape that our moderns suppose it to be. The earth may be rounding somewhat, but the water is not.

There is positive proof that water will not remain in a round heap or body, nor was it ever known to run up an incline, from the lower to the higher place, unless there was force applied ; therefore that which we see and feel is positive proof that water will become level if let, but the sun's heat will not let it remain in one place. It rises in vapour, a part of which returns in rain, and a part is carried to the Poles which are condensers. "The treasures of snow and hail."—Job. xxxviii. 22.

Our modern philosophers pretend to prove the earth round by seeing the sails of a ship before the hull. But that does not prove the earth round.

Scientific men know that the atmosphere is much more *dense* at the water or earth than it is 40 or 50 feet up from the water. Suppose a ship to be six miles off, and all the vapour in six miles be condensed, the lower ten feet will make solid water, through which the hull cannot be seen, and the color of the hull prevents it from being seen as far off as the white sails.

If you fill a vessel with cold water the vapour in the atmosphere will condense on the vessel, then think of how much vapour there is in six miles.

Men up in balloons at a certain height cannot see large houses below them where there is nothing but atmosphere to prevent them, and we can see them when they cannot see us, as the

vapour around us is more dense than round them.

Sailing round the world is sailing east or west through seas and straits till the ship arrives where it sailed from. Just as a man that had a house on the side of a hill and went out of the west door and went round the hill till he came to the east door.

There is no straight line east or west, for as the ship moves west the North Pole is on the right hand side of the ship, causing the Needle to keep turning towards it—so that the ship when sailing west is making a CIRCLE round the North Pole. It matters not what the latitude is if the ship obey the Needle, it is making a circle, be it going east or west. A ship may sail north or south in a straight line to the Ice Mountains which forbid them from crossing either Poles.

We have thousands of living seamen who can prove that the water is running from both Poles towards the Equator at about three miles an hour, and water never deceived man by running up an incline ; therefore if the earth be the shape represented, the water from the South Pole would have to run more than straight up, it would have to turn out round the supposed bulge of the earth before it got to the Equator.

Infidels refuse to believe God's miracles, but they can believe that icebergs, like little mountains, are carried up from the South Pole round the bulge of the earth on the water, and ships also.

The Ancients had three direct proofs for their belief : First, they saw water running east, north, south and west, but always downwards ; 2nd, they felt it ; and 3rd, they heard it falling down. But some of our would-be philosophers think that water falls upwards ; do not believe it until they prove it.

THE MOON A DIAMOND.

The moon is one of the nearest planets to the earth, and yet it is strange that so little is known about it by the most learned astronomers, that their discussions about it are precisely opposite to each other.

Sir John Herschel says that the sun heats the moon to about 280 degrees above that of boiling water. I think he is about right so far ; but Captain John Ericsson of the American Association for the Advancement of Science, says that he believes the moon to be an iceberg 300 degrees below the freezing point of water. Herschel's theory is called the *furnace* theory, and Ericsson, the *iceberg* theory. Each party claim that they are right. They have the use of the greatest telescopes, and when they differ so much about the nearest planet, we have reason to doubt their theories about the sun that is so much farther off.

The moon cannot be ice, or earth, or water, and be a reflector, for water or ice would have vapour arising from it by the heat of the sun.

If those that believe the moon to be ice, or earth, would put a piece of ice or earth behind their lamps, they will see how much it reflects.

The moon must be a diamond of some kind, as it is the best reflectory, and the only thing that could stand so much heat as the moon has to bear, on account of not having any vapour around it to shade it from the sun's heat; for we know that this earth would be burned up if there were no vapour around it, and seamen cannot see it at a great distance because of vapours. The spots on the moon may be caused by an uneven surface; or a low place would not reflect so much light.

But we have new moons.

I would say that everything that is spoken of in the bible is literally true, therefore we have a new moon every month; but some say, how is it? The moon being a diamond, and diamonds consist of charcoal or carbon, and resist the action of ordinary fire, but when under great heat are changed into carbonic acid gas. The new moon, or that part that appears first, is the first part to disappear; therefore it is evident that the moon becomes charred to a cinder, and restored again by an infusion into it of the same gas that was driven out by the continual heat of the sun.

For so many days, then, the restoring of it to its hard and reflective nature every month, we have a new moon.

O the wisdom and power of God! who renews and reproduces and continues His original creation by renewing it. Men sow seeds and they know that those seeds will die; but at the time they die, the life that was in them takes a new nature and are reproduced. Then why should men doubt in God's promise that men will be renewed after the death of the old body. God will give a new body to them that obey Him, and the devil will give bodies to them that obey him; for there "will be a resurrection of the just and the unjust," just as sure as we have a new moon.

THE EARTH'S CENTRE.

We are told that the centre of the earth is all on fire except a crust, which is compared to the skin of an onion in proportion to the size of the earth, which they say is 8,000 miles in diameter.

Supposing the crust to be 500 miles thick, then there would be 7,000 miles on fire; and if their statements be true, that supposed fire has been burning nearly 6,000 years without air or any supply of fuel. This is one of the infidel's supposed miracles that they would have us believe, that fire will burn continually without air or a supply of fuel, for they say it is all on fire. We know that there are local fires in the earth; but their openings are only for a short time. I think they were first caused by lightning penetrating into caves where there were coal or oil, that burned to the expansion of gas or water, or both, burst up through the

earth ; then it would stop to make more, like a common steam boiler that had a safety valve that opened by so much pressure and shut again. This is the working of volcanic fires.

It is evident that as the earth floats in the atmosphere, that it is hollow and filled with gas like a balloon. This is on the scientific principles, on which God made all things to work by means or appliances of fire and fuel which move the material world at the will of God. But God gives men leave to move their earthly house at their own will, until he pleases to call them to give an account of their stewardship. Then it is heaven or hell.

ADAM AND EVE.

And God said: Let us make man in our image, after our likeness.

Male and female created He them and blessed them, and gave them dominion over all living things on the earth and seas.

“Man was made to be the Temple of God. An habitation of God through the Spirit which God breathed into him.—Gen. i. 26,
Eph. ii., 21-22.

God's Spirit is man's day star. When Adam sinned it left him ; it could not stay with the disobedient.

“The wages of sin is death.” Adam had a spiritual death, the spiritual day star left him in spiritual darkness.

In Adam all die. That is, we are born as he was after the good spirit left him. “By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”—Rom. v. 19.

Jesus Christ is the righteous man who came from heaven to save all men if they will. Obey the heavenly call to repent and believe and receive and obey the Holy Spirit of God. “Where the Spirit of the Lord is, there is liberty,” yes liberty from the devil and evil passions and of judgments for sins.

THE SERPENT THAT BEGUILED EVE.

Serpent is applied as a name for evil-doers who use crafty, subtle means to deceive and destroy.

“Now the serpent was more subtle than any beast of the field.” That does not say that the serpent was a beast of the field, but that he whom God called a serpent was more subtle than any beast of the field. It is not said that the serpent *is* the most subtle beast of the field, but more subtle than any beast of the field.

Daniel saw in a vision four beasts, but he was told that they were four kings whom God saw that they had made beasts of themselves by beastly acts.

Jesus said, "Go tell that fox, Herod." Jesus called King Herod a fox, and he was a fox in his acts.

Adam gave names to beasts according to their nature. This has been done by the Bible writers from the beginning.

Jesus signifies a saviour. He has a great many names, and all of them signify good doings and sayings.

The devil has many names; all of them signifying bad acts and bad sayings. His first name he got by imitating a serpent before Eve, or using the art of ventriloquism when there was a common serpent in Eve's presence. For none but a fallen angel could know the effect that eating the forbidden fruit would have on Adam and Eve; therefore it must have been the devil, who had fallen by disobedience.

It would not be a curse upon the grass serpent to go on its belly, for it was made to go on its belly. Nor does the serpent of the field eat dust. But the devil does eat dust, and goes on his belly in the persons of his subjects.

"Dan shall be a *serpent* by the way, an adder in the path, that biteth * * *."—Gen. xlix. 17.

Dust signifies low worthless things, and not the good bread of heaven which the devil did eat before he "fell by leaving his first estate." (II Pet. ii. 4; Jude i. 6.)

When the devil was in heaven he walked erect, but in his fallen estate he, in his spirit in the persons of evil-doers, creeps on his belly. Their belly is his, not by just right, but by their voluntary free will to be co-workers with him.

"For of this sort are they which *creep* into houses, and lead captive silly women * * *."—II. Tim. iii. 6.

The devil in Rev. xii. 9, is called the "old serpent," who was a liar from the beginning.

John the Baptist said to some of them that came to his baptism: "O generation of *vipers*, who hath warned you to flee from the wrath to come."—Matt. iii. 7.

MELCHISEDEC.

"Melchisedec, priest of the most high God, brought bread and wine to Abram, and blessed him."—Gen. xiv. 18, 19.

Heb. vii. 1-3. Melchisedec is said to be "King of righteous-

ness and King of Salem, which is, King of peace ; *without father, without mother*, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God ; abideth a Priest continually."

ABEL answers the description given of Melchisedec, and no other man but him. Let us see what is written of Abel : "*And the Lord had respect unto Abel and to his offering.*"—Gen. iv. 4.

Righteous Abel was the first man renewed by grace and spiritually born from above.

"The Lord had respect unto Abel, whereby he became the first Priest to the most high God."

This is shown in Heb. xi. 4. In the said chapter, Paul sums up what had been done by them that had faith in God : he begins with Abel, as he was the first renewed by grace.

When Cain slew Abel, Abel, being righteous, had the right to the inheritance which his father Adam forfeited by disobedience ; therefore Abel was the first *heir* to Eden, which was a peaceful place, where it is evident that Abel was King and Priest to the Most High God.

It is not said that Melchisedec had no father or mother ; that would be impossible. But that he was without father, without mother. This can be shown. "*Without*" signifies outside, not within, not inside. When Abel was in Eden or Paradise, the same place, they were not with him in the spirit and service of God ; in that sense he "was without father, without mother." It is said that he had no beginning of days : that was in Eden ; he did not begin his days or spiritual life in Eden, and he will have no end of life or days, therefore, he is a Priest forever to God. (Heb. vii. 3.)

But, as Abel had no children, he is only an assistant Priest to Jesus, who is the Father of all men living or that have lived on the earth since Noah's flood, as I will show in its place.

NOAH'S FLOOD.

"And the fountains of the great deep were broken up, and the rain came from above till the waters were above the highest mountains." (Gen. vii. 1-24.)

SCIENTIFIC PROOF.

1st. Evidence is by sea-shells being found on mountains which prove that the fountains of the deep were broken up, so that the bed of the sea was raised to mountain heights, and the waters flowed over the earth, and the shells remained. Thus the beds of the seas were changed by that movement of the water and

the rain from above, and all except Noah and his family were drowned.

An earthquake under each sea would raise them. Then the earth would be so soft that it would not hold the trees from rising and floating, and when floating they would get fastened by the branches, and float till the waters would be returning into the openings in the earth, and the timber would be drawn in with the water, and the earth closing over, and then with the pressure of the earth, and the action of the gas that is in the earth, the wood would become coal and the oil may have been from animals and vegetables which would also be drawn under the earth by the descending waters; and where there was petrifying water, they would be made into stone, as we find them in some places.

2nd. Proof of the Flood is in the layers of washed sand found on high hills, far from any sea, or lake, or river.

3rd. Additional proof of the Flood is in the round stones that are also found far from water, by which they were at one time rubbed against each other until they were rounded and smoothed.

4th. Proof of the Flood is also to be found in the petrified remains of animals and plants that were brought under the earth. Some suppose that coal is from decomposed vegetation, which accumulated on the earth by a great growth. But that could not be, for the second crop needs all the former crop, as fast as it is decomposed it is taken into the growing crop—so when the last crop is full grown, there is none of the former left. But all the crop of the drowned world, which was buried by the Flood washing the earth over it, has been changed into that state in which we find it. But suppose that vegetable matter would accumulate on the earth. It being lighter than the earth, it would not go down where we find the coal, and if it was turned down by an earthquake, it would not be in layers, it would be mixed with the earth.

God has not said that He made things out of nothing, therefore, it is not wise to add or take from his words in the Bible.

It is evident that material always existed in solids or fluids, as He pleased to have it for His use and man's.

God has only to command, and his mighty innumerable host of sons and angels can make a new world out of an old one, or out of the material that is floating in the atmosphere.

“Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: Who *layeth the beams of his chambers in the waters*: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his *angels spirits*; his *ministers a flaming fire*: who laid the foundations of the earth, that it should not be removed for ever.”—Psalm civ. 1-5.

At the 6th and 7th verses he describes Noah's Flood on the earth.

"Thou coveredst it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they passed away."—Psalm civ. 6, 7 (Psalm xxiv. 1, 2, cxxxvi., and Job xxxviii.)

"Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."—Psalm cxxxv. 6.

GOD'S GOVERNMENT.

God has a perfect Government, of which He is Head.

"And his Son Jesus Christ is the Head of every man. And King of kings and Lord of lords." "And him whom the armies of heaven follow." (Rev. xix. 14; Psalm ii. 1-8.
I Cor. xi. 3.)

God's ministering angels are in all worlds, seeing, and telegraphing, and recording—they are God's book-keepers.

"And the Lord said, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."—Gen. xviii. 20, 21.

Angels are swift messengers to save or destroy life.
Dan. ix. 21.

"Behold, I send an Angel before thee, to keep thee in the way, obey his voice."—Exodus xxiii. 20, 21.

"He shall give his angels charge over thee."—Psalm xci. 11.
And the angel of his presence saved them:—Isaiah lxiii. 9.

Ezekiel heard the Lord command an angel that had a writer's ink-horn by his side, to go through Jerusalem "and set a mark upon the foreheads of the men that sigh and cry for the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite" and slay all that have not the mark on them.
Ezekiel. ix. 4-11.

"And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha who said: Fear not: for they that be with us are more than they that be with them."

II. Kings, vi. 16.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm xxxiv. 7.

"The eyes of the Lord are upon the righteous, * * *."—
Psalm xxxiv. 15.

Angels' eyes are the Lord's eyes, for He made them. They are not His own personal eyes, but they are His; they see for Him; and the angels know the mind of the Lord by having a measure of His Holy Spirit.

When God sees that it is necessary to punish evil-doers, His angels have only to pour out a vial of poison in the atmosphere, and men die by it. (Rev. xv. 6, 7.) Other angels have the everlasting Gospel to preach to them that will hear and believe it.

I was taught to believe that God was everywhere present in His own person. But I see that God is everywhere present in His angels. God said to Moses that the "Angel of his presence would go with him."

"God is a Spirit."—John iv. 24. And "A spirit hath not flesh and bones." From these sayings some suppose that God has no real body; but every spirit has its own body (I. Cor. xv. 40); and God, who is the Father of Good Spirits, has His glorious and glorified Body, out of which He breathed the breath of life into our father Adam. And His words to Moses are: "I will cover thee with my hand. And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."—Exodus xxxiii. 22, 23.

The Breath or Spirit of God is that by which man becomes a living soul. If man disobeys it, it leaves him, then he is a dead soul, but still retains his animal life. When man has grieved the Holy Spirit, he should pray as David did:

"O God, renew a right spirit within me."—Psalm li. 10.

Jesus said to his disciples, "as my Father hath sent me even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."—
John xx. 21, 22.

God made a wonderful manifestation of His love in the gift of the Holy Ghost on the Day of Pentecost.

It is evident that the mighty, rushing wind was made by God's ministering angels coming to breathe the Holy Spirit on the disciples. And they were filled with the Holy Ghost, and

so spake by it that all heard the Gospel in their own tongues.
Acts ii. 1-3.

“For by one Spirit are we all baptized into *one body*”—
(I. Cor. xii. 13); and Jesus Christ is the Head of that body—
the Church of God; and there is no man a member of that
Church until he is baptized with the Holy Ghost.

ENOCH'S PRIESTHOOD.

Enoch is the seventh from Adam, and the first-born of
Jered.

It was then the law of God that the first-born should be a
Priest to God for his younger brethren, and his own children
and children's children, as long as he liveth and doeth right
before God. Gen. iv. 7.

PROOF OF IT.

“And the Lord spake unto Moses, saying, Sanctify unto me
all the first-born, whatsoever openeth the womb among the
children of Israel, both of man and of beast; it is mine.”—
Exodus xiii. 1, 2.

“It is written in the law of the Lord, Every male that
openeth the womb shall be called holy to the Lord; to offer
sacrifice according to that which is said in the law of the Lord.
Luke ii. 23, 24.

The priesthood was changed to Aarop and his sons; but no
new law makes void the gifts or grants or covenants made be-
fore the new law; therefore God's covenant with Enoch stands
good to-day, if Enoch has remained faithful and is living in the
body and in the spirit and power of God, with whom he walk-
ed three hundred years. Although his name has been changed
and his body renewed, and then crucified and slain, “yet it
saw no corruption, for God raised it up from the dead the
third day.”—Acts ii., 24.

Jesus showed them his body after his resurrection from the
dead.

Who, then, so fitly qualified as our father Enoch to be our
High Priest?

“Enoch begat Methuslah, and Methuslah begat Lamech, and
Lamech begat Noah, and of him and his three sons was the
whole earth overspread.” Cain's all perished by Noah's flood.
Gen. ix., 19.

"For we are members of His body, of His flesh, of His bones."—Eph. v., 20.

"Enoch pleased God, and was translated into Paradise, that he may give repentance to the nations."—Ecc. xlv., 16.

"No man was born upon earth like Enoch, for he also was taken up from the earth."—Ecc. xlix., 16.

ENOCH.

"He pleased God, and was translated. He was taken away lest wickedness should alter his understanding, or deceit beguile his soul. But the people see this and understand not; nor lay up such things in their hearts, for they shall see the end of the wise man and shall not understand what God hath designed for him, and why the Lord hath set him *in safety*."—

Wisdom iv., 10 to 18.)

It says that "they shall see him and despise him, and they shall fall after this without honor.—(Wisdom iv., 18-19."

PROOF OF IT.

"But ye denied the Holy One, and desired a murderer; and killed the Prince of Life, whom God hath raised from the dead."—Acts iii., 14, 15.

No man can read the Old Testament without seeing that God had a representative man, by whom God spake to the fathers and made covenants with them, and brought down kings from their thrones and annointed others, and directed the affairs of the ancient Church of God, and for whom they made a "sanctuary which they furnished with a table and dishes and spoons; bowls and covers; a candlestick, and every thing that was necessary for a man in the body, for there was to be bread always set before their Lord; this Holy one was a man in the body." Exodus xxv. 29-39.

PROOF OF IT.

"Jacob wrestled with a man until the break of day. It was not wrestling to see who was the strongest. But Jacob saw that he had met God's holy one or holy man whose blessing Jacob wanted, there is no doubt but He came to bless and protect Jacob; but it has ever been God's manner to prove men before He exalts them over their Brethren.

"He blessed Jacob, but would not tell his name."—Gen. xxxii. 24-29.

"Three men appeared to Abraham, one of them Abraham

called Lord, and this man must have had great power given him over men, for when Abraham interceded to have Sodom saved, this man of God offered to spare it if there was ten righteous men found in it." Gen. xviii. 1 to 33.

"Joshua saw a MAN with a drawn sword who told Joshua that he was the captain of the Lord's hosts." Joshua v. 13-15.

"Daniel saw a MAN whom he called the Ancient of Days," that is a man of many days or of former days or ages before.
Dan. vii. 9.

Daniel iv. 13 to 29. "Saw a watcher—an Holy one—come down from heaven and drive Nebuchadnezzar from his throne" so as to show that the Most High ruleth in the kingdom of men."

"Ezekiel saw a man with a writer's inkstand by his side." Eze. ix. 2.

"Zechariah saw a man who showed him that which God was going to do on the earth at that time." Zech. i. 2.

God's holy one or holy man was often seen and spoken to as subjects spake to their King, they called him Lord; they had God's word that He had set up a King over the Nations.

"Yet have I set my King upon my holy hill of Zion."

"I will declare the decree the Lord hath said unto me, thou art my son, *this day* have I begotten thee." Psalm ii. 6-7.

No man should think that the above is a prophecy when "God says I HAVE SET UP or I have annointed."

The certain man whom they called Lord was not a native of heaven, but a man who seemed to have access to both worlds, who appeared a man among men to instruct them in the ways of God.

The Fathers did not spake of him as they do of the natives of heaven, for they never call them men; they call them angels.

ELIJAH THE PROPHET.

When this wonderful man appeared in the world, no man knew who he was or where he came from. No man knew his parents. It is evident that he was not a man of that generation, but one whom God had sent to execute judgments. He

had a school of Prophets; this shows that he was the head of the Church of God on the earth.

Elijah challenged four hundred and fifty of the prophets of Baal to appear before all Israel and the King; this was a bold challenge, for if Elijah was defeated his life was what the King and the prophets of Baal wanted. But it is said that by faith in God in a good cause *one* shall chase a thousand—many a thousand this Holy man of God chased for Israel. It was him that said to Joshua "I am the captain of the Lord's Hosts." Joshua v. 13-14.

Elijah slew all the prophets of Baal, and at another time called fire from heaven and by it slew a hundred men in fifties. And when he had executed his work at that time he was taken up to heaven to be kept in safety for to be sent again.

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

Malch. iv. 5.

So far we have had the history of what is supposed to be two men when in truth, there was but one man whose name was changed; I will give you the best authority that can be given for this, that Enoch and Elijah is only one person.

When God promoted men He changed their name to signify their new office, so that they and those over whom God had appointed them might remember their office, and their duty to God and each other.

Enoch signifies, dedicated consecrated to the holy office of Priest and prophet, and after "walking three hundred years with God—and God took him." Gen. v. 22.—Jude xiv. 15.

"By faith Enoch was translated that he shall not see death." Heb. xi. 5.

"The Lord HATH SWORN and will not repent. THOU ART a Priest for ever after the order of Melchizedek." Psalm cx. 4.—Heb. vii. 17.

But Paul affirms of Jesus that this man continueth ever; hath an unchangeable priesthood, who is consecrated for evermore. Hab. vii. 24.

When the holy man Jesus was baptized with the Holy Ghost there was added to Jesus name Jesus Christ; Jesus signifies his human nature, and Christ signifies "the Divine Spirit that he received without measure, other men receive a measure of the Holy Spirit." "Paul says that it was the Holy Ghost that made Jesus Lord over men." Cor. xii. 3.

"How God annointed Jesus of Nazareth with the Holy Ghost

and with power, who went about doing good and healing all that was oppressed of the devil, for God was with him."

"And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree."

"Him God raised up the third day and showed him openly, and that it is he which is ORDAINED of God to be the judge of the quick and dead." Acts x. 38 to 43.

The quick are they that are quickened by the Holy Spirit, and the dead are they who have not received the Holy Spirit, both stand before the judge of all the earth as long as they live on this earth, then at death is the end of the world, with them that die.

The reapers are angels, they carry the redeemed to heaven, and the bad the devil claims as his. Matt. xiii. 38-39.

Harvest signifies gathering anything of worth into a safe place.

"Jesus' body is an exception to all men, for it saw no corruption." But it is said of David that he was not ascended, that is not in his earthly body. "But David said thou God, will redeem my soul from the power of the grave, for he shall receive me." The grave gets the old body only. Psalm xlii. 15.

Now by the words of Jesus, "No man had ascended up to heaven (that is in their first body), but He that came down from heaven, even the Son of Man."—John iii., 13.

The words of Jesus prove that Enoch, Elijah and Jesus were only *one man*, who appeared at different times to the Father. For He says: "No man hath ascended but He that came down," (that was Himself.)

Jesus said, "If ye will receive it, this is Elias." Elias is the New Testament name for Elijah, "which was to restore all things."—Malachi iv., 5. Matt. xi., 11, do. xvii., 11-12. John the Baptist said, "I am not Elias."—John i., 19-20.

"Verily, verily, I say unto you, before Abraham was I am." John viii., 58.

"I came forth from the Father, and am come into the world again. I leave the world and go to the Father."

John xvi., 28-29.

"And as Esaias said before, except the Lord of Saboath had left us a seed, we had been as Sodoma, and been made like unto Gomorrha."—Rom. ix., 29.

Now that good old Enoch is that seed, is a truth; but how did he become a child the second time, is the question of questions which I will show.

And I think that there is no man harder to make believe in marvellous things than I am. I must have proof for all that I will advocate to be truth. I can believe all that God says he has done. It is no matter how wonderful it may be, I can believe, having seen the wonderful works of God, which are perfectly described in the Bible. I know by them that God can do anything that had ought to be done.

God encouraged Adam and Eve by a promise that her seed should bruise the serpent's head. Some think that God is very slack in fulfilling His promises. He would be if He did not give Eve the promised seed for 4,000 years, but let the devil have it all his own way. No, no. God is not slack; He is a present help in time of need.

When Eve bear Seth she said, God hath appointed me another seed instead of Abel; and to Seth a son Enos; and to Enos, Cainan; and to Cainan, Mahalaleel; and to him Jared the Father of Enoch, the seventh from Adam. And Adam lived nine hundred and thirty years, and died. But not before his successor the second Adam was appointed heir of the world in the person of Enoch, whom the first Adam saw for about 400 years before he died. Eve may also have seen the promised seed walking with God.—(Gen. v., 22.)

No man could have written the second Psalm except the second Adam.

"I will declare the decree: the Lord hath said unto me, Thou *art* my Son; this day have I begotten thee."—Psalm ii. 7.

Enoch was God's first begotten of our fathers of the third branch of the first Adam's family by Seth; this is the branch off which the Messiah was to come.

Abel was righteous, but had no descent to be a priest over; yet he was a priest to God. But we who believe "are built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner *stone*; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."—Eph. ii., 20-21-22.

It is evident that God saw that it was better to bring Enoch into the world as a child, and have him grow up a man among men, and show them that the law which they said was too hard to keep, could be kept with pleasure by them that obeyed the Holy Spirit of God.

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me"—"PREPARED"—Heb. x., 5.

God sent an angel to prepare Mary's mind, so that she might not be alarmed by finding that she would bear a son without knowing a man.

When God made Adam a helpmate, He put Adam in a deep sleep, then took one of his ribs and made a full-sized woman.

Now it is evident to me that God put the Virgin Mary in a deep sleep, and good old father Enoch also in a deep sleep, and as He extended the rib to a woman, He by His mighty power reduced Enoch to the size of a child, placing him in the Virgin. As it is said, "A body hast thou PREPARED me," "So I come as it is written of me."

And the Angel said to Zacharias that John the Baptist should go before Him (Jesus) in the spirit and power of Elias, to prepare the people for the coming of their Lord; for such is Jesus, Lord over all the world under God. (Luke i., 17.)

We know that every herald or forerunner of a King, goes in the spirit and power of his master. Enoch, Elijah, Elias, Jesus, all one and only one person, for Jesus, said that "No man hath ascended up to heaven but He that came down from heaven, even the Son of Man."—John iii., 13.

"What and if ye shall see the Son of Man ascend up where He was before."—John vi., 62-63.

We know that Jesus called himself the Son of Man, and when Jesus said anything that referred to himself, He called himself the Son of Man. Others justly called Him the Son of God, for He was the Son of God; but He was first the Son of Man before He became the Temple of God. See the proof of it.

God says to His anointed,

"Thy throne, O God, is forever and ever, the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness, therefore God, *thy God*, hath anointed thee with oil of gladness above thy fellows."—(Psalm xlv., 6. Heb. i., 8-9.)

It follows, then, that there was a time when our High Priest was exalted above his fellows. Now I think more of one who has been exalted by God than one who was born a prince or a king.

"Blessed is he who shall not be offended in me."—Matt. xi., 6. I am afraid that men who are not obeying the Holy Spirit will oppose the truth, and do all they can to hinder others from believing the words of Jesus, which are very plain.

Jesus said: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor and deliverance to the captives." Yes, He was sent to tell men that if they would receive and obey the Holy Spirit they would be freed from all the passions that make slaves of men. (Luke iv., 18.)

Jesus deceived no man by His sayings, as He was continually giving His Father, God, the glory for all that God done by Him. Just hear Him, when the seventy whom He sent out to do good, when they returned to tell Him of how the devils were subject to them in His name; did He take any praise to himself? No, no. He rejoiced in spirit, and said: I thank thee

O Father, Lord of heaven and earth. (Luke x., 17 to 21.)

"But if I with the finger of God cast out devils. * * *"

Luke xi., 20.

Jesus being God's Prime Minister, and Chief Ambassador from God to men, it was not His place to speak of Himself, nor did He. He said: the word which ye hear is not mine, but the Father's which sent me. (John xiv., 24. Deut. xviii., 18-19.)

God said to the Jews out of His Temple, which was Jesus Christ, "Destroy this temple, and in three days I will raise it up."—(John ii., 19.) If you turn to Acts ii., 22—"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you." * * Whom God hath raised up from the dead.

The Holy Spirit spake at another time out of its temple, and said: "I am the resurrection and the life."—John ii., 25.

Hear Jesus when He says: "The words that I spake unto you are Spirit, are Life." That is, they were spoken by the life-giving Spirit of God the Father. (John vi., 63.)

God's Spirit speaks out of Jesus, and said, "Where two or three are gathered together in my name, there am I in the midst."—Matt. xviii., 20.

"Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.—(2 Cor., iii., 17.) Jesus said that it was the Spirit that quickeneth; the flesh profiteth nothing." (John vi., 63.)

JESUS TEMPTED OF THE DEVIL.

"And Jesus increased in wisdom and stature, and in favour with God and man."—Luke ii., 52.

"At twelve years old He astonished the doctors of the law by His wisdom in asking and answering questions." But He remained subject to His mother and supposed father, too. He was baptised with the Holy Ghost, then the Spirit of God moved and led Him into the wilderness, where He was tempted of the devil.

A wilderness is a wild, uncultivated place, and such was the Jewish nation at that time. But there was a promise made that it, or at least a part of it, under the "Messiah should bud and blossom as the rose, and rejoice and be glad," under Messiah's reign, and for this God sent Jesus into that barren nation that it might bring forth fruit. (Isa. xxxv., 1.)

But as soon as God's anointed appeared, the old serpent the devil also appeared, not in his own person, but in that of his subjects; men who are always watching to see something that they think can be made profitable in the things of this world;

like Simeon the sorcerer, who offered money for the gift of the Holy Ghost, that he might make money by it.

When those worldly wise men saw Jesus heal the sick and feed five thousand people, and many other good acts, they were determined to make Him a King; but He departed into a mountain by himself.—John vi., 15.

Then did Jesus suffer greater temptation than any man ever did, and more than any man can describe. It is said that "ignorance is bliss;" if Jesus had not the knowledge of what they would do to him and them that would serve him, then he could not have suffered so great a temptation as he did. But knowing that God had given Him power to heal the sick, and the bread of Heaven to feed all that followed Him.

He also saw that He was the rightful Heir to this world, and that God had given it to him. But it is evident that he was not a doomed man that must die, before He gave His consent when He said "not My will but Thine, O Father, be done."

Jesus had no temptation as to choosing to serve the devil, but it was in that he saw that bad men would put him to a cruel and shameful death, and many of them that believed on him for many years after his death. Then his great temptation was in retraining and abstaining from using the power that God had given him, whereby he could have subdued the whole world, and made his friends lords under him. To have power over enemies and not use it when he is in the act of causing us great bodily pain is more than any man ever did except Jesus Christ, and his words were Father forgive them.

Jesus saw that if he let the people make him a king that they would make him the high priest also, there is where the devil took his mind to the pinnacle of the temple. Pinnacle signifies power given to rule over the church and state.

Jesus saw that conquering the world would not make it any better as long as the human heart remained unrenewed by the Holy Spirit of God.

"Therefore, by the Grace of God, he choose to taste death for every man" even his enemies. Heb. ii. 9.

And for His faithfulness God has exalted him to His right hand above every name and made him head over all things to the church which is His body. His offspring for whom he is now our High Priest, to make intercession for us to the only wise God and Great Father who made heaven and earth.

They do not know much about God who think that He would discharge a holy man like Enoch without a cause from the office of the priesthood over his offspring, and let the devil have it all his own way for about 4,000 years. No! no! God never broke His covenant with a good man.

"By one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous." Rom. v. 19.

A REDEEMER.

A Redeemer is one who sets free, gets back or gives back that which was in *bondage* to others. The first Adam was made free, but lost it by disobeying the Holy Spirit,—when it left him he was not free, he was the servant of sin. "*Of whom a man is overcome, of the same is he brought into bondage.*" 2 Peter, ii. 19. We are all born with sinful natures by our first father Adam all in bondage, then we want a Redeemer; the Holy Scriptures declare that "*No man can redeem himself or give to God a ransom nor the price of the redemption of his soul.*" Psalm, xlix. 7-8. In Douay, xlvi. 8-9.

God never granted pardon to any man for a price or a gift, or for suffering; if he did, then we would be buying our pardon in part or in whole, it is not so? Isa, lv. 1-2. Pardon is the free gift of God without money or price or works of any kind. Eph ii. 8-9. Free pardon of God would do us no good unless we got the redeemer, we would sin the next minute after being pardoned. *If the "Holy Spirit which is the Son of God did not take up his abode with us,"* pardon would be of no use, pardon does not make us citizens. David says; "*Blot out all mine iniquities,* he does not stop asking merely for pardon. No, no; he wanted a *new creation,* a new heart, "*Create in me a clean heart O God, and renew a right spirit within me.*" Psalm, li. 9-10, at the 16th and 17th verses you will find that God never *desired* any sacrifice as a condition on which he would pardon, except the sacrificing of *our will to his will.* The sacrifice of Jesus Christ was not to make God willing to pardon, it was to bring us to God from the devil. We want a redeemer and there is no redeemer only the SON OF GOD: The Son of God is called by many names all signifying the same, a Teacher, a Comforter, a Savior, a Redeemer. *No man is or can be redeemed by anything that can be done for him;* it must be done *in him* by the Holy Spirit. "*Now if any man have not the Spirit of Christ he is none of his*" Rom. viii. 9: If we have not the spirit we are not redeemed,—"*By and for the Holy Spirit was man created.*" Col. i. 16. *It is the lawful owner* of soul and body. If the lawful heir is not on his throne the enemy will be there, we have our choice who shall reign, God or the devil.

REDEEMED BY THE BLOOD OF THE LAMB.

The Lamb is the Spirit of God, how can the Spirit redeem us by its blood when blood makes no part of it, it has no blood

in it, it is pure spirit and yet we are redeemed by its blood, the blood of the lamb. The blood of Jesus was *no part of the lamb, but it was the lamb's, it belonged to the lamb*, and by the grace of God, Jesus consented to let it be shed to bring us to God, to redeem us from the devil, not from God as some would have it. *The blood of all the Martyrs is the lamb's blood*, it is the owner of soul and body; he said what ye do unto *one of these ye do unto me*, that is, they are mine, the shedding of their blood is the shedding of my blood, the blood is *mine*, it belongs to me the Holy Spirit. I made it—it is mine. Col. i. 16. All souls are mine saith God, but many are in bondage, and will ever be in it if they do not consent to obey the Holy Spirit, it and it only makes free. "*Where the Spirit of the Lord is, there is liberty*," and no place else. 2 Cor. iii. 17.

NATURE OF SACRIFICE.

A sacrifice is the solemn act of consecrating something to the service of another. Our father *Enoch offered to God* A SACRIFICE OF SERVICE which is the *only sacrifice ever demanded*, and God never excepted any other as a condition on which he would pardon and renew friendship with any man.

At the set time when God's first begotten came into the world "*Again*." John, xvi. 28. He said, *Lo I come to do thy will* O God. Psalm l. 6-8; Heb. x. 5-7.

The sacrifice that is acceptable to God is to obey, and sacrifice *our will to His will*, and our comforts to save others by giving them a knowledge of God as it is impossible to be saved without knowledge. His sacrifice was to save men *from their sins*, not in them, "*from their errors*." Heb. ix. 7.

Jesus the anointed of God came into the world to redeem it by *destroying* the works of the devil,—the law of God was not the works of the devil. *The works* of the devil was *deceiving* men. *The work* of God's anointed was to UNDECEIVE to *prove the devil a liar*; the devil had got the *heathen world* and almost all the Jewish Church to believe that there was *no resurrection of the dead, no rewards or punishments after death*. Matt. xxii. 23; Acts, xxiii. 8.

The heathen world, the Saducees, the High Priest, and they that were with him, almost all the rich and the learned. The low and the baser men are always ready to do the bidding of the rich. The second Psalm is the best description of the state of the world at that time. "*The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed*." What a sacrifice it was to leave heaven to carry the truth into the devil's camp, knowing that nothing but his death and resurrection could save the world from that great error, that error was that men did not

live again. Jesus Christ's death and resurrection settled that for ever. He suffered himself to be put to death in the most public place, and by wicked hands; they *satisfied themselves that he was dead, there could be no deception.* By his death and resurrection "HE BROUGHT LIFE AND IMMORTALITY TO LIGHT, He came to destroy the works of the devil, the works of the devil was to deceive, Christ's work is to *undeceive*, to make manifest the truth. John, i. 14. He came to be the light of the world, to give knowledge and a good understanding of our wants, and God's willingness to supply all our wants. He redeemed the world from the devil's lies, and showed that men do *live again.* His whole life and death on the cross was one sacrifice to *bring us to God, to reconcile us to God.* Eph. ii. 16, and not as some falsely say, that Jesus' death was to *buy us* from the wrath of God, and to make him willing to pardon.

A GREAT ERROR.

It is a great *error* to say that God was not willing to pardon sinners, or that He could not be justified in doing it until he would have A HUMAN SACRIFICE, and that the most *innocent* man that ever lived. *No, no,* God never *demandd or excepted* any sacrifice only that of SERVICE. See Isa. i. 11. *To what purpose is the multitude of your sacrifices unto me saith the Lord who hath required this at your hand. Cease to do evil, Learn to do well."* It was a sacrifice of SERVICES that *Jesus Christ offered,* he is our *forerunner,* he opened the way, he by the power of the Holy Spirit has kept it open, the devil would have kept the world in *ignorance,* only for the Holy Spirit the *Son of God* and the *Son of man* uniting to save all who would believe and obey *Reasonable evidences*; was given in the "*miracles and signs, and wonders which God did by and with his anointed,*" to convince any man. Acts, ii. 22.

SHALL A MAN LIVE AGAIN.

The miracles, signs and wonders that God had done by his anointed, convinced men that there was *an Almighty God* above all other powers; but there were so many who opposed the truth of the resurrection, that had not they *seen it* they would not have believed it. The Holy Ghost said destroy **THIS TEMPLE,** and in three days I will raise it again. John, ii. 19-21. *Jesus' body was its temple.* God gave his well beloved son to suffer death on the cross to show men that the devil was a liar.

"*What could have been done more to my vineyard that I have not done.*" Isa. v. 3-4. If ye do not believe the *record* that God

gave the world by his son. When he sent him into the world, he did not send his son into the world to *make us believe*; he came to give us reason to believe. *His death freed no man from the law—his death was not to appease God*; No, no, it was to convince men of a great and a damning falsehood. He came to redeem men from the devil's lies, and to offer a *free pardon* to all that believe and obey. He suffered to "*Bring life and immortality to light.*" 2 Tim. i. 10. He done it, and then was taken up to heaven where he ever liveth to make *intercession* for us.

Rom. viii. 34.

And I will pray the Father, and he shall give you another *Comforter*, and he shall abide with you *for ever*. John 7. 16-17. *The Comforter* is the Holy Spirit. "*It is the Spirit that quickeneth.*" *Where the Spirit of the Lord is there is Liberty.* 2 Cor. iii. 17. There is *no liberty* only where the Spirit of the Lord is. *It and it only makes free*; the man that has not the Holy Spirit is not free. The first work of the Spirit is to reprove the world of sin, and of Righteousness, and of judgment to come; all that hear its reproof and repent, and believe, and obey, it will guide them into all truth." John xvi, 10-15...

If the death of *Jesus fully satisfied divine justice*, we would not have to ask pardon of the Father; nor did it half satisfy. *It was not intended to satisfy, or appease, or make him willing.* It was to make men see the necessity of obtaining pardon, and to show them the works of the devil; the works of the devil are never destroyed in a man until the man *sees them*. If the man, after the Holy Spirit has showed him that he is a sinner, and offers to pardon, and to renew in him a right spirit, until this is done, the man is not redeemed; he is in bondage to the devil. Jesus said, ye are of the devil your father. If Jesus would have *died one hundred times on the cross*, it would not save a man against his will; the will of man was given him a gift by God. If man wills to be saved, God will save him; if he does not will to be saved; he cannot be *saved*; "*when I would, ye would not.*" Mat. xxiii.

THE NEW CREATION.

"*Create in me a clean heart, O God, and renew a right spirit within me.*" Psalm li. 10. This is a prayer for every unconverted man.

When the Holy Spirit *creates in man a clean heart*, then he has no desire to do evil; he loves the law of God. *It is a holy rule of life to him.* It is impossible to keep the law until we receive a *new nature, a new creation.* Eph. iv. 24. This new nature, and the gift of the Holy Spirit is offered to every one who will offer a *sacrifice of service, obedience*—this is what Paul calls "*a living sacrifice, wholly and acceptable unto God which is your reasonable service.*" Rom. xii. 1.

"For I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifice; but this thing commanded I them, OBEY MY VOICE. Jer. vii. 22-23. 1 Sam. xv. 22-23."

"For thou desirest not sacrifice else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart thou wilt not despise. Psalm, li. 16-17. Hosea, vi. 6. God has declared by his holy prophets that he will take no price, no sacrifice as a condition on which he would grant pardon, ONLY THE SACRIFICE OF OUR WILL TO HIS WILL. The death of Jesus Christ freed no man from the law, it was a sacrifice to bring us a knowledge how to be saved—it was to reconcile us to God. Rom. vi. 10. His death was to "slay the enmity." Eph. ii. 16. Whose enmity was to be slain? It was man's, it was to reconcile men to God's holy law. "God was in his appointed reconciling the world to himself, not imputing their trespasses to them." 2 Cor. v. 19. Not imputing their trespasses to them, that is, not requiring any thing as a price only that of service from the time that he pardons, and puts within us a new spirit, a part of his own spirit. It redeemed our father Enoch and made him the second Adam the father of the world. God gave him different names at his different appearances in the world, all his names signify, one sent with authority, the "Messenger of the covenant, the angel of God's presence." He spake God's words not his own. God has so honored this man that all that is asked of God must be asked in the name of Jesus or Jesus Christ. Jesus said, "At that day ye shall ask me nothing," ask in my name. John xvi. 23-28.

FOREKNOWLEDGE OF GOD.

God is a Discerner of the thoughts of all hearts as soon as they are thoughts. God sees them. There is nothing hid from God, all is transparent to God.

But God is not the discernor of thoughts before they are thoughts. He knows men's thoughts as soon as they are thoughts.

Man has no thoughts to be discerned before he has life. Some tell us that God knows all the thoughts that a man will think a thousand years before the man is born. If God knows all the thoughts that a man will have, THEY ARE NOT the man's thoughts BEFORE the man HAS THEM. Man cannot have thoughts before he has life.

God knows that all men in an unregenerate state will think evil thoughts; but how long they will continue in that state is not known, as they are free agents over their wills, which God gave them at the beginning of the world. God does not know what

free agents would do if let. See *Exo. xiii. 17.*

He did not know their thoughts before they had them. But he knew them as soon as they were thoughts in time to prevent them of doing, unless he thought proper to let them do them.

DID GOD KNOW THAT ADAM WOULD SIN ?

God knows all things from the beginning. Knowing all things from the beginning does not imply or mean that God knew them before they had a beginning but from their beginning. It is known of God all that he intends to do. It is God's will to offer salvation to all. Then it is not known to God where a man will go—to heaven or hell—before the man has committed that sin against the Holy Ghost. That sin is committed when the Holy Spirit takes its last departure, after being insulted, when God says, let him alone he is joined to his idols. "When I would ye would not."

God knows all things. It would be knowing more than all things to know thoughts before they are created. Thoughts are never created before their creator. "Out of the heart proceed evil thoughts." They must be thoughts before they are seen. But God sees them before they can be put into practice ; so that nothing is done unless God permits.

If God had made an unalterable arrangement at or before the creation, to save so many and that all the rest must or would be lost, "it would be no use to say good Lord deliver us." He would have left himself without power to pardon only so many. Prayers would be of no use. We might sing that that was to be, will be. Some were made for heaven and others for hell. The Devil invented this doctrine to keep his children from praying to God.

Jesus, when speaking of the end of the world said, that the time was not known, even by the Son of God. *Mark xiii. 32. Act i. 7.* He said it is not for you to know the time, which the father hath put in his own power. Put in his own power,—that is, he can do it when HE PLEASES. God's time for doing is when he pleases. Then we can say good Lord deliver us, for he has the power and the will.

THE ELECT OF GOD,

Elect is to make choice of one in preference to others. To say that God made choice before he made men is saying too much, for there could be no choice before things are made. He might choose to make one better than the other ; but there was only one man made—so there was no choice, as there was only one made.

God makes choice of them whom he foreknows. God tried Abraham's faith, and then said, Now I know; as much as to say that he was not sure what a free agent would do. Gen. xxii. 12. God says "Because Abraham obeyed my voice." Gen. xxv. 5.

Paul says, "That God hath chosen us before the foundation of the world." Eph. i. 4. Who is meant by us? Undoubtedly all who obey as Abraham did. "He that believes and is baptised shall be saved; and he that believes not shall be damned." Mark xvi. 16. He that is baptised with the Holy Ghost—that's what saves men.

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

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

Gen. iv. 7, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

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

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

Calvinism says, they could not help doing what they did do, for God had decreed it. According to Calvinism, God is the cause of all sin, and the devil his faithful servant. This is what the devil wants men to believe.

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

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

Psalms lxii. 12. "Also unto thee, O Lord, belongeth mercy; for thou renderest unto every man according to his work."

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

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

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

Isaiah xxv. 6. "And in this mountain shall the Lord of hosts

make unto all people a feast of fat things." [God says it is for all people.]

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

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

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

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

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

Ezekiel xviii., xix-xxxii. 24. "But when the righteous turneth away from his righteousness, and committeth iniquity he shall die."

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

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

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

Zech. i. 6. "According to our ways and according to our doings, so hath he dealt with us." iii. 7.

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

St. Matthew xi. 28. "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Calvinism says : Not all, only the elect.

"And then he shall reward every man according to his works." — Matt. xvi. 27.

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

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

Calvinism says : Men cannot resist the Holy Ghost.

Rom. v. 18. "By the righteousness of one the free gift came upon all men." [All men, glory to God.]

Calvinism says, not so ; only the elect. Well, glory to God,

all men are the elect of God. See Ezekiel xxxiii. 11 ; 1 Tim. ii. 3, 4, 6.

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

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

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

Rom. xiii. 2. "Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation. [It is for resisting the grace of God, that men are condemned ; men are not required to be righteous without the grace of God, but by it, that God may have the Glory.]

Rom. xiv. 15. "Destroy him not with thy meat for whom Christ died."

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

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

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

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

2 Peter i. 10. "Wherefore the rather, brethren, give diligence to make your calling and election sure." (If God made it sure they would not have to do it. See iii. 9.

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

Isaiah v. 3, 4. "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. 4th. What could have been done more to my vineyard, that I have not done." (Here, we find, God has done all he could do to save men without being a slave-holder ; that is, to save men against their will. This is the only thing man has ; that is, a free will, and it is the gift of God ; by it he may choose whom he will serve ; but has no power in him ; that is, of himself to do righteous works, such as to merit heaven ; but has power to will or wish himself out of the service of the devil, and in the service of God. For such power man is accountable to God, who gave

him the gift of free will. As it is said, "God is more willing to give than men are to receive." Yea, God "is not willing that any should perish." 1 Tim. ii. 2, 4; 2 Pet. iii. 9.

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

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

God hardened Pharaoh's heart, and tells why—that HE might show his power. Showing his power that Pharaoh and his people might turn from idols—which have no power—to the Living POWER and be saved. They that believed were saved. Exodus ix. 16-20.

Rev. vii. 9.

It was God's mercy in removing the plagues that hardened Pharaoh's heart; he thought that they were done by magic art at first

INFALLIBILITY.

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

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

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

St. Matthew xvi. 18. "And I say also unto thee, That thou art Peter; and upon THIS rock I will build my church; and the gates of hell shall not prevail against it. He said THIS rock, signifies foundation. Was Peter the foundation, the first stone, no Enoch was the first. Genesis v. 24. The word THIS, is, singular, and could not include Peter. When he said, "This rock," he meant himself, as he did when he said "Destroy THIS temple, and in three days I will raise it up." St. John ii. 19. They all thought he meant the great temple they were forty-six years in building. Not so. When he said THIS, he meant himself. St. John ii. 10-21. But they remembered that he said THIS, not that, temple.

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

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

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

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

"Charity never faileth." Faith, hope, and charity—of these three, charity is the greatest. How much charity did the Catholic church have, when she set up the Inquisition, to put all to death who would not believe as she did? See Rom. xii. 19. "Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay saith the Lord." The Catholic church would not wait for the Lord to repay heretics; they took vengeance of them whom they called heretics, until the Lord stopped them, and let upon them a host of infidels, to punish the church for her uncharitable doings. [1792.]

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

HOW CHRIST'S FLESH IS EAT.

"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." John vi. 43. "Jesus said I am that bread of life," "And I will give my flesh for the life of the world." It was the spirit said I am the bread of life.

Eating signifies more than putting food in the stomach. Can flesh be eat any other way than by putting it into the mouth and

stomach. God will answer this question. See what God says about eating flesh in Micheas or Micah iii. 3. "Who have eaten the flesh of my people." How eat they the flesh of God's people? They eat it when they fed themselves with the earnings of others taken by fraud or force. But we eat the flesh of Jesus a free gift; that is, we eat it in the blessings that he obtained for us by the suffering of his flesh. We feed on the Gospel truths brought to us by his death.

"Shall not all they know that work iniquity, who devour my people as they eat bread." That was eating other men's earnings; things that their flesh was wasted in obtaining. Psalm xiii. 4. In the Protestant it is xiv. 4. "Whilst the wicked draw near against me to eat my flesh." Psalm xxvi. 2. In Protestant xxvii. 2.

"David would not drink the water brought him by three valiant men, but said is not this the blood of the men that went for it at the jeopardy of their lives." 2 Sam. xxiii. 16-17.

God says, "They shall eat the sins of my people." Osee or Hosea iv. 8; do. x. 13. Scripture tells us plainly that eating is receiving benefits by the labour and sufferings of others.

Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing."—John vi. 63. That is, if we eat his flesh in the literal meaning, it would profit us nothing. If we eat it literally, we would be cannibals—man eaters. We who believe, feed on the gospel truths. The gospel truths is the bread that came down from heaven."—John vi. 54. Jesus said to the robber or thief, "This day thou shall be with me in Paradise." He, the robber, must have eaten Christ's flesh before he went. How did he eat it? He eat it the way the Israelites eat it. See 1 Cor. x. 1, 2, 4. "And they drank of the spiritual Rock that followed them: and the Rock was Christ." They eat and drank of the Rock—Christ. See notes on Douay Bible, on 1 Cor. x. 3, 4. They say the Israelites eat only in figure. Here they condemn themselves, in saying that the Israelites eat it only figuratively. It was as absolutely said, that the Israelites eat it, as it is said that we have to eat it, to obtain life everlasting. All who receive pardon of their sins for Christ's sake, eat his flesh, and drink his blood, in the gift of the Holy Spirit.

St. Matt. xxvi. 26. "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, **THIS** is my body." He said, this is my body, after he had given the bread away. If he had said, **THAT** is my body, they might have thought he had given them his body. This does not mean that. This is singular. See what Christ meant, when he said, "Destroy **THIS** temple, and in three days I will raise it up."—St. John ii. 19-21. "But he spake of the temple of his body." When he said **THIS** temple, he did not mean that **ONE**; when he said **THIS** is my body, he did not mean that bread was it, which he

had given away. He gave them the chalice, and they all drank of it.—St. Mark xi. 23. They all say he gave them the bread and the chalice, and told them to eat and drink, before he said, this is my body. 24th verse. He said, "This is my blood of the New Testament, which shall be shed for many." If it was to be shed, how could they eat it before it was shed? Douay Bible.—St. Mark xiv. 24.

1 Cor. xi. 20. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

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

Christ gave himself for the life of the world. When we receive that life, we receive his flesh.—St. John vi. 51, 61-63. We eat the fruit of his earnings. He died to bring us the bread of life: the truth is the bread of life, brought to us by the sacrifice of his body.

PRAYERS FOR THE DEAD.

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

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

Christ came to fulfil what the Prophets foretold Christ, or the Apostles, never mentioned this Judas or the books of Maccabees; the writer did not pretend to be a prophet. See 2 Maccabees i. 12-15. They say Antiochus was killed in a temple. See ch. ix. 28. They say he died in the mountains; this is enough against the writer of the books, when he contradicts himself.

God has told us all things necessary for us to know, and he never told us to pray for the dead. See Psalm xlviii. 8, 9. Protestant xlix. 7, 8. No brother can redeem, nor shall man redeem. He shall not give to God his ransom, nor the price of the redemption of his soul." [This is by David, who was owned to be a prophet, and a man of God. Whom shall we believe, David or Judas Maccabees? David says, Man cannot give to God a ransom for his soul, or his brother's soul.]

Christ said, "If ye do not believe in me, ye shall die in your

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

St. Luke xiii. 3-5. "But, unless you do penance, you shall all likewise perish." [Now, if any man go to heaven without doing penance for himself he will make Christ a liar. This will not do; let all men be liars, but God true. See Deut. x. 17. Penance and repentance is but one thing, if rightly understood; they both mean a work. It is a work repent and give ourselves to God; this is what he wants. See notes in Douay Bible, Dan. ix. 27. They say Christ, by his sacrifice on the cross, abolished all the sacrifices of the law. See Heb. x. 8, 11, 12, 18. After all this, the Catholics offer sacrifices for sins.

"And the Lord passed by before Moses and proclaimed the

Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin. And that will by no means clear the guilty." Exodus xxxiv. 6, 7.

"By no means;" that is, by nothing that we can do or have done for us. God's gifts are free to all that are willing to obey his Holy Spirit.

WHO HAS THE POWER TO FORGIVE SINS?

St. John xx. 22, 24. "He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them."

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

St. Matthew xvi. 19. Peter had the keys of heaven. Keys signify knowledge—to get in. See Luke xi. 52. Peter got knowledge of the way to heaven. What he would loose on earth, would be loosed in heaven. Loose signifies to put off. See Josh. v. 16. Peter, at that time, was not wholly sanctified to God; but when he would loose, or put off, the old man, (See Eph. iv. 22, 24,) then the sins that he had committed would be loosed, or put off the record in heaven. What he would bind on earth would be bound in heaven; that is if he would bind himself to God, on earth, that binding would remain good in heaven. See St. Luke x. 20. In James v. 14, 16. "Is any sick? let him call in the priest. [Let him. Not that he must

have him ;] that he may pray for him—not a word about having the priest forgive his sins. God says, "Come unto me." Isa. lv. 3, 7 ; James i. 6. What would have become of the Jews if they had obeyed their priests? Acts v. 17, 20. They that believed the scriptures were saved, and they who trusted in the priests were lost.

BAPTISM.

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

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

Who baptised all Paul's converts? for he was not sent to baptise. "Christ sent me not to baptise." 1 Cor. i. 17.

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

The one is our days, is not John's, for his was unto repentance. It is not (St. Mark i. 8) Christ's, for his is the one that changes the heart and washes away our sins. St. Matt. iii. 12 ; Isa. iv. 4.

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning." Yes, there is fire in Christ's baptism: that is, the fire of love. What did Paul mean, when he said there was but "one baptism?" See Eph. iv. 5. He meant that there is but one needful to salvation.

St. Matt. xxviii. 19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

HOW IT WAS DONE.

"And were all baptized to Moses in the cloud, and in the sea." They were not dipped in the cloud, but the cloud descended upon them. They were not plunged in the sea; it only sprinkled them. "God said, then will I sprinkle you with clear water." Ezek. xxxvi. 25. But I cannot find any place where God said that he would dip or plunge men in water. Philip and the Eunuch went into, and came up out of the water. Coming out of water does not mean coming from under the water; coming

out of water does not imply being under it. A man says to his boy, come up out of that water, when it is only a foot deep.

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

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

I like to see children baptised and would like to see persons of mature age baptised by sprinkling or immersion if they do it to answer their own conscience, and not by dictation.

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

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

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

Man must be born of water, and of the Spirit; that is, man has to come the natural way of all men. First Epistle of John v. 6. "Jesus Christ came by water and blood;" he came by water and blood; that is, he was born of a woman, as other men are; he came forth out of water and blood, as other men do—that is, had a natural birth into the world. 1 John v. 6.

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

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

Philip baptised the eunuch, but was not sent to do it; it was the eunuch's request to be baptised. Philip did not say to him that he ought to be baptised, but said, "thou mayest."

Act xxii. 16. "Arise and be baptised, and wash away thy sins, calling on the name of the Lord. He did not say with water, no, it is the baptism of the Holy Ghost that saves.

THE TRANSFIGURATION OF JESUS.

Transfiguration implies a change of the external appearance. When Jesus was transfigured his face did shine as the sun, so great the light, that the three disciples fell on their face. But when their sight was restored, they were astonished at seeing Moses and Elias, who appeared in glory, or as translated in other places in majesty. But glory and majesty is synonymous. The Douay Bible says, Elias appeared in majesty, and the Protestant, in glory. Glory signifies bright and shining. Now we have it that the three disciples first saw Jesus' face shining as the sun, and when they recovered their sight they saw Moses and Elias, who appeared in glory; that is, that Elias appeared shining in glory or majesty, which proves that he that appeared in majesty was the greatest person present—the truth is, that Jesus was transfigured into the appearance of Elias. But Peter said, let us make three tabernacles. But Mark and Luke tell us that he did not know what he said.—Mark xi. 6; Luke ix. 29-33.

And Jesus charged them not to tell the vision. But he interpreted it to them on their way down from the mountain.—Matt. xvii. 1-12.

It is evident that God did not wish to let it be known who Jesus, the second Adam, was in person, his individuality as a man at that time.

I do not profess to be wise above that which is written. But God has appointed times for revealing things.

Jesus said, when John the Baptist was not present, and a year after John was put in prison: "THIS IS ELIAS." If Jesus meant that John was Elias, he would have said he is or was Elias; for the word *this*, signifies something present—something in the possession of the speaker, as may be seen by the word of God, spoken out of his earthly Temple, Jesus, when he sat in front of Solomon's Temple: "Destroy this temple and in three days I will raise it up."—John ii. 19.

They at first thought that he meant Solomon's Temple, but when they remembered that he said THIS TEMPLE, that it was his body. And when Jesus' or rather God's Spirit, speaking out of its temple, which was Jesus' body, said: Destroy this temple and in three days I will raise it up again. "And him Jesus hath God raised up."—Acts ii. 22, 52.

If the first Adam had not sinned he would never have died. And as the second Adam did die, but not for his own sins but to save his children, which we are according to the flesh. "For no man ever yet hated his own flesh—even as the Lord the church, for we are members of his body, of his flesh and bones—and although his body died it never saw corruption."—Eph. v. 29, 30; Acts ii. 31.

THE FIRST RESURRECTION.

The first resurrection takes place in the renewing of the Holy Ghost, which is life from the dead.

"And you hath he quickened, who were dead in trespasses and sins."—Eph. ii. 1, 5, 6.

"Marvel not that I said unto thee, ye must be born again."—John iii. 7.

"Wherefore he saith awake thou that sleepest, and arise from the dead and Christ shall give thee light."—Eph. v. 14.

"Create in me a clean heart, O God, and renew a right spirit within me."—Psalm li. 10.

The above should be the prayer of all on renewed men, and the prayer of the renewed man should be, Lord keep me by thy free Spirit.

"Giving thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. i. 12, 13.

"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power."—Rev. xx. 6.

The first death spoken of is the departure of the Spirit of God out of man's soul. And the return of it is the life from the dead. But the second death, is the death of the body of man.

"The wages of sin is death; and it is an immediate death, for the Holy Spirit departs out in an instant from the sinner. God said to Adam, "In the day that thou eat thereof thou shalt surely die."

As spiritual death is in an instant, so also is the renewal of the Holy Spirit in an instant. Jesus said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again."—John v. 6, 7, 8.

Jesus compares the second birth, or the renewing of the Holy Spirit, to the wind, which we can feel and see its effects, but cannot see it; and so is every one that is born of the Spirit, they feel it as consciously as we feel the wind.

"Verily, verily, I say unto you, the hour is coming, and now

is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John v. 25.

The Son of God is the Spirit of God. Jesus said, "the word which ye hear is not mine, but the Father's which sent me."—John xiv. 24.

"But if the Spirit of Him that raiseth up Jesus from the dead dwell in you—shall also quicken your mortal bodies by his Spirit that dwelleth in you; for as many as are led by the Spirit of God, are the sons of God."—Rom. viii. 11, 14.

"Now the Lord is the Spirit."—2 Cor. iii. 17.

All that refuse to receive and obey the Holy Spirit, is as a man in a battle without a shield or a sword; his enemy is sure to take him and make him a slave, or destroy his life.

God said to Abram, "Fear not; I am thy shield."—Genesis xv. 1.

Jesus, speaking by the Holy Spirit, said: "How often would I have gathered thy children, O Jerusalem, as a hen her chickens, and ye would not. Behold, your house is left unto you desolate."—Matt. xxiii. 38, 39. Desolate is waste.

POSSESSED OF DEVILS.

If ten men conspire and unite their minds to do evil deeds, do not each man of the ten become possessed of nine bad spirits beside his own? and also of the old serpent, who is the originator of evil; this is how men become possessed of the devil or devils.

The devil said, "We are legions;" and the old serpent is the father of them all. It is a fearful thing to be unprotected from such a host.

Jesus said to evil doers: "Ye are of the devil, your father."—John xii. 31. But he also said that the spirit of the devil would be cast out of all that were willing to leave his service and serve God.

God spake by his son Jesus Christ, and said: "If any man thirst, let him come unto me, and drink of living waters. But this spake He of the spirit which they that believe on him should receive."—John vii. 37, 38, 39:

Believing on, or in Jesus, is believing that which he said.

It is supposed from what Job said, that he did not expect any resurrection to the end of the whole world, but he did, and realized all that he desired, "as to seeing God in the flesh."

Hear what he says about his flesh being destroyed by worms

—of which it was—and then renewed like a child's.

He says: "My flesh is clothed with worms, and my skin broken and become loathsome."—Job vii. 5.

Afterwards he says: "And though after my skin-worms destroy this body, yet in my flesh shall I see God."—Job xix. 26.

Job's flesh was clothed with worms, and his skin broken and loathsome and destroyed.

"So the Lord blessed the latter end of Job more than his beginning. He had also seven sons and three daughters. And in all the land were no women found so fair as the daughters of Job."—Job xlii. 12-15.

Did not Job see God in the only way that God was ever seen by man? that is, in His works, in renewing wornout things; such was Job's flesh, for he was "smitten from the soles of his feet unto the crown of his head with sore boils."—Job ii. 7.

Yet he saw God out of his renewed flesh, and in the flesh of his fair children.

THE SECOND RESURRECTION.

Much has been said about the second or last resurrection of the dead. We be guided by the scripture.

"Now that the dead are raised even Moses showed at the bush when he called the Lord the God of Abraham, and the God of Isaac and of Jacob;" Jesus adding that God was not the God of the dead but of the living, for all live unto him." Luke xx. 37-38.

"Are raised," that is all who have died are in heaven or hell, this is proved by Jesus' words."

When the malefactor on the cross said Lord remember me when thou comest into thy kingdom, the answer was "This day shalt thou be with me in Paradise. Luke xxiii. 43.

Paul did not believe in the soul sleeping when he said "Having a desire to depart, and be with Christ which is far better. Phil. i. 23.

Jesus said that there was a certain rich man and a certain beggar called Lazarus; this cannot be a parable, for Jesus used the word CERTAIN. And the beggar died and was carried by the angels to Abraham's bosom. "The rich man also died and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke xvi. 19-24.

"God is no respecter of persons," therefore that which was done to Lazarus will be done to all who obey God."

It is not said who carried the rich man to hell, but he was there in a body which make it appear evident that good angels make bodies for them that obey God; and that bad angels made bodies for them that obey the devil.

Paul says, "If so be that being clothed we shall not be

found naked at the change from the old house to the new house; from heaven the change, he says, "will be in the twinkling of an eye at the last trump."—2 Cor. v. 3.

Some would have us believe that there will be no last trump to all that is living is dead, what they call the end of the world, and that then there will be such a *terrific trump* that dead men's dust will hear and fly together, and form the old body. No, no.

There is no resurrection after decomposition takes place, for after that it would be a new creation to unite the original elements of man's body.

"There shall be a resurrection both of the just and unjust."—Acts xxiv. 15.

I have shown that the first resurrection is the renewing of the Holy Ghost.—Eph. ii. 1-5. And the second is the resurrection of the spirit out of the old body into the new body, that the angels bring from heaven for the redeemed. It is those who are in the flesh that the trumpet are to awake. A trumpet is a wind instrument.

God says, "Lift up thy voice, take a trumpet and show my people their transgressions."—Isa. lviii. 1.

Paul says, "The dead shall be raised incorruptible, and we shall be changed in a moment, in the twinkling of an eye, at the last trump."—1 Cor. xv. 54.

The last sound of a man's voice, or the last noise made by heavy breathing, when the spirit of the renewed man will be changed—that is, from the old to the new from heaven, and then carried to heaven by the angels, as Lazarus. "For God is no respecter of persons."—Acts x. 54.

Paul says, "We shall be changed. But the dead shall be raised incorruptible."—1 Cor. xv. 52, 53. This must be those who were not renewed by the Holy Spirit, for there never was any dead souls in any other grave than that of man's body, while the body has natural life in it.

The Spirit of God is saying to dead souls: "Awake thou that sleepest and arise from the *dead*, and Christ shall give thee light that is knowledge of the way to heaven." All who are not renewed are dead to heavenly things; and if they die in that state, they will have an immediate resurrection out of the old body into a house made by devils, for the devil claims his adopted children. But the devil does not get their old bodies, for its original was made by God, and God said to Adam that it should return to the dust of which it was made; for when God's life giving Spirit is not in a man he is not immortal; then there would be no resurrection of bad men only for the devil, it is by his spirit that bad men live forever; this is a terrible thing to serve the devil by choice in time and then be his slave forever.

But some will say, how are the dead raised up and with what body do they come? "That which thou sowest thou sowest not that body, that shall be; but God giveth it a body, and to every seed its own body; that is, every seed shall have a body of its own; a new body."—1 Cor. xv. 37 to 58. And not as some believed, that when men's bodies died that their spirit went into other bodies, and so continued from one earthly body to another. But that is not so.

God will give to every man that obeys him, a heavenly body in which the Holy Spirit will abide with him forever in heaven. Amen. So be it

SUM OF THE HOLY BIBLE.

"In the beginning God created all that was made, and it was very good. Thus the heavens and the earth were made, and all the hosts of them. All were finished.—Gen. i. 31; ii. 1.

All was very good; there was no devil—no suffering—no hell, created by God; no darkness. All was good when God finished. It was disobedience that made the devil; the devil is self made, so far as sin and wickedness; he kept not his first estate.

"Lo, this only have I found that God hath made man upright, But they have sought out many inventions."—Ecc. vii. 29; xii. 13, 14.

When God's Holy Spirit left Adam, it left him in darkness; that is the way that God created darkness. Where God is there is no darkness; where God is not, there is darkness. It is God's Holy Spirit that is called the everlasting Son of God; it was it that made man for its own use.—See Job xxxiii. 4; Col. i. 15. When the first Adam sinned, it sought a second, by whom it would save all that would obey its voice; to them it imparts a portion of itself, to be their day star. Abel was the first redeemed by it from a fallen nature; he became the first priest to the Most High God. Enoch, the seventh from Adam, was the first of his branch of Adam's family by Seth. Enoch is the Spiritual Head of that branch. God made him the second Adam—the heir of the world. I have given direct Scripture proof, and will give one more—that one will be found in the last chapter of John's Gospel, and last verse; he says: "If all that Jesus done were written, he supposed the world itself would not contain the books."—John xxi. 25. Just think of what he must have done, to have filled the world with books, if it had been all written.

Now, the sum of the whole is this: God is a Spirit, who has no limit to his power or wisdom. It is not the will of God that

any suffer ; the suffering of the wicked is by one inflicting evil on the other. Now, they that serve God, suffer by the doings of the wicked ; but their suffering will end at their departure from this world. An immediate heaven, with all its happiness is theirs, and hell, with all its woes, is the portion that the wicked have, for him whom they serve claims them for his own.

God saw, when Adam fell, that it was necessary to appoint some faithful man, to whom he would give more than a common portion or measure of his Holy Spirit, by which he would be able to bear testimony to the truth, before men, and prove the devil a liar. This holy man had access to both worlds. The contest between him and the devil was long, and a great deal of suffering on the part of this holy man, and of them that were with him. All holy men were with him ; all the unholy, with the devil at their head, against him. Why all this suffering of the good? Why did God permit it? The answer is, he was not willing that any should be lost. All good men that have a part of his Spirit, have the same feeling. God's Spirit moves them to preach the gospel of truth, and suffer loss, that they may save some from the devil, and from hell.

“By one man's disobedience, many were made sinners ; so by the obedience of one shall many be made righteous.”—Rom. v. 19. Enoch is the obedient man.

Captain of Israel's, host and guide
Of all who seek the land above,
The Lord will not repent, thou art a priest
For ever after the order of Melchisedec.

All that God kept secret of the second Adam was, who he was in person—his individuality as a man—and this was kept for a good purpose. (I am not wise above that which is written.) But God's time has come when the mystery of the Holy One, the appointed heir of the world should be revealed.—Matt. xi. 27 ; II. Thess. i. 7.

As to my intention—I have no other end in view than the glory of God, and the salvation of men.

I do not want to be the originator of a new sect or a new creed. There are many good things to be found in the creeds now in use, but they are mixed with errors. I am not sent to give the world a new creed ; that was the work of the Lord Jesus Christ ; he has done it. The scripture was given by inspiration. We have no authority to demand any man to believe more or less than is in the Holy Bible—it, and all of it—from Genesis the first to the last of Revelations, by St. John. I never acknowledged any other creed, and by the help of God I am able to give

a reason why I believe it. I have no authority, nor did God ever give any man or men authority to make a creed for others. The Church has the right to receive or expel members, and has the right to have rules of discipline, that no member may act disorderly. Our work is to persuade men to be reconciled to God, to seek pardon and the Comforter which is promised to the believer. It, and it only, is to be the Christians' teacher in doctrine. For your life's sake depend upon no other. "It has promised to lead us into all truth."—See John xxiv. 26. It inspired the prophets. By it you can understand the scriptures. It is the KEY; without it you will never get into heaven. God offers it to you on condition that you obey it. If you do not obey the Holy Spirit, the spirit of the devil will come in and use you most cruelly, here and hereafter, to all eternity. So said Jesus Christ, he is my authority. Matt. xviii. 8.

Now that all the churches have more in their creeds than ought to be, let this keep them from pride or fault-finding with others. It may be that those who have least error, are most to blame for having any under their circumstances. I have no knowledge only that which I received. God is the giver of every good and perfect gift; to Him be all the glory through Jesus Christ.

THE COMING OF THE SON OF MAN.

Jesus said, "Watch therefore for ye know neither the day nor the hour wherein the Son of Man cometh"—Matt. xxv. 13.

"This same Jesus which is taken up shall come in like manner."—Acts i. 11.

Jesus came in like manner and spake with Paul, who was called Saul, and said, "I am Jesus whom thou persecutest."—Acts ix. 5.

Jesus said to the disciples, "Ye shall not have gone over the cities of Israel till the Son of Man be come."—Matt. x. 23.

The question is, in what manner did Jesus come? The answer is, He came many times, and will continue to come, as kings come, to execute their laws. But not always in their own person, but send their subjects.

All power over angels and men is given to Jesus. The "armies of heaven follow Him."—Rev. xix. 10-17.

"Jesus is to come in the clouds of heaven" The clouds of heaven are the children of the kingdom. Paul calls "believers a cloud of witnesses."

Jude calls false teachers "Clouds without water that are carried with a tempest, to whom the mist of darkness is reserved for ever."—II. Peter ii. 17.

The above description of clouds without water will apply to those who are looking for Jesus to come in the clouds of the

firmament. See what the dictionary says about clouds: Any kind of body whose contents are not all discerned by our sight. The Spirit of the Master cannot be seen in the children except by acts.

THE KINGDOM OF GOD.

"And when the Pharisees demanded when the kingdom of God should come, Jesus answered them and said, the kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you, or among you."—Luke xvii. 20, 21.

"For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."—Rom. xiv. 17

The kingdom of God begins on the earth by the renewing of the Holy Ghost, by which men are "Translated out of the kingdom of darkness into the kingdom of God's dear Son."—Colo. i. 12, 13.

Jesus said, "Seek ye the kingdom of God."—Luke xii. 31. "Repent, for the kingdom of heaven is at hand."—Matt. iii. 2. At hand, that is present, so that they might enter into it.

Jesus said, "I will pray the Father, and he shall give you another comforter that will abide with you for ever. Even the spirit of truth."—John xiv. 16, 26. Which is to teach us and bring to our remembrance all good things.

The promise is that the Holy Ghost will abide with the obedient for ever; that is, in time and eternity.

THE EARTH AND THE WORKS THEREIN SHALL BE BURNED.

It's the earth that we live in, and not the earth that we live on that shall be burned. II. Peter iii. 10.

"Sin is a consuming fire."—Job xxxi. 12.

"The breath of the wicked shall devour them as fire."—Job xxxiii. 11.

"Therefore hath the curse devoured * * the inhabitants are burned, and few men are left."—Isa. xxiv. 6.

"When the day of the Lord comes, the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat. II. Peter iii. 10.

The day of the Lord's judgment has often come upon individuals and upon nations. Sometimes in noisy battles, where the elements of which men's bodies are composed are melted, and their elements shall pass away. We know that the atmosphere

cannot be melted or pass away, but men's bodies do. Men's bodies are melted and dissolved by fiery passions, and in earthquakes, and burning fevers, which have dissolved many earthly bodies.

"The heathen raged, the kingdoms were moved; he uttered his voice, the EARTH MELTED."—Psalm xlv. 6.

"Come near, ye nations to hear; and harken, ye people; let the earth hear, and all things that come forth of it. For the indignation of the Lord is upon all nations, and upon their armies. He hath delivered them to the slaughter."—Isa. xxxiv. 1, 2.

"God's word is that the mountains shall be melted with their blood."—Isa. xxxiv. 3.

Kings and rulers are called mountains, as they are above the people; it is to them God speaks and warns them.

God removes sinners, to save them that would do right, only for bad example. The Lord is not willing that any should perish, but all good governments protect their good subjects.

"And now, O inhabitants of Jerusalem, and men of Judah, I pray you judge betwixt me and my vineyard. What could have been done more to my vineyard than I have not done?"

Isa. v. 3, 4.

If any has to be turned out or kept out, it is their own wilful act that will cause it.

THE MYSTERY OF BABYLON.—Rev. xvii. 5.

Babylon signifies *confusion* made by mixing the doctrines of men with the doctrines of God. That confused state is called Babylon. They are in a confused state, when asked to show the place in the Scriptures where God commanded them to believe what they do believe, and to do what they do. I will mention some of those things that they require us to believe; things that were not so much as mentioned by the prophets or apostles.

1. They say that God died for to save men; that is impossible for God to die. 1 Tim. i. 17.

2. That God had a mother, that is impossible. Psalm cxlv. 13. That there is a purgatory, out of which souls can be redeemed. God will, by *no means*, clear the guilty, except by a free pardon, when they repent of their evil ways, and believe the message of his Son Jesus Christ.

3. Calling a man most Holy Father; this is forbidden. See Matt. xxiii. "Jesus said call *no* man your father upon the earth for *one* is your father which is in heaven."

4. Praying to angels is forbidden.

5. That mass or sacrifices offered by priests' will save—no, no,

nothing, but a living sacrifice of service will God accept.

Rom. xii. 1.

6. Others say, that he who lies to the Holy Ghost and is impure in heart, the blasphemers and murderers, and all bad men shall go to heaven, without "repentance towards God, and faith towards our Lord Jesus Christ." [The most unreasonable of all.]

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

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

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

Some think that Rome is meant by the description in Rev. xviii. 5. But as the Jews killed many of the prophets and saints and Protestants have killed some; this killing is not confined to killing the body only; but by false doctrines leading men from the right way or compelling them to give up doing right by promises of some worldly thing, by which many are the converts made to some churches by the hope of some worldly gain.

God has people in Babylon, and calls them to come out of her. See Rev. xviii. 4. Yes, men in their simplicity, when commanded, believe things that God never taught; yea they have believed the church to which they belong; yet they are God's people, because they have done according to the knowledge they have. Yet God says they are in Babylon, and calls them to come out of her.

Men can come out of Babylon by coming out from the doctrines of men, believing nothing but the word of God, taking it for the man of our counsel, taking the whole Bible as their creed; that is not in the Bible reject.

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

NAMES AND TITLES OF JESUS.

"Shiloh, which signifies a peace maker."—Gen. xlix. 10.

"The Anointed of God to be the King of kings."—Psalm ii ; xlv. 1, 8.

"The Angel of God's Presence."—Isa. lxix. 8, 9.

"Captain of God's Hosts."—Joshua v. 14.

"The Ancient of Days."—Dan. vii. 22.

"The Branch of Righteousness."—Zech. iii. 8.

There was three branches from Adam. Cain's all perished at Noah's flood ; Abel had no offspring ; therefore Enoch is the seventh from Adam by Seth. And Enoch, Elijah, and Jesus is one, and only one person. The Righteous man. The second Adam.

"Only Begotten of the Father."—John i. 14 There was a time when Enoch was the only Spiritual Son that God had on this earth, he was then the only begotten spiritually. He is "the Foundation Stone of the spiritual house."—Eph. ii. 20.

"He shall be called the Everlasting Father."—Isa. ix. 6 That is, Enoch is our father according to the flesh ; and also our spiritual father, through whom God has saved all that obeyed him. And as Jesus is alive for evermore, he will be everlastingly our father at God's "right hand in heaven."

"The Root of David."—Rev. v. 5 ; xxii. 16. Which shows that Jesus was the forefather of David. And the son of David by Mary of the house of David.

"Beginning of the new creation of God."—Gen. v. 24 ; Rev. iii. 14. That is, the new creation by renewing man by the Holy Spirit. And God began with our father Enoch.

"Bright and Morning Star."—Rev. xxii. 16.

"Corner Stone."—Eph. 20.

"Faithful Witness."—Rev. i. 5.

"Messenger of the Lord's hosts."—Mal. ii. 7.

"High Priest."—Heb. iii. 1 ; vii. 1.

"Second Adam."—I. Cor. xv. 45, 47.

"The Son of Man."—Matt. iii. 20.

"Mediator."—I. Tim. ii. 5

"Listen, O bless unto me ; and hearken, ye people, from afar ; The Lord hath called me from the womb ; from the bowels of my mother hath he made mention of my name.

"And he hath made my mouth like a sharp sword ; in the shadow of his hand hath he *hid me*, and made me a *polished shaft* ; in his quiver hath he hid me ;

"And said unto me, Thou art my servant, O Israel, in whom I will be glorified." Isa. xlix. 1-2-3.

Behold my servant, whom I have chosen ; my beloved, in

whom my soul is well pleased : *I will put my spirit upon him.*

Matt. xii. 18.

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

GOD'S SPIRITUAL GIFTS.

"Thou givest thy good spirit to instruct them."—Neh. ix. 20.

"Thy spirit is good ; lead me into the land of uprightness."—

Psaln cxliiii. 10.

Moses said, "I am not able to bear all this people alone, because it is too heavy for me. And the Lord said unto Moses, gather unto me seventy of the elders ; and I will come down and talk with thee ; and I will take of the spirit which is upon thee, and will put it on them, and they shall bear the burden of the people with thee." And when the spirit rested on them they prophesied. And Moses said, "would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them."—Numb. xi. 14 to 30.

A Prophet is a man whose spirit is under the guidance of God's spirit. It may be to foretell future events or to explain and interpret what other prophets have said. But if we would seek and obey the Holy Spirit there would be no need for interpreters, for the Holy Spirit would teach us all that it is necessary to know. John xiv. 26.

"Renew a right spirit within me."—Psalm li. 10.

"Thou sendest forth thy spirit, they are created."—Psalm civ. 30. That is the new creation, the restoring of the spirit. Col. iii. 10 ; II. Cor. iv. 16 ; Psalm li. 10.

"Until the spirit be poured upon us from on high, and the wilderness become a fruitful field."—Isa. xxxii. 15.

"Yet many years didst thou forbear them, and testifiest against them by thy spirit in thy prophets, yet would they not give ear ; therefore givest thou them unto the hands of the people of the land."—Neh. ix. 30.

What God did to one people he will do to others in like manner, who refuse to obey his Holy Spirit. "As your fathers re-

sisted the Holy Spirit, so do ye."—Acts vii. 51.

There is no excuse for resisting the Holy Ghost, for "It is given free, without money or price, to any who will obey it."—

Isa. lv. 1, 2.

"But there is a spirit in man, and the inspiration of the Almighty giveth them understanding."—xxxii. 3.

"Whither shall a man go from thy spirit; there is no hiding from it."—Psalm cxxxix. 7.

"Jesus was led up of the spirit into the wilderness to be tempted of the devil."—Matt. iv. 1.

Jesus said, "The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor.—

Luke iv. 18.

"Except a man be born of the spirit he cannot enter into the kingdom of God. That which is born of flesh is flesh, and that which is born of the spirit is spirit."—John iii. 5, 6.

"I give you to understand that no man speaking by the spirit of God, calleth Jesus accursed. And that no man can say that Jesus is the Lord, but by the Holy Ghost.

"Now there are diversities of gifts, but the same spirit; and there are difference of administration, but the same Lord; and there are diversities of operation, but it is the same God which worketh all in all.

"But the manifestation of the spirit is given to every man to profit withal.

"For to one is given by the spirit the word of wisdom; to another the word of knowledge, by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

"But all these worketh that one and the selfsame Spirit, divid- ing to every man severally as he will.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

"Now ye are the body of Christ, and members in particular." &c., &c.—I. Cor. xii. 1 to 30.

"Jesus returned in the power of the Spirit."—Luke iv. 14.

"A Spirit hath not flesh and bones as I have." Luke xxiv. 34.

"God gave not the Spirit by measure to Jesus." John iii. 34.

God, is a Spirit; Spirit signifies life, and God is the fountain of life. His breath giveth life. Gen. ii. 7.

If God gather to him his Spirit and breath, all flesh shall perish together. John xxxiv. 14.

But God does not gather His Spirit from any that obey it, but

renews them day by day. 2 Cor. iv. 16. Col. iii. 10.

"Shall quicken your mortal body by His Spirit." Rome xi. 8.

"The Spirit itself beareth witness with our Spirit that we are the children of God." Rom. viii. 16-17.

"But God has revealed them unto us by his Spirit, for the Spirit searcheth all things, even the deep things of God."

1 Cor. ii. 10.

"Now we have received not the Spirit of the world; But the Spirit which is of God." 1 Cor. ii. 12.

"But he that is joined to the Lord, is one Spirit." That is there is a union of Spirit." 1 Cor. vi. 14.

"Who also hath made us able Ministers of the New Testament, not of the letter; but of the Spirit, for the letter killeth; but the Spirit giveth life." 2 Cor. 3-6.

GOD'S ANGELS.

Angel signifies messenger.

"And the angel of the Lord called unto him out of heaven and said, Abraham, Abraham, and he said here am I. And the angel said, lay not thine hand upon the lad." Gen. xxii. 11-12.

"And the angel of the Lord found her." Gen. xvi. 7.

"And there came two angels to Sodom to save Lot and his family." Gen. xviv. 1 to 19.

"And he dreamed and beheld a ladder set upon the earth, and the top of it reached to heaven. And behold the angels of God ascending and descending on it. And the Lord stood above it and said: I AM THE LORD GOD of Abraham Thy Father, and the God of Isaac." Gen. xxviii. 12-13.

The word of God to Jacob proves that Abraham and Isaac was not sleeping in the dust, but with God, for God says: I AM their God." God is not a God of the dead, but of the living, for all His children live unto Him. John xvi. 19.

"And Jacob went on his way, and the angels of God met him." Gen. xxxii. 1. At the 24 verse Jacob wrestled with a man of God, who blessed Jacob.

"The angel which Redeemed me from all evil. Bless the lads." Gen. xlviii. 16.

"And the angel of God went before the camp of Israel."

Exod. xiv. 19.

"Behold I send an angel before thee to keep thee in the way and to bring thee into the place which I have prepared."

Exod. xxiii. 20.

"And I will send an angel before thee; and I will drive out the Canaanites." Exod. xxxiii. 2.

"And when we cried unto the Lord, he heard our voice and sent an angel and brought us out of Egypt." Num. xx. 16.

"And the ass saw the angel of the Lord standing in the way ; and Balaam said unto the angel, I have sinned."

Num. xxii. 23 to 35.

"And the angel of the Lord came up from Gilgal and said I will never break my covenant with you." Judges ii. 1.

It is very evident that the angel here and other places spoken of was the Second Adam to whom God had given the whole earth, to have dominion over it.

"Daniel saw in a vision many forms of Government before the ancient of days did sit in judgment upon them, and then set up His own kingdom, which shall have no end." Dan. vii. 1 to 28.

