

THE
INSTRUCTOR;

A SYNOPSIS

OF THE

FAITH AND DOCTRINE

OF THE

REORGANIZED CHURCH OF JESUS CHRIST OF
LATTER DAY SAINTS.

TOGETHER WITH HISTORICAL AND GENERAL EVIDENCES
FROM THE WORKS OF EMINENT THEOLOGICAL
WRITERS PAST AND PRESENT.

COMPILED AND ARRANGED BY

ELDER G. T. GRIFFITHS.

TO WHICH IS ADDED
MEMORABLE EVENTS AND ITEMS OF INTEREST
CONNECTED WITH THE HISTORY
OF THE CHURCH.

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PREFACE.

TO THE READER:—

My object in publishing this work is to further the interests of the Church of Jesus Christ of Latter Day Saints, and the salvation of the people. In compliance with the desires and urgent requests of many of the traveling ministry and Saints throughout the country I began compiling this book some years since, and have every reason to believe that it will constitute an invaluable aid in the propagation and defense of the church's tenets. This synopsis contains about fifty subjects of the most prominent and important nature, having an express bearing upon the distinctive doctrines of the church and is therefore of peculiar usefulness and value to both ministry and laity.

The Bible quotations are entirely from King James' translation, and will form a more powerful weapon of attack or defense than if collected from any translation the authority or inspiration of which our opponents deny or dispute. The evidences of subjects are arranged in the following order: first, biblical; second, historical; the latter under the former, so that the historical will elucidate and corroborate the scriptural statements. The historical department is enriched by selections from the works of some of the most able and recognized authors of eminence and antiquity, as well as from the works of celebrated

Bible commentators of the past and present. Much of the above evidence has been extracted from valuable works in the collections of the British Museum and the Guildhall Libraries of London, England.

Doubtless the size of the book will be criticised by some, but it was impossible to reduce its matter to a smaller size, as many of the ministry desired to have the historical matter associated with the scriptural subjects, to avoid the carrying of several books in order to quote from them.

I pray God to bless the effort to the good of all who may peruse its pages.

Yours in gospel bonds,

GOMER T. GRIFFITHS.

THE INSTRUCTOR.

SPIRIT IN MAN.

Spirit Called Inner Man.

2 Cor. 4: 16. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

Eph. 3: 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

Rom. 7: 22. For I delight in the law of God after the inward man.

Ghost.

Hebrew, *Nophel*. Greek, *Gigas*.

Gen. 49: 33. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Job 10: 18. Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

Job 11: 20. But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

Job 14: 10. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

Jer. 15: 9. She that hath borne seven languisheth: she hath given up the ghost.

Matt. 27: 50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

Acts 5: 5. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

Acts 5: 10. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

Spirit.

Hebrew, *Ruach*. Greek, *Pneuma*.

Job 32: 8. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

Job 34: 14. If he set his heart upon man, if he gather unto himself his spirit and his breath.

Job 10: 11, 12. Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favor, and thy visitation hath preserved my spirit.

Prov. 16: 32. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Prov. 18: 14. The spirit of man will sustain his infirmity; but a wounded spirit who can bear?

Prov. 20: 27. The spirit of man is the candle of the Lord, searching all the inward parts of the belly.

Eccl. 3: 21. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

Eccl. 8: 8. There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.

Eccl. 11: 5. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

Eccl. 12: 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Isa. 26: 9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early.

Dan. 7: 15. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

Zech. 12: 1. The burden of the word of the Lord for Israel, saith the Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

Matt. 26: 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Luke 1: 47. And my spirit hath rejoiced in God my Savior.

Luke 8: 53, 54, 55. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat.

Luke 23: 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Acts 7:59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

Rom. 8:16. The Spirit itself beareth witness with our spirit, that we are the children of God.

1 Cor. 2:11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

1 Cor. 5:4, 5. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

1 Cor. 6:20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Cor. 7:34. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

1 Thess. 5:23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

2 Tim. 4:22. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

James 2:26. For as the body without the spirit is dead, so faith without works is dead also.

Promiscuous Passages on Spirit in Man.

Gen. 41:8. His spirit was troubled.

Ex. 6:9. Anguish of spirit.

Deut. 2:30. Hardened his spirit.

1 Sam. 1:15. A woman of a sorrowful spirit.

1 Kings 21:5. Why is thy spirit so sad?

Ezra 1:1. The Lord stirred up the spirit of Cyrus.

Job 7:11. Will speak in the anguish of my spirit.

Ps. 32:2. Blessed is the man in whose spirit there is no guile.

Ps. 34:18. Saveth such as be of a contrite spirit.

Ps. 77:6. My spirit made diligent search.

Ps. 106:33. They provoked his spirit.

Ps. 142:3. When my spirit was overwhelmed within me.

Prov. 11:13. He that is of a faithful spirit.

Prov. 14:29. Hasty of spirit.

Prov. 16:18. Haughty spirit.

Prov. 16:19. Humble spirit.

Prov. 17:22. Broken spirit.

Prov. 17:27. Excellent spirit.

Prov. 25:28. Rule over his own spirit.

- Eccl. 4: 6. Vexation of spirit.
 Eccl. 7: 8. Patient in spirit; proud in spirit.
 Isa. 29: 24. They also that erred in spirit.
 Isa. 54: 6. Grieved in spirit.
 Isa. 57: 15. Contrite and humble spirit.
 Dan. 2: 1. His spirit was troubled.
 Dan. 2: 3. My spirit was troubled.
 Dan. 5: 12. Excellent spirit.
 Dan. 7: 15. I Daniel was grieved in my spirit in the midst of my body.
 Mark 2: 8. Jesus perceived in his spirit.
 Luke 1: 80. The child grew, and waxed strong in spirit.
 Luke 1: 47. My spirit hath rejoiced in God my Savior.
 Luke 10: 21. In that hour Jesus rejoiced in spirit.
 John 11: 33. He groaned in the spirit, and was troubled.
 Acts 17: 16. Spirit was stirred in him.
 Acts 18: 5. Paul was pressed in the spirit.
 Acts 19: 21. Paul purposed in the spirit.
 1 Cor. 14: 14, 15. My spirit prayeth. . . . I will pray with the spirit, . . . I will sing with the spirit.
 2 Cor. 2: 13. I had no rest in my spirit.

Spirit Called Soul.

Hebrew, *Nephesh*. Greek, *Psuche*.

Gen. 35: 18. And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin.

1 Kings 17: 21, 22. And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

2 Kings 4: 27. And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

Job 27: 8. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

Isa. 26: 9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early.

Ps. 19: 7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

Ps. 42: 6. O my God, my soul is cast down within me.

Micah 6: 7. Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

Jonah 2: 7. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.

Matt. 10: 28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Luke 1: 46. And Mary said, My soul doth magnify the Lord.

Luke 12: 19, 20. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

Spirit or Soul used Interchangeably.

Applied to God.

John 4: 24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

John 11: 33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

Isa. 1: 14. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

Jer. 6: 8. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

Mark 8: 12. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall so sign be given unto this generation.

2 Cor. 3: 17. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

Zech. 11: 8. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

Matt. 26: 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Applied to Man.

Acts 17: 16. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

Dan. 7: 15. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

Luke 8: 54, 55. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat.

Luke 23: 46. And when Jesus had cried with a loud voice,

he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Job 14: 22. But his flesh upon him shall have pain, and his soul within him shall mourn.

Isa. 26: 8. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

1 Kings 17: 21, 22. And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

Gen. 49: 33. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

The Word Soul is at Times Applied to the Whole Person, Spirit and Body.

Gen. 2: 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Ex. 1: 5. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

Acts 2: 41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Acts 7: 14. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

Acts 27: 37. And we were in all in the ship two hundred threescore and sixteen souls.

1 Peter 3: 20. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Historical Evidence from Noted Authors, Past and Present.

Cruden says: "Spirit signifies the reasonable soul which continues in being, even after the death of the body. That spiritual, reasoning, choosing substance, capable of eternal happiness."—P. 676, par. 12.

Matthew Henry, the great commentator, says, in reference to the spirit: "That the soul or spirit exists and acts in a state of separation from the body, and is therefore immortal; that death does not extinguish this 'candle of the Lord,' but takes it out of a dark lantern. It is not, as Grotius well observes, the *krasis*, or temperament of the body, or anything that dies with it; but it is the *anthroposaton*, something that subsists by itself, which, after death, is somewhere else than where the body is."—Vol. 3, p. 383.

"Soul signifies that spiritual, reasonable, and immortal substance in man, which distinguishes them from the beasts, and is the source of our thoughts and reasoning."—John Brown's Dictionary of the Bible.

"The soul cannot perish, either from choice or necessity; nor from any material cause; nor from the presence or absence of any natural power. It is invariably independent, inaccessible to all violence, and necessarily immortal."—Dr. S. Drew, Sec. 4, p. 331.

"That man's soul is a substance: That man is a compound of some other substance besides his body. That the soul doth subsist of itself independently of the body."—Sir Kenelm Digby, Chaps. 9 and 10, pp. 79, 87.

"Eccl. 12: 7. 'And the spirit shall return to God who gave it.' From whom it is, by whom it is created, who puts it into the bodies of men, as a depositum they are entrusted with and are accountable for, and should be concerned for the safety and salvation of it; this was originally breathed into man at his first creation, and is now formed within him by the Lord; hence he is called the 'God of the spirits of all flesh.' (See Gen. 2: 4; Zech. 12: 1; Num. 16: 22.)"—Gill's Comm. Vol. 3, p. 668.

The Inner Man,—Ghost, Spirit, or Soul,—Leaves the Body at Death, and Returns to God.

Eccl. 3: 19-21. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

Eccl. 12: 7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Eccl. 8: 8. There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death.

Gen. 35: 18. And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin.

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Luke 23: 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

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Acts 5: 5. And Ananias hearing these words fell down, and

gave up the ghost: and great fear came on all them that heard these things.

Acts 5: 10. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

2 Peter 1: 13, 14. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

Luke 8: 53-55. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat.

2 Cor. 5: 6, -8. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Phil. 1: 21, -23. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

2 Tim. 4: 6, 7. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.

Luke 16: 22, 23. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Historical Evidence of the Soul Leaving the Body at Death.

"That when the body, which is here its prison, rather than its mansion, falls to the earth, 'tis not oppressed by its ruins, but set free and enjoys the truest liberty. This made Heraclitus say that the soul goes out of the body like lightning from a cloud, because it is never more clear in its conceptions than when freed from matter.

"And what Lucretius excellently expresses in his verses, is true in another sense than he intended:—

*"Credidit item retrode Terra, quod fuit ante,
In Terram; sed quod missum est ex Aethus oris,
Id rursus Caeli fulgentia Templa receptant.*

"What sprang from earth falls to its native place,
What Heav'n inspired, released from the weak tie
Of flesh, ascends beyond the shining sky."

—Dr. William Bates, Chap. 10, p. 182.

"There can be no doubt, then, that Paul really expected to be immediately with Christ when he died; that in proportion as his labors were protracted before death would the time be put off when he should be with Christ, and that his period of labor was cut short by death would the period be shortened which intervened between him and Christ; and yet this could not have been the case had he believed that the soul died with the body."—Immortality of the Soul, by Rev. Luther Lee, p. 123.

St. Clement in his first epistle to the Corinthians says: "Peter, by unjust envy, underwent, not one or two, but many sufferings; till at last, being martyred, he went to the place of glory that was due to him. For the same cause did Paul in like manner receive the reward of his patience; seven times he was in bonds; he was whipped; was stoned; he preached both in the East and in the West, leaving behind him a glorious report of his faith; so having taught the whole world righteousness, and for that end traveled even to the uttermost bounds of the West, he at last suffered martyrdom by the command of the Governors, and departed out of the world, and went unto his holy place."—Apostolic Fathers, Wake's trans., p. 60.

Eusebius says of the martyrdom of Lucius, that he, Lucius, said to his judge: "I thank thee: for now I am liberated from wicked masters, and am going to the good Father and King, even God."—Eusebius' Eccl. Hist., Chap. 17.

Dionysius, Bishop of Alexandria, in the third century, says of the Christian martyrs: "But these same martyrs, who are now sitting with Christ, and are the sharers in his kingdom," etc., etc.—*Vide*, Chap. 42.

Of the martyrdom of St. Ignatius, who, it is claimed, succeeded the Apostle Peter at Antioch it is said in an epistle from the church at Antioch, where he suffered, that, "being suddenly taken by the beasts from the world, he might appear before the face of Christ."—Apostolic Fathers, p. 179.

"When souls are about to leave the body, they speak with the sincerest freedom."—Josephus' Ant. Book 4, Chap. 8.

"Eccl. 12: 7. 'Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.' 'Putrefaction and solution take place; the whole mass becomes decomposed, and in process of time is reduced to dust, from which it was originally made; while the spirit (*haruah*), that spirit, which God at first breathed into the nostrils of man, when he in consequence became a living soul,' an intelligent, rational, discoursing animal, returns to God who gave it.

"Here the wise man makes a most evident distinction between the body and the spirit; they are not the same; they are not both matter. The body, which is matter, returns to its original dust; but the spirit which is immaterial returns to God. It is impossible that two natures can be more distinct, or more distinguished. The author of this book (Ecclesiastes) was evidently not a materialist."—Dr. Adam Clark's Commentary, Vol. 3, p. 2,560.

"Then the 'silver cord will be loosed,' which may mean the inexplicable bond of union betwixt body and soul; or the spinal marrow, which continues sensation by the nerves from the brain to every part of the body. Or the whole verse may be a description of the functions of life, taken from a well: where there is a *cord* to the *bowl* or bucket, with which the water is drawn, a *wheel* by which the more easily to raise it, a *cistern* into which it may be poured, and a *pitcher*, or vessel

to carry it away with; but now all are broken or loosened, and become useless. Thus, at death, the lungs cease to play, the heart ceases to beat, the blood to circulate; every vessel becomes useless, the whole surprising contrivance for forming and communicating the blood, which is the life, from the fountain of the heart to every extremity of the human body, is now entirely deranged; the silver cord is loosed, the bowl is broken, the pitcher and the wheel are marred at once. Then the body returns to its dust, and the soul to God the Creator, to be fixed in a state of happiness or misery, according to the things done in this present life."—Rev. Thomas Scott, Commentary, vol. 2, p. 320.

"Souls come out of eternity into this world as onto a theatre. There they exhibit their persons, their affections, their passions, that which there is of evil and good in them. When they have, as it were, acted out their parts, they are forced to retire, and to go naked just as they are, before God to judgment."—Clark's Foreign Theological Library, vol. 6, p. 255.

"Now at death, the soul or spirit of man returns to God; which, if understood as referring to the souls of men in general, it means that at death they return to God, the Judge of all, who passes sentence on them, and orders those that are good to the mansions of bliss and happiness, and those that are evil to hell and destruction. So the Targum adds, 'That it may stand in judgment before the Lord;' or, if only of the souls of good men, the sense is, that they then return to God, not only as their Creator, but as their covenant God and Father in Christ, to enjoy his presence for evermore, and to Jesus their everlasting Mediator and Redeemer, to be forever with him."—Gill's Commentary, vol. 3, p. 668.

The Spirits or Souls of the Righteous are Conscious Between Death and the Resurrection.

Matt. 17:1-4. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Rev. 6: 9-11. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

Rev. 22: 8, 9. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then

saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

2 Cor. 5: 1-9. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him.

Phil. 1: 21-24. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you.

Luke 2: 29, 30. Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation.

Eph. 3: 14, 15. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.

Rom. 8: 38, 39. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

John 17: 24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

John 12: 26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

John 11: 24-26. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?

Luke 23: 42, 43. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

John 13: 36. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

Spirits or Souls of the Wicked are Conscious after Death.

Luke 16: 19-31. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

1 Peter 3: 18-20. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

1 Peter 4: 5, 6. Who shall give account of him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be

judged according to men in the flesh, but live according to God in the spirit.

2 Peter 2:9. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.

Isa. 42:6, 7. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Isa. 24:21, 22. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Matt. 5:25, 26. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Alma 19:5. It has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; . . . whether they be good or evil, are taken home to that God who gave them life.

Alma 19:7. There is a space between death and the resurrection, . . . a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth.

See also 2 Nephi 6:4; Alma 9:1, 2.

Historical Proofs on the Consciousness of Departed Spirits, or Souls.

Matthew Henry's comment on Matthew 17 says: "He will come, at last, with ten thousand of his saints; as a specimen of that there now appeared unto them Moses and Elias talking with him; observe, first, There were glorified saints attending him, that, when there were three to bear record on earth, Peter, James, and John, there might be some to bear record from heaven too. Thus here was a lively resemblance of Christ's kingdom, which is made up of saints in heaven and saints on earth, and to which belong the spirits of just men made perfect. We see here, that they who are fallen asleep in Christ are not perished, but exist in a separate state, and shall be forthcoming when there is occasion. (2) These two were Moses and Elias, men very eminent in their day."—Matthew Henry, vol. 3, p. 139.

On Rev. 6:9-11 he says: "The apostle saw at the opening of the fifth seal a very affecting sight. Where he saw them under the altar; at the foot of the altar of incense, in the most holy place; he

saw them in heaven, at the foot of Christ. Hence note, (1) Persecutors can only kill the body, after that, there is no more that they can do, their souls live. (2) God had provided a good place in the better world for those who are faithful unto death, and are not allowed any longer a place on earth. Holy martyrs are very near to Christ in heaven, they have the highest place there."—Ibid, vol. 3, p. 1,392.

On 2 Cor. 5:1-9: "(1) He mentions their expectations, and desires, and assurance of eternal happiness after death. We know that we have a building of God; we have a form and well grounded expectation of the future felicity. (1) Let us take notice of what heaven is in the eye and hope of a believer; he looks upon it as a house, or habitation; a dwelling place, a resting place, a hiding place; our Father's house,—where there are many mansions, and our eternal home; it is a house in the heavens, in that high and holy place, which as far excels all the palaces of the earth, as the heavens are high above the earth; it is a 'building of God,' whose Maker and Builder is God, and therefore is worthy of its Author; the happiness of the future state is what God hath prepared for them that love him; it is 'eternal in the heavens,' 'everlasting in habitations,' not like the earthly tabernacles, poor cottages of clay in which our souls now dwell, that are mouldering and decaying, whose foundations are in the dust.

"(2) When is it expected that this happiness will be enjoyed? immediately after death; so soon as our earthly house of this tabernacle is dissolved.

"Note, first, That the body, this earthly house, is but a tabernacle, that must be dissolved shortly; the nails or pins will be drawn, and the cords be loosed, then the body returns to dust as it was. Second, When this comes to pass, then comes the house not made with hands.

"The spirit returns to God who gave it, and such as have walked with God here will dwell with God forever."—Vol. 3, p. 1,080.

Eph. 3:14, 15. "The universal church has a dependence upon the Lord Jesus Christ, of whom the whole family in heaven and earth is named. The Jews were wont to boast of Abraham as their father; but now Jews and Gentiles both are denominated from Christ; so some, while others understand it of the saints in heaven, who wear the crown of glory, and of saints on earth, who are going on in the work of grace here. Both the one and the other make but one family, one household."—Vol. 3, p. 1,127.

On Romans 8: 38, 39. "First, neither death nor life; neither the terrors of death on the one hand, nor the comforts and pleasures of life on the other; neither the fears of death, nor the hope of life. Or, we shall not be separated from the love, neither in death nor in life, of our Lord Jesus Christ. Mr. Hugh Kennedy, an eminent Christian, of Ayr, in Scotland, when he was dying, called for a Bible; but finding his sight gone, he said, Turn to the eighth of Romans, and set my finger at those words, 'I am persuaded that neither death nor life,' etc. Now, said he, 'Is my finger upon them?' And when they told him it was, without speaking any more, he said, 'Now God be with you, my children. I have breakfasted with you, and shall sup with my Lord Jesus Christ this night;' and so departed."—Vol. 3, p. 968.

Upon John 17:24. "(3) The request itself: That all the elect might come to be with him in heaven at last, to see his glory, and to share it. It is where Christ is, where I am, in the paradise where Christ's soul went at death; in the third heavens, where his soul and

body went at his ascension: Where I am,—am to be shortly,—am to be.”—Vol. 3, p. 675.

John 12:26. “(1) They shall be happy with him; where I am, there shall also my servant be. To be with him, when he was here, in poverty and disgrace, would seem but poor preferment, and therefore, doubtless, he means being with him in paradise: sitting with him at his table above, on his throne there; it is the happiness of heaven to be with Christ there; Christ speaks of heaven’s happiness as if he were already in it. Where I am: because he was sure of it, near to it, and it was still upon his heart, and in his eye. And the same joy and glory which he taught recompensed enough for all his services and sufferings, are proposed to his servants, as the recompense of theirs.”—Vol. 3, p. 623.

John 11:24-26. “For the soul, here is the promise of a blessed immortality. ‘He that liveth and believeth,’ who, being united to Christ by faith, lives spiritually by virtue of that union, he shall never die. That spiritual life shall never be extinguished, but perfected in eternal life. As the soul, being in its nature spiritual, is therefore immortal, so if by faith it live a spiritual life, consonant to its nature, its felicity shall be immortal too. It shall never die, it shall never be otherwise than easy and happy.”—Vol. 3, p. 608.

Luke 2:29. “Death is a departure, a soul’s departure out of the body, from the world of sense to the world of spirits. We must not depart till God gives us our discharge, for we are his servants, and must not quit his service till we have accomplished our task.”—Vol. 3, p. 348.

Luke 16: 19-31. “The beggar died, and was carried by angels into Abraham’s bosom. (1) His soul existed in its state of separation from its body. It did not die or fall asleep with the body, his candle was not put out with him, but lived, and acted, and knew what it did, and what was done to it. (2) His soul removed to another world, to the world of spirits; it returned to God who gave it, to its native country; this is implied in its being carried. The spirit of a man goes upward. (3) Angels took care of it; it was carried by angels. They are ministering spirits to the heirs of salvation, not only while they live but when they die; and have a charge concerning them to bear them up in their hands, not only in their journeys to and fro on earth, but in their great journey to the long home in heaven. (5) The next news that we hear of the rich man, after the account of his death and burial, is, that ‘in hell he lifted up his eyes, being in torment.’ His estate is very miserable. He is in hell, in hades, in the state of separate souls, and there he is in the uttermost misery and anguish possible. As the souls of the faithful, immediately after they are delivered from the burden of the flesh, are in joy and felicity; so wicked and unsanctified souls, immediately after they are fetched from the pleasures of the flesh by death, are in misery and in torment, endless, and remediless, and which will be much increased and completed at the resurrection. This rich man has entirely devoted himself to the pleasures of the world of sense, was wholly taken up with them and took up with them for his portion, and therefore was wholly unfit for the pleasures of the world of spirits; to such a carnal mind as his, they would indeed be no pleasures, nor could he have any relish for them, and therefore he is of course excluded from them.”—Vol. 3, p. 438.

Dr. Samuel Drew, D. D., says: “The soul is a simple essence. Its simplicity secures its immortality. The soul cannot lose its essential

properties, nor perish while it retains them. This is not arguing in a circle. The essence and essential properties of the soul coexist. These mutually support each other in and by their coexistence. The essence of matter is imperishable; that of the soul is imperishable also."—Sec. 4, p. 331.

"Hence, in reference to every material weapon,—

"The soul, secure in her existence, smiles,
At the drawn dagger, and defies its point.
The stars shall fade, the sun himself
Grow dim with age, and nature sink in years.
But thou shalt flourish in immortal youth,
Unhurt, amidst the war of elements,
The wreck of matter, and the crush of worlds."

—*Addison.*"

Sir Kenelm Digby writes, that a "separate soul knoweth all that it knew while it was in the body."—Par. 6, p. 693.

That "the least knowledge which the soul requireth in the body, of any one thing, doth cause in it, when separate from the body, a complete knowledge of all things whatsoever."—Chap. 11, p. 102.

"The soul is incapable of death by any internal cause of perishing in its nature. The dissolution of things proceeds from the corruptible nature of the principles of which it is compounded, and the separable parts of which it consists and into which it is resolved. Therefore, all mixed and material beings are subject to dissolution. But the human soul is a spiritual substance, simple, without any destroying qualities, such as heat and cold, moisture and dryness, the seeds of corruption."—Chap. 8, p. 149.

From Dick's Works, Vol. 1, pp. 9-11, I quote the following: "That the thinking principle in man is of an immortal nature, was believed by the ancient Egyptians, the Persians, the Phenicians, the Scythians, the Celts, the Druids, the Assyrians,—by the wisest and the most celebrated characters among the Greeks and Romans, and by almost every other ancient nation and tribe whose records have reached our times. . . . They all embraced the idea, that death is not the destruction of the rational soul, but only its introduction to a new and unknown state of existence. The ancient Scythians believed that death was only a change of habitation; and the Magian sect, which prevailed in Babylonia, Media, Assyria, and Persia, admitted the doctrine of eternal rewards and punishments. . . . The remains of this sect, which are scattered over Persia and India, still hold the same doctrines, without any variation, even at this day.

"The descriptions and allusions contained in the writings of the ancient poets, are a convincing proof, that the notion of the soul's immortality was a universal opinion in the times in which they wrote, and among the nations to whom their writings were addressed. Homer's account of the descent of Ulysses into hell, and his description of Minos in the shades below, distributing justice to the dead assembled in troops around his tribunal, and pronouncing irrevocable judgments, which decide their everlasting fate, demonstrate, that they entertained the belief, that virtues are rewarded, and that crimes are punished, in another state of existence. The poems of Ovid and Virgil contain a variety of descriptions, in which the same opinions are involved. . . .

"There is scarcely a nation or tribe of mankind, presently exist-

ing, however barbarous and untutored, in which the same opinion does not prevail. The natives of the *Society Isles* believe, that after death, there is not only a state of conscious existence, but degrees of eminence and felicity, according as men have been more or less pleasing to the *Eatova*, or Deity, while upon earth. The chiefs of the *Friendly Islands* believe in the immortality of their soul. [The *New Zealanders*, according to Dick, believe in the immortality of the soul.]

"The inhabitants of the *Pelew Islands* . . . believe in . . . a future state of rewards and punishments. In the religion of the *Kalmuc Tartars* the doctrine of a future state holds a conspicuous place."

[The *Samoedians* and the *Birmans* are also mentioned by Dick as believers in the immortality of the soul.]

"The Mandingoes, the Jaloffs, the Feloops, the Foulahs, the Moors, and all the other tribes who have embraced the Mahometan faith, recognize the doctrine of the immortality of the soul. . . . The natives of Dahomey entertain the same belief. . . ."

"The Persians are said to leave one part of their graves open, from a belief that the dead will be reanimated, and visited by angels, who will appoint unto them their appropriate abodes in a future state. . . ."

"The Japanese believe that the souls of men and beasts are alike immortal. . . ."

"When they die [the American Indians], they are persuaded that the Great Spirit will conduct them to this land of souls. [Previously described.] . . ."

"And, as Cicero long since observed, 'In everything the consent of all nations is to be accounted the law of nature, and to resist it, is to resist the voice of God.'"

Immortality of the soul did not originate with the Egyptians, but being attributed by Josephus to the Greeks, Plato himself, the great Greek Philosopher, distinctly shows that he derived it from the Jewish writers of antiquity, as shown in Dr. Nelson's Cause and Cure of Infidelity, page 121, wherein he says: "Your argument would be worthy of some consideration, were it not for one circumstance, which certainly abates its momentum. You say that what the Israelites learned of God, they knew of Plato; but Plato says that what he and the Greeks in general knew of the Gods, they learned of the Israelites."

In Abbott's Dictionary of Religious Knowledge, Article Immortality, we have the following statements: "Belief in the immortality of the soul is almost universal. It is true that some tribes have been found so degraded as apparently to have exercised so little or no thought concerning the future; but these afford a rare and unimportant exception to a rule so general that it may without impropriety be deemed universal."

"Therefore with Alford, Trench, Wordsworth, and the best commentators, we take the passages relative to the rich man and Lazarus as teaching, at all events, two things: first, that the soul of man is conscious after death; and secondly, that, according to its moral character, it goes either into a place of happiness and repose, or into one of disquiet and misery. These two thoughts not only lie upon the surface of the narrative, but they also constitute its very life and essence."—Discrepancies of the Bible, pp. 190, 191.

"I saw under the altar the souls of them that were slain," etc. (Rev. 6:9.) These include not only all the martyrs that were put to death in the persecution of Diocletian, but all those that died in all the persecutions preceding, and this being the last, involves them all.

“Souls being immaterial and incorporeal, are invisible to the bodily eye; these, therefore, were either clothed with corporeal forms, as angels are, or as John saw them on the Isle of Patmos in a visionary way; and these were the souls of such as had been slain; their bodies were dead, but they were alive; which shows the immortality of souls, and that they die not with their bodies; and that they live after them in a separate state of existence.”—Gill’s Comm., Vol. 2, p. 971.

Paradise, the Abode of the Spirits of the Righteous.

Rev. 2:7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

2 Cor. 12:1-4. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

Luke 23:39-43. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

John 14:1-3. Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

2 Cor. 5:1-9. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at

home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him.

Phil. 1: 21-23. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

Rev. 14: 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Alma 19: 5. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow.

Moroni 10: 2. I soon go to rest in the paradise of God, until my spirit and body shall again reunite.

2 Nephi 6: 5. The paradise of God must deliver up the spirits of the righteous.

Historical Evidences Concerning Paradise.

“Luke 23. Christ lets us know that he was going to Paradise himself; to Hades—the invisible world: his human soul was removing to the place of separate souls; not to the place of the damned, but to Paradise, the place of the blessed. By this he assures us that his satisfaction was accepted, and that the Father was well pleased in him, else he had not gone to Paradise; that was the beginning of the ‘joy set before him,’ which he comforted himself with the prospect of.

“He went by the cross to the crown, and we must not think of going by any other way, or of being perfected, but by sufferings.

“(2.) It is being with Christ there, that is the happiness of heaven, to see Christ, and to sit with him, and to share his glory. (John 17: 24.)

“(3.) It is immediate upon death. ‘This day shalt thou be with me;’ to-night; before to-morrow. The souls of the righteous, after they are delivered from the burden of the flesh, are immediately in joy and felicity; the spirits of just men are immediately ‘made perfect.’ Lazarus departs and is immediately ‘comforted.’ Paul departs, and is immediately ‘with Christ.’ (Phil. 1: 23.)”—Matt. Henry, Vol. 3, p. 478.

“With hearty repentance and true faith this malefactor (see Luke 23: 43) now sought admittance into his Master’s spiritual kingdom, and was graciously accepted by him who exercised an act of sovereignty even on the cross: in all the fullness of assurance promising him an immediate reward, even admittance, on that very day, with himself, into paradise, or the region appropriated to good souls.”—Dr. Hales. (From Mant and D’Oyley’s Version of the New Testament.)

"Our Savior must have used this word [Paradise] in the sense in which the Jews understood it; the place of happiness, into which pious souls, when separated from the body, are immediately received."—Dr. Whitby. From New Testament (Dr. Mant and Dr. D'Oyley, D. D.)

"2 Cor. 12: 4. 'How that he was caught up into Paradise,' and had a foretaste of the blessed state of the faithful souls between death and the resurrection. For such is the sense of the word *paradise* in the New Testament."—Dr. Parkhurst. From Mant and D'Oyley's New Testament.

"The Greeks employed the term 'hades' in the same general sense in which 'hades' and 'sheol' were used among the Jews, and had their Elysium as the particular abode of the good, and also their Tartarus as the abode of the wicked; both of which, though different abodes, were regions in hades separated from each other.

"Tartarus corresponds with the English word Hell, in the usually accepted sense of the latter; and Elysium also corresponds with the word 'Paradise,' in the sense in which Christ used this term when he said to the dying thief, 'To-day shalt thou be with me in paradise.' (Luke 23: 43.)

"The Greek term 'Tartarus' occurs nowhere in the New Testament; yet Peter in his second epistle, uses the verb derived from the noun to represent the abode and condition of the 'angels that sinned,' and whom as he declares, God 'cast down to hell' [Tartarus] and delivered them into chains of darkness to be 'reserved unto judgment.' (2 Peter 2: 4.) These fallen angels were, according to this description, in that region of hades which the Greeks called Tartarus, and for which 'Gehenna' was the title among the Jews, and were there waiting the final judgment."—Dr. St. Spear, New York. What is Man, pp. 157-8.

"Luke 23: 43. But our Lord predicted both his own death, and that of the penitent thief, before the setting of the sun, and their immediate entrance into a state of happiness. The first Adam lost paradise by sin; the second Adam regained it by his obedience unto death, or rather obtained for us a state of far superior felicity in heaven. Into this felicity, believers are admitted immediately after their death; and this gracious promise would be a cordial to the heart of the dying penitent, to support him during the remainder of his agonies, which soon terminated in unspeakable joys. This was doubtless intended as the grand display of the Redeemer's power and grace, in the view of numberless invisible spectators."—Rev. T. Scott Comm., Vol. 3, p. 209.

**The Spirits or Souls of the Wicked are Consigned to Hell,
Prison House, or the Pit, Where They are
Reserved Unto Judgment.**

Ps. 9: 17. The wicked shall be turned into hell, and all the nations that forget God.

Isa. 5: 14. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

Ps. 55: 15. Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

Prov. 9:18. But he knoweth not that the dead are there; and that her guests are in the depths of hell.

Ezek. 31:16, 17. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

Hell a Place of Confinement.

Jonah 2:2. And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou hearest my voice.

2 Peter 2:4-9. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Hell a Prison House.

Matt. 5:25, 26. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Zech. 9:11, 12. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee.

Isa. 24:21, 22. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and

shall be shut up in the prison, and after many days shall they be visited.

Isa. 42:6, 7. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

Isaiah Predicted that Christ would Preach to Spirits in Prison.

Isa. 49:8, 9. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

Isa. 61:1. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Christ Fulfilled Isaiah's Prediction.

1 Peter 3:18-20. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

1 Peter 4:6. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

A Pit.

Ezek. 26:20. When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living.

Ezek. 31:16-18. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

Ezek. 32:18. Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

Isa. 24:22. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Zech. 9:11. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

Job 33:28-30. He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living.

2 Nephi 6:4. Wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies.

Doc. and Cov. 85:28. And after this, another angel shall sound, which is the second trump; and then cometh the redemption of those that are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

Doc. and Cov. 110:22. Let the dead speak forth anthems of praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prisons; for the prisoners shall go free.

Historical Evidences on the Subject of Hell.

"Hell, the place and state of the damned. The wicked shall be turned into hell. (Ps. 9:17.) It is represented as a dismally dark place, where there is nothing but grief, sadness, vexation, rage, despair, and gnashing of teeth, like one excluded or shut out, during the obscurity of the night, or severity of the cold. (Matt. 8:12.) The wicked in hell not only undergo the punishment of sense, but also that of loss, which is a separation from God, a privation of his light, and of the beatific vision.

"Add to these the eternity of their misery, which above all other considerations, makes it intolerable. 'Where their worm dieth not, and their fire is not quenched.' (Matt. 9:48.)"—From Cruden's Concordance, vol. 1, p. 327.

"(2) The soul, that beam of light, returns to that God, who, when he made man out of the dust of the ground, 'breathed into him the breath of life, and man became a living soul.' (Gen. 2:7.) God forms

the spirit of man within him. When the fire consumes the wood, the flame ascends, when the ashes *return to the earth* out of which the wood grew. The soul does not die with the body; it is redeemed from the power of the grave. (Ps. 49: 15.) It can subsist without it, and will in a state of separation from it as the candle burns, and burns brighter when it is taken out of the dark lantern. It removes to the world of spirits to which it is allied.

"It goes to God as a Judge, to give account of itself, and to be lodged either with the 'spirits in prison' (1 Pet. 3: 19) or with the spirits in paradise, (Luke 23: 43,) according to what was done in the body. This makes death terrible to the wicked, whose souls go to God as an Avenger; and comfortable to the godly, whose souls go to God as a Father, into whose hands they cheerfully commit them, through a Mediator, out of whom sinners may justly dread to think of going to God."—Matt. Henry's Comm., vol. 2, p. 623.

In the Revisers' Preface to the Revised Version of the Bible we have the following observations on *Sheol*:—

"Similarly, the Hebrew *Sheol*, which signifies the abode of departed spirits, and corresponds to the Greek *Hades*, or the under world, is variously rendered in the Authorized Version by 'grave,' 'pit,' and 'hell.' Of these renderings, 'hell,' if it could be taken in its original sense as used in the Creeds, would be a fairly adequate equivalent for the Hebrew word; but it is so commonly understood as the place of torment that to employ it frequently would lead to inevitable misunderstanding. The Revisers therefore in the historical narratives have left the rendering 'the grave,' or 'the pit' in the text, with a marginal note, 'Heb. *Sheol*' to indicate that it does not signify 'the place of burial'; while in the poetical writings they have put most commonly '*Sheol*' in the text and 'the grave' in the margin."

Dean Alford says: "With the great majority of Commentators, ancient and modern, I understand these words to say, that our Lord, in his disembodied state, did go to the place of detention of departed spirits, and did there announce his work of redemption, preach salvation in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment was hanging over them."—What is Man, p. 150.

Professor Hindekoper: "In the second and third centuries, every branch and division of the Christian Church, so far as their records enable us to judge, believed that Christ preached to the departed."—Hailey's Discrepancies of the Bible, p. 192.

"The general meaning of this passage—Christ's descent into Hades to the once disobedient dead—is to the unobscured and unsophisticated mind as clear as words can make it.

"Theologians have endeavored to get rid of this obvious reference by explaining it of Christ preaching in the person of Noah; or by making 'He preached' mean 'He announced condemnation.' . . . These attempts arise from that spirit or system which would fain be more orthodox than Scripture itself, and would exclude every ground of future hope from a love too loving for hearts trained in bitter theologics. What was the effect of Christ's preaching we are not told. Some, perhaps, may like to assume that the preaching of Christ in the unseen world was unanimously rejected by the once disobedient dead, though the mention of their former disobedience seems to imply the inference that they did hearken now. Others can, if they choose, assert that this proclamation of the gospel to disembodied spirits was

confined to Antediluvian sinners. With such inferences we are unconcerned. 'It is ours,' says Dean Alford, 'to deal with the plain words of Scripture, and to accept its revelation as far as vouchsafed.'—Early Days of Christianity, pp. 91-2.

After quoting 2 Peter 4:6, Canon Farrar again refers to the work of commentators: "In the last verse we again encounter the ruthlessness of commentators. 'The dead' to whom the gospel was preached are taken to mean something quite different from 'the dead' who are to give an account. 'The dead' to whom the gospel is preached are explained away into 'sinners' or 'the Gentiles,' or 'some who are now dead.' Augustine, as might have been expected, leads the way in one wrong direction, and Calvin in another. Another view—which makes this verse mean that 'Christ will judge even the dead as well as the living, because the dead too will not have been without an opportunity to receive his gospel'—is indeed tenable. To me, however, judging of the feelings of the apostle, from his boundless gratitude for the opportunities of obtaining forgiveness, and from the love which he inculcates towards all mankind, the connection seems to be, 'the heathen, in all their countless myriads, who seem to be hopelessly perishing around you, will be judged; but the very reason why the gospel was preached by Christ to the dead was in order that this judgment may be founded on principles of justice, that they may be judged in their human capacity as sinners, and yet may live to God as regards the diviner part of their natures; if, that is, they accept this offer of the gospel to them even beyond the grave.'—Early Days of Christianity, p. 3.

PRE-EXISTENCE.

Christ Pre-existed.

Col. 1:15-17. Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.

Eph. 3:9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

John 1:1-4. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.

Dan. 3:24, 25. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

John 8:56-58. Your father Abraham rejoiced to see my day:

and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

1 Cor. 10:4. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

John 17:4, 5. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Spirit of Man Pre-existed.

Eccl. 12:7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Num. 16:22. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

Heb. 12:9. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Jer. 1:4, 5. Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Job 38:7. When the morning stars sang together, and all the sons of God shouted for joy?

John 1:6, 7. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe.

Heb. 2:14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

Historical Evidences on the Pre-existence of Christ.

Eusebius speaks of the preëxistence and divinity of Christ in the following manner:—

‘No language, then, is sufficient to express the origin, the dignity, even the substance and nature of Christ. Whence even the divine Spirit in the prophecies says, ‘Who will declare his generation?’ For as no one hath known the Father but the Son, so no one, on the other hand, can know the Son fully, but the Father alone, by whom he was begotten. For who but the Father hath thoroughly understood that light which existed before the world was—that intellectual and substantial wisdom, and that living word which in the beginning was with the Father, before all creation and any production visible or invisible, the first and only offspring of God, the prince and leader of

the spiritual and immortal host of heaven, the angel of the mighty council, the agent to execute the Father's secret will, the maker of all things with the Father, the second cause of the universe next to the Father, the true and only Son of the Father, and the Lord and God and King of all created things, who has received power and dominion with divinity itself, and power and honor from the Father.' . . . That the divine word, therefore, preëxisted and appeared, if not to all, at least to some, has been thus briefly shown."—Eusebius Eccl. Hist., Chap. 2.

"Jesus when speaking to the Jews affirmed his preëxistence as plainly as it could be done: 'Your Father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am.'—John 8:56-58."—*Ibid.*

"John 8: 58. 'Before Abraham was,' etc. As unbelievers judge only from the appearance of the flesh, Christ reminds them that he has something greater and higher than human appearance, which is hidden from the eyes and senses of the flesh, and is perceived only by the organs of faith; and that, in this respect, he might be seen by the holy fathers, before he was manifested in the flesh. But he uses different verbs: 'Before Abraham was I am.' Before Abraham was [born] I AM. But by these words he excludes himself from the ordinary rank of men, and claims for himself a power more than human, a power heavenly and divine, the perception of which reached from the beginning of the world throughout all ages.

"Yet these words may be explained in two ways. Some think that this applies simply to the eternal divinity of Christ, and compare it with that passage in the writings of Moses. 'I am that I am.' (Exodus 3:14.) But I extend it much farther, because the grace of Christ, so far as he is the Redeemer of the world, was common to all ages. It agrees, therefore, with that saying of the apostle, 'Christ yesterday, and to-day, and for ever.' (Heb. 13:8.)"—Calvin on John's Gospel, vol. 1, p. 362.

Justin Martyr: "Our Christ conversed with Moses out of the bush, in the appearance of fire. And Moses received strength from Christ, who spoke to him in the appearance of fire."

Again: "The Jews are justly reprov'd, for imagining that the Father of all things spake to Moses, when indeed it was the *Son of God*, who is called the Angel and the Messenger of the Father. He formerly appeared in the form of fire, and without a human shape, to Moses and the other prophets: but now—being made a man of the virgin," etc.

Irenaeus says: The Scripture is full of the Son of God's appearing; sometimes to talk and eat with Abraham, at other times to instruct Noah about the measures of the ark; at another time to seek Adam; at another time to bring down judgment upon Sodom; then again, to direct Jacob in the way; and again to converse with Moses out of the bush."

Tertullian says: "It was the Son who judged men from the beginning, destroying that lofty tower, and confounding their languages, punishing the whole world with flood of waters, and raining fire and brimstone upon Sodom and Gomorrah, the Lord pouring it down from the Lord: for he always descended to hold converse with men, from Adam even to the patriarchs and prophets, in visions, in dreams, in *mirrors*, in dark sentences, always preparing his way from the beginning:

Neither was it possible that the God that conversed with men upon earth could be any other than the word that was made flesh."

Origen says: "My Lord Jesus Christ descended to the earth more than once. He came down to Esaias, to Moses, and to every one of the prophets."

Again: "That our blessed Savior did sometimes become an angel, we may be induced to believe, if we consider the appearances and speeches of angels, who in some texts have said, 'I am the God of Abraham, and the God of Isaac,'" etc.

Theophilus of Antioch also declares: "That it was the Son of God who appeared to Adam immediately after the fall, who, assuming the person of the Father and the Lord of all, came in paradise under the person of God, and conversed with Adam."

The Synod of Antioch: "The Son," say they, "is sometimes called an angel, and sometimes the Lord, sometimes God. For it is impious to imagine that the God of the universe is anywhere called an angel. But the messenger of the Father is the Son, who himself is Lord and God: for it is written, The angel of the great council."

Cyprian observes, that "the angel who appeared to patriarchs is Christ and God." And this he confirms by producing a number of these passages from the Old Testament, where it is said that an angel of the Lord appeared and spoke in the name of God.

Hilary speaks to the same purpose: "He who is called the angel of God, the same is the Lord and God. For the Son of God, according to the prophet, is the angel of the great council. That the distinction of persons might be entire, he is called the angel of God: for he who is God of God, the same also is the angel (or messenger) of God: and yet at the same time, that due honor might be paid, he is also called Lord and God."

St. Basil says: "Who then is it that is called both an angel and God? is it not he, whose name, we are told, is called the angel of the great covenant? For though it was in after times that he became the angel of the great covenant, yet, even before that, he did not disclaim the title of an angel or messenger."

Again: "Is it manifest to every one, that where the same person is styled both an angel and God, it must be meant of the only begotten, who manifests himself to mankind in different generations, and declares the will of the Father to his Saints. Wherefore, he who at his appearing to Moses called himself I am, cannot be conceived to be any other person than God, the word who was in the beginning with God."—Watson's Theological Institutes, vol. 1, pp. 563-5.

"Exodus 3: 14. 'I am that I am: . . . I am hath sent me unto you,' the true Jehovah; and so Christ was before Abraham was in being, the everlasting God, the Eternal I am, the eternal God, which is, and was, and is to come. He appeared in a human form to our first parents before Abraham was, and was manifested as the Mediator, Savior, and living Redeemer, to whom all the patriarchs before Abraham looked, and by whom they were saved. He was concerned in the creation of all things as the efficient Cause thereof. He was set up from everlasting as mediator; and the covenant of grace was made with him, and the blessings and promises of it were put into his hands before the world began. The eternal election of men to everlasting life was made in him before the foundation of the world; and he had a glory with his Father before the world was; yea, from all eternity he was the Son of God, of the same nature with him, and equal to him;

and his being of the same nature proves his eternity, as well as Deity, that he is from everlasting to everlasting God; and is what he ever was, and will ever be what he is now; he is immutable, the same yesterday, to-day, and forever; in his nature, love, and fullness, and grace, he is the invariable and unchangeable I A M."—Gill's Comm., vol. 1, p. 687.

"1 Cor. 10: 4. 'And did all drink . . . of that spiritual Rock that followed them,' etc. But what is the precise meaning of that phrase, 'spiritual Rock'? We know that Jehovah was in the pillar of smoke and of fire which was a 'pavilion round about him' (Ps. 18), a holy veil woven out of the physical elements. By means of this opaque or luminous cloud, outwardly natural, but inwardly supernatural, God manifested his own real presence, making darkness or light unto his people.

"In a like mysterious manner, the material rock of the desert, standing here or there, at Rephidim, or in Kadesh, or elsewhere, was made the vehicle of an extraordinary power of spirit, permeating and quickening dead material, causing fresh springs to gush forth out of a dry ground.

"Chrysostom's comment is, 'It was not the nature of the rock that sent forth the water, for that alone would never have bubbled up in streams, but it was another species of Rock, even spiritual, that was ever ready to operate, *i. e.*, Christ, who in all places was present, and in all cases working wonders.'"—Rev. J. C. Cook's Comm., vol. 3, p. 309.

M. A. Canon, of Exeter Cathedral: "John 8: 56, 'The concluding words, *eiden kai echare*, are obscure. The reason why they are added is clear; they are intended to represent the eternal existence of the Son, as verse 58 plainly shows. Hence we must agree with Origen, Augustine, the Reformers, Bengel, Semler, etc., who here acknowledge a view of the Messiah on the part of Abraham while he was on earth. Then verses 56 and 58 are in precise harmony, the latter asserting that at that remote period it was possible for Abraham to behold him, since he was before Abraham."—Commentary by Dr. Herman Olshausen, D. D., Professor of Theology in the University of Erlangen, vol. 16, pp. 514-15.

"John 1: 1. 'In the beginning was the Word,' etc. This is said not of the written word, but of the essential *Word of God*, the *Lord Jesus Christ*. . . . Yet is he not ignorant that he is maker of the worlds and hath preëxistence as God, and is coeternal with his own Father. For we do not say that he hath his being contemporaneous with the birth of his own body, but was (as I said) ineffably begotten of the Essence of God the Father.

"Therefore having his being before Abraham as God, even though he was made man, he will not speak falsely in saying, as One in truth both Son and Lord, 'Before Abraham was, I am.' . . . There is therefore One Son and Lord, the Word of God made flesh, the same God alike and man.

"The following will have the same meaning: 'This is he of whom I said, After me cometh a man who has been made before me, for he was prior to me.' For lo! calling him a man and coming after, he says that he is first (*proton*) as God. For 'in the beginning was the *Word*, and the *Word* was *God*.'"—*De recta fide* to the Princesses Arcadia and Marina, 113 b. c. d., by Cyril of Alexandria, contra Nestorius, pp. 100, 101.

"For as the blessed Evangelist John says, of Christ the Savior of

us all, 'John beareth witness of him, and hath cried, saying, He that cometh after me has been made before me, for he was before me;' and, again, 'The next day he looketh at Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which has been made before me, for he was before me.' Thou seest, then, and that very clearly, the divine-uttering Baptist calling Jesus a man and coming after, as being later born and after him, yet preceding him and preëxisting, for this, I deem, the words, 'for he was before me and has been made before me,' mean. . . . For he who is out of God makes his own the birth of his own flesh."—*Ibid.*

GODHEAD.

Men Have Seen and Conversed With God.

Gen. 2:17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

Gen. 4:4-9. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

Ex. 3:4-6. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, draw nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Ex. 19:20, 21. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

Num. 12:4, 5. And the Lord spake suddenly unto Moses,

and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

Gen. 32: 29, 30. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Gen. 17:1-6. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

Ex. 24: 9-12. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone.

Num. 23: 4. And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

God Moves From Place to Place.

Gen. 17: 22. And he left off talking with him, and God went up from Abraham.

Gen. 18: 33. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Ex. 19: 20. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

Num. 12: 5. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

Deut. 33: 2. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount

Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

Ps. 47: 5. God is gone up with a shout, the Lord with the sound of a trumpet.

Micah 1: 3. For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.

Gen. 11: 5, 6. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Num. 11: 25. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

God is Not Everywhere, and in Everything.

1 Kings 19: 11-13. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

God is a Person.

Heb. 1: 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

Image and Likeness.

Gen. 1: 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Shape.

John 5: 37. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

Form.

Phil. 2: 5, 6. Let this mind be in you, which was also in

Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God.

Parts.

Ex. 33: 21-23. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.

Face.

Gen. 32: 30. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Ex. 33: 11. And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Deut. 5: 4. The Lord talked with you face to face in the mount out of the midst of the fire.

Eyes.

2 Chron. 16: 9. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

Prov. 22: 12. The eyes of the Lord preserve knowledge; and he overthroweth the words of the transgressor.

Hands and Fingers.

Heb. 10: 12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.

Isa. 62: 8. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored.

Ex. 24: 11. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

Ex. 31: 18. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Feet.

Ex. 24: 9, 10. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

Unchangeability.

Num. 23: 19. God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Job. 23: 13. But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

Mal. 3: 6. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

James 1: 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

No Respector of Persons.

Acts 10: 34. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.

Rom. 2: 11. For there is no respect of persons with God.

1 Peter 1: 17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.

Impartiality.

Deut. 10: 17. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.

Job 36: 5. Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom.

Acts 10: 34, 35. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.

Rom. 2: 11. For there is no respect of persons with God.

Gal. 2: 6. But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me.

Eph. 6: 8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Col. 3: 25. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

1 Peter 1: 17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.

God is Love.

1 John 4: 8, 16. He that loveth not knoweth not God; for God is love. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Is Merciful and Compassionate.

Deut. 4:31. (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

Neh. 9:31. Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God.

Dan. 9:9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.

Holy Ghost is one of the Trinity.

1 John 5:7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Matt. 3:16, 17. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matt. 28:19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Called the Comforter.

John 14:25, 26. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15:26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

John 16:7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

It Can Be Resisted.

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

Eph. 4:30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

1 Thess. 5:19, 20. Quench not the Spirit. Despise not prophesyings.

Cannot be Bought.

Acts 8:18-20. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomso-

ever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

It Can be Sinned Against.

Matt. 12: 31, 32. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Mark 3: 28, 29. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

JESUS CHRIST.

His Birth Foretold.

Isa. 7: 14. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isa. 9: 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Micah 5: 2, 3. But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

Matt. 2: 4-6. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Luke 2: 25, 26. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

His Descent.

Gen. 22: 18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Gen. 49: 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Isa. 11: 1, 10. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Jer. 23: 5. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Luke 1: 54-56. He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house.

Gal. 3: 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ.

His Birth as Recorded by Matthew.

Matt. 1: 18-25. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, 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. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

His Development in Body and Mind.

Luke 2: 40, 52. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

And Jesus increased in wisdom and stature, and in favor with God and man.

John Testified of Him.

Mark. 1: 6, 7. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

Luke 3: 15-17. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

The Father Testified of Him.

Matt. 3: 17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased

Matt. 17: 5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Holy Ghost Testifies.

John 15: 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

Mark 1: 10. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

1 Cor. 12: 3. Wherefore 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.

Devils Testified of Him.

Matt. 8: 28, 29. And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou son of God? art thou come hither to torment us before the time?

Mark 1: 23, 24. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

His Works Testified of Him.

John 5:36-40. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.

John 10:25, 37, 38. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

His Trials and Persecutions.

Matt. 4:1-10. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Matt. 10:25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

Matt. 11:19. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

Matt. 27:30. And they spit upon him, and took the reed, and smote him on the head.

Luke 4:28-30. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

His Agony in Gethsemane.

Matt. 26:36-38. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

Luke 22:41-44. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

His Betrayal.

Matt. 26:47-50. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

Is Tried, and Found Innocent.

Mark 14:55-59. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.

Matt. 27:17-24. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered

many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

His Crucifixion.

Matt. 27:35, 36. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there.

Mark 15:25. And it was the third hour, and they crucified him.

His Death.

Matt. 27:50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

Mark 15:37. And Jesus cried with a loud voice, and gave up the ghost.

His Burial.

Matt. 27:57-60. When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb.

His Resurrection.

Matt. 28:1-6. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Mark 16:9. Now when Jesus was risen early the first day of

the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

His Ascension,

Mark 16:19. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Acts 1:9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Eph. 4:8-10. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

He is in Heaven.

Acts 7:55, 56. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Eph. 1:20. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.

1 Peter 3:22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Our Mediator.

Rom. 8:34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Eph. 3:12. In whom we have boldness and access with confidence by the faith of him.

Heb. 7:25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Heb. 9:15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

1 John 2:1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

Christ's Co-existence With the Father.

Gen. 1:26. And God said, Let us make man in our image, after our likeness.

Gen. 3: 22. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.

John 1: 1-3. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

1 Cor. 10: 4. And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Dan. 3: 24, 25. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

John 8: 56-58. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John 17: 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

John 17: 24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

John 16: 28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

Heb. 10: 5. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.

Phil. 2: 7, 8. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Rev. 22: 13. I am Alpha and Omega, the beginning and the end, the first and the last.

Christ a Creator.

John 1: 1-3. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

Col. 1: 16. For by him were all things created, that are in

heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

Eph. 3:9. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

Rev. 3:14. And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God.

Christ and the Eternal Father are Distinct Personages.

John 17:3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Heb. 1:1-3. God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

Mark 1:11. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

Mark 14:36. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

John 20:17. Jesus saith unto her, Touch me not; for I am not yet ascended unto 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.

Mark 15:34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Matt. 6:9-11. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread.

Matt. 16:17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Acts 7:55, 56. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

John 17:9-13. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And

all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

John 5:17, 18. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

John 7:27-29. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me.

John 8:42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

John 12:49, 50. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

John 17:9-13. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

1 John 2:23. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also.

2 John 9. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

His Unchangeability.

Heb. 13:8. Jesus Christ the same yesterday, and to-day, and for ever.

Heb. 1:11, 12. They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

He is Called God.

Matt. 1:23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Acts 20:28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Rom. 9:5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Son of God.

Mark 1:1. The beginning of the gospel of Jesus Christ, the Son of God.

Mark 9:7. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Luke 1:35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Heb. 1:2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

1 John 4:15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

Lord.

Matt. 12:8. For the Son of man is Lord even of the sabbath day.

Luke 6:46. And why call ye me, Lord, Lord, and do not the things which I say?

John 13:13. Ye call me Master and Lord: and ye say well; for so I am.

Acts 10:36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)

Rom. 14:9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Lamb of God.

John 1:35, 36. Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Rev. 14:1. And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his father's name written in their foreheads.

Head of the Body.

Rom. 12:4, 5. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.

1 Cor. 12:27. Now ye are the body of Christ, and members in particular.

Col. 1:18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence.

The Shepherd.

John 10:11. I am the good shepherd: the good shepherd giveth his life for the sheep.

1 Peter 2:25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Bread of Life.

John 6:31-35. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

The Corner Stone.

Matt. 21:42. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

1 Peter 2:7, 8. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

The Light of the World.

John 1:9. That was the true Light, which lighteth every man that cometh into the world.

John 8:12. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

The True Vine.

John 15:1-5. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

A Refiner and Purifier.

Mal. 3:2, 3. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

The Morning Star.

Rev. 22:16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

The Lion of the Tribe of Judah.

Rev. 5:5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

He Came to Destroy the Works of the Devil.

1 John 3:8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Heb. 2:14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

Rev. 20:2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

MARRIAGE.

Gen. 2:18. And the Lord God said, It is not good that the man should be alone: I will make him a help meet for him.

Matt. 19:5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Mark 10:6-9. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

Doc. and Cov. 49:3. Whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation.

Marriage is Honorable.

Heb. 13:4. Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Duties of Husbands.

Col. 3:19. Husbands, love your wives, and be not bitter against them.

Eph. 5:28-30. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones.

1 Peter 3:7. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

1 Tim. 5:8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

Duties of Wives.

Gen. 3:16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Eph. 5:22. Wives, submit yourselves unto your own husbands, as unto the Lord.

1 Tim. 2:11, 12. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence

Titus 2:4, 5. That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

1 Peter 3:1-6. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Shall Multiply.

Gen. 1:28. And God blessed them, and God said unto them, Be fruitful, and multiply.

1 Tim. 2:15. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Adultery Forbidden.

Deut. 5:18. Neither shalt thou commit adultery.

Matt. 5:27, 28. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Matt. 19:9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Doc. and Cov. 42:7. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out.

Instruct Children.

Gen. 18:19. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

2 Tim. 1:5. When I call to remembrance the unfeigned

faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Doc. and Cov. 68:4. And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old.

Correction Necessary.

Prov. 13: 24. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Prov. 19: 18. Chasten thy son while there is hope, and let not thy soul spare for his crying.

Prov. 22: 15. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

Parents Should Not Provoke.

Eph. 6: 4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Col. 3: 21. Fathers, provoke not your children to anger, lest they be discouraged.

Divorce.

Matt. 5:31, 32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Mark 10: 9-12. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

I Cor. 7: 10, 11. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

Monogamy is of God.

Gen. 2: 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Matt. 19: 5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

Mark 10: 6-8. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife: and they twain shall be one flesh: so then they are no more twain, but one flesh.

Eph. 5: 31. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Mal. 2: 14. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

Gen. 8: 16-18. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him.

Polygamy an Abomination, and Led all Who Practiced it Away From God.

Deut. 17: 17. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

2 Sam. 11: 26, 27. And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

1 Kings 11: 1-3. But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites: of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

Gen. 4: 19, 23. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt

**God Recognized Hagar Only as Abraham's Bondwoman
(Not Wife) and Sarah's Maid.**

Gen. 21:12. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

Gen. 16:7-9. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress, Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

Isaac His Only Son.

Gen. 22:15-17. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.

One Wife Only.

Doc. and Cov. 42:7. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit.

Doc. and Cov. 111:4. We declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death when either is at liberty to marry again.

Jacob 2:6. David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. . . . Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. . . . Hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I the Lord God delighteth in the chastity of women.

Mosiah 7:1. And he had many wives and concubines. And did cause his people to commit sin, and to do that which was abominable before the Lord.

Ether 4:5. Riplakish did not do that which was right in the sight of the Lord, for he did have many wives and concubines.

See also Jacob 1:4; 2:9; Mosiah 1:6; 7:5, 8.

MIRACLES.

Gen. 15:17. A smoking furnace and a burning lamp . . . passed between the pieces.

Gen. 19:11. The men of Sodom smitten with blindness.

Gen. 19:26. Lot's wife turned into a pillar of salt.

Ex. 3:2. The angel appeared to Moses in a burning bush.

Ex. 4:3. Moses' rod transformed into a serpent.

Ex. 4:6. Moses' hand became leprous.

Ex. 13:21, 22. The Lord went before Israel in a pillar of cloud by day.

Ex. 14:19, 20. The pillar of a cloud covered the Egyptians with darkness.

Ex. 14:21-30. Israel passed through the Red Sea, but the Egyptians were destroyed.

Ex. 15:25. The waters of Marah sweetened.

Ex. 16:13-15. Israel fed upon quails and manna.

Ex. 17:6. Water brought forth from the rock in Horeb.

Ex. 19:18. Mount Sinai was altogether on a smoke.

Ex. 24:15, 16. A cloud covered the mount six days.

Ex. 24:17. The sight of the glory of the Lord was like devouring fire.

Ex. 40:34. A cloud covered the tent of the congregation.

Ex. 40:38. The cloud of the Lord was on the tabernacle by day, and fire by night.

Num. 11:1-3. The fire of the Lord burnt among Israel.

Num. 12:15. Miriam healed of leprosy.

Num. 17:8. The rod for the tribe of Levi budded.

Num. 20:11. Moses smote the rock and the water gushed out.

Num. 21:6-9. The plague of fiery serpents.

Num. 22:28. The Lord opened the mouth of Baalam's ass.

Deut. 31:15. The Lord appeared in the tabernacle in a pillar of cloud.

Josh. 3:14-17. The waters of Jordan divided and Israel passed through.

Josh. 6:20. The walls of Jericho fall down.

Josh. 10:12, 14. The sun and the moon stayed.

Judg. 6:21. Fire consumed the flesh and unleavened bread of Gideon.

Judg. 6:36-40. The sign given by a fleece of wool.

Judg. 7:6, 7. Three hundred of Gideon's men lapped water.

Judg. 14:5, 6. Samson slew a lion.

Judg. 15:14. The cords on Samson's arms became as flax burnt with fire.

Judg. 15:15. Samson slew one thousand Philistines with the jawbone of an ass.

Judg. 15:19. Water came out of the jawbone for Samson.

Judg. 16: 29, 30. Samson slew many Philistines at the time of his death.

1 Sam. 5: 4. Dagon falls and is broken before the ark of God.

2 Sam. 6: 7. The Lord smote Uzzah for taking hold of the ark.

1 Kings 13: 4-6. Jeroboam's hand dried up and restored again.

1 Kings 17: 6. Elijah fed by ravens.

1 Kings 17: 14-16. The widow's barrel of meal and cruse of oil that did not fail by using.

1 Kings 17: 21, 22. The widow's child brought to life.

1 Kings 18: 41-46. Rain came in answer to Elijah's prayer.

1 Kings 19: 6-8. Elijah fed by an angel, after which he fasted forty days.

2 Kings 1: 9-14. Two companies of fifty men each destroyed by fire.

2 Kings 2: 8. The waters of Jordan divided and Elijah passed through.

2 Kings 2: 11. Elijah went up in a chariot with horses of fire.

2 Kings 2: 14. Elisha smote the waters of Jordan with the mantle of Elijah.

2 Kings 2: 20-22. The waters of Jericho healed by Elisha.

2 Kings 2: 23, 24. Forty-two children torn by bears because they mocked Elisha.

2 Kings 3: 16-20. The armies of Israel and Edom supplied with water.

2 Kings 4: 1-7. The widow's pot of oil increased so as to pay the debts of her husband.

2 Kings 4: 32-37. The Shunammite's son restored to life.

2 Kings 4: 38-41. The poison removed from the pot of porridge.

2 Kings 4: 42-44. One hundred men miraculously fed.

2 Kings 5: 14. Naaman healed of leprosy by washing in Jordan.

2 Kings 5: 27. The servant of Elisha cursed with the leprosy of Naaman.

2 Kings 6: 5-7. An ax floats in the water.

2 Kings 6: 17. The servant of Elisha saw horses and chariots of fire.

2 Kings 6: 18. The Syrians smitten with blindness.

2 Kings 13: 21. A dead man raised by coming in contact with the bones of Elisha.

2 Kings 19: 35. An angel of the Lord smote the Assyrians.

2 Kings 20: 11. The shadow went back ten degrees by the dial of Ahaz.

2 Chron. 26: 19. King of Judah stricken with leprosy for burning incense.

Job 1:16. The fire of God that burned up the sheep and servants.

Dan. 3:13-27. The three Israelites delivered from the fiery furnace.

Dan. 6:16-24. Daniel delivered from the den of lions.

Matt. 8:2, 3. Leper healed.

Matt. 8:26. Jesus rebuked the winds and the sea.

Matt. 9:2-8. A man sick of the palsy healed.

Matt. 9:20-22. A woman healed of an issue of blood.

Matt. 9:23-25. Ruler's daughter raised from the dead.

Matt. 9:27-31. Blind men healed.

Matt. 9:33. Devil cast out.

Matt. 12:13. Withered hand restored.

Matt. 12:22. Blind and dumb lunatic healed.

Matt. 14:21. Multitude fed on five loaves and two fishes.

Matt. 14:25-27. Jesus walked on the water.

Matt. 14:36. As many as touched the hem of his garment were healed.

Matt. 15:30, 31. Jesus healed some blind and dumb of the multitude.

Matt. 15:35-38. The multitude fed on seven loaves and a few fishes.

Matt. 17:27. Tribute money taken from a fish.

Matt. 20:30-34. Two blind men restored to sight.

Matt. 21:14. Jesus healed the blind and lame in the temple.

Matt. 21:19. The barren fig tree cursed.

Matt. 27:45. The hours of darkness at the crucifixion.

Matt. 27:51. Veil of the temple rent.

Mark 4:39. Jesus rebuked the wind and the sea.

Mark 7:32-35. The deaf man healed and his speech restored.

Mark 8:22-25. The blind man receives his sight.

Luke 1:20. Zacharias struck dumb.

Luke 2:9. The glory of the Lord shone round about them.

Luke 7:10. Centurion's servant healed.

Luke 7:14, 15. Widow's son raised from the dead.

Luke 7:21. Many healed of plagues and infirmities.

Luke 13:11-15. The woman healed of a spirit of infirmity.

Luke 14:2-4. Man healed of the dropsy.

Luke 17:12-14. Ten lepers cleansed.

John 2:6-10. Water turned into wine.

John 9:6, 7. The blind man healed by washing in the pool of Siloam.

John 11:43, 44. Lazarus raised from the dead.

Acts 3:6-8. A lame man healed.

Acts 5:3, 10. Ananias and his wife struck dead for lying.

Acts 5:15, 16. The multitude of sick healed.

Acts 5:18, 19. An angel delivers the apostles from prison.

Acts 9:17, 18. Saul receives his sight.

Acts 9:34. Eneas healed of the palsy.

Acts 9:40, 41. Dorcas raised from the dead.

Acts 12:7-10. Peter delivered from prison by an angel.

Acts 12:21, 23. Herod smitten by an angel.

Acts 16:26-30. Paul and Silas delivered from prison.

Acts 19:11, 12. Many miracles wrought by Paul.

Acts 20:10-12. The young man restored who fell from an upper window.

Acts 28:3-5. Paul received no injury from a viper on his hand.

Book of Mormon Miracles.

1 Nephi 1:3. A pillar of fire appeared before Lehi.

1 Nephi 5:4. The Lord prepared a director or compass to guide Lehi in his travels.

1 Nephi 5:16. The Lord spake to the brothers of Nephi.

1 Nephi 5:30. The brothers of Nephi dare not touch him for many days.

1 Nephi 5:38. After Nephi was bound the compass ceased to work.

1 Nephi 5:42. The compass worked in the hands of Nephi.

1 Nephi 5:42. Through prayer the storm ceased.

Mosiah 11:20. The angel of the Lord spoke to Alma, and the earth shook.

Mosiah 11:21. Alma became dumb.

Alma 10:11. Alma and Amulek could not be slain.

Alma 10:11. Alma and Amulek delivered from prison.

Alma 10:14. Zeezrom healed through the ministration of Alma.

Alma 12:9. Through a miraculous manifestation of strength Ammon saved the flocks of Lamoni.

Alma 12:15. King Lamoni overcome by the power of God.

Alma 12:21. Miraculous conversion of Lamoni.

Alma 12:22. Account of the conversion of the wife and servants of Lamoni.

Alma 13:10. Miraculous conversion of the king of the land of Nephi.

Alma 16:8. Korihor struck dumb.

Helaman 2:20. Nephi and Lehi delivered from prison.

Helaman 3:11. Miraculous manifestations connected with the murder of the chief judge.

Helaman 5:9. Miraculous preservation of the prophet Samuel.

3 Nephi 4:2-4. An account of the destruction of the wicked on the American Continent, at the death of Christ.

3 Nephi 5:3. The countenance and garments of Jesus exceeding white.

3 Nephi 9:7. Miraculous furnishing of bread and wine for sacrament.

3 Nephi 12: 2. Tongues of the Nephite children loosed.

3 Nephi 12: 2. Many saw and heard wonderful things.

3 Nephi 13: 3. Account of the three Nephites who were to remain on the earth.

4 Nephi 1: 8. The disciples delivered from prison.

Ether 1: 8. The Lord prepared stones to give light in the Jaredite vessels.

Ibid. The brother of Jared saw the Lord.

DIFFICULTIES; HOW ADJUSTED.

The following precepts of the law must be complied with by both accused and accuser:—

Matt. 5: 22-24. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Between Them Alone.

Doc. and Cov. 42: 23. And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders.

Before Witnesses.

Matt. 18: 15, 16. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Before the Church.

Matt. 18: 17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Before the Elders.

Doc. and Cov. 42: 23. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders.

Doc. and Cov. 42: 22. And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better; but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the Bishop is present also. And thus shall ye do in all cases which shall come before you.

Appellate Courts.

First, The Bishop's Court. Doc. and Cov. 104: 33. Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other bishops, or judges in Zion, or elsewhere: and inasmuch as there are other bishops appointed they shall act in the same office.

Doc. and Cov. 104: 32. And also to be a judge in Israel, to do the business of the church, to set in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors, whom he has chosen, or will choose among the elders of the church.

High Council.

Doc. and Cov. 104: 35. Again, verily I say unto you: the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishops, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the council of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the presidency of the high priesthood, and its counselors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters.

High Council Appointed by Revelation.

Doc. and Cov. 99: 1. The high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church; which could not be settled by the church, or the bishop's council, to the satisfaction of the parties.

High Priests Abroad Can Organize a Council.

Doc. and Cov. 99:11. The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties when the parties, or either of them, shall request it; and the said council of high priests shall have power to appoint one of their own number, to preside over such council for the time being. It shall be the duty of said council to transmit, immediately, a copy of their proceedings, with a full statement of the testimony accompanying their decision, to the high council of the seat of the first presidency of the church.

Only for Difficult Cases.

Doc. and Cov. 99:12. This council of high priests abroad, is only to be called on the most difficult cases of church matters; and no common or ordinary case is to be sufficient to call such council. The traveling or located high priests abroad, have power to say whether it is necessary to call such council or not.

Presidency to Decide as to Appeal.

Doc. and Cov. 99: 14. Resolved, that the president, or presidents of the seat of the first presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a rehearing, after examining the appeal and the evidences and statements accompanying it.

THE LORD'S SUPPER.**In Commemoration of Christ's Death.**

Luke 22:14-20. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

1 Cor. 11:23-26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the

same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Examination Necessary.

1 Cor. 11:28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Doc. and Cov. 46:1. Nevertheless, if any have trespassed, let him not partake until he makes reconciliation.

Condemnation to Those Who Partake Unworthily.

1 Cor. 11:27-30. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.

No Contention. To be Blessed Uncovered. To be Partaken in the Early Part of the Meeting.

Doc. and Cov. 119:5. And the Spirit saith further: Contention is unseemly, therefore, cease to contend respecting the sacrament and the time of administering it; for whether it be upon the first Lord's day of every month, or upon the Lord's day of every week, if it be administered by the officers of the church with sincerity of heart and in purity of purpose, and be partaken of in remembrance of Jesus Christ and in willingness to take upon them his name by them who partake, it is acceptable to God. To avoid confusion let him who presides in the sacrament meeting, and those who administer it cause that the emblems be duly prepared upon clean vessels for the bread and clean vessels for the wine, or the water, as may be expedient; and the officer may break the bread before it is blessed, and pour the wine before it is blessed; or he may, if he be so led, bless the bread before it be broken and the wine before it be poured; nevertheless both bread and wine should be uncovered when presented for the blessing to be asked upon it. It is expedient that the bread and wine should be administered in the early part of the meeting before weariness and confusion ensue. Let him that partaketh and him that refraineth cease to contend with his brother that each may be benefited when he eateth at the table of the Lord.

The Manner of Administering.

Doc. and Cov. 17:2. And the elder or priest shall administer

it; and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread unto the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

The Manner of Administering the Wine.

Doc. and Cov. 17:23. He shall take the cup also, and say: O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

THE APOSTASY.

It Was Foretold by Many of the Prophets, and by Christ and His Apostles.

Isa. 24: 1-6. Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

Isa. 29: 9, 10. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

Isa. 60: 2. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

Dan. 7: 21-25. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the Saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Dan. 8: 23-25. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Amos 8: 11, 12. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

Matt. 11: 12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Matt. 13: 24-26. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

John 9: 4, 5. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

John 12: 35, 36. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness

knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Acts 20:28-31. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

2 Thess. 2:3-7. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

2 Tim. 3:1-5. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

2 Tim. 4:3, 4. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

Rom. 11:20-23. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief shall be grafted in.

Gal. 1:6-10. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel

from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

2 Peter 2: 1-3. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Jude 1:3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Rev. 12: 1-6. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Rev. 13: 5-8. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

The Apostasy had Already Begun During the Life of the Apostles.

Matt. 11: 12. And from the days of John the Baptist until

now the kingdom of heaven suffereth violence, and the violent take it by force.

2 Thess. 2: 7. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

1 Tim. 1: 19, 20. Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

2 Tim. 5: 15. For some are already turned aside after Satan.

2 Tim. 2: 18, 19. Who concerning the truth have erred saying that the resurrection is past already and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

Gal. 1: 6, 7. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Rev. 2: 4-6. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

Rev. 3: 3, 4. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

John 6: 66-69. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.

Historical Proofs on the Apostasy, Also the Persecution of the Saints.

Mosheim says: "The public teachers and instructors of the people grievously degenerated from the apostolic character. They seemed to aim at nothing else than to sink the multitude into the most opprobrious ignorance and superstition, to efface from their minds all sense of the beauty and excellence of genuine piety, and to substitute in the place of religious principles, a blind veneration for the clergy, and a

stupid zeal for a senseless round of ridiculous ceremonies. This, perhaps, will appear less surprising, when we consider that the 'blind led the blind;' for the public ministers and teachers of religion were, for the most part, grossly ignorant."—History, p. 138.

Dionysius says: "We justly cherish an aversion to the Novation, by whom the church is split asunder, and some of the brethren have been drawn into impiety and blasphemy, and most nefarious doctrine has been introduced respecting God, and our most gracious Lord and Savior Christ has been calumniated as devoid of compassion; which also, beside all this, sets aside the holy baptism, and overturns the faith and confession that precede it."—Euseb. Eccl. Hist. p. 261.

"(1.) There would be a general apostasy, there would come a 'falling away' first. (2Thess. 2:3.) By this apostasy we are not to understand a defection in the state, or from civil government, but in spiritual or religious matters, from sound doctrine, instituted worship, and church government, and a holy life. The apostle speaks of some very great apostasy, not only of some converted Jews or Gentiles, but such as should be very general, though gradual, and should give occasion to the rise or revelation of that 'man of sin.' This, he says, (verse 5,) he had told them of when he was with them, with design, no doubt, that they should not take offense or be stumbled at it. And let us observe, that no sooner was Christianity planted and rooted in the world, than there began to be a defection in the Christian church. It was so in the Old Testament church."—Matt. Henry Comm., vol. 3, p. 1187.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first.' The falling away, (*e apostasia*.) 'La grande Apostasie,' Renan. The word is often applied to desertion of the true religion and the true God."—By F. C. Cook, M. A., Canon of Exeter, vol. 3, p. 735.

Alexander Campbell says: "The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have transgressed the laws, changed the ordinance, and broken the everlasting covenant, and formed alliance with the governments of the earth. The meaning of this institution or covenant has been buried under the rubbish of human tradition for hundreds of years. It was lost in the dark ages, and has never been, until recently disinterred, but, since the grand apostasy was completed, to the present generation, the gospel of Jesus Christ has not been laid open to mankind in its original plainness and simplicity. A veil in reading the New Covenant has been upon the hearts of Christians, as the apostle declared it was upon the hearts of the Jews in reading the old covenant at the close of that economy."—Christian System, p. 189.

Barton W. Stone: "Sectarianism, which is only another name for heresy, sprung out of the apostasy, and the parties named themselves according to their own fancy."—*Ibid*, p. 259.

James Challin: "Surely there is something in Christianity higher and deeper than the exhibition of it now known. The results, as they appear to our eyes, cannot be what its author designed only to reach."—Elements of the Gospel, p. 67.

John Fleetwood: "The Christian world of this period (the forefront of the second century) was fast forgetting those apostolic cautions, and drifting away into a darkness that might be felt."—*Ibid*, of Christ, p. 636.

Church of England Homily: "Laity and clergy, learned and unlearned, men, women, and children, of all ages, sexes, and degrees, of whole Christendom, have been at once buried in the most abominable idolatry, (a most dreadful thing to think,) and that for the space of eight hundred years or more."

Newton: "The Empire was idolatrous under the heathen Emperors, and ceased to be so under the Christian Emperors, and then became idolatrous again under the Roman Pontiffs, and hath so continued ever since."—Cause and Cure of Infidelity, p. 144.

John Wesley: "In the very first society at Rome there were divisions and offenses, but how early and how powerfully, did the mystery of iniquity work in the church at Corinth. Not only schisms, heresies, animosities, fierce and bitter contentions, but actual, open sins. We meet with abundant proof, that in all the churches, the tares grow up with the wheat, and that the mystery of iniquity did everywhere work in a thousand forms. That grand pest of Christianity, a faith without works, was spread far and wide. When St. James wrote his epistle, the tares had produced a plentiful harvest."

Speaking of Peter, Mr. Wesley says: "Nor does this apostle mention them as infecting any particular church only, but as a general plague, which even then was dispersed far and wide among the Christians to whom he wrote. We easily infer what was the state of the church in general from that of the seven churches in Asia. All but Philadelphia and Smyrna were corrupted so that many of them were not a jot better than the present race of Christians, and our Lord then threatened what he has long since performed, to remove the candlestick from them. We have been apt to imagine that the primitive church was all excellence, and such it was without doubt, upon the day of Pentecost; but how soon did the fine gold become dim, how soon was the wine mixed with water, how little time before the Christians were scarcely to be distinguished from the Heathens. But if so bad in the first century, we cannot suppose it to have been any better in the second; undoubtedly it grew worse and worse. Cyprian, Bishop of Carthage in the third century, who gives an account of his time, which in reading one would be wont to imagine was concerning the present century, so totally void of true religion, that the Christians of Africa were exactly like the Christians of England to-day. The converts practiced all kinds of abominations, exactly as they did before conversion, no way differing in tempers nor in lives. A Christian nation, a Christian city (according to the ancient pattern) was no longer to be found. Has the case altered since the Reformation? How little are any of these reformed Christians better than the Heathens. Have they more (I will not say communion with God although there is no Christianity without it), but have they more justice, mercy, and truth, than the inhabitants of China and Hindoostan? I doubt whether you ever knew a Christian in your life; I believe you never did. And perhaps you never will; for you will not find them in the great and gay world: though they are called Christians, they are as far from it as hell is from heaven."

"Acts 20: 29: 'Grievous wolves.' False teachers, seducing the faithful, and causing great mischief in the church."—Dr. Hammond.

"Such were Cerinthus and other false apostles and deceitful workers among the Jews."—Dr. Whitby.

"Philetus, who taught that the resurrection was past already (2 Tim. 2: 18), for it is extremely probable that, in those epistles

addressed to Timothy, the apostle speaks of persons dispersing pernicious doctrines at Ephesus."—Dr. Whitby, from New Test., with Notes by Drs. Mant and D'Oyley.

"2 Thess. 2: 3. 'Except there come a falling away first.' The apostle here assures the Thessalonians, that other memorable events will take place before the coming of the Lord. The day of Christ shall not come except there come the apostasy first. The apostasy here described is plainly of a religious nature, a defection from the true religion and worship, a departing from the living God (Heb. 3: 12) as the word is used by the apostle in other places. In the original, it is *the* apostasy, with an article to give it emphasis, the article being added as Erasmus remarks, signifies that famous and before-predicted apostasy, which Daniel had described. (Dan. 7: 25; 11: 36.)

"This apostasy, the concurrent marks and characters will justify us in charging upon the Roman Church. This is the grand corruption of the Church of Christ; this is *the* apostasy as it is emphatically called, the apostasy that the apostle himself had warned the Thessalonians of before; the apostasy that had been also foretold by the prophet Daniel."—Bishop Newton. D'Oyley and Mant's New Test.

"Acts 20: 29, 30: 'For I know that after my departing shall grievous wolves,' etc.

"It has been supposed that by the 'grievous wolves,' St. Paul meant Judaizers who would come from without, from a distance, and 'enter in' from Jerusalem or Judea, and that by men arising of their 'own selves,' speaking perverse things, to draw away disciples after them, he alludes to the false teachers whom he names in his first epistle to Timothy, (1: 20), Hymenæus and Alexander, and also Phygellus and Hermogenes, mentioned in the second epistle (1: 15.)."—Quesnel Sadler's Commentary, p. 392.

"2 Thess. 2: 3: 'Except there come a falling away first.' We have the original word *apostasia* in our word apostasy; and by this term we understand a dereliction of the essential principles of religious truth—either a total abandonment of Christianity itself, or such a corruption of its doctrines as renders the whole system completely inefficient to salvation."—Adam Clark, Bible Comm., vol. 6, p. 1,565.

"Amos 8: 11: 'Not a thirst for water, but of hearing the words of the Lord.' The word of prophecy, and the preaching of the word, or explaining of the Scriptures. Of this blessing the ten tribes were deprived at their captivity, and have been ever since; and the Jews, upon their rejection of Christ, have had the kingdom of God, the gospel of the kingdom, the word and ordinances of God taken from them, and remain so unto this day. The seven churches of Asia have had their candlesticks 'removed out of its place,' and that famine continues in those parts unto this day; and, by the symptoms upon us, we may justly fear it will be our case ere long, unless we repent and do our first works."—Gill's Comm., vol. 4, p. 687.

"2 Thess. 2: 2-5. 'A falling away,' *e apostasia*. The article here is emphatic, denoting both that this was to be a great apostasy, *the* apostasy by way of eminence, and that the Thessalonians had already been apprised of its coming. (Verse 5.)"—Mackn.

"The word *apostasia* signifies a rebellion of subjects against the supreme power of the country in which they live; or the revolt of soldiers against their general; or the hostile separation of one part of a nation against another. But in Scripture it commonly signifies a departure, either in whole or in part, from religious faith and obedi-

ence formerly professed." (Acts 21: 21; Heb. 3: 12.)—Dr. Chandler.

"The judgment day shall not come until there shall be a general and remarkable 'falling away' (apostasy) 'from the faith,' worship, and holiness of the gospel; and an antichristian power, consisting of a succession of impious men, shall be made manifest which, for strength, and subtlety in propagating the vilest corruption of doctrines and manners, may fitly be styled by way of eminence, 'that man of sin.'"—Guise.

"Respecting this apostasy and man of sin, there are various opinions. That it was a great apostasy in the Christian Church between the days of Nero and Trajan, so Vitringa and Whitby.

"There are other opinions so extremely improbable that it is enough to mention only the authors of each: Lightf., Gros., Wets., Rosenm.

"The general opinion of commentators is that it refers to the odious usurpation of the Roman pontiffs, and the abominable corruptions of the Church of Rome. So Mede, Bens., Guise, Doddr., Gill, and Mackn.

"The apostasy here is plainly of a religious character, a defection from true religion and worship, a 'departing from the faith.' (1 Tim. 4: 1.) And all the concurrent marks and characters will justify us in charging it upon the Church of Rome."—Mant and D'Oyley's Commentary.

"An awful apostasy from the Christian faith. The 'falling away' of those that have professed Christianity. The description, says Dr. Pye Smith, purports that this 'falling away' should not be a renunciation of the Christian name, but should have its seat 'in the temple of God,' in the interior of the church, or great body of Christians. That its character would be wicked, its means of action extremely artful, deceptive, and iniquitous, and its tendency most destructive; that it should usurp a proud dominion, and claim even divine prerogative; and that it should at last be annihilated by the pure doctrine and invincible power of the Lord Jesus Christ. The whole history of Popery answers to this description. It is Christianity awfully corrupted. It retains, indeed, some of its leading features, but marred and mutilated so as barely to be distinguished from Heathenism itself."—Dr. Pye Smith; Rev. I. Cobbin's Commentary.

Historical Extracts on the Ten Persecutions of the Ancient Saints or Christians.

The first general persecution began under Nero in 64 A. D. and lasted until Nero's violent death in 68 A. D. With a fiendish desire to witness a grand sight Nero is said to have fired Rome. The Romans believed that he did, but he pretended great sympathy for them and charged the Christians with the deed. Then he had some of them wrapped in combustible garments and ordered them to be set on fire, when night came on, that, like torches, they might dispel the darkness. He incited the people against them, and the Christians were fastened to crosses, torn to pieces by wild beasts, and put to death in other dreadful ways.

Second Persecution. Under Domitian, from 81-96 A. D. It was during this persecution that John the Revelator was banished to Patmos. He was there till 96 A. D., when Nerva became Emperor and

released him. Many other terrible persecutions were waged against the Christians.

Third Persecution. This persecution occurred under Trajan, who reigned from 98-113 A. D., lasting several years with much violence. Hence the aged Simeon, Bishop of Jerusalem, son of Cleophas, and Ignatius, Bishop of Antioch, were among those who suffered, the former being crucified, and the latter, by order of Trajan, torn by wild beasts in the theater.

The Fourth Persecution occurred during the reign of the Emperor Marcus Aurelius Antoninus, which began in 180 A. D. It is said that the Christians suffered more persecutions under him than they did under any other except Nero. Justin Martyr, a renowned Christian writer and philosopher, and Polycarp, Bishop of Smyrna, were among the slain. Nearly all the saints at Lyons, France, and at Kenna were killed.

Fifth Persecution, under Severus, 193-211. Mosheim says Egypt and other provinces were dyed with the blood of martyrs.

The Sixth Persecution took place under Maximus, from 236-238.

The Seventh Persecution was during the reign of Decius, from 249-251 A. D. He issued an edict to extirpate the whole body of them, or force their return to the Pagan worship. Therefore during two years multitudes of them perished, after suffering dreadful and lingering tortures. But many escaped these evils by offering sacrifices to the gods, or by burning incense before the images.

The Eighth Persecution was enacted by the Emperor Valerian between 254-260 A. D. During this persecution Sextus, Bishop of Rome, and Cyprian, Bishop of Carthage, and Laurentius, perished. The latter was consumed by a lingering fire.

The Ninth Persecution was under Aurelian, but fortunately cut short by the assassination of this emperor by his own soldiers in 275 A. D.

The Tenth Persecution began in 303. Diocletian and Maximian, associated emperors, respected the Christians, which so incensed the heathen priests that they instigated Galerius, a general and son-in-law of Diocletian, to have an edict issued against the Christians. This they accomplished, churches were pulled down, all their books that could be found were burned, while thousands were slain.

The Manner in Which it is Said the Apostles and Many of the Ancient Christians Suffered Death.

James the Great, brother of John, was killed by Herod, as mentioned in Acts 12: 1, and James the Less (called by the Jews, "James the Just,") was martyred at Jerusalem in 62. Peter was crucified with his head downward, but at what time is not known. Andrew was crucified in Achaia, and, it is said, upon a cross shaped like the letter X. Philip was crucified in Phrygia, Bartholomew in Armenia, and Simeon in Persia. Thomas was martyred on the coast of Coromandel. Jude (Thaddeus) was shot to death with arrows in Armenia, and Matthew was believed by Clement and Tertullian to have died a natural death, though some claimed that he was martyred in Parthia. After the eleven, Matthias was slain in Ethiopia while preaching there. How Barnabas died is not known. Paul is said to have been beheaded June 29, 67, by order of Nero. (The principal part of the above on the ten persecutions is copied from Stebbins and Walker's Compendium.)

"Scourged, cast to lions, beheaded, crucified, thrown into the sea, roasted by a quick fire, holes made on purpose and melted lead poured into their bowels."—Eusebius, Romanism, p. 43.

"Before 312 A. D. three millions of Christians lost their lives through persecutions."—Godean, Romanism, p. 44.

"Great numbers were driven from their homes with their wives and children stripped and naked. Many were inhumanly massacred by the Catholic peasantry and soldiery, who guarded the passes."—Bower's Hist. of Popes, vol. 1, p. 324.

"In the Creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers, and he piously labored to establish with fire and sword the unity of the Christian faith."—Gibbon, vol. 3, p. 265.

RESTORATION.

Passages Which Indicate a Setting Up of the Church (or Kingdom) and a Restoration of the Gifts and Blessings of the Gospel.

Dan. 2: 44, 45. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Rev. 12: 6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Rev. 14: 6, 7. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Eleventh Hour.

Matt. 20: 1-16. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give

you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should receive more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

Gospel a Witness of the End.

Matt. 24: 14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Servant Sent at Supper Time.

Luke 14: 15-20. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

The Apostles Sent at Dinner Time.

Matt. 22: 1-4. And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants,

saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

Elijah Sent.

Mal. 4:5, 6. Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

John the Baptist not the Elijah.

John 1:21-24. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees.

An Ensign.

Isa. 11:10, 12. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

A Day of Preparation.

Nahum 2:3-6. The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved.

Historical Evidences on the Restoration of the Gospel.

Taking for a text Matthew 16:3, John Wesley preached sermon seventy-one, on "The Signs of the the Times." The following extracts are taken from it: "The times that we have reason to believe are at hand, if they are not already begun, are what many pious men have termed the Latter Day Glory; meaning the time wherein God would gloriously display his power and love in the fulfillment of the promise that 'the knowledge of the Lord shall cover the earth as the water covers the sea.' The generality of Christians can see no signs of the

glorious day that is approaching; but how is this to be accounted for? How is it that men who can *now* 'discern the face of the sky,' who are not only great philosophers, but great divines, as eminent as ever the Sadducees or Pharisees were, do not discern the signs of the glorious times, which if not begun *are nigh even at the door*.

"And yet the wise men of the world, men of learning and renown, cannot understand what we mean by talking of an extraordinary work of God. They cannot discern the signs of these times. They see no signs at all of God's arising to maintain his own cause, and set up his kingdom over all the earth.

"What could God have done which he hath not done to convince you that the day is coming, that the time is at hand when he will fulfill his glorious promise, and will arise to maintain his own cause and set up his kingdom."

"Almighty God of love,
Set up th' attracting sign,
And summon whom thou dost approve
For messengers divine.

"From favored Abrah'm's seed
The new apostles choose,
In isles and continents to spread
The soul-reviving news."

—Charles Wesley.

ANGELIC MINISTRATIONS.

Gen. 16:7-11. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction.

Gen. 19:1. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground.

Gen. 22:11, 12. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

Gen. 28:10-12. And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and

tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Gen. 32: 1, 2. And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

1 Kings 19: 5-7. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

Matt. 26: 53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Matt. 28: 2, 3. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow.

Luke 1: 11, 19, 30. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

Acts 1: 10. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel.

Acts 5: 18, 19. And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth.

Acts 12: 7, 8. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

Acts 27: 23, 24. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

Luke 16: 22. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.

Heb. 1:7. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

Heb. 13:2. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Ps. 34:7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

Ex. 23:20, 21. Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

VISIONS.

Prov. 29:18. Where there is no vision, the people perish: but he that keepeth the law, happy is he.

Num. 12:6. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

Ezek. 11:24. Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

Dan. 2:19, 28, 29. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

Matt. 17:9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Acts 9:9-12. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Acts 11:5. I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me.

Acts 16:9. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

Acts 26:19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.

Acts 2:17. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

2 Cor. 12:1. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

Rev. 9:17. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

Gen. 15:1. After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

Dreams.

Gen. 20: 2, 3. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.

Gen. 28: 12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Gen. 31: 24. And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

Gen. 37: 5-10. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast

dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

Gen. 40: 5. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

Gen. 41: 22-24. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: and, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: and the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

Judges 7: 13. And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

1 Kings 3: 5. In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

Dan. 2: 1. And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

Dan. 7: 1. In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

Joel 2: 28. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

Matt. 1: 20, 21. But while he thought on these things, behold, 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. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

Matt. 2: 12, 13. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

Matt. 27: 19. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

PROPHETS.

God Revealeth his Secrets to the Prophets.

Amos 3:7. Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

Num. 12:5, 6. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

Christ did not Come to Destroy the Prophets.

Matt. 5:17, 18. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

How to Know True from False Prophets.

Deut. 13:1-3. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

Deut. 18:21, 22. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Prophets in Christ's Church after John the Baptist.

Acts 13:1, 2. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Acts 15:12. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

Acts 21:9-11. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And

when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

1 Cor. 12:28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Luke 11:49, 50. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation

**The True Prophets Have Always Been Persecuted
and Killed.**

Matt. 5:11, 12. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Luke 11:49, 50. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation.

Matt. 23:30, 31. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Prophets in the Last Days.

Acts 2:17, 18. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit: and they shall prophesy.

Mal. 4:5, 6. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Rev. 11:1-12. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it

not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud and their enemies beheld them.

False Prophets to Arise,

Matt. 7: 15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Matt. 7: 22, 23, Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Matt. 24: 24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

MORE APOSTLES THAN TWELVE.

Matt. 10: 1-4. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these: The

first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Matthias.

Acts 1:23-26. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Barnabas and Paul.

Acts 13:2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Acts 14:14. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out.

James the Lord's Brother.

Gal. 1:18, 19. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.

Silvanus and Timotheus.

1 Thess. 1:1. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

1 Thess. 2:5, 6. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

Apollos.

1 Cor. 4:6-9. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye

are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

Of Note Among the Apostles.

Rom. 16:7. Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

Christ an Apostle.

Heb. 3:1. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

Historical Evidences.

Mosheim says: "No sooner was Christ exalted into the heavens than the apostles determined to render their number complete, as it had been fixed by their divine Master."—First Century, chap. 3.

"Rom. 16: 7. 'Salute Andronicus.' Though Paul is not wont to make much of kindred, and of other things belonging to the flesh, yet as the relationship which Andronicus and Junia bore to him, . . . there is more weight in the second eulogy, when he called them his fellow prisoners, for among the honors belonging to the warfare of Christ, bonds are not to be counted the least. In the third place, he calls them apostles."—Calvin's Commentaries, vol. 11, p. 546.

"Acts 14: 14. 'Which when the apostles, Barnabas and Paul, heard,' as they quickly did, such a multitude being about the doors of the house, where they were. It may be observed that Barnabas is here called an apostle, as in verse 4, and is placed before Paul, not as being greater than he, but because of the opinion the Heathens had of him."—Gill's Commentary, vol. 1, p. 911.

"The Twelve, after receiving their commission, (Matt. 10,) had waited till the day of Pentecost. From this time onward, Barnabas and Paul are styled apostles (Acts 14: 4, 14)."—On Acts 2: 3, Bishop Moberly. (Speaker's Comm.)

"Gal. 1: 18, 19. He now proceeds to mention his first journey to Jerusalem, which was not made till after three years, which was undertaken for the specific purpose of making acquaintance with Peter, and which resulted in a visit lasting only about a fortnight, during which he saw only one other apostle."—Speaker's Comm., vol. 3, p. 498.

"Acts 13: 3. 'Laid their hands upon them,' etc. Thus it appears that the election of these two supernumerary apostles was equally valid with the election of Matthias, (chap. 1,) and was even distinguished above it by the more immediate presence of the Holy Ghost himself, signifying his pleasure by express declaration, and not by lot."—Dr. Hale, Mant and D'Oyley's New Testament.

"1 Thess. 2: 6. 'When we might have been burdensome as the apostles of Christ.' When we might have taken upon us, and have required chargeable maintenance, and have used authority as the apostles of Christ."—Bp. Hall, Mant and D'Oyley's New Testament.

CHURCH POLITY.

**Christ's form of Church Government Typified in the
Mosaic Church. Moses and his two
Supporters.**

Ex. 17:11, 12. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Twelve Men to go Before the Ark of God.

Josh. 4:4, 5. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel.

High Priest.

Lev. 21:10. And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes.

Seventy.

Num. 11:16, 17. And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

Elders.

Deut. 32:7. Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

Num. 11:16. And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

Priests.

Ex. 29:8, 9. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and

his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

Lev. 6:7. And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

Porters, or Deacons.

2 Chron. 35:14, 15. And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

The Church of Christ.

The following passages indicate that the First Presidency consisted of Peter, James, and John:—

Matt. 17:1-4. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Matt. 26:36-38. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceedingly sorrowful, even unto death: tarry ye here, and watch with me.

Gal. 2:9. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Twelve Apostles.

Matt. 10:1-4. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and

Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him

High Priests.

Heb. 3:1-3. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house.

Heb. 8: 3. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

Seventy.

Luke 10:1, 2. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

Elders.

Acts 14:23. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Titus 1:5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

Priests.

Luke 1:5. There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth.

John 1: 6-8. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.

Teachers.

Acts 13:1. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

1 Cor. 12:28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that

miracles, then gifts of healings, helps, governments, diversities of tongues.

Deacons.

Phil. 1:1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

1 Tim. 3: 8-10, 13. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Bishops.

Phil. 1:1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

1 Tim. 3: 1-4. This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity.

Perpetual Offices.

Eph. 4: 9-16. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

DUTIES OF OFFICERS DEFINED.

All the duties of the foregoing officers not being defined in the Scriptures, we herewith give the Lord's definitions to his prophet in the last days, of their respective duties.

Doc. and Cov. 104:44. Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.

There are Two Priesthoods.

Doc. and Cov. 104:1. There are, in the church, two priesthoods, namely: the Melchisedek, and the Aaronic, including the Levitical priesthood. Why the first is called the Melchisedek priesthood, is because Melchisedek was such a great high priest: before his day it was called the *holy priesthood, after the order of the Son of God;* but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedek, or the Melchisedek priesthood.

Rights of the Melchisedek Priesthood.

Doc. and Cov. 104:9. The power and authority of the higher, or Melchisedek, priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the firstborn; and to enjoy the communion and presence of God the Father, and Jesus Mediator of the new covenant.

First Presidency.

Doc. and Cov. 104:11. Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church.

The President Appointed by Revelation.

Doc. and Cov. 43:2. But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may

know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

Must be of the Seed of Joseph.

Doc. and Cov. 84:3. Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God:—therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.

Doc. and Cov. 107:18. For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed.

President's Duty.

Doc. and Cov. 104:42. And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church.

May Inquire of the Lord.

Doc. and Cov. 99:10. In cases of difficulty respecting doctrine, or principle (if there is not a sufficiency written to make the case clear to the minds of the council), the president may inquire and obtain the mind of the Lord by revelation.

To Receive Revelation for the Church.

Doc. and Cov. 27:2. But, behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, . . . for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead.

To Preside over the High Council.

Doc. and Cov. 99:6. The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church;

and it is according to the dignity of his office, that he should preside over the council of the church.

To Perform the Ordinance of Feet Washing.

Doc. and Cov. 85:46. And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

Duties of the President and his Counselors.

Doc and Cov. 104:11. Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the church, form a quorum of the presidency of the church.

Doc. and Cov. 99:6. And it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.

They Decide Appeals.

Doc. and Cov. 99:14. Resolved, that the president, or presidents of the seat of the first presidency of the church, shall have power to determine whether any such case, as may be appealed, is justly entitled to a rehearing, after examining the appeal and the evidences and statements accompanying it.

Direct the Twelve.

Doc. and Cov. 104:12. The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church.

Doc. and Cov. 105:7. In all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come; for on them have I laid the burden of all the churches for a little season; wherefore, whithersoever they shall send you, go ye, and I will be with you.

Direct the High Priests.

Doc. and Cov. 104:5. High priests, after the order of the Melchisedek priesthood, have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things.

They Ordain Bishops.

Doc. and Cov. 68:2. There remaineth hereafter in the due

time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency. . . . And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood.

To Counsel the Twelve.

Doc. and Cov. 105:12. For unto you (the twelve), and those (the first presidency), who are appointed with you to be your counselors and your leaders, is the power of this priesthood given for the last days and for the last time.

Apostles' Duties.

Doc. and Cov. 17:8. An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings.

Regulate Church Affairs.

Doc. and Cov. 104:12. The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews.

Especial Witnesses.

Doc. and Cov. 104:11. The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned.

Ordain and Set in Order.

Doc. and Cov. 104:30. It is the duty of the twelve, also, to ordain and set in order all the other officers of the church.

Ordain Evangelical Ministers.

Doc. and Cov. 104:17. It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation.

They Hold the Keys.

Doc. and Cov. 107:40. I give unto you, my servant . . . to be a president over the twelve traveling council, which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature.

Direct the Seventy.

Doc. and Cov. 104:16. It is the duty of the traveling high council to call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

Direct the High Priests and Elders.

Doc. and Cov. 120:3. The high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership, and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve.

Direct Organization of Districts and Branches.

Doc. and Cov. 120:1. When branches and districts are organized, they should be so organized by direction of the conferences, or by the personal presence and direction of the twelve, or some member of that quorum who may be in charge, if practicable; or, if a branch, by the president of the district with the consent, knowledge and direction of the missionary in charge, when circumstances prevent the missionary in charge being present.

To Call Upon the Seventy.

Doc. and Cov. 104:16. It is the duty of the traveling high council to call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

Twelve and Bishop Execute the Temporal Law.

Doc. and Cov. 114:1, 2. In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others; or for the purposes of self-aggrandizement by anyone, be he whomsoever he may be.

As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment.

To Send the Word to Every Creature.

Doc. and Cov. 107:40. Which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature.

Their Advice to Be Sought.

Doc. and Cov. 120:4. The traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given.

To Require Local Authorities to Adjust Difficulties.

Doc. and Cov. 120:7. In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty; and this that the work and church may not be put to shame and the preaching of the word be hindered.

SEVENTIES.**They Regulate.**

Doc. and Cov. 104:13. The seventy are to act in the name of the Lord, under the direction of the twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations; first unto the Gentiles, and then to the Jews.

Are Special Witnesses.

Doc. and Cov. 104:11. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named.

To Travel Continually.

Doc. and Cov. 107:44. The difference between this quorum and the quorum of elders is, that one is to travel continually, and the other is to preside over the churches, from time to

time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God.

May Preside.

Doc. and Cov. 120:3. The Seventy when traveling by the voice of the church, or sent by the Twelve to minister the word where the Twelve cannot go, are in the powers of their ministration apostles—those sent—and in meetings where no organization exists should preside, if no member of the Twelve or Presidency be present.

Their Counsel to be Respected.

Doc. and Cov. 120:4. The traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given.

Seven Presidents.

Doc. and Cov. 104:43. And it is according to the vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labor in the vineyard of necessity requires it.

High Priests.

Doc. and Cov. 104:7. The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

Preside Over Stakes.

Doc. and Cov. 107:42. And again, I give unto you, Don C. Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad, and they may travel, also, if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God.

They Shall Travel.

Doc. and Cov. 83:22. And, behold, the high priests shall travel, and also the elders, and also the lesser priests.

Under Direction of Presidency and Twelve.

Doc. and Cov. 120:3. The high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve.

Preside Over Districts and Branches.

Doc. and Cov. 120:2. If a branch, or district be large he who is chosen to preside should be a High Priest, if there be one possessed of the spirit of wisdom to administer in the office of president; or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained a High Priest by the spirit of wisdom and revelation in the one ordaining, and by direction of a High Council, or General Conference, as required in the law.

Can Form a Council Abroad.

Doc. and Cov. 99:11. The high priests, when abroad, have power to call and organize a council after the manner of the foregoing, to settle difficulties when the parties, or either of them, shall request it; and the said council of high priests shall have power to appoint one of their own number, to preside over such council for the time being.

High Council.

Doc. and Cov. 99:1. This day a general council of twenty-four high priests assembled at the house of Joseph Smith, Jr., by revelation, and proceeded to organize the high council of the Church of Christ, which was to consist of twelve high priests, and one or three presidents, as the case might require. The high council was appointed by revelation for the purpose of settling important difficulties, which might arise in the church, which could not be settled by the church, or the bishop's council, to the satisfaction of the parties.

Doc. and Cov. 104:35. Again, verily I say unto you: the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counselors: and this the presidency of the high priesthood, and its counselors shall have

power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters.

Doc. and Cov. 104:36. There is not any person belonging to the church, who is exempt from this council of the church.

Patriarch.

Doc. and Cov. 107:38. To be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you.

ELDERS.

To Conduct the Meetings.

Doc. and Cov. 17:9. The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

Administer to the Sick.

Doc. and Cov. 42:12. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.

Doc. and Cov. 17:8. To baptize, confirm, ordain, administer the bread and wine, teach and exhort.

Bless Children.

Doc. and Cov. 17:19. Every member of the Church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

May Constitute a Court.

Doc. and Cov. 42:22, 23. (Two elders or more may constitute a court to try transgressors.)

May Be Counselors to Bishop.

(Doc. and Cov. 42:19.)

Administer in Spiritual Things.

Doc. and Cov. 104:7. The high priest and elder are to administer in spiritual things.

To Enforce the Law.

Doc. and Cov. 41:1, 2. Hearken, O ye elders of my church whom I have called. . . .

And I will be your ruler when I come; and behold, I come quickly; and ye shall see that my law is kept.

THE BISHOPRIC.

Bishop is a Common Judge.

Doc. and Cov. 104:32. Wherefore the office of a bishop is not equal unto it; for the office of a bishop is in administering all temporal things: nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron: for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchisedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors, whom he has chosen, or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchisedek.

To Look After the Poor.

Doc. and Cov. 38:8. And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer.

To Administer in Temporal Things.

Doc. and Cov. 104:32. Wherefore the office of a bishop is not equal unto it; for the office of a bishop is in administering in all temporal things.

To Keep a Storehouse.

Doc. and Cov. 51:4. And again, let the Bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop.

Bishop's Should Travel.

Doc. and Cov. 83:23. (Bishops should travel round about among all the churches searching after the poor, to administer to their wants.)

Presidency and Bishop Direct the Gathering.

Doc. and Cov. 48:2. Then ye shall begin to be gathered with your families, every man according to his family, accord-

ing to his circumstances, and as is appointed to him by the Presidency and the Bishop of the Church, according to the laws and commandments, which ye have received, and which ye shall hereafter receive. Even so. Amen.

Bishopric to be Supported.

Doc. and Cov. 42:19. (The Bishop and his assistants shall receive support, or a just remuneration for all his services, to the church.)

His Decision Can be Appealed From.

Doc. and Cov. 104:35. Again, verily I say unto you: the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood.

The Aaronic Priesthood.

Doc. and Cov. 104:10. The power and authority of the lesser, or Aaronic, priesthood is, to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

Why Called Aaronic.

Doc. and Cov. 104:8. (Why it is called the priesthood of Aaron, is because it was conferred upon Aaron and his seed throughout all their generations.)

Why Called the Lesser.

Doc. and Cov. 104:8. Why it is called the lesser priesthood is, because it is an appendage to the greater or Melchisedek priesthood, and has power in administering outward ordinances.

The Bishopric is the Presidency of this Priesthood.

Doc. and Cov. 104:8. The bishopric is the presidency of this priesthood, and holds the keys and authority of the same.

Priest's Duty.

Doc. and Cov. 17:10. The priest's duty is to preach, teach, expound, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort,

and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires.

The Lesser Priests May Travel.

(Doc. and Cov. 83: 22.)

May Preside.

Doc. and Cov. 104: 31. And also priests to preside over those who are of the office of a priest.

The *Saints' Herald*, vol. 36, 452. That he [the priest] may preside is shown by the fact that Israel mourned when there were no "teaching priests;" or by the fact that "priests" were consecrated by Nephi over the land; by the fact that Alma established churches and ordained priests and teachers over them; by the fact that the twelve were to ordain priests to declare the gospel of Christ; by the fact that he is made a visiting, teaching, standing minister to the church; by the fact that he may administer the sacrament, even in the presence of elders and high priests; by the fact that he may preside over those that are of the office of priest; and by the further fact that in all these duties he is to assist the elder if occasion requires.

Teachers.

Doc. and Cov. 17: 11. The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

They are Standing Ministers.

Doc. and Cov. 83: 22. But the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

The *Saints' Herald*, 36: 402, 403. The fact that the teacher has been given authority . . . to take the lead of meetings; the fact that paragraph 22, section 83, Doctrine and Covenants provides that teachers should be appointed to watch over the church, to be "standing ministers to the church;" the fact that King Mosiah granted Alma authority to "establish churches," and to "ordain" teachers over them; the fact that Nephi did

“consecrate” “teachers over the land” of the people: the fact that God “gave teachers” to the church; the fact that God hath “set” teachers in the church, and the fact that there were “teachers” in the church, as before cited, are all evidences that teachers may preside over churches, watch over and teach them, care for them, counsel them, rebuke them, reprove them, cherish them, strengthen them, comfort them, and build them up. . . . His duties differing slightly from the duties of a deacon, and still so closely allied to them that he may require the deacon as an assistant.

Deacons.

Doc. and Cov. 17: 11. The teacher is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come to Christ.

Doc. and Cov. 83: 22. Deacons . . . should be appointed to watch over the church, to be standing ministers unto the church.

DISPERSION OF ISRAEL.

Deut. 4: 25-28. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

1 Kings 14: 15. For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.

Jer. 9: 15, 16. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

Amos 9: 9. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

Zech. 7: 14. But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them: that no man passed through nor returned: for they laid the pleasant land desolate.

Deut. 28: 25, 26. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

Sword and Pestilence.

Jer. 34: 17. Therefore thus saith the Lord; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbor: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

A Reproach and Byword.

Jer. 24: 9, 10. And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

1 Kings 9: 7. Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people.

Destruction of Jerusalem.

Luke 13: 34, 35. O Jerusalem, Jerusalem, which killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Luke 21: 20-24. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Micah 3: 12. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Destruction of the Land.

Isa. 6: 11, 12. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.

Jer. 4: 27, 28. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

Zech. 7: 14. But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

RESTORATION OF ISRAEL.

Isa. 11: 11. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

From the North.

Jer. 23: 7, 8. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

Jer. 31: 7-9. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the

blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

Ezek. 38:14, 15. Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army.

From East and West.

Zech. 8:7, 8. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

From all Nations.

Isa. 11:12. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Isa. 14:1-3. For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

Isa. 27:12, 13. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

Deut. 30:1-5. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shall return unto the Lord thy God, and shalt obey his

voice according to all that I commanded thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

Ezek. 36: 24-28. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Kings and Queens Will Befriend Them.

Isa. 49: 22, 23. Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me.

Judah and Israel.

Jer. 3: 18. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

Jer. 33: 7. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

Hos. 1: 11. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Jerusalem to be Rebuilt.

Zech. 2: 1-5. I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I,

Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Isa. 52: 1, 2. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

Isa. 60: 10-12. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

Jer. 30: 18. Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

Fruitfulness of the Land.

Isa. 35: 1, 2. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

Isa. 60: 13. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

Isa. 29: 17. Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

Ezek. 36: 34-36. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the

ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.

Zech. 8: 12-15. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

Amos 9: 13-15. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

All Waste Cities to be Rebuilt.

Isa. 61: 4, 5. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

Suck the Milk of the Gentiles.

Isa. 60: 15-17. Whereas thou hast been forsaken and hated, so that no man went through thee; I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Salvation to Gentiles by Israel's Fall.

Rom. 11: 7-12. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David

saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back alway. I say then, have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

Natural Branches.

Rom. 11: 17-22. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

BOOK OF MORMON.

Coming Forth of the Book.

Isa. 29: 1-14. Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is

empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh; and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Ps. 85:10, 11. Mercy and truth are met together: righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven.

Hab. 2:2, 3. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

To Come Forth Just Prior to Lebanon Becoming a Fruitful Field.

Isa. 29:17-19. Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

Other Sheep to Hear his Voice.

John 10:14-16. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Christ Sent to the Lost Sheep of Israel.

Matt. 15: 23, 24. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

The Stick of Ephraim.

Ezek. 37: 15-22. The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

Birthright Given to Joseph.

1 Chron. 5: 1, 2. Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.)

Joseph to be a Fruitful Bough.

Ps. 80: 8-15. Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return,

we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

His Branches to Run Over the Wall, or the Sea.

Gen. 49: 22-26. Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Jacob's Blessing Upon Ephraim and Manasseh.

Gen. 48: 13-19. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

Great Blessings of Ephraim.

Jer. 31: 18-20. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was

turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

Gen. 48: 15, 16. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Great Things Written of Ephraim.

Hosea 8: 11, 12. Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing.

Clip the High Cedar.

Ezek. 17: 22-24. Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.

Nations on the Face of all the Earth.

Acts 17: 26, 27. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

Gen. 11: 8, 9. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

Gen. 9: 18, 19. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father

of Canaan. These are the three sons of Noah: and of them was the whole earth overspread.

Urim and Thummim.

Lev. 8: 8. And he put the breastplate upon him: also he put in the breastplate the Urim and Thummim.

Num. 27: 21. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

Ex. 28: 30. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

1 Sam. 28: 6. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

KINGDOM OF GOD.

It consists, first of a king, subjects, a code of laws, and commissioned officers to administer the laws.

"The kingdom," "the church," and "the body of Christ" are synonymous terms. See subject, "Name of Church."

Not in the Heart.

Luke 17: 20, 21. And when he was demanded of the Pharisees, when the kingdom of God should come, he 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.

Matt. 23: 13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Character of Those to Whom Christ Said, The Kingdom of God is Within You.

Matt. 23: 14-28. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever

shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

**Was Begun by John the Baptist, and Established by
Christ and his Apostles.**

Matt. 3: 2. And saying, Repent ye: for the kingdom of heaven is at hand.

Matt. 10: 7. And as ye go, preach, saying, The kingdom of heaven is at hand.

Matt. 6: 33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Was on Earth in the Days of Christ.

Matt. 12: 28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Luke 16: 16. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

Matt. 11: 12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

John 3: 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Matt. 13: 37, 38. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.

Matt. 13: 47, 48. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down; and gathered the good into vessels, but cast the bad away.

Matt. 21: 43. Therefore say I unto you, The kingdom of God

shall be taken from you, and given to a nation bringing forth the fruits thereof.

Mark 12:34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

Luke 22:29. And I appoint unto you a kingdom, as my Father hath appointed unto me.

To Be Re-established in the Latter Days, and to Remain on Earth Till Christ Comes.

Dan. 2: 44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Matt. 13:41. 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.

Christ's Spiritual Kingdom Over Which he Will Reign in Person.

Matt. 26:29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Matt. 25:34. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Matt. 16:28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Matt. 20:21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

Luke 22:29, 30. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Luke 13:28, 29. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

1 Cor. 15:50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

James 2:5. Hearken, my beloved brethren, Hath not God

chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Dan. 7: 18. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

FALL OF MAN.

Gen. 3: 1-24. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou

hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

Rom 5: 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

1 Cor. 15: 21, 22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

Rom. 3: 23. For all have sinned, and come short of the glory of God.

Book of Mormon.

Alma 19: 11. As . . . the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; it was expedient that mankind should be reclaimed from this spiritual death, . . . this probationary state . . . became a preparatory state.

Doc. and Cov. 28: 11. Wherefore it came to pass that the devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation; wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead.

Doc. and Cov. 28: 12. But, behold, I say unto you, that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption.

THE ATONEMENT.

Matt. 1:21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

John 12:32. And I, if I be lifted up from the earth, will draw all men unto me.

Acts 5:29-31. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

Rom. 3:24-26. Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Rom. 6:23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

1 Cor. 5:7. Purge out therefore the old leaven, that ye may be a new lump; as ye are unleavened. For even Christ our passover is sacrificed for us.

1 Cor. 15:22. For as in Adam all die, even so in Christ shall all be made alive.

2 Cor. 5:14, 15. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

Gal. 3:13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one, that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Eph. 1:7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Heb. 5:9. And being made perfect, he became the author of eternal salvation unto all them that obey him.

Heb. 9:14, 26. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

1 Peter 1:18, 19. Forasmuch as ye know that ye were not

redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.

1 John 1:1, 7. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Rev. 5:9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

FAITH.

Jude 3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Defined.

Heb. 11:1. Now faith is the substance of things hoped for, the evidence of things not seen.

Comes by Hearing.

Rom. 10:17, 18. So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Gal. 3:23, 24. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Rom. 10:14. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher.

Necessity of Faith.

Heb. 11:6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

James 1:5-7. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing waver-

ing. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord.

Eph. 6:16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Matt. 9:29. Then touched he their eyes, saying, According to your faith be it unto you.

Mark 11:23, 24. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

In Christ.

Mark 11:22. And Jesus answering saith unto them, Have faith in God.

John 3:14-16. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 6:40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 14:1. Let not your heart be troubled; ye believe in God, believe also in me.

1 Peter 2:6. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

In the Gospel.

Mark 1:15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Mark 16:15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

1 Cor. 15:1, 2. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

In the Promises.

Rom. 4:20-22. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness.

Heb. 6:12, 13. That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he sware by himself.

Num. 23:19. God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

In the one Administered to.

James 5:14, 15. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Matt. 9:20-22. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole.

Matt. 9:27-30. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

Mark 6:56. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Acts 3:16. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

Acts 14:8-10. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked.

In The Administrator.

Matt. 17:14-21. And when they were come to the multi-

tude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

Luke 17: 5, 6. And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

James 5: 14, 15. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Miracles Wrought by Faith.

Mark 16: 17, 18. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Luke 17: 6. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

Luke 8: 48-50. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole.

Heb. 11: 5-7. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah,

being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Heb. 11: 29-31. By faith they passed though the Red sea as by dry land: which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Results of Faith.

Heb. 11: 3-13, 17-24, 32-35. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith

Jacob, when he was a dying, blessed both the sons of Joseph; and worshiped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; and what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.

Justification by Faith.

Rom. 5:1, 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Gal. 3:24-27. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

Miscellaneous Passages.

1 Thess. 5:8. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

Heb. 12:2. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Acts 26:18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Luke 18:8. I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Rom. 3:3. For what if some did not believe? shall their unbelief make the faith of God without effect?

1 Peter 1:5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Titus 1:13. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith.

2 Thess. 1:4. So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure.

REPENTANCE.

John Taught it.

Matt. 3:1, 2. In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand.

Luke 3:7, 8. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

Christ Taught it.

Mark 1:14, 15. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Matt. 4:17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Luke 24:46, 47. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

The Apostles Taught it.

Mark 6:12. And they went out, and preached that men should repent.

Acts 3:19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Acts 26:19, 20. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

Acts 17:30. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent.

Godly Sorrow Worketh Repentance.

2 Cor. 7: 9, 10. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Loathing and Forsaking of Sin.

Ezek. 18: 21. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

Ezek. 20: 43. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

Isa. 1: 16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.

Isa. 55: 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Jer. 26: 13. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you.

Followed by Restitution.

Lev. 6: 1-5. And the Lord spake unto Moses, saying, If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.

Luke 19: 8. And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

Creates Joy in Heaven.

Luke 15: 7, 10. I say unto you, that likewise joy shall be in

heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Sinners Called to Repentance.

Matt. 9:13. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

1 Tim. 1:15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

Miscellaneous Passages.

Job 42:6. Wherefore I abhor myself, and repent in dust and ashes.

Ezek. 14:6. Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

Luke 16:30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

Heb. 12:17. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

2 Peter 3:9. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.

Rev. 3:3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Rev. 3:19, 20. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock.

BAPTISM.

A Door of Entrance.

John 10:1-5. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the

sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

John 3:5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

To Fulfill all Righteousness.

Matt. 3:13-15. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

To Put on Christ.

Gal. 3:27, 28. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

A Command of God.

Matt. 28:19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Acts 10:44-48. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

A Saving Ordinance.

Mark 16:15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

1 Peter 3:21. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

Acts 16:30-33. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord

Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

Matt. 3:5-7. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Luke 7:29, 30. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

A Regeneration.

Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Eph. 5:26, 27. That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

For the Remission of Sins.

Mark 1:4, 5. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

Acts 2:38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Acts 22:12-16. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Col. 2:11-13. In whom also ye are circumcised with the cir-

cumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

Eph. 5: 26. That he might sanctify and cleanse it with the washing of water by the word.

Titus 3: 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Historical Proof on Baptism for the Remission of Sins.

“For they must be baptized in his name for the remission of sins upon the score of his righteousness. This is pressed upon each particular person, every one of you.”—Matt. Henry, vol. 3, p. 732.

“A great gospel privilege, which by baptism we had sealed to us, is the remission of sins.”—Matt. Henry, Comm., vol. 3, p. 884.

“Acts 2: 38. He exhorts them, with true contrition and acknowledgement of their sins, to quit their infidelity, and with true faith to receive that baptism from the apostles, in which Christ enabled them to convey remission of sins to all true penitents.”—Dr. Hammond in Speaker’s Comm., ch. 4: 31.

John Wesley, in his comment on the New Testament, page 35, says: “Baptism administered to real penitents, is both a means and a seal of pardon. Nor did God ordinarily in the primitive church bestow this [pardon] on any, unless through this means.”

Calvin Inst. 1, 4, 115, p. 327: “Baptism resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed unto us. For he commands all who believe to be baptized for the remission of sins. Therefore those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered the principal thing in baptism; which is that we ought to receive it with this promise, ‘He that believeth and is baptized shall be saved.’”

Origen, who lived in the beginning of the third century says: “The baptism of the church is given for the forgiveness of sins.”

Mosheim says: “The remission of sins was thought to be baptism’s immediate and happy fruit.”—Third Cent., part 2, chapter 4, verse 4.

“But now upon their repentance and faith, they are baptized in his name, by his authority, according to his command; professing their faith in him, devoting themselves to his service, calling upon his name. The end for which this is to be submitted to, is, ‘for the remission of sin.’”—Dr. John Gill’s Comm., vol. 1, p. 817.

“Acts 2: 38. ‘For the remission of sins.’ This clause is embodied in the Nicene creed; *Credo in unum baptismam remissionum peccata*: ‘I believe in (or acknowledge) one baptism for the remission of sins.’”—The Speaker’s Comm., vol. 2, p. 869.

“‘For the remission of sins.’ in reference to the remission or removal of sins; for baptism does not purify the conscience, but only points out the grace by which this is done.”—A. Clark, from Cobbins’ Comm. (on Acts 2: 38), p. 1142.

“The whole work of Christ from first to last is salvation from sin, and they only can value this who have begun truly to repent of sin. ‘Be baptized every one of you in the name of Jesus Christ, for the remission of sins.’”—Sadler on Acts, p. 42.

“Acts 2: 38: To this the apostle replied by exhorting them to repent of that and all other sins (see note, Matt. 3: 2), and to openly avow their firm belief that Jesus was the Messiah, indeed, by being baptized in his name. (Note Matt. 28: 19, 20.) In thus professing their faith in him, all who truly believed would receive a full remission of their sins for his sake, as well as a participation in the graces of the Holy Spirit.”—Rev. Thos. Scott’s Comm., vol. 3, p. 290.

“This meaneth, that we indeed descend into the water full of sins and defilement, but come up bearing fruit in our heart, having the fear [of God] and trust in Jesus in our spirit.”—Epistle of Barnabas, vol. 1, of Drs. Roberts and Donaldson, D. D., Ante-Nicene Christian Library, pp. 120, 121.

“I therefore resolved upon an individual course of Bible study for myself, and prayed for wisdom and enlightenment; the result of which is that I arose from study and prayer in the full conviction that as there is one Lord and one faith, there is also one baptism, and that baptism exclusively for the remission of sins.”—(Baptism) by William Shaw, chapter 1, pp. 2, 3.

“Next after Justin Martyr, I subjoin the ancient author of the book called The Recognitions, or travels of St Peter, because though it be not the genuine work of Clemens Romanus, (Clement of Rome,) whose name it borrowed, yet it is an ancient writing of the same age as Justin Martyr, mentioned by Origen in his Thocalia, and by some ascribed to Bardesanes Syrus, who lived about the middle of the second century. This author speaks of the necessity of baptism in the very same style as Justin Martyr did making it universally necessary to purge away original sin, and to qualify men for the kingdom of heaven.”—Antiquities of the Christian Church, Rev. Joseph Bingham, M. A., vol. 4, p. 58. Oxford University, 1855.

John the Baptist Baptized.

Luke 3: 16. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.

John 1: 25, 26. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not.

Mark 1: 9, 10. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

John 3: 23. And John also was baptizing in *Ænon* near to *Salim*, because there was much water there: and they came, and were baptized.

Philip Baptized.

Acts 8: 12, 13. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Acts 8: 35-38. Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Paul Baptized Many Besides Crispus and Gaius.

1 Cor. 1: 13-16. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

Acts 16: 14, 15. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house.

Acts 16: 28-33. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

Acts 18: 7, 8. And he departed thence, and entered into a certain man's house, named Justus, one that worshiped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his

house; and many of the Corinthians hearing believed, and were baptized.

Acts 19:1-7. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.

Mode of Baptism.

John 3:23. And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

Mark 1:9, 10. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

John 3:5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Acts 8:36-38. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him.

Rom. 6:4, 5. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Col. 2:12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Historical Evidences.

From the Greek and English Lexicon of Dr. John Jones:—

“*Bapto*: I dip, I dye, stain.

“*Baptizo*: I plunge (in water), dip, baptize, bury, overwhelm.

“*Baptizomai*: I am plunged, plunge myself in sorrow, submit to, suffer.

“*Baptisma*: Immersion, baptism, plunging in affliction.

“To the unlearned reader it may be proper to observe, that the *first* of these words is the *theme* or *root* of the three following, and gives the primary idea of all, the first sense of which is to dip. The second is the word chosen by inspiration to express the action by which the ordinance is administered, to baptize; *i. e.*, to plunge. The *third* is the same in the passive form, used by our Lord respecting his suffering, in Matthew 20: 22, 23, and in Luke 12: 50. The last is the Scripture name of the ordinance, baptism; the first sense of which is immersion.”

R. Pengilly, on Baptism, pp. 9, 10:—

The (Greek) radicle: *Bapto*, to dip; *ranei*, sprinkling; *ekket*, pouring.

“We here append a list of Greek derivates from the Greek root *bapto*, from which the term *baptism* is taken, denoting the mode:—

Baptizomen, to dip; *baptiziton*, to dip; *baptizo*, to dip; *baptisthasesthe*, to immerse; *baptizein*, to immerse; *baptizzeta*, to immerse; *bapsei*, to immerse; *baptizthato*, to immerse; *baptizai*, to immerse; *baptizontes*, to immerse; *baptistes*, to immerse; *baptismais*, to immerse; *baptizezi*, to immerse.

Mr. R. Robinson says: “The native Greeks must understand their own language better than foreigners, and they have *always* understood the word *baptism* to signify *dipping*; and, therefore, from their first embracing of Christianity to this day, they have always baptized, and do yet baptize by immersion. This is an authority for the meaning of the word *infinitely* preferable to that of European lexicographers. In this case the Greeks are unexceptionable guides.”—Hist. of Bapt., p. 5.

Witsius: “It cannot be denied that the native signification of the words *Baptein* and *Baptizein*, is to plunge, to dip.”—Econ. of the Cov., 54, chap. 16. sec. 13.

“Dr. Whitby: *Oti udata en ekei*: ‘Because there was much water there,’ in which their whole bodies might be dipped; for in this manner only was the Jewish baptism performed, by a descent into the water, (Acts 8: 38,) and in ascent out of it, (verse 39,) and a burial in it (Rom. 6: 3, 4; Col. 2: 12).”—Annot. on the place. See Drs. Lightfoot and A. Clarke at p. 16.

Calvin: “From these words, (John 3: 23.) it may be inferred that baptism was administered by John and Christ by plunging the whole body under water.”—In Pæd. Exam., vol. 1. p. 194.

Alstedius: To baptize signifies to immerse, and the rite of immersion was observed by the ancient church.”—In Pæd Exam. vol. 1, chap. 2.

Dr. Campbell, of Aberdeen: “The primitive signification of *baptisma* is immersion, *baptizein* to immerse, plunge, or overwhelm.”—Four Gos. Notes, Matt. 20: 22.

Dean Stanley: “Baptism was not only a bath but a plunge, an entire submersion in the deep water, a leap as into the rolling sea or

the rushing river where for the moment the waves close over the bather's head, and he emerges again as from a momentary grave; or as it was the shock of a shower bath, the rush of water passed over the whole person from capacious vessels, so as to wrap the recipient as within the veil of a splashing cataract. This was the part of the ceremony on which the apostles laid so much stress. It seemed to them like a burial of the old former self, and the rising up again of the new self. So St. Paul compared it to the Israelites passing through the roaring waves of the Red Sea, and St. Peter to the passing through the deep waters of the flood. 'We are buried,' said St. Paul, 'with Christ by baptism at his death; that like as Christ was raised, thus we also should walk in the newness of life.'—Page 10.

John Wesley on Romans 6: 4 says that Paul in his text refers to immersion, which was the mode of baptism practiced in the Primitive Church.—From Pengilly on Paptism.

Bossuet (Bishop of Meux): "To baptize signifies to plunge, as is granted by all the world."—In Pæd. Exam., vol. 1, chap. 2.

Smith, in his Dictionary of the Bible says: "Baptism properly and literally means immersion."

He further says: "The language of the New Testament, and of the primitive fathers sufficiently points to immersion as the common mode of baptism."

Calvin, in his Institutes says: "The word *baptizo* [baptize] signifies to immerse, and the rite of immersion was performed by the ancient church."—In Pæd. Exam., vol. 1, chap. 2.

Luther: "Baptism is a Greek word, and may be translated immersion, as when we immerse something in water, that it may be wholly covered."—Op., vol. 1, p. 336.

Beza: "Christ commanded us to be baptized; by which word, it is certain, immersion is signified."—Epistola to in Marc 7: 4.

Vitringa: "The act of baptizing is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and his Apostles."—Aphor. Theol. Sanct. Aphoris, 884.

Salmasius: "Baptism is immersion, and was administered in former times, according to the force and meaning of the word."—De Cesarie Viiorum, p. 669.

Bretschneider: "An entire immersion belongs to the nature of baptism." "This is the meaning of the word."—Theology, vol. 2, p. 651.

Bloomfield, in his Critical Digest on Romans sixth chapter and fourth verse says: "There is here plainly a reference to the ancient mode of baptism by immersion."—Bloomfield Works, p. 89.

Neander, in his letter to Judd, says: "As to your question on the original rite of baptism, there can be no doubt whatever that, in the primitive times, it was performed by immersion, to signify a complete immersion into the new principle of the divine life which was to be imparted by the Messiah."—Judd's reply to Stewart, p. 194.

Mosheim, the very learned and accurate church historian, says: "Baptism was administered in this [first] century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."—First Century, 4: 8.

Donnegan, in his Greek Lexicon, says: "*Baptizo*, [baptize], to immerse repeatedly into a liquid, to submerge," etc.

Bass, in his Lexicon for the New Testament, says: "*Baptizo*—to dip, immerse, plunge in water; to bathe one's self; to be immersed in sufferings or afflictions."

Stourtz, a native Greek, in a work published 1816, says: "*Baptizo* has but one signification. It signifies, literally, and invariably to plunge."

Dr. Charles Anthon, Professor of Languages in Columbia College, New York, in a letter to Dr. E. Parmly, March 27, 1843, says: "The primary meaning of the word [*Baptizo*] is to dip or immerse; and its secondary meanings, if it ever had any, all refer, in some way or other to the same leading idea. Sprinkling, etc., are entirely out of the question."—Fuller on Baptism, p. 52.

Dr. Wall: "The Greek Church, in all the branches of it, does still use immersion."—Hist. Inf. Bap. Pt. 11, chap. 9, sec. 2.

Tertullian, A. D. 204: "For the law of baptizing is laid down, and the form prescribed: Go, (saith he,) teach all nations, baptizing them in the name, etc. He bound faith and the necessity of baptism together; therefore from that time all who believed were dipped, or immersed."

"(*Itaque omnes exindecredentes tinguebantur;*) 'The person to be baptized, in great simplicity . . . is let down in the water, and with a few words said, is dipped.' (*In aqua demissus et inter pauca verbatiminctus.*)"

Again when speaking of the vain anxiety to be baptized in the Jordan:—

"There is no difference whatever whether a person is washed in a sea or in a pool, in a river or in a fountain, in a lake or in a channel; nor is there any difference between them whom John dipped in Jordan and those whom Peter dipped in the Tiber; (*quos Joannes in Jordane, et quos Petrus in Tiberi tinxit.*)"—De Baptismo, chaps. 2, 4, 7, 13. (See more in De Corona Mil., chap. 1.)

Chrysostom, A. D. 398: "To be baptized (*Kaikataduesthai*) and plunged, and then to emerge or rise again, is a symbol of our descent into the grave, and our ascent out of it, and, therefore Paul calls baptism a burial."—Homil. 40 on 1 Cor.

Encyclopædia Ecclesiastica, a learned and splendid work: "Whatever weight may be in these reasons as a defense for the present practice of sprinkling, it is evident that during the first ages of the church, and for many centuries afterwards, the practice of immersion prevailed; and which seems indeed *never* to be departed from, except where it was administered to a person at the point of death, or upon the bed of sickness, which was considered indeed as not giving the party the full privileges of baptism."—Article Baptism.

Bingham in his Antiquities: "Baptism was administered by immersion; and no mention was made of any other mode till the middle of the third century."

Mr. Bower: "Baptism by immersion was undoubtedly the apostolical practice, and was never dispensed with by the church."—Hist. of the Popes, vol. 2, p. 110.

G. J. Vossius: "That the apostles immersed whom they baptized there is no doubt, and that the ancient church followed their example is very clearly evinced by the innumerable testimonies of the Father."—Disputat. de Bap. Dist. 1, 86.

Witsius affirms: "It is certain that both John the Baptist and the disciples of Christ ordinarily practiced immersion, whose example was followed by the ancient church, as Vossius has shown by producing

many testimonies from the Greek and Latin writers."—Econ. of the Cov. Lib. 4, chap. 16, 13.

Venema: "It is without controversy, that baptism in the primitive church, was administered by immersion into water, and not by sprinkling. The essential act of baptizing, in the second century, consisted, not in sprinkling, but in immersion in water, in the name of each person of the Trinity. Concerning immersion the words and phrases that are used, sufficiently testify; and that it was performed in a river, a pool, or a fountain. To the essential rite of baptism, in the third century, pertained immersion, and not aspersion, except in cases of necessity, and it was accounted a half-perfect baptism. Immersion in the fourth century, was one of those acts that were considered as essential to baptism;—nevertheless, aspersion was used in the last moments of life, on such as were called clinics—and also, where there was not a sufficient quantity of water."—Euseb. Eccles. Hist.

Eusebius, "the father of church historians," relates how aspersion, or sprinkling water upon the individual, was applied as baptism, in the case of Novatus, about A. D. 263. He says of him:—

"Who aided by the exorcists, when attacked with an obstinate disease, and being supposed at the point of death, was baptized by aspersion, in the bed on which he lay; if, indeed, it be proper to say that one like him did receive baptism. But neither when he recovered from disease, did he partake of other things, which the rules of the church prescribe as duty, nor was he sealed, [in confirmation,] by the bishop. But as he did not obtain this, how could he obtain the Holy Spirit?"—Eccles. Hist., p. 366.

The Monks of Cressy, A. D. 754, inquired: "Is it lawful, in case of necessity, occasioned by sickness, to baptize an infant by pouring water on its head, from a cup, or the hands?" To which Pope Stephen third, replied: "Such a baptism performed in such a case of necessity, shall be accounted valid."—Apud. Sabbei Concilia. Tom. 6, p. 1,650.

In speaking of the foregoing, Basnage says: "This is accounted the first law against immersion. The Pontiff, however, did not dispense with immersion, except in case of extreme necessity. This law, therefore, did not change the mode of dipping, in public baptisms; and it was not until the legislature in a Council at Ravenna, in the year 1311, declared immersion and pouring indifferent."—Monumenta, vol. 1, in Robinson's Hist. of Bap., chap. 33.

Brenner, quoted by Professor Stuart, says: Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water; and only in extraordinary cases was sprinkling or effusion permitted. These latter methods of baptism were called in question, and even prohibited."

PREREQUISITES TO BAPTISM.

1. Faith in God and Christ.

Mark 11:22. And Jesus answering saith unto them, Have faith in God.

Mark 16:15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

2. Repentance.

Mark 1: 14, 15. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Acts 20: 20, 21. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

3. When Old Enough to Believe and to Repent, they are to be Baptized for the Remission of Sins.

Acts 2: 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Historical Evidences.

Calvin: "Because Christ requires teaching before baptism, and will have believers only admitted to baptism, baptism does not seem to be rightly administered, except faith precede."—In *Pæd. Exam.*, vol. 2, p. 272.

Baxter: "I profess my conscience is fully satisfied from this text, 'Go teach all nations,' etc., that it is one sort of faith, even saving, that must go before baptism."—*Ibid.*

Fuller: "The Commission specifies, as subjects for baptism, those who are taught and believe."—On *Bap.*, p. 117.

Saurin: "In the primitive church, instruction preceded baptism, agreeably to the order of Jesus Christ; 'Go teach all nations, baptizing them.' Thus, likewise, we understand St. Peter, when he says that the baptism which saves us, is 'not the putting away of the filth of the flesh, but the answer of a good conscience.'"—In *Pæd. Exam.* vol. 2, p. 274.

Poole's Continuator: "'Go ye and teach all nations.' The Greek is, make disciples all nations, but that must be first by preaching and instructing them. And Mark expounds it, 'Go ye into all the world and preach the gospel to every creature,' that is to every reasonable creature capable of hearing and receiving it."—*Annot. in loc.*

In regard to infant baptism, Luther says: "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles."—In *A. R.'s Vanity of Infant Bap.*, part 2, chap. 33.

Chambers: "It appears that in the primitive times none were baptized but adults."—*Cyclopædia*, art. *Baptism*.

Curcellæus: "The baptism of infants, in the first two centuries after Christ, was altogether unknown; but in the third and fourth was allowed by some few. In the fifth, and following ages, it was generally received. The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it

appears, and it was introduced without the command of Christ."—*Institut. Relig. Christ. Apost. Age.*, vol. 1, p. 140.

Neander: "It cannot possibly be proved that infant baptism was practiced in the Apostolic age."—*Apost. Age*, vol. 1, p. 140.

Mr. T. Boston: "There is no example recorded in the Scriptures, where any were baptized but such as appeared to have a saving interest in Christ."—*Works*, p. 384.

Limborch: "There is no instance can be produced from which it may indisputably be inferred that any child was baptized by the apostles."—*Comple. Sys. Div. B. V.* chap. 22: 11.

M. De la Roque: "The Primitive Church did not baptize infants; and the learned Grotius proves it in his annotations on the Gospel."—*Scriptural Bap.*, p. 224.

Baptism for the Dead.

1 Cor. 15: 29, 30. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour?

1 Peter 4: 6. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Historical Evidences.

The Rev. Wm. Jenks in Commentary says concerning 1 Cor. 15: 29: "But what is this baptism for the dead? It is necessary to be known, that the apostle's argument may be understood; whether it conclude for the thing in dispute universally, or only against the particular persons who were baptized for the dead. But who shall interpret this very obscure passage, it being not agreed, what is meant by baptism; whether it be taken in a proper or figurative sense; and if in a proper sense whether it be to be understood of Christian baptism properly so called, or some other ablution. And as little is it agreed, who are the dead, or in what sense *for* is to be taken. . . . Some understand it, of a custom observed, as some of the ancients tell us, among many who professed the Christian name in the first ages of baptizing some in the name and stead of catechumens dying without baptism."

In Buck's Dictionary he says that baptism for the dead was "a practice formerly in use, when a person dying without baptism, another was baptized in his stead; thus supposing that God would accept the baptism of the proxy, as though it had been administered to the principal. If this can be proved (as some think it can) that this practice was as early as the days of Paul, it might probably form a solution of those remarkable words in 1 Cor. 15: 29."

Tertullian, of the second century, in chapter 48 of his article on the Resurrection, says: "But inasmuch as 'some are also baptized for the dead,' we will see whether there be any good reason for this. Now it is certain that they adopted this (practice) with such presumption as made them suppose that the vicarious baptism would be beneficial to the flesh of another in anticipation of the resurrection; for unless it were a bodily resurrection, there would be no pledge secured by this process of corporeal baptism. 'Why are they then baptized for the dead?' Paul asks, unless the bodies rise again which are thus

baptized? For it is not the soul which is sanctified by the baptismal bath."

Smith in his Dictionary of the Bible says upon this subject, that Tertullian gives an account of "a custom of vicarious baptism as existing among the Marcionites; and Chrysostom relates of the same, that when one of their catechumens (probationers) died without baptism," they used to ask some living man if he wished to be baptized for the departed, and on his reply "Yes," they so baptized him. He also says: "Epiphanius relates a similar custom among the Corinthians, which he said prevailed from fear that in the resurrection those should suffer punishment who had not been baptized. The question naturally occurs, Did Paul allude to a custom of this kind? . . . If so, he no doubt adduced it as an argument to the situation. 'If the dead rise not at all, what benefit do they expect who baptize vicariously for the dead.' The greater number of modern commentators have adopted this as the simplest and most rational sense of the apostle's words. Chrysostom believes the apostle to refer to the profession of faith in baptism, part of which was, 'I believe in the resurrection of the dead.' The former interpretation commends its simplicity."

LAYING ON OF HANDS.

For Healing the Sick.

Hab. 3: 3, 4. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

Christ Laid on Hands.

Mark 8: 23-25. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

Luke 5: 12, 13. And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

Luke 4: 40. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

Luke 13: 11-13. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together,

and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.

Mark 6:5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

Apostles Laid on Hands.

Acts 5:12. And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.)

Acts 14:3. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

Acts 19:11. And God wrought special miracles by the hands of Paul.

Acts 28:8. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

Elders Laid on Hands.

James 5:14, 15. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Acts 9:17. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

Mark 16:17, 18. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Historical Evidences.

"We have particular directions," says Matthew Henry in his Commentary on James 5:14, 15, "given as to sick persons, and healing, pardoning mercy promised upon the observance of those directions. If any be sick, they are required (1) To send for the elders, *presbuteros tes ekklesias*, the presbyters, pastors, or ministers of the church. It lies upon sick people, as a duty, to send for ministers, and to desire their assistance and their prayers. (2) It is the duty of ministers to pray over the sick, when thus desired and called for. 'Let them pray over him;' let their prayers be suited to his case, and their intercessions be as becometh those who are affected with his calamities. (3) In the times of miraculous healing, the sick was to be anointed with oil in the name of the Lord. There must be faith both in the person pray-

ing, and in the person prayed for. In a time of sickness it is not the cold and formal prayer that is effectual, but the prayer of faith. (5) We should observe the success of prayer. 'The Lord shall raise him up;' that is, if he be a person capable and fit for deliverance, and if God has anything further for such a person to do in this world. 'If he have committed sins, they shall be forgiven him;' that is, where sickness is sent as a punishment for some particular sin, that sin shall be pardoned; and in token thereof, the sickness shall be removed. As when Christ said to the impotent man, 'Go and sin no more, lest a worse thing come upon thee,' it is intimated that some particular sin was the cause of his sickness."—Matt. Henry Comm., vol. 3, p. 1,305.

"What indeed contributed still farther to this glorious event [the rapid propagation of the gospel] was the power vested in the apostles of transmitting to their disciples these miraculous gifts; for many of the first Christians were no sooner baptized according to Christ's appointment, and dedicated to the service of God by solemn prayer and the imposition of hands, than they spoke languages which they had never known or learned before, foretold future events, healed the sick, . . . and performed many things above the reach of human power."—Mosheim, 1st Cent., part 1, chap. 4, v. 9.

"That those who were visited with dangerous diseases sent, according to the direction in James 5:14, for the rulers of the church, who anointed them with oil and recommended them to God, in prayers full of piety and fervor. . . . The anointing of the sick is very rarely mentioned in the ancient records of the church, though there is no reason to doubt that it was a universal custom among Christians."—Mosheim, 1st Cent., pt. 2, chap. 4, v. 9.

"They shall lay hands on the sick, and they shall recover.' This manual imposition in the miracles of healing was to be the rule of procedure, although, as in the work of the Lord himself, other modes might present the exception. Peter's shadow falling on the sick, and handkerchiefs, and aprons taken from the body of St. Paul, might each, on special occasions prove efficacious; but the general rule is confirmed by the emphatic statements of the record, that by *the hands* of the apostles, many signs and wonders were done amongst the people. It must here be remembered that the apostles decisively disclaimed the virtue of healing by their 'own power or holiness;' that the name of Jesus was the invocation which they employed; and that, while uttering his sacred name with earnest faith and deep solemnity, they distinctly realized his presence and power working with them."—Stratton's Apost. Succ., pp. 208, 209.

Healing of the Sick.

"But if the sick man has to say, like him in the Gospel, I have no man to put me into the pool of grace provided for me, or if he should laudably feel more confidence in the ministers who are appointed by the church in the Lord's name, then he may and should call for the elders; this is his counsel, commandment, or permission, according to circumstances. For this purpose they are appointed, and every man who seeks grace or consolation through the church, should be able to rely upon them. What, then, are those called to do. They may pray over him. Obviously in unison with the sick man himself who called them for this purpose, who prays himself, and would have his weak prayers strengthened. . . . For what, then, further, may and should

the elders pray? Assuredly, in the first place, for bodily healing, as the connection implies; yet not unconditionally, and still less in all cases, or simply because the sick man desires it. As the Lord, with his apostles, did not always and everywhere make the sick whole at once and collectively, so the apostles themselves *could not* in many cases use their miraculous powers for that purpose, even if they desired.

"Of Epaphroditus St. Paul says, 'He was sick unto death, but God had mercy upon him; and not only on him, but on me also, lest I should have trouble upon trouble.' (Phil. 2: 27.) Trophimus he left at Miletum sick. (2 Tim. 4: 20.) . . . We find the anointing with oil to have been an ancient usage in Israel, of beautiful significance. St. James lets it remain, and by the name of the Lord sanctifies it in the church.

"As wounds were mollified with ointment, (Luke 10: 34; Isa. 1: 6,) so at the same time the anointing with oil is the consecrated symbol of the Holy Spirit's consolation and power in the soul. Hence, this oil was in itself a sign in connection with the intercession and help, like many other signs which, even in miraculous healings, are found as assistances and stimulants to faith, both for the sick and for those who help him."—Comm. on Epist. of James, by Rudolph Stier, Doctor of Theology, vol. 4, p. 483.

"James 5: 14: 'Is any sick among you,' which is often the case; the bodies of the Saints, as well as others, are liable to a variety of diseases; they are sick, and sometimes 'nigh unto death,' as Epaphroditus was; and then 'let them call for the elders of the church,' in allusion to the elders of the congregation of Israel. (Lev. 4: 15.) By these may be meant either the elder members of the church, men of gravity and of faith, (*i. e.*, soundness in the faith.) persons of long standing and experience, who have the gift and grace of prayer, and are not only capable of performing that duty, but of also giving a word of counsel and advice to the sick. Or, rather, officers of the church are meant, particularly pastors, who are so called in Scripture. These should be sent for in times of sickness, as well as physicians; and rather than they, since their prayers may be the means of healing both body and soul; so in former times the prophets of God were sent to in times of sickness for advice and assistance.

"It is a saying of Rabbi Phineas Ben Chama, that 'whosoever has a sick person in his house, let him go to a wise man, and he will seek mercy for him.' And it follows here, let them 'pray over him,' or for him, for the recovery of his health, 'anointing him with oil in the name of the Lord.'"—Gill's Comm., vol. 3, p. 802.

"Is any sick among you?" "*Infirmatur quis inter vos?*" "As the gift of healing as yet continued, he directs the sick to have recourse to that remedy. It is, indeed, certain that they were not all healed; but the Lord granted this favor as often and as far as he knew it to be wise and expedient; nor is it probable that the oil was applied indiscriminately."—Calvin on the Catholic Epistles (James), vol. 1, p. 354.

That the Apostles at Times Failed, Through Lack of Faith, to Heal the Sick and Cast out Devils.

Matt. 17: 14-20. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and

saying, Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Phil. 2: 25-27. Yet I suppose it is necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

2 Cor. 12: 7-10. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

1 Tim. 5: 23. Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

2 Tim. 4: 20. Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

Blessing of Children.

Gen. 48: 8-19. And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took

them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

Matt. 19: 13-15. Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.

Mark 10: 13-16. And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Matt. 18: 2-6. And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Historical Evidences.

“‘He took them up in his arms,’ in token of his affectionate concern for them, ‘put his hands upon them,’ as was desired, ‘and blessed them.’ See how he outdid the desires of those parents; they begged he would touch them, but he did more. (1) He took them in his arms: Now the Scripture was fulfilled, (Isa. 40: 11,) ‘He shall gather the lambs with his arms, and carry them in his bosom.’ Time was when Christ himself was taken in old Simeon’s arms. (Luke 2: 28.) And now he took up these little children, not complaining of his burden, (as Moses did, when he was bid to carry Israel, that peevish child, in his bosom, as a nursing father bears the sucking child, (Num. 11: 12.) but pleased with it. If we in a right manner bring our children to Christ, he will take them up, not only in the arms of his power and providence, but in the arms of his pity and grace (as Ezek. 16: 8); underneath them are the ‘everlasting arms.’ (2) He puts his hands upon them, denoting the bestowal of his Spirit upon them, (for that is the hand of the Lord,) and his setting them apart for himself. (3) He ‘blessed them’ with the spiritual blessings he came to give. Our children are happy if they but have the Mediator’s blessing for their portion. It is true we do not read that he baptized these children.”—Matt. Henry Comm., vol. 3, p. 298.

Poole’s Continuators: “We must take heed that we do not found infant baptism upon the example of Christ in this text, for it is certain he did not baptize these children. Mark only saith, ‘He took them up in his arms, laid his hands upon them, and blessed them.’”—Annot. on the place, in Matt. 19: 14.

Bishop Taylor: “From the action of Christ’s blessing children, to infer they are to be baptized, proves nothing so much, as that there is a want of better arguments; for the conclusion would with more probability be derived thus: Christ blessed infants, and so dismissed them, but baptized them not; therefore infants are not to be baptized.”—Liberty of Prophecy, p. 230.

“‘And he blessed them, saying, God make thee as Ephraim and Manasseh; and he set Ephraim before Manasseh.’ (Gen. 48: 13–20.) Thomas Stratton says: ‘There are indubitable indications that the scene described in this passage was one in which there was a special endowment of the prophetic spirit upon the mind of the patriarch, Joseph, who was conversant in his own experience with the modes in which the visitations of prophetic grace came down upon the human spirit recognized its presence here, and expressed his conviction and emotion by the reverent attitude which he assumed, bowing himself before his father, with his face to the earth, that he might thus listen to the utterance of his lips, while his sons are placed, the eldest towards Jacob’s right hand, and the youngest towards his left.’”—Apostolical Succession, p. 178.

“‘Then were brought unto him little children, that he should put his hands on them and pray.’ How came the desire into the minds of those who brought them that his hands should be so employed? Doubtless they had been accustomed to witness the laying on of hands in official and devotional services. It had given emphasis and impression to the words which had been uttered. They were desirous of seeing the same combination of word and symbolic action in the benediction now sought for these children. Greater force will be given to this view of the case if we remember that as the children brought to the

Savior were infants, the probability is that they were brought by their mothers; and maternal feelings are influenced by association, precedents, customs in religion, not by inquiries into new regions of thought leading onward to change and reformation. It is expressly recorded that the Savior complied with the request as to the laying on of hands. He 'took them up in his arms, put his hands upon them, and blessed them.'—*Ibid*, pp. 198, 199.

"Matt. 19: 13-15. We meet several instances of those who applied to Christ in behalf of their afflicted relations or friends; but these persons brought their little children, or *infants* to him, in order that he might lay his hands upon them and pray for them, or bless them. As it is evident that they were in health, and too young to receive instruction, the disciples thought the parents gave their Lord needless trouble, or that it would be beneath him to notice infants; and they therefore rebuked those who brought them. Yet the conduct of the parents could only arise from a high regard to Christ, and an earnest desire of spiritual blessings upon their children; he therefore was much displeased with the disciples, for discouraging the application, and directed them to 'suffer the children to come' to him without molestation; 'for of such,' added he, 'is the kingdom of heaven.' He might in part be displeased with the disciples for so soon forgetting that instructive discourse which has been considered, (notes on chap. 18: 1-6,) and doubtless he meant to encourage parents to seek a blessing upon their offspring from their earliest infancy, and to teach such children to apply to him as soon as they could understand his words; but the expression, 'Of such is the kingdom of heaven' seems to mean that little children are admissible into the visible church, under the New Testament dispensation, as they had been under that of Moses. Christ, indeed, did not order these infants to be baptized."—Rev. T. Scott's Comm., vol. 3, p. 69.

For Confirmation and Bestowal of the Holy Ghost.

Heb. 6: 1, 2. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Acts 8: 14-19. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

Acts 19: 1-7. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them,

Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.

1 Tim. 4:14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

2 Tim. 1:6, 7. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Deut. 34:9. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

Historical Evidences.

Tertullian, A. D. 200: "After baptism, the hand is imposed by blessing, and calling and inviting the Holy Spirit, who willingly descends from the Father on the bodies that are cleansed and blessed."—*De Bapt.*, chap. 6.

Further on, upon this, in chapter eight he says: "It is the fleshly or outward act of baptism that we are dipped in water; the spiritual effect that we are freed from our sins. Then follows laying on of the hands, the dispenser inviting the Spirit of God by prayer, and being cleansed by the baptismal water, we are disposed for the Holy Spirit under the hands of the angel of the church."—*De Bapt.* chap. 5.

Upon this subject Mosheim says in his history: "After baptism they by prayer and the laying on of hands were solemnly recommended to the mercy of God, and dedicated to his service."—*First Cent.*, part 2, chap. 4, v. 13.

"Paul solemnly prayed to God to give them those gifts signified by the laying on of his hands upon them, which was a gesture used in blessing by the patriarchs, especially in conveying the great trust of the promise as in Genesis 43:14. The Spirit being the great promise of the New Testament, the apostles conveyed it by the imposition of hands."—*Matt. Henry's Comm.*, vol. 3, p. 358.

Jenks in his *Comprehensive Commentary*, gives notes by Scott on Acts 8:17, as follows: "The rite of confirmation, as practiced by many Christian churches, has often been and still is, spoken of as a continuation of the apostolical laying on of hands for the confirmation of new converts by the Holy Spirit thus given them."

In another note upon the same text, quoted by Jenks, it is said: "The apostles seem to have laid down a rule, that after being baptized,

the proselytes should have the laying on of hands, accompanied by prayer, in order to their receiving the gifts of the Holy Spirit."

One of the early Fathers, in a treatise on rebaptism, says: "By the laying on of hands the Holy Spirit is given to every one that believes, as in the case of the Samaritans."—Ante-Nicene Fathers, vol. 5, p. 669.

Tertullian, who wrote in the latter part of the second century, says: "After baptism succeeds the laying on of hands, with prayer, calling for the Holy Ghost."

Cyprian, a writer of the third century, says: "Our practice is, that those who have been baptized in the church should be presented, . . . that by prayer and imposition of hands they may receive the Holy Ghost."—Epistle 73.

Chrysostom, who wrote in the fourth century, says: "That confirmation . . . gives us the Holy Ghost."

Augustine, who also lived in the fourth century, says that they "Still do what the Apostles did, when they laid their hands on the Samaritans and called down the Holy Ghost upon them."

And Mosheim, and Gahan, church historians, say in substance that the laying on of hands for confirmation and reception of the Holy Ghost was practiced in the third century. (Gahan's Church Hist., p. 93.)

"When the church at Jerusalem was all but broken up, and its members scattered by the great persecution which arose, Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. . . . Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."—Stratton on Apostolic Succession, pp. 216, 217.

Eusebius, not the pope of that name, but Eusebius Pamphilius, who lived about three hundred years after Christ, in his work (Book 7, chap. 2) certifies that the ancient manner of receiving members into the church was with prayer and the laying on of hands.

Again he says, (Bk. 6, chap. 26,) that one Novatus being sick was baptized, if it may be called a baptism which he received, for he obtained not after his recovery that which he should have done by the canon of the church, to wit, confirmation by the hands of the bishop, which having not obtained, how can he be supposed to have received the Holy Spirit?" This was about the year 280.

"We read in the Acts of the Apostles that the apostles did eftsoons lay their hands on them that were baptized, and that so soon the Holy Ghost came upon them by a visible sign, which the Papists also snatch to their confirmation."—Martin Luther, Sermons, p. 167.

Mosheim says the power was vested in the apostles of transmitting to their disciples these miraculous gifts, for many of them were no sooner baptized according to Christ's appointed way, and dedicated to the service of God by solemn prayer and the laying on of hands, than they spoke languages which they had never known or learned before, foretold future events, healed the sick, and performed many

things above the reach of human power." (See Mos., First Century, part I, chap. 4, v. 9.)

"Furthermore, as I confess, that this laying on of hands was a sacrament."—Calvin's Commentary on the Hebrews. p. 211.

"The laying on of hands followeth prayers. . . . But let us remember that the laying on of hands was the instrument of God, at such time as he gave the visible graces of the Spirit to his."—Ibid.

"The laying of hands on the baptized was an apostolic practice, by which the miraculous gift of tongues was bestowed. (Acts 8:15-17; 19:6.) To rightly understand the different things mentioned in the first two verses, we must consider the particulars stated in the fourth and fifth, as these are explanatory one of another. The penitent were the enlightened; 'faith towards God' was 'the heavenly gift;' the baptized, who had hands laid on them, were those who were made 'partakers of the heavenly gift,' or, in other words, the Holy Ghost; the prospect and promise of a 'resurrection' was the 'good word of God,' and 'eternal judgment,' when believed, made them to feel 'the powers' (or the powerful influences) of 'the world to come.' Thus the two passages illustrate one another. Such is the meaning which Schleusner gives to *dunamis* in this passage, and which Scott and Bloomfield have adopted."—Calvin's Commentary on Epis. to Hebrews; Dr. John Owen's Notes on p. 134.

"All those testimonies likewise which require heretics to have imposition of hands from the Bishop, in order to attain the gift of the Holy Ghost, are a further evidence of this practice. To which purpose we have the decrees of Popes Leo and Siricius, who particularly observes this to have been the general practice of the whole church, both Eastern and Western, as well as the church of Rome, in the reception of those who had been baptized in any heresy or schism. And to all persons baptized in the church, St. Austin is a further witness, who says, that in propriety of speech, neither the apostles, nor any other man, could give the Holy Ghost; for the apostles only laid hands on men, that the Holy Ghost by their prayers might descend upon them; which custom the church has now observed and practiced by her governors also."—Bingham, Antiq., vol. 2, p. 178.

For Ordination.

Num. 8:10. And thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites.

Num. 27:18-20. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient.

Acts 13:1-3. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work

whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

Acts 6: 5, 6. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them.

1 Tim. 4: 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

THE RESURRECTION.

Job 14: 14. If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Job 19: 23-27. Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Isa. 26: 19. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Ps. 49: 14, 15. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

1 Sam. 2: 6. The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

Hosea 13: 14. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

John 5: 25, 28, 29. 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. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 11: 25. Jesus said unto her, I am the resurrection, and

the life: he that believeth in me, though he were dead, yet shall he live.

Rev. 20:12, 13. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Christ's Resurrection.

Matt. 28:1-7. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

Mark 16:6, 7. And he said unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you.

Christ the First Fruits.

1 Cor. 15:20-23. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

Many of the Saints Came Forth When Christ Arose.

Matt. 27:52, 53. And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

The Righteous Dead to Come Forth at the Coming of Christ, in the Resurrection of the Just.

1 Cor. 15:22, 23. For as in Adam all die, even so in Christ shall all be made alive. But ever man in his own order: Christ

the first fruits; afterwards they that are Christ's at his coming.

1 Thess. 4:14-18. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Rev. 20:4-6. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Luke 14:14. And thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Acts 24:13-15. Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

John 5:25-29. 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. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Dan. 12:2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Heb. 11:35. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.

Their Bodies to be Like Christ's Glorious Body.

Phil. 3:20, 21. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Rom. 6:5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Ps. 17:15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Bone to Bone.

Ezek. 37:1-14. The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God; Behold, O my

people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves. O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

With What Body They Come Forth.

1 Cor. 15: 35-38. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body.

Come Forth Spiritual Bodies.

1 Cor. 15: 44-49. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Historical Evidences.

"1 Cor. 15: 23: 'But every man in his own order.' The apostle here mentions *three* orders: 1, Christ, who rose from the dead by his own power. 2. Them that are Christ's; all his apostles, martyrs, confessors, and faithful followers. 3. Then cometh the *end*, when the whole mass shall be raised."—Dr. Adam Clark's Comm., vol. 6, p. 1,255.

"1 Cor. 15: 23: As according to the divine regulation, everything develops itself by degrees, so the new world of the arisen will be gradually perfected; Christ is the seed corn of the same, and likewise the first early ripe fruit; to himself succeed his own at his second coming, afterwards at the end of the whole course of the world, and the commencement of eternity, all the dead in the graves shall arise.

"This passage is one from which we must undeniably conclude that the New Testament acknowledged and accepted the Jewish doctrine of the two-fold resurrection; viz., that of the righteous, and the general one. (See Bertholot Christ Ind., p. 176, sqq, 203 sqq. Eisenmenger entd. Judenth, vol. 2, pp. 901, 902 sqq.) This distinction had already been entered upon on Luke 14: 14; John 5: 25 sqq; Acts 24: 15; the Apocalypse alone fully developed the doctrine (20: 5 sqq; 21: 1 sqq)."

H. Olshausen, D. D., on the Corinthians. Clark Theo. Libr., vol. 20, p. 244.

"1 Cor. 15:23: This resurrection must be effected in an orderly manner, according to the appointment of God: Christ himself hath been the first fruits; hereafter, at his coming, his redeemed people will be raised first before others; and at last the wicked will arise also. Then the end of this present state of things will arrive, and the solemnities of the final judgment be concluded."—Rev. T. Scott Comm., vol. 3, p. 448.

SECOND COMING OF CHRIST.

Matt. 16:27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Matt. 25:13. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

Matt. 24:3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Matt. 25:31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

Luke 21:27. And then shall they see the Son of man coming in a cloud with power and great glory.

John 14:3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Acts 1:10, 11. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Mark 14:62. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

1 Thess. 4:14-18. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord

in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Phil. 3:20, 21. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

2 Tim. 4:6-8. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Titus 2:13. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

Heb. 9:28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

1 Peter 5:3, 4. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Jude 14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints.

Rev. 1:7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Come to His Temple.

Mal. 3:1, 2. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.

He Will Gather His People From all Parts of the Earth.

Matt. 24: 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Luke 17:34-37. I tell you, in that night there shall be two

men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Where-soever the body is, thither will the eagles be gathered together.

Gen. 49: 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Matt. 8: 11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

The Saints to Dwell on the Earth With Christ.

Dan. 7: 27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Job 19: 25-27. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Ps. 37: 9-11. For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Matt. 5: 5. Blessed are the meek: for they shall inherit the earth.

Rev. 5: 9, 10. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.

Rev. 20: 4-6. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection:

on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev. 21:2-4. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Christ Will be Their King and Reign Over all the Earth.

Zech. 14:9. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

Isa. 9:7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Dan. 7:13, 14. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Ps. 2:8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Ps. 67:3, 4. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Ps. 72:7, 8. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Matt. 25:31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

Luke 1:32, 33. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

John 18:37. Pilate therefore said unto him, Art thou a king

then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Rev. 11: 15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.

God Will Create a New Earth.

Isa. 65: 17. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

2 Peter 3: 10-13. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Isa. 66: 22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

Rev. 21: 1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Isa. 40: 1-4. Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain.

Glories of the New Earth.

Isa. 35: 1-10. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a

fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Num 14:21. But as truly as I live, all the earth shall be filled with the glory of the Lord.

Isa. 60: 18-22. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

Isa. 11:9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

The Beasts Will Dwell in Peace.

Isa. 11: 6-9. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Isa. 65: 25. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith Lord.

They Shall Build Houses and Plant Vineyards.

Isa. 65: 18-24. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

Children in the Millennium.

Isa. 11: 6, 8. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

Isa. 65: 20-23. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

Ezek. 37: 25. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever.

Doctrine and Covenants 45: 10. And their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.

Doctrine and Covenants 63: 13. Nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not

sleep in the dust, but they shall be changed in the twinkling of an eye.

ETERNAL JUDGMENT.

Heb. 6: 2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Heb. 9: 27. And as it is appointed unto men once to die, but after this the judgment.

Ecc. 3: 16, 17. And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.

Christ the Righteous Judge.

Jer. 33: 15. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

Isa. 11: 1-4. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

John 5: 22, 30. For the Father judgeth no man, but hath committed all judgment unto the Son: I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

John 12: 47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

See 3 Nephi 6: 5. Alma 9: 5.

A Day Appointed.

Acts 17: 31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Rom. 2: 5. But after thy hardness and impenitent heart

treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

1 Cor. 3:13. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

See 2 Nephi 6:16. Mosiah 1:16.

Judged out of the Books.

Dan. 7:10. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Rev. 20:12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Judge the World and Earth.

Ps. 9:7,8. But the Lord shall endure forever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

Ps. 98:9. Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

According to Works.

Rev. 20:12,13. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev. 22:12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Matt. 16:27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

According to Deeds.

Rom. 2:5,6. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds.

2 Cor. 5:10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in

his body, according to that he hath done, whether it be good or bad.

Judge Secrets.

Ecc. 12: 14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Rom. 2: 16. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

The Quick and Dead.

2 Tim. 4: 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

Twelve to Judge.

Matt. 19: 28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Luke 22: 29, 30. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saints to Judge.

1 Cor. 6: 2, 3. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?

Ps. 149: 6-9. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord.

See Mosiah 1: 16.

THE HOLY GHOST.

The Baptism of the Holy Ghost Follows the Baptism of Water.

Heb. 6: 2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Matt. 3: 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.

Mark 1:8-10. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.

John 3: 5, 6. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Acts 2: 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Acts 8: 14-17. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

Acts 19: 5, 6. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Promised to Believers.

John 14: 16, 17. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Luke 24: 49. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Fulfillment of the Promise.

Acts 2: 1-4. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Baptized by the Spirit into Christ's Body or Church.

1 Cor. 12:13, 14. 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. For the body is not one member, but many.

Mark 1:7, 8. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

Cannot Worship God Acceptably Without It.

John 4:22-24. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

Phil. 3:3. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

The World Cannot Receive It.

John 14:16, 17. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

1 Cor. 2:12-14. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Matt. 13:9-11. Who hath ears to hear, let him hear. And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Witness of our Adoption.

Rom. 8:14, 15. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Gal. 4:5, 6. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are

sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

By Which we are Sealed.

Eph. 1:13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.

Eph. 4:30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

The Spirit Accompanies the Word (or Gospel).

1 Thess. 1:5. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

John 6:63. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Heb. 4:12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

1 Cor. 3:6, 7. I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

2 Cor. 3:6. 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.

To Guide Into all Truth.

John 16:13-15. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

To Bring to Mind and Show Things to Come.

John 14:25, 26. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

1 Cor. 2:10-14. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things

of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Bears Witness of Christ.

John 15:26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

Acts 5:29-32. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

1 John 5:9, 10. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

1 Cor. 12:3. Wherefore 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.

Bears Witness of the Doctrine and the Gospel.

John 7:16, 17. Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Gal. 1:11, 12. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

1 Thess. 1:5. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

Fruits of the Spirit.

Gal. 5:22, 23. But the fruit of the Spirit is love, joy, peace,

longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

John 15:4-6. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Col. 1:10. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

2 Peter 1:5-8. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge: and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Phil. 4:8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

SPIRITUAL GIFTS.

Luke 11:13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Ps. 68:18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

Eph. 4:7, 8. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Mark 16:17, 18. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

1 Cor. 12:1-12. Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

Wherefore 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 differences of administrations, but the same Lord. And there are diversities of operations, 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 faith by the same Spirit; to another the gifts of healing 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, dividing 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.

Gift of Wisdom.

1 Cor. 12: 8. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit.

James 1: 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

James 3: 13. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

1 Cor. 2: 6, 7. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

Luke 21: 14, 15. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

Acts 6: 3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom; whom we may appoint over this business.

Prov. 2: 2, 7. So that thou incline thine ear unto wisdom, and apply thine heart to understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

Knowledge.

1 Cor. 12: 8. To another the word of knowledge by the same Spirit.

Eph. 1: 16, 17. Cease not to give thanks for you, making

mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

1 Cor. 1:5, 6. That in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you.

John 17:3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

1 Cor. 12:3. And that no man can say that Jesus is the Lord, but by the Holy Ghost.

Gift of Faith.

1 Cor. 12:9. To another faith by the same Spirit; to another the gifts of healing by the same Spirit.

Eph. 2:8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

Heb. 6:12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

Gift of Healing.

1 Cor. 12:9. To another the gifts of healing by the same Spirit.

Luke 9:2. And he sent them to preach the kingdom of God, and to heal the sick.

Mark 6:13. And they cast out many devils, and anointed with oil many that were sick, and healed them.

Mark 16:18. They shall lay hands on the sick, and they shall recover.

James 5:14, 15. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick.

Miracles.

1 Cor. 12:10. To another the working of miracles.

Gal. 3:5. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Heb. 2:4. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.

Luke 9:1, 2. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.

Acts 8:6, 7. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and

many taken with palsies, and that were lame, were healed.

Prophecy.

1 Cor. 12: 10. To another prophecy.

1 Cor. 14: 1, 2, 5. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

Eph. 1: 17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

1 Thess. 5: 19, 20. Quench not the spirit. Despise not prophesyings.

2 Peter 1: 21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Num. 11: 25. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

Promised in the Last Days.

Acts 2: 17, 18. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy.

Discerning of Spirits.

1 Cor. 12: 10. To another discerning of spirits.

1 John 4: 1. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Acts 5: 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Acts 13: 9, 10. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

Acts 16: 16-18. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

Luke 8: 26-33. And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

Tongues.

1 Cor. 12: 10. To another divers kinds of tongues.

Mark 16: 17. They shall speak with new tongues.

Acts 2: 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 10: 46. For they heard them speak with tongues, and magnify God.

Acts 19: 6. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.

1 Cor. 14: 5. I would that ye all spake with tongues, but rather that ye prophesied.

1 Cor. 14: 39. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

Interpretation of Tongues.

1 Cor. 12: 10. To another, the interpretation of tongues.

1 Cor. 14: 4, 13, 26-28, 17-19. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

Historical Evidences.

Speaking upon 1 Cor. 12: 1-11, Matthew Henry says: "The apostle comes now to treat of spiritual gifts, which abounded in the Church of Corinth, but were greatly abused. What these gifts were, is at large told us in the body of the chapter; extraordinary offices and powers, bestowed on ministers and Christians in the first ages, for the conviction of unbelievers and the propagation of the gospel. Gifts and graces, *charisma* and *charis*, greatly differ. Both indeed, were freely given of God. But where grace is given, it is for the salvation of those who have it. Gifts are bestowed for the advantage and salvation of others."—Comment., vol. 3, p. 1,050.

"To another, the gifts of healing, by the same Spirit; that is, healing the sick, either by laying on of hands, or anointing with oil, or with a bare word. 'To another, the working of miracles,' the efficacies of powers, such as raising the dead, restoring the blind to sight, giving speech to the dumb, hearing to the deaf, and the use of limbs to the lame. 'To another, prophecy;' that is, ability to foretell future events; which is the more usual sense of prophecy, or to explain Scripture by a peculiar gift of the Spirit. (See chap. 14: 24.) 'To another, the discerning of spirits;' power to discriminate between true and false prophets, or to discern the real and internal qualifications of any person for an office, or to discover the inward workings of the mind by the Holy Ghost, as Peter did those of Ananias. (Acts 5: 3.) 'To another, divers kinds of tongues,' or ability to speak languages by inspiration. 'To another, the interpretation of tongues,' or ability to render foreign languages readily and properly into their own. With such variety of spiritual gifts were the first ministers blessed."—Matthew Henry's Commentary, vol. 3, p. 1,051, on 1 Cor. 12: 1, etc.

Rev. William Eddy, in *Northwestern Christian Advocate* says: "It will not do to say that these gifts were restricted in their bestowment to the apostles and early Christians. All will allow that what Paul says of charity, or love, the 'more excellent way,' in 1 Cor. 13, applies to Christians in all subsequent time; and yet he immediately exhorts them to 'covet earnestly the best gifts.' The truth is, the church needs these gifts at *this* day, to battle against error in its various forms.

She needs them to preserve in her own mind the idea of the spiritual, the supernatural. She needs them as ornaments to supersede her jewelry. Let her 'covet earnestly' these gifts."—Note on Spiritual gifts, 1855.

John Wesley says: "It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian cause thereby, heaped riches, honor, and power upon the Christians in general, but upon the clergy in particular. From this time, they almost entirely ceased; very few instances of the kind being found. The cause of this was not as has been commonly supposed, because there was no occasion for them, by reason of the world becoming Christian. This is a miserable mistake, as not a twentieth part was at that time even nominally Christians. The real cause was that 'the love of many had waxed cold,' and the Christians had no more of the Spirit than the heathen. . . . This was the real cause why the gifts of the Spirit were no longer retained in the church, because the Christians had turned heathen again, and had only a dead form left."—Sermon 94.

Mark 16: 17. "And these signs shall follow them that believe,' etc. And this is said for the encouragement of those that preach the gospel, as of them that hear, believe, and obey. The Persic Version, contrary to all others, reads, 'Ye shall show signs and wonders to those that believe not.' (See 1 Cor. 14: 22.)

"'In my name shall they cast out devils.' So the Apostle Paul dispossessed the damsel that had a spirit of divination; commanding the spirit, in the name of Jesus Christ, to come out of her, and it did; and evil spirits also went out of others, through his means, by the power of Christ (Acts 16: 18; 19: 12), and this power continued for a considerable time among the Saints. The phrase, 'In my name' is in the Arabic Version, joined to the word *believe*, in the preceding clause and is omitted in the Persic Version, but is rightly retained by all others in this place, for by the power and authority of Christ, and not their own, and by calling upon, and making use of his name such miraculous operations were wrought by the apostles. 'They shall speak with new tongues,' or languages, not such as were new made, and had never been heard before; but foreign languages, such as they had never learned, or were able to speak, or understood before. And this not only did the apostles on the day of Pentecost, but even common believers at other times. (See Acts 2: 4, 6, 11; 10: 45, 46; 1 Cor. 12: 10, 28, 30; 14: 13, 18, 26, 27.)

"'They shall take up serpents,' etc. The Arabic Version adds, 'in their own hands;' and in an ancient MS. of Beza's it is said, 'in the hands;' so the Apostle Paul had a viper, which fastened and hung on his hand, which he shook off, without receiving any harm from it. (Acts 28: 3-6.)

"'And if they drink any deadly thing, it shall not hurt them.' Not that they were hereby warranted to drink poison, to show what power they had, but should they accidentally drink it, or be forced to drink it, by their enemies, in order to destroy them, they should find no hurt from it. And Papias reports of Barsabas, surnamed Justus ('the just'), who was put up with Matthias for the apostleship (Acts 1: 23), that he drank a poisonous draught, and by the grace of the Lord, received no hurt. And the Jews themselves report, that a son

of Rabbi Joshua ben Levi swallowed something hurtful; and one came and whispered to him in the name of Jesus, the son of Pandira, (for so they call our Lord,) and he did well. It follows, 'And they shall lay hands on the sick and they shall recover,' as the Apostle Paul did on the father of Publius, who was thereby healed of a fever and of a bloody flux, and also others, Acts 28: 8, 9. Nay, some were healed by the shadow of Peter, (Acts 5: 15, 16,) and others, by handkerchiefs and aprons from the body of Paul, Acts 19: 12."—Gill's Com., vol. 1, p. 402.

1 Cor. 12: 4: "Now there are diversities of gifts.' The symmetry of the church consists, so to speak, of a manifold unity; that is, when the variety of gifts is directed to the same object, as in music, there are different sounds, but suited to each other with such an adaptation as to produce concord. Hence it is befitting that there should be a distinction of gifts, as well as of offices, and yet all harmonize in one. St. Paul, accordingly, in the twelfth chapter of Romans, commends this variety, that no one may, by rashly intruding himself into another's place, confound the distinction which the Lord has established. Hence he orders everyone to be contented with his own gifts, and cultivate the particular department that has been assigned to him.

"In both passages he brings forward the similitude of the human body, but as may be observed, on different grounds. The sum of what he states amounts to this, that gifts are not distributed thus variously amongst believers, in order that they may be used apart, but that in the division there is a unity, inasmuch as one Spirit is the source of all those gifts, one God is the Lord of all those administrations, and the author of all exercises of power."—Calvin on Corinthians, vol. 1, pp. 397, 398.

When the Gifts are to Cease.

"He now proves that prophecy and other gifts of the Spirit are done away, because they are conferred upon us to help our infirmity.

"Now our imperfection will have an end. Hence the use, even of those gifts, will, at the same time, be discontinued, for it were absurd that they should remain, and be of no use. They will therefore perish. This subject he pursues to the end of the chapter. . . .

"We are far from having attained that perfection as yet."—Calvin Comment., vol. 1, pp. 427, 428.

"Wisdom. That perfection, which will be in a manner a maturity of spiritual age, will put an end to education and its accompaniments."—Calvin on Corinthians, vol. 1, pp. 427, 428.

1 Cor. 14: 32: "From this passage of Paul's writings, we may conjecture how very illustrious that church was, in respect of an extraordinary variety and abundance of spiritual gifts. There were schools or colleges of prophets, so that pains had to be taken that they might have their respective turns. There was so great a diversity of gifts, that there was a superabundance. We now see our leanness, nay, our poverty; but in this we have a just punishment sent to requite our ingratitude. For neither are the riches of God exhausted, nor is his benignity lessened; but we are neither deserving of his bounty nor capable of receiving his liberality."—Ibid., vol. 1, p. 765.

1 Cor. 12: 4-11: "In the effects which followed the exercise of the spiritual gifts, whether in miraculous cures or in the conversion of sinners, the whole was produced by the power of the same God, who

wrought all these changes upon the bodies and souls of men, through his Son and by his Spirit, for the glory of his own great name.

"But the manifestation of the power and glory of the Spirit, in these extraordinary operations, was not made for the credit of the man by whom he wrought, but for the advantage of the church, and even of those without, that the person who possessed those gifts, or who fulfilled that office in the church, might profit others; for these things were entirely distinct from that gracious state of the heart which disposes a man to improve his talents of every kind; and gifts were sometimes bestowed upon merely nominal Christians. For the purpose of profiting others, the Holy Ghost bestowed upon one the 'word of wisdom,' by which it may be inferred such grand discoveries of the wondrous scheme of redemption, attended with such powers of discoursing upon it, as were suited to render other men 'wise unto salvation.'"—Scott's *Comm.*, vol. 3, p. 440.

The following extract is from the *London Echo* for December 22, 1892:—

"DR. JOSEPH PARKER'S CREED—SPIRITUALISM'S 'UNHOLY AND FRIVOLOUS USES.'

"Dr. Joseph Parker is a spiritualist—a 'divine spiritualist.' The *Central News* informs us that at the City Temple yesterday Dr. Parker startled his hearers with this extraordinary outburst:—

"I believe in God, the Holy Ghost. What is called spiritualism should be rescued from the unholy and frivolous uses to which it has been put by some fanatical and even vicious persons. I believe in divine spiritualism. We ought to speak as the Spirit gives us utterance. We should retrace our way to Pentecost. I seek no messages from disembodied friends. I await direct communication from God. We should stand in living relation to the Eternal Spirit, and should speak out clearly and fearlessly whatever he may bid us speak. We have distrusted the Holy Spirit. We have forgotten his very existence. Grieve not the Spirit. Quench not the Spirit. I bitterly repent of my own neglect and sin in this matter, and would reverently implore God the Holy Ghost to send messages through me concerning life, business, politics, religion, and duty, which may be of real service in the highest education of the world."

Dr. Conyers Middleton: "After the year 220, from thence to 250, the extraordinary gifts of the Spirit did decrease and grow rare in comparison to the time preceding and at the latter end of that period. Origen acquaints us that though in his age the gift of prophesying still remained, yet it was decreased, and not in the same measure as in the foregoing age."—*Healing of the Nations*, p. 530.

Lorenzo Dow says: "About this time I visited Mary Spalding, who had been suddenly and *miraculously restored* (as we said) from an illness which had *confined her* to her bed for the space of about nine years. Her conversation was so profitable that I did not grudge the journey of several miles to obtain it. *I found it to strengthen my confidence in God.* The account was published in print by a Presbyterian minister, with her approbation."—*Complete Works of Lorenzo Dow*, published at New York in 1850, p. 20.

The same author says again: "One evening as the young people were holding a prayer meeting in the adjoining room, a thought came into my mind, 'Why is not God as able now to raise me to health as those in primitive days?' Something answered, 'He is.' Why is he

not as willing? Something replied, 'He is.' Another thought arose, 'Why don't he do it?' The answer was, '*Because you lack faith!*' It struck my mind. 'Is faith the gift of God? or is it the creature's act? The reply was, 'The power to believe is the gift of God; but the act of faith is the creature's.' I instantly strove to see if I could act faith; and I did believe if the young people which were in the room would intercede with God, faithfully during that week, that God would, in answer to many prayers, restore me to health. I made this request of them if consistent with God's will. About *two hours afterwards* I fell asleep, and had a *singular dream* by which I was convinced that I should see my native town in peace once more; and *within fifteen hours* after I perceptibly began to amend, and by the goodness of God, after about ten weeks' confinement, from the beginning of my illness, I was able to ride alone."—*Ibid.*, p. 29.

REVELATION.

To Give a Knowledge of God and Christ.

Job 32: 8. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

John 17:3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Matt. 11:25-27. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

1 Cor. 12: 3. Wherefore 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.

Eph. 1:17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

Rev. 19:10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Revealed to Peter.

Matt. 16:13-17. When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Reveals the Things of God.

1 Cor. 2:10-12. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

John 16:13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Eph. 3:3-5. How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.

Dan. 2:28. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these.

Isa. 28:9, 10. Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.

Reveals a Knowledge of the Doctrine and the Gospel.

John 7:16, 17. Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Gal. 1:11, 12. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

To Call Men to the Ministry.

Heb. 5:4-6. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest: but he that said unto him, Thou art my Son, to-day have I begotten thee. As

he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Ex. 4:14-16. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

Num. 27:18-20. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient.

Acts 13:2, 3. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

Acts. 20:28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Unauthorized Ministers.

Micah 3:11. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

John 10:11-14. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine.

Rom. 10:1-3. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

2 Tim. 4:3, 4. For the time will come when they will not endure sound doctrine; but after their own lust shall they heap

to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

2 Peter 2:1, 2. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

Shall not Add to the Word of God.

Rev. 22:18, 19. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Deut. 4:1, 2. Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

Prov. 30:5, 6. Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Gal. 3:15. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

Missing Books of the Bible.

The following books are mentioned, but are not found in the King James' Translation:—

Prophecy of Enoch, Jude 14.

Book of the Wars of the Lord, Num. 21:14.

Book of Jasher, Josh. 10:13; 2 Sam. 1:18.

Book of the Manner of the Kingdom, 1 Sam. 10:25.

Solomon's Three Thousand Proverbs, 1 Kings 4:32, 33.

Book of the Acts of Solomon, 1 Kings 11:41.

Book of Gad, the Seer, 1 Chron. 29:29.

Book of Nathan the Prophet, 1 Chron. 29:29; 2 Chron. 9:29.

Prophecy of Ahijah, 2 Chron. 9:29.

Visions of Iddo, the Seer, 2 Chron. 18:22.

