

**PRIMITIVE CHRISTIANITY VERSUS POPULAR
THEOLOGY: SHOWING THE RELATION OF
THE HUMANITY TO THE DIVINITY, BY VIRTUE
OF ITS INBEING MEMBERSHIP OF THE BODY
OF CHRIST, WHO IS THE HEAD OF EVERY
MAN, AND THE HEAD OF CHRIST IS GOD**

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Primitive Christianity Versus Popular Theology: Showing the Relation of the Humanity to the Divinity, by Virtue of Its Inbeing Membership of the Body of Christ, Who is the Head of Every Man, and the Head of Christ is God by James Hall

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JAMES HALL

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PRIMITIVE CHRISTIANITY

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THE RELATION OF THE HUMANITY TO THE DIVINITY, BY
VIRTUE OF ITS INHERENT MEMBERSHIP OF THE BODY
OF CHRIST, WHO IS THE HEAD OF EVERY MAN,
AND THE HEAD OF CHRIST IS GOD.

BY JAMES HALL.

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PREFACE.

THE author of the few pages hereby given to the press, assuredly believing that the scriptures alone reveal the ultimate destiny of the humanity, has been many years seeking, and believes that he has obtained from that source, a satisfactory solution of that momentous problem: which solution is the relation of the Humanity to the Divinity, by virtue of its inbeing membership of the body of Christ, who is the head of every man, and the head of Christ is God. Every child of Adam is therefore an heir of God, and joint heir with Jesus Christ; consequently, human destiny is an eternal future of infinite blessedness and glory.

Let it not be thought that such a consummation of the works and purposes of God, if true, is too great and glorious to have been hitherto withheld from the world. It has not been so withheld, but "was made known" eighteen hundred years ago "to the holy apostles and prophets." Such was the gospel of the grace of God; such was Primitive Christianity. It has indeed been lamentably obscured, since the fourth or fifth century, by the dissemination of other gospels, and the Pagan doctrine of a vengeful Deity and eternal torments.

Let those who seek and appreciate truth, from whatever

source it may emanate, or by whomsoever elicited, weigh the evidence adduced in support of the doctrines set forth in the work; and whether disposed, or not, to heed the arguments of the author, decide, according to the law of the divine character and perfection, between a partial (conditional), and a universal (unconditional) salvation. All are alike interested in that decision; all must abide by it, if made according to the law, and on the principle proposed; there is no appeal.

The opposition and odium which so unpopular a work may have to encounter, even from principalities and powers, ought not to suppress its publication by an honest and sincere believer in its truth. The infinite issues in question, should nerve him in the undertaking, however unpracticed in polemical discussion, or unpretending to literary attainments: he believes rejoicingly, and with his whole heart, and has therefore spoken. He is rich in faith, enjoying the earnest of his and the world's inheritance, which is reserved in heaven until the redemption of the purchased possession. J. H.

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PRIMITIVE CHRISTIANITY
VERSUS
POPULAR THEOLOGY.

CHAPTER I.

THE opinion has been expressed by some deep-thinking and philanthropic minds, that the inculcations of Christianity by its professors and advocates, including all sects and denominations during its era of eighteen hundred years, has given no evidence of a sufficient inherent power to control the passions, and incite to a life of practical kindness and love, so large a portion of mankind, as was confidently and piously hoped for; and has therefore not fulfilled its mission.

It is, however, admitted, that it has greatly improved and elevated the character of the once barbarous but now civilized nations;—that it has refined the general taste—has been a powerful aid to the cause of education—the improvement and progress of the arts and sciences—and the development of mind.

If such be the aggregate results of the systems of religious doctrines, under which the civilized