"And the angel of the Lord appeared to Gideon to encourage him." Judges vi. 12.

Judges xiii. 6. "A man of God came unto me and his countenance was like the countenance of an angel."

"And the angel stretched out his hand on Jerusalem to destroy it." 2 Sam. xxiv. 16.

"And the angel of the Lord came and touched Elijah, and said, Arise, and eat."—I. Kings xix. 7 to 21. In the above may be seen what God was doing with Elijah. See I. Kings first and second chapters.

"The chariots of God are twenty thousand, even thousands of angels ; the Lord is among them, as in Sinai, in the holy place.

"Thou has ascended on high, thou hast led captivity captive ; thou hast received gifts for men ; yea, for the rebellious also, [that is pardon] that the Lord God might dwell among them."—

Psalm lxxviii. 17, 18.

God and his mighty host of angels, and of the ascending on high of God's holy one, or holy Man, by whom he governs this world. Jesus said that he was before Abraham.

"In all their affliction he was afflicted, and the angel of his presence saved them ; in his love and pity he redeemed them ; and bare them, and carried them all the days of old."—

Isaiah lxiii. 8.

Yes, God's holy one had great care for his children ; in their affliction he was afflicted.

"My God hath sent his angel and hath shut the lions' mouths, that they have not hurt me."—Dan. vi. 22.

"And behold a man upon a red horse, and he showed Zachariah of the things that was to be done to the cities of Judah at that time."—Zech. i. 8 to 21.

"And behold an angel talked with me."—Zech. ii. 3.

"And the angel of the Lord protested unto Joshua that if he would walk in my way," &c. See Zech. iii. 1 to 10. And see Zech. iv. 14. "The two anointed ones," Enoch and Moses.

"The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary

thy wife ; for that which is conceived in her is of the Holy Ghost.”
—Matt. i. 20.

“The wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east.”—Matt. ii. 2. Jesus was born a king.

“And the angel said unto them, Fear not ; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”—(that is the anointed.)—Luke ii. 10, 11.

“Then the devil leaveth him, and, behold, angels come and minister unto him, Jesus.”—Matt. iv. 12.

Jesus said, “The field is the world ; the good seed are the children of the kingdom. But the tares are children of the wicked one ; the enemy that sowed them is the devil.

“The reapers are the angels. As therefore the tares are gathered and burned in the fire ; so is the end of this world.

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.”—Matt. xiii. 37 to 43.

“Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.”—Matt. xiii. 10.

“And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom.—Luke xvi. 22.

The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David.

“And when He bringeth in the first begotten into the world, He saith, and let all the angels of God worship him.” Heb. i. 6.

Worship signifies to honor and obey God’s representative man, to whom God give his spirit, “*without measure.*” John iii. 24-35.

“But unto the Son he saith, Thy throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity ; therefore GOD, EVEN THY GOD, hath anointed thee with the oil of gladness above *thy fellows.*” (Fellows is equals ; But Jesus is now king of kings.) Heb. i. 8-9.

THE BOOK OF REVELATIONS.

This Book showeth that Jesus is the High Priest of heaven and earth.

“The Revelation of Jesus Christ, which God gave unto him (Jesus) to shew unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John : Who bare record of the word of God, and of the testimony of Jesus Christ and of all that he saw.” Rev. i. 1-2.

The book shows by the words of the angel that showed John

the past and present, and the future events, that the angel was no other than Jesus himself, for when the angel had showed John the things that was to come to pass, John fell down to worship him, and the angel saith to him, See thou do it not : for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God."

Rev. xxii. 8, 9.

God said to Moses "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Dent. xviii. 18.

"Jesus said the words which ye hear *is not mine*. But the Father which sent me." John xiv. 24.

"Then said Jesus unto them, be not afraid, go tell *my brethren*, that they go unto Galilee and there shall they see me."

Matt. xxviii. 10.

"Jesus saith unto her touch me not for I am not yet ascended to my Father; but go to *my brethren* and say unto them I ascend unto my Father, and your Father, and to MY GOD and your God."

John xx. 17.

"I Jesus have sent mine angel to testify unto you these things. (Angel signifies messenger.) *John was Jesus messenger* to the churches, for he that was spaking to John said *I am* the root and offspring of David, and the bright and morning star."

Rev. xxii. 16.

"HE which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus." Amen. Rev. xxii. 21.

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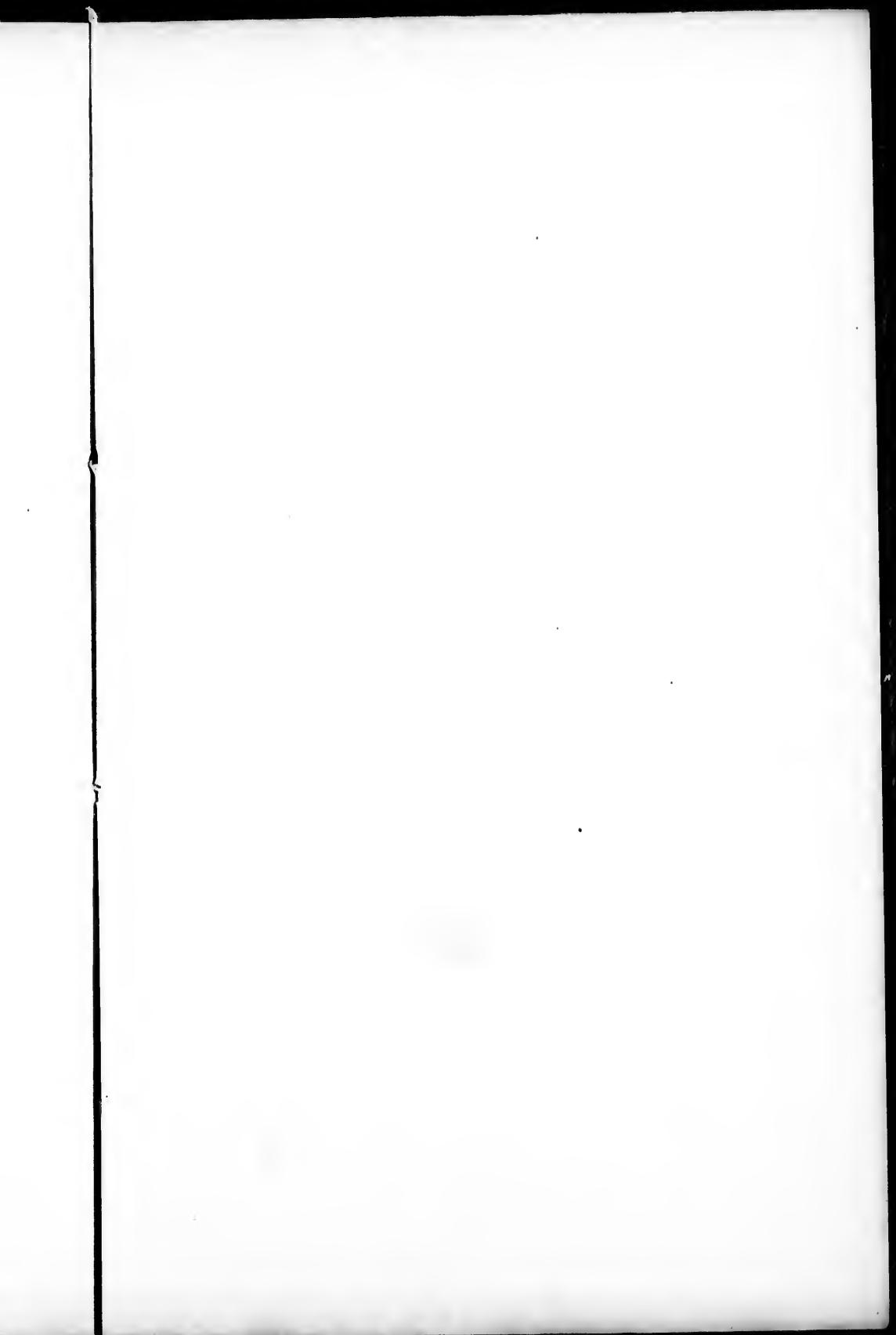
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A REMARKABLE DOCUMENT.

The Doubts of the Day All Settled.

(From the Chicago Tribune.)

Mr. Samuel Hall, of the City of Hamilton, Ontario, Can., is the latest gladiator who has bounded into the arena to do battle in the conflict between Religion and Science. He has published his opinions in a tractate of sixty pages, and announces that he will hold public discussion with any one who may differ from him. His essay is entitled "Science and Theology," and he triumphantly confutes the pretensions of the former. He relies entirely upon the Bible for his facts, as being an infallible authority, and from them he constructs various scientific theories which, however logically dependent they may be upon the premises assumed, differ somewhat from those generally received. He does not think much of the nebular hypothesis of the formation of the earth. He says :

We find from the surface to the greatest depths that the material of the earth is in layers, and the evidence is clear that the material of which it was built was in a soft, smelted state, having the appearance of being in that state by heat, and that each layer must have had a space of time to cool or harden before the next layer was laid, or the material would not be in layers. These layers refute the theory of those who suppose that the earth was all on fire and is cooling down. "If the earth was at any time all on fire, the fire would have left us no coal, or oil, or limestone, for everything that would burn would have been reduced to ashes; and all that would not burn would be some pure, heavy metal that would settle down where it never would be found by man; and there would be nothing but ashes, for many miles deep. Hear God's own words to Job: "Who laid the corner stone thereof, and his sons shouted for joy." Such a host of skilled workers, with all the machinery of heaven to work with, it would not be much for God's innumerable host, with the knowledge and power of God in them, to make a world in six common days, by pouring down the material out of millions of furnaces. Some furnaces for gold; others for copper, iron, lead, etc. Then the beautiful, variegated marble and granite, which could not be made by drift, as supposed by pretended philosophers.

Mr. Hall thinks the modern notion of the roundness of the earth is an infidel belief. He says :

God said to Job: "Hast thou perceived the breadth of the earth?" Breadth or width is not used in speaking of round bodies, but of flat things. I cannot prove exactly the shape of the earth, but I can prove that the earth cannot be the shape that our moderns suppose it to be. The earth may be round- ing somewhat, but the water is not.

The latter conclusion he deduces from the undeniable fact that you cannot make water

stay in a round heap or body. The common illustration of a ship at sea is valueless. The reason why the hull sinks from sight is that the water vapor in the air seen in bulk opaque and hides the hull. "Sailing round the world is sailing east or west through seas and straits till the ship arrives where sailed from. Just as a man that had a house on the side of a hill and went out of the west door and went round the hill till he came to the east door." The motions of the earth occasion Mr. Hall no difficulty. "The earth sits in atmosphere, and would not move on for the sun, which moves round it, causing the water to arise off the earth as it passes round, removing the water from the sunny side, and causing the dew to fall on the dark side, thus removing the earth's ballast; keeps tipping over from the sunny side which is the lightest side at the time that the sun is shining on it. It wobbles from side to side as the sun passes around. This causes the tides."

Mr. Hall does not believe the absurd theories about the centre of the earth being in an igneous condition, because a fire can burn without air or a supply of fuel. There are local fires caused by the lightning penetrating cavities, setting fire to coal-oil, or inflammable gases causing volcanic eruptions. The earth is really hollow, and filled with gas as a balloon. Otherwise it could not float in the air on nothing as it does. The theory about the attraction of the earth was gotten up by the infidels, who believed that otherwise the motion of the earth in going round would throw all loose articles off, and the mountains would act as fans to keep the snow and rain from falling on the earth. But if it was true that the earth was round and held things to it by attraction, when on the underside, the masts of ships and church-steeple would be pointing down into the empty space below. Such foolish notions, he thinks, were gotten up by "men who did not like the Bible because it reproved their acts, and they wished to show that the Bible writers were ignorant of true science."

By means of Bible texts and modes of reasoning of which the above furnishes a sample, the writer proves that the moon is an enormous diamond, and that the sun is one continual explosion of gas by fire. The greater portion of the book is given up to the establishment of purely theological propositions. His object in going into scientific matters he gives as follows:

"The Bible contains more knowledge than all other books together, and all the nations are indebted to it for knowledge that they never could have found out. Therefore, I have wrote this book against pretended philosophers who are leading many astray by false science.

[The above has been **gratuitously** copied into the *Boston Transcript*, *Hartford Courant*, *St. Louis Globe*, *Richmond Dispatch*, and *Hamilton Times*.]

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