Book of Shemaiah, 2 Chron. 12:15.

Book of Jehu, 2 Chron. 20:34.

History of Uzziah, 2 Chron. 26:22.

Sayings of the Seers, 2 Chron. 33:19.

Book written by Jeremiah, Jer. 36:2, 32.

Book of Ephraim, Hosea 8: 12.

A previous Epistle to the Corinthians, 1 Cor. 5: 9.

Epistle to the Laodiceans, Col. 4: 16.

Jude's previous Epistle, Jude 3.

PRIESTHOOD.

Melchisedec.

Gen. 14:18-20. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Ps. 110: 4. The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek.

Heb. 5: 6, 10. As he saith also in another place, Thou art a priest forever after the order of Melchisedec. Called of God a high priest after the order of Melchisedec.

Jethro, Moses, Aaron, and Samuel were Priests.

Ex. 3:1. Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb.

Ps. 99: 6. Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them.

Priests are Ministers and Messengers of God.

Ex. 28:1. And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Isa. 61: 6. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

Mal. 2: 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.

Priesthood in Christ's Church.

1 Peter 2: 5. Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Heb. 7: 12. For the priesthood being changed, there is made of necessity a change also of the law.

Luke 1:5. There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

John 15:16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Rev. 1:6. And hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

Authority of the Priesthood.

Matt. 16:19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

John 20:21-23. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Must be Called of God.

Heb. 5:4-6. And no man taketh this honor unto himself, but he that is called of God. as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

Rom. 10:14, 15. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

John 15:16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Luke 10:1, 2. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

Acts. 1:23, 24. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they

prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

Acts 13:1-3. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

Aaronic Priesthood.

Ex. 40:13-15. And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

Num. 18:6, 8. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation. And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

Luke 1:8, 9. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

Acts. 8:12, 13. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Mark 1:4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

TITHING.

Gen. 14:18-20. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be

the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Heb. 7: 1, 2. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace.

Gen. 28: 20-22. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Lev. 27: 30-33. And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

Deut. 14: 22-25. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose.

We Rob God in Withholding Tithes.

Mal. 3: 8-12. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the

field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

Christ Taught It.

Matt. 23: 23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Enjoined Upon the Saints in These Last Days.

Doc. and Cov. 64: 5. Behold, now it is called to-day (until the coming of the Son of man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned.

Doc. and Cov. 106: 2. Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen.

Levites and the Poor were Supported from the Tithing.

Num. 18: 20-24. And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute forever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as a heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

Deut. 26: 12. When thou hast made an end of tithing all the tithes of thine increase the third year: which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled.

A Treasury in the Mosaic Church.

Josh. 6: 19. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.

Men Appointed in Charge of Treasury.

Neh. 12: 44. And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

A Treasury in Christ's Church.

John 12: 4-6. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Luke 21: 1-4. And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

Men Appointed in Charge Thereof.

Acts. 1: 20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take.

Acts 6: 1-5. And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

The Ministry to Live of the Gospel.

1 Cor. 9: 9-15. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.

Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

2 Tim. 2: 4-6. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits.

Freewill Offerings and Contributions.

Gen. 4: 3-5. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

Mal. 3: 8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ex. 25: 1-3. And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them: gold, and silver, and brass.

Rom. 15: 26, 27. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

1 Cor. 16: 1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

WORKS.

James 2:14-26. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.

Phil. 2:12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

John 9:4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Judged According to Works.

Rev. 20:12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rewarded According to Works.

Matt. 16:27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Rev. 22:12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Justified by Works.

James 2:21-25. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest

thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith. Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

Rom. 4:1-4. What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt.

Works of the Law.

Gal. 3:10-12. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them.

Titus 3:8. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

*Must be Laborers.

Matt. 11:28-30. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Matt. 20:1-8. For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vine-

yard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first.

1 Cor. 3: 8, 9. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building.

2 Cor. 5: 9. Wherefore we labor, that, whether present or absent, we may be accepted of him.

Heb. 4: 11. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief.

1 Tim. 5: 18. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward.

Rev. 14: 13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Be Doers of the Word.

James 1: 22-25. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Rom. 2: 13. For not the hearers of the law are just before God, but the doers of the law shall be justified.

Matt. 12: 50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matt. 7: 24-27. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Must Sow Ere We Reap.

Gal. 6: 4-8. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all

good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

HOW SAVED.

By Faith.

Luke 7:50. And he said to the woman, Thy faith hath saved thee; go in peace.

By Confession.

Rom. 10:9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

By Hope.

Rom. 8:24. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

By Grace.

Eph. 2:5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)

By the Name.

Acts 4:11, 12. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

By the Word.

Acts 11:13, 14. And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved.

By Mercy.

Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

By Baptism.

1 Peter 3:21. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

By the Gospel.

1 Cor. 15: 1, 2. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

Mark 16: 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

THE GOSPEL OF CHRIST.

The Word Gospel, in the Original, Signifies Good News, or Glad Tidings.—Cruden.

Luke 2: 10-14. 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 Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

Christ Taught it.

Mark 1: 14, 15. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Matt. 4: 23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

To be Preached in all the World.

Mark 16: 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Matt. 24: 14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The Means of Salvation.

Rom. 1: 16. For I am not ashamed of the gospel of Christ:

for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

1 Cor. 15: 1, 2. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

Eph. 1: 13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.

2 Tim. 1: 10. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

1 Thess. 1: 5. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

2 Thess. 1: 7, 8. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

Its Unchangeability.

Gal. 1: 6-9. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Antiquity of the Gospel.

Gal. 3: 8, 9. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.

1 Cor. 10: 2-4. And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them and that Rock was Christ.

Heb. 4: 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

SIGN-SEEKERS REPROVED.

Matt. 16: 1, 4. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Mark 8: 11, 12. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

Luke 11: 29. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

See Matthew 4: 1-11.

DOCTRINE OF CHRIST.

Matt. 7: 28, 29. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

John 7: 16, 17. Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Heb. 6: 1, 2. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

2 John 9, 10. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

Rom. 6: 17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

1 Tim. 4: 16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Titus 2: 1. But speak thou the things which become sound doctrine.

Doctrine of Men.

Matt. 15: 8, 9. This people draweth nigh unto me with their

mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.

2 Tim. 4:3, 4. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

Heb. 13:9. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Eph. 4:14. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

SPIRITUALISM.

Instances Showing How, Through Human Agency, Satan Has Produced Signs and Wonders.

Gen. 41:8. And it came pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Ex. 7:10-12. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

Ex. 8:5-7. And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Ex. 8:16-18. And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And

they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

Dan. 2:2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

2 Kings 23:24. Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of the Lord.

Isa. 8:19. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

1 Sam. 28:7-14. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

Condemned by the Lord.

1 Chron. 10:13, 14. So Saul died for his transgression which he committed against the Lord, even against the word

of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.

Lev. 19: 31. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.

Deut. 18: 9-12. When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

In the Apostles' Time.

Acts 8: 9-12. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Satanic Power to Work Miracles in the Last Days.

2 Thess. 2: 9-12. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Rev. 13: 11-15. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image

to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Rev. 16: 13, 14. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Satan Has Entered Into Bodies of Men and Beasts.

Gen. 3: 1, 2. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden.

Matt. 8: 28-32. And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them a herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

Acts 16: 16-18. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour,

Acts 19: 13-16. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

STRONG DRINK FORBIDDEN.

Prov. 20: 1. Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Lev. 10: 9. Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations.

Judges 13: 4. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing.

Isa. 5: 11, 22. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.

Dan. 1: 8. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

1 Cor. 6: 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Great and Holy Men of God Abstain From Strong Drink.

Luke 1: 15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Dan. 1: 7, 8, 16-20. Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank, therefore he requested of the prince of the eunuchs that he might not defile himself. Thus Melzar took away the portion of the meat, and the wine that they should drink; and gave them pulse. As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

1 Sam. 1: 15. And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine

nor strong drink, but have poured out my soul before the Lord.

Jer. 35:5, 6, 18, 19. And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever. And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

Doc. and Cov. 86: 1. I have warned you, and forewarned you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. . . . And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises.

CHARITY OR LOVE.

1 Cor. 13: 1-7. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not: charity vaunteth not itself, and is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

1 Peter 4: 8, 9. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging.

Gal. 5: 22, 23. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

Col. 3: 14, 15. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Love God and Neighbor.

Matt. 22: 34-40. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Love Our Enemies.

Matt. 5: 43, 44. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Love One Another.

John 13: 34, 35. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Rom. 12: 9, 10. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another.

Gal. 5: 13-15. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.

1 John 3: 14-16. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the word of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

1 John 4: 20, 21. If a man say, I love God, and hateth his

brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

NAME OF THE CHURCH.

Called House.

Heb. 3: 4. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Household.

Gal. 6: 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Matt. 10: 25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household.

Church of God.

Acts 20: 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

1 Cor. 1: 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

The Body of Christ.

1 Cor. 12: 22-27. Nay, much more those members of the body, which seem to be more feeble, are necessary; and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be hon-

ored, all the members rejoice with it. Now ye are the body of Christ, and members in particular.

Sheepfold.

John 10: 1-4. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

Kingdom of God.

John 3: 5, 6. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Disciples Called Christians.

Acts 11: 26. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

Acts 26: 28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

1 Peter 4: 16. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

The People of God Called Saints in all Ages.

Deut. 33: 2, 3. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

1 Sam. 2: 9. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

2 Chron. 6: 41. Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

Job 5: 1. Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?

Ps. 30: 4. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

Ps. 37: 28. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off.

Prov. 2: 8. He keepeth the paths of judgment, and preserveth the way of his saints.

Dan. 7: 18. But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

Hos. 11: 12. Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

Zech. 14: 5. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

Matt. 27: 52. And the graves were opened; and many bodies of the saints which slept arose.

Acts 9: 13. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem.

Rom. 1: 7. To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Rom. 8: 27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

1 Cor. 1: 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

Eph. 1: 1. Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.

1 Thess. 3: 13. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Jude 14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.

Rev. 11: 18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

PRAYER.

1 Chron. 16: 11. Seek the Lord and his strength, seek his face continually.

Matt. 26: 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Matt. 6: 6, 7. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Luke 18: 1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint.

Col. 4: 2. Continue in prayer, and watch in the same with thanksgiving.

1 Tim. 2: 1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men.

See Alma 16: 28; 2 Nephi 14: 3; Ether 1: 2, 5, 7; Doc. and Cov. 24: 3; 30: 4.

FASTING.

Judges 20: 26. Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord.

2 Chron. 20: 3. And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah.

Ezra 8: 23. So we fasted and besought our God for this: and he was entreated of us.

Jer. 36: 9. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

Matt. 6: 16-18. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face: that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Mark 2: 18-20. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the

disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

See Alma 4: 1; 4 Nephi 1: 4; Doc. and Cov. 85: 21, 36.

FORGIVENESS.

Mark 11: 25, 26. And when ye stand praying, forgive, if ye have aught against any that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Luke 17: 3, 4. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Eph. 4: 32. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Col. 3: 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Matt. 6: 12, 15, 14. And forgive us our debts, as we forgive our debtors. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

See Mosiah 11: 16; Doc. and Cov. 64: 2.

MERCY.

Matt. 5: 7. Blessed are the merciful: for they shall obtain mercy.

Zech. 7: 8, 9. And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother.

Luke 6: 36-38. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be

forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

James 2: 13. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

RENDER GOOD FOR EVIL.

1 Thess. 5: 15. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

1 Peter 3: 9. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

Matt. 5: 43, 44. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Rom. 12: 20, 21. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

See Doc. and Cov. 95: 5.

TRANSLATIONS OF THE BIBLE.

The Greek translation from the Hebrew called the Septuagint or Alexandrian, is usually ascribed to seventy or seventy-two learned Jews who translated it about 285 B. C., in Egypt, in the time of Ptolemy Philadelphus. Some say that they were brought by him from Palestine, and placed in seclusion on the island of Pharos to do that work. The idea was to have six men out of each tribe, and those who were learned in both Hebrew and Greek.

The Vulgate was the translation from Greek into Latin and was done by St. Jerome from 384 to 405, A. D. There was a still older one from the Septuagint into Latin, called the Italic, but the Vulgate has been the standard since Jerome's day.

Luther's translation of the New Testament from the Greek into German appeared in 1522, his five books of Moses from the Hebrew in 1523, and the rest of the Old Testament and the Apocrypha in 1533. It was reprinted thirty-eight times in

Germany before 1559, which shows its rapid sale and circulation in those times.

Before 1526 William Tyndale had printed in Germany his English translation of the New Testament, but when it was brought into England, it was bought up by the Romish authorities and burned. In 1530 Tyndale published the Pentateuch.

The first English version of the whole Bible was published by Miles Coverdale in 1535. The next was that by John Rogers, called the Matthews' Bible, in 1537. It was better than Coverdale's, and soon superseded it. What was called Cranmer's Great Bible, for use in churches, appeared in 1530. It was Tyndale's revised.

Taverner in the same year published an edition based on the text of Matthews' Bible.

In 1557 appeared the Geneva Bible, so-called because the work was done there by those who fled from the persecutions of Bloody Mary, queen of England. It was the first edition divided into verses. In 1560 the Bishop's Bible appeared, so-called because eight out of the fourteen persons employed upon it were bishops. The Roman Catholic version was made at Douay, France, 1609-10.

In 1604 King James of England authorized the translation that bears his name, and fifty-four scholars were selected to do the work. Seven of these died before it was begun, but the forty seven accomplished it, and it was published in 1611.

Since then numerous translations and revisions have been made by various persons and societies.

ITEMS OF INTEREST.

Names and Particulars of Those Who Have Occupied the Presidency or Apostleship During the Present Dispensation.

First Presidency.

Sidney Rigdon and Frederick G. Williams were made counselors to President Joseph Smith, February 7, 1834.

Hyrum Smith was appointed counselor in place of Frederick G. Williams, who was rejected November 17, 1837.

In 1840 William Law was appointed counselor to the President, in place of Hyrum Smith, the latter having been ordained to the office of Patriarch upon the death of his father.

First Presidency in the Reorganization.

Joseph Smith. Born in Kirtland, Ohio, 1832; ordained April, 1860.

William Marks. Born in Pennsylvania, 1792; ordained in April, 1863; died May 22, 1872.

W. W. Blair. Born in New York, 1828; ordained April, 1873.

David H. Smith. Born in Illinois, 1844; released April 11, 1885.

The Twelve Apostles.

Thomas B. Marsh. Born November 1, 1799; expelled March 17, 1839.

David W. Patten. Born in New York, 1800; ordained February 15, 1835; assassinated October 25, 1838, in Missouri.

Brigham Young. Born June 1, 1801, in Vermont; ordained February 14, 1835. Apostatized.

Heber C. Kimball. Born June 14, 1801, in Vermont; ordained February 14, 1835. Apostatized.

Orson Hyde. Born in 1805 in Connecticut; ordained February 15, 1835. Apostatized.

Wm. E. McLellin. Born 1806 in Tennessee; ordained February 15, 1835; expelled 1838.

Parley P. Pratt. Born April 12, 1807, in New York; ordained February 21, 1835. Apostatized.

Luke S. Johnson. Born November 3, 1807, in Vermont; ordained February 15, 1835; expelled April 13, 1838.

William B. Smith. Born March 13, 1811, in Vermont; ordained February 15, 1835. Is now holding the office of high priest in the Reorganized Church.

Orson Pratt. Born September 19, 1811, in New York; ordained April 26, 1835. Apostatized.

John F. Boynton. Born September 20, 1811, in Massachusetts; ordained February 15, 1835; expelled September 13, 1837.

Lyman E. Johnson. Born October 24, 1811, in Vermont; ordained February 14, 1835; expelled 1838.

John Taylor. Born November 1, 1808, in England; ordained December 19, 1838. Apostatized.

John E. Page. Born February 25, 1799, in New York; ordained December 19, 1838. Refused to follow the party of Brigham Young.

Wilford Woodruff. Born March 1, 1807, in Connecticut; ordained April 26, 1839. Apostatized.

George A. Smith. Born June 26, 1817, in New York; ordained April 26, 1839. Apostatized.

Willard Richards. Born June 24, 1804, in Massachusetts; ordained April 14, 1840. Apostatized.

Lyman Wight. Born May 9, 1796, in New York; ordained April 8, 1841. Refused to follow B. Young's party.

Amasa M. Lyman. Born March 3, 1813, in New Hampshire; ordained August 20, 1842. Apostatized.

Twelve of the Reorganization.

Jason W. Briggs. Born in 1820, in New York; ordained April, 1853; released April, 1886.

Z. H. Gurley, Sr. Born in New York, 1801; ordained April, 1853; died August 28, 1871.

Daniel B. Rasey. Born in New York, 1814; ordained April, 1853; released April, 1873.

R. W. Newkirk. Born in Ohio, 1822; ordained April, 1853; released April, 1873.

Henry H. Deam. Born in Pennsylvania, 1815; ordained April, 1853; released October 6, 1854.

John Cunningham. Ordained April, 1853; released October 6, 1854.

George White. Ordained April, 1853; released April, 1863.

David Newkirk. Born in Ohio; ordained April, 1855; released April, 1865.

Samuel Powers. Born in Canada, 1819; ordained April, 1855; died February 17, 1873.

William W. Blair. Born in New York, 1828; ordained October, 1858; First Presidency, 1873.

James Blakeslee. Born in Vermont, 1802; ordained October, 1860; died December 18, 1866.

Edmund C. Briggs. Born in New York, 1835; ordained October, 1860.

John Shippy. Born in Canada, 1823; ordained October, 1860; released 1868.

Josiah Ells. Born in England, 1806; ordained April, 1865; died 1885.

Charles Derry. Born in England, 1826; ordained April, 1865; resigned April 8, 1870.

John H. Lake. Born in New York, 1831; ordained April, 1873.

Thomas W. Smith. Born in Pennsylvania, 1838; ordained April, 1873.

Alexander H. Smith. Born in Missouri, 1838; ordained April, 1873.

W. H. Kelley. Born in Illinois, 1841; ordained April, 1873.

J. R. Lambert. Born in Illinois, 1845; ordained April, 1873.

Z. H. Gurley, Jr. Born in Illinois, 1842; ordained April, 1874; released April, 1886.

James Caffall. Born in England, 1825; ordained September, 1873.

J. W. Gillen. Born in Ireland, 1836; ordained April, 1887.

G. T. Griffiths. Born in Pennsylvania, 1856; ordained April, 1887.

Joseph Luff. Born in Canada, 1852; ordained in April, 1887.

Heman C. Smith. Born in Texas, 1850; ordained March 30, 1888.

MEMORABLE EVENTS IN THE HISTORY OF THE CHURCH.

1805.—Joseph Smith, Jr., was born on the 23d of December, in Sharon, Windsor county, Vermont.

1820.—Early in the spring, Joseph Smith, Jr., had his first vision.

1823.—September 21. Joseph Smith, Jr., had his second vision, in which the existence of the plates of the Book of Mormon was revealed to him. The following day he opened the place where the plates were deposited, and saw them.

1827.—September 22. Joseph Smith, Jr., obtained the plates of the Book of Mormon, the Urim and Thummin, and breastplate.

1828.—February. Martin Harris showed some of the characters transcribed from the plates, and the translation of them to Professor Anthon and Dr. Mitchell, of New York.

1829.—May 15. Joseph Smith, Jr., and O. Cowdery were ordained to the Aaronic priesthood, by John the Baptist, and were baptized by each other.

1830.—April 6. The Church of Jesus Christ of Latter Day Saints was organized, elders were ordained, the sacrament was administered, and, for the first time in the church, hands were laid on for the reception of the Holy Ghost.

June 1. The church held its first conference in Fayette, Seneca county, New York. In October the first missionaries to the Lamanites were appointed.

1831.—January. Joseph Smith, Jr., moved to Kirtland, Ohio, where he arrived about the first of February.

August 2. The land of Zion was consecrated and dedicated by prayer for the gathering of the Saints.

August 4. The first conference of the church in the land of Zion was held.

1832.—April 26. Joseph Smith, Jr., was acknowledged president of the high priesthood, at a general council of the church.

May 1. At a council held at Independence, it was decided to publish the Book of Doctrine and Covenants.

June. The first periodical, *The Evening and Morning Star*, was published by the church in Independence.

1833.—February 2. Joseph Smith, Jr., completed the translation of the New Testament.

March 18. The Quorum of High Priests was first organized in Kirtland.

July 2. Joseph Smith, Jr., finished the translation of the Bible.

July 23. The corner stones of the Lord's house in Kirtland were laid.

September 11. It was decided to publish a paper in Kirtland, entitled *The Latter Day Saints' Messenger and Advocate*. Bishop Edward Partridge was acknowledged head of the church in Zion.

December 18. Joseph Smith, Sr., was ordained patriarch.

1834.—February 17. A First Presidency of three and a High Council of twelve were first organized.

May 3. At a conference of Elders in Kirtland, the church was first named "The Church of Jesus Christ of Latter Day Saints."

May 5. Zion's Camp left Kirtland for Missouri.

1835.—February 28. The organization of the Quorums of Seventies commenced.

May 3. The Twelve left Kirtland on their first mission.

July. In the early part of this month the rolls of Egyptian papyrus, which contained the writings of Abraham and Joseph in Egypt, were obtained.

August 17. At a general assembly at Kirtland, the Book of Doctrine and Covenants was accepted as a rule of faith and practice.

1836.—January 21. The authorities of the church attended to the ordinances of anointing and blessing each other in the Kirtland Temple.

March 27. The house of the Lord in Kirtland was dedicated.

April 3. In the house of the Lord in Kirtland, the Savior, Moses, Elias, and Elijah appeared to Joseph Smith, Jr., and Oliver Cowdery.

1837.—June. In this month Heber C. Kimball, O. Hyde, and W. Richards were set apart for a mission to England. This was the first foreign mission of the church.

July 1. The mission for England sailed from New York on the ship Garrick.

July 20. The English mission landed in Liverpool, England.

July 30. The first baptism in England, by divine authority took place in the river Ribble.

August 4. The first confirmation of members in the church took place in England, in Walkerfold, Chaidgley.

September 27. Joseph Smith, Jr., left Kirtland to visit the Saints in Missouri and establish gathering places. He arrived in Far West about the last of October, or first of November.

December 10. About this time Joseph Smith, Jr., arrived in Kirtland from Missouri.

December 25. The first conference of Latter Day Saints in England was held in the Cock Pit, Preston, Lancashire. During this month a somewhat extensive apostasy took place in Kirtland.

1838.—March 14. Joseph Smith, Jr., and family arrived at Far West.

July 6. Five hundred and fifteen Saints left Kirtland for Missouri.

October 27. Governor Boggs' exterminating order was issued.

October 30. The massacre at Haun's Mill took place.

October 31. Joseph Smith, Jr., and others were betrayed by G. M. Hinkle.

November 1. Joseph Smith, Jr., and others condemned to be shot. Far West plundered.

1839.—February 14. Brigham Young fled from Far West to Illinois.

April 15. Joseph Smith, Jr., and his companions in bonds, left Davis for Broome county, and on their way made their escape from the guard.

April 22. Joseph Smith, Jr., arrived in Quincy, Illinois.

April 26. The Saints commenced evacuating Far West.

June 11. The first house was put up by the Saints in Commerce, afterwards named Nauvoo.

September 18. Elder Brigham Young, accompanied by H. C. Kimball, left Nauvoo on his first mission to England.

October 29. Joseph Smith, Jr., and others left Nauvoo for Washington, D. C., as delegates from the church to the general government.

November 28. Joseph Smith, Jr., arrived in Washington.

1840.—March 4. Joseph Smith, Jr., arrived in Nauvoo from Washington.

April 15. Elder O. Hyde left Commerce on his mission to Jerusalem.

May 27. The first number of *The Latter Day Saints' Millennial Star* was published at Manchester, England.

June 6. The first company of emigrating Saints from Europe sailed from Liverpool for New York. About the first of this month, the first English edition of the Latter Day Saints' Hymn Book was published.

September 14. Joseph Smith, Sr., died in Nauvoo.

December 16. The charter of the city of Nauvoo became a law.

1841.—January. During this month the first English edition of the Book of Mormon was published.

November 8. The baptismal font in the Nauvoo Temple was dedicated.

1842.—December 7. Elder O. Hyde returned from his mission to Jerusalem.

1844.—June 27. Joseph and Hyrum Smith were assassinated in Carthage Jail.

1845.—September 24. The authorities of the church made a treaty with the mob to evacuate Nauvoo the following spring.

1846.—February. In the beginning of this month the exodus of the Saints from Nauvoo commenced.

May 16. The pioneer camp of the Saints arrived at Mount Pisgah, Iowa Territory.

1851.—November 18. Revelation to J. W. Briggs that the seed of Joseph Smith should yet lead the church. During the same fall one to Z. H. Gurley, Sr., to the same effect.

1852.—June 12. A preparatory council or conference, held near Beloit, Newark township, Wisconsin. The claims of all leaders cast off, and the rights of Joseph's seed sustained.

1853.—The Reorganized Church had its beginning. Seven men chosen as apostles, and one of them to represent the legal heir till he comes.

1860.—April 6. Joseph the son of Joseph unites with the Reorganized Church and is chosen as its leader.

October. First mission to England appointed. I. L. Rogers ordained Bishop.

1861.—First missionaries appointed to Wales.

1862.—First missionaries appointed to Denmark.

1863.—First missionaries appointed to Utah and California.

1865.—First missionaries appointed to the Southern States.

1869.—First missionaries appointed to Scotland and Holland.

1872.—First missionaries appointed to Switzerland, Italy, and France.

1873.—First missionaries sent to the Society Islands and Australia, C. W. Wandell and Glauud Rodger.

1882.—April 13. George A. Blakeslee ordained Bishop, I. L. Rogers having resigned on 10th of same month.

1883.—April 6. Holding of first Reorganization Conference in Kirtland Temple.

1882, 1883.—Kirtland Temple repaired.

1890.—Reorganization of High Council. Bishop Blakeslee died late in the fall.

1891.—April. E. L. Kelley ordained Bishop. Counselors, G. H. Hilliard, E. A. Blakeslee.

1892.—Apostles J. W. Gillen and G. T. Griffiths appointed to European mission. Peter Anderson of the Seventy and Elder Marce C. Sorenson appointed to Denmark. Elder John Wahlstrom to Sweden. John R. Evans, of the Seventy, to Wales.

June 25. Apostles J. W. Gillen and G. T. Griffiths arrived in England.

August 1. Thomas Taylor was ordained a high priest in Leeds, England, by Apostles J. W. Gillen and G. T. Griffiths, being the first high priest ordained in England in the Reorganization.

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