

have no examples on record that Jesus or his Apostles followed this plan in their preaching. Neither have we anything on record showing that Jesus or his Apostles opened their meetings by singing, and then praying, and then singing again, and then preaching. We frequently conform to the present-day custom in this respect, and we often do not conform to them, as we feel led by the Spirit of truth. Neither was it customary, in the days of the Apostles, to make long prayers; but if they had something very important to communicate to the people, they did not wish the time occupied in any other way only in delivering the message they had for them: hence we generally find their prayers consisting of a very few sentences.

I shall select this morning a text of Scripture corroborative of those I have already read. I shall select it from King James' translation. You will find it in the Gospel according to John, 3rd chap., 5th verse—"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."

There is much comprehended in this passage that is not fully realized and understood by the great mass of the human family. To fully understand it, it is necessary we should understand the true condition of fallen man; then we shall see the necessity of a new birth: otherwise, perhaps, we should see no necessity for it. It is recorded in Scripture history that our first parents, while in the garden of Eden, transgressed a certain law and commandment of the Almighty, by partaking of a certain forbidden fruit; which transgression brought them under condemnation, and subjected them to a certain penalty, which was the death of their bodies of flesh and bones. "Dust thou art, and unto dust thou shalt return," was the penalty pronounced upon Adam. Pre-

vious to this, Adam was a pure, innocent being: he was not contaminated with sin, and was entirely destitute of the knowledge of good and evil. He was a being intended in his construction to endure for evermore. Death had no dominion over his tabernacle: the principle of blood which flows in the mortal tabernacles of men did not exist in his immortal body; but his veins and arteries contained a fluid of a far purer nature than that of blood: in other words, they were filled with the spirit of life, which was calculated to preserve them in immortality. Though they partook of various kinds of fruit in the garden, yet there was no fruit in that garden, except one called the forbidden fruit, which would have the least tendency to destroy the principles of immortality that reigned within them. They were organized to endure, bodies and spirits united, millions of ages. By the transgression of that simple law given to them, they fell from immortality to mortality: their bodies partook of disease; the seeds of death were sown within them; and in the day that Adam ate thereof (reckoning according to the Lord's time), he passed away and returned to his mother dust.

The probability is, there were deleterious properties or poisonous qualities in the food he ate, which were calculated to introduce into the system the seeds of mortality, and so change it that various forces of nature should have power over it, that in time it should die and be dissolved to dust.

Was this the only penalty pronounced upon father Adam? No: this was only a part of the penalty. There was dwelling in each of the tabernacles of Adam and Eve a personage of spirit, formed of more refined materials than flesh and bones—materials that were intelligent, immortal, and eternal. Immaterialists of the present day may object to this: