have no examples on record that Je-
sus 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 mes-
sage they had for them: hence we gen-
erally 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 un-
derstood by the great mass of the hu-
man 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 par-
ents, while in the garden of Eden, trans-
gressed a certain law and commandment
of the Almighty, by partaking of a cer-
tain forbidden fruit; which transgres-
sion 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 knowl-
edge of good and evil. He was a be-
ing intended in his construction to en-
dure for evermore. Death had no domin-
ion over his tabernacle: the principle
of blood which flows in the mortal taberna-
acles of men did not exist in his immor-
tal body; but his veins and arteries con-
tained 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 immor-
tality. 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 en-
dure, bodies and spirits united, millions
of ages. By the transgression of that sim-
ple law given to them, they fell from im-
mortality to mortality: their bodies par-
took 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 dele-
terious 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 dis-
solved 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: