

THE LORD OF SABAOOTH

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649416936

The Lord of Sabaoth by Anonymous

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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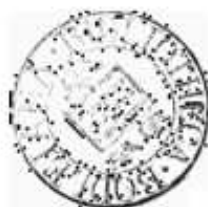
ANONYMOUS

**THE LORD
OF SABAOth**

THE
LORD OF SABAOTH.



"O Sapientia."



LONDON :
BEMROSE & SONS, 21, PATERNOSTER ROW,
AND IRONGATE, DERBY.

—
1871.

141. K. 407.

A PLEA FOR THE "OLD, OLD" BIBLE.

BY A WIDOW OF FOURSORE.

I LOVE my dear old Bible,
'Tis such a priceless gem ;
That, though the learned think it wrong,
I never dare condemn !
Oh ! spare me yet my Bible
Without an altered word ;
And let me keep unto the end
The Truth of Christ my Lord.

Touch not my precious Bible,
My comfort and my stay ;
Whatever else you rob me of,
Take not *that* hope away.
It cheers my heart in sorrow,
It gives me strength when weak,
And in its precious promises
I hear my Father speak.

My pilgrim-age is closing,
Earth's joys are fading fast ;
For nothing in this transient state
Can linger long, or last.
But God's own Word *endureth*
From age to age the same ;
Though all may perish and decay,
Eternal is its name !

P R E F A C E.

THIS little book is mainly designed to impress upon the doubting heart the indisputable fact that "the earth is the Lord's, and the fulness thereof." There are unfortunately so many teachers among us who endeavour to pervert and distort everything bearing upon the solemn truth that there is an ever-present and omnipotent power governing the universe, that they daily gain new converts to their pernicious mode of thought—converts who are not found so much among the ignorant and uneducated, as among those who have received a most liberal and sound education. They upset all previous teaching, and form new thoughts and fresh ideas in the minds of sympathising scholars, who are easily led away from all previous knowledge by the enticing sap of their fantastic arguments. The doctrine these professors seek to promulgate, is a desire to impute

everything that occurs in creation to *natural causes*. For example, it is imputed that the necessity exists in all forms of life for the produce of an egg, or a germ of life, to be present ere any specie can be regenerated; i.e., that it is an established fact that nothing can live unless dependent upon a prior order of existence. It denies all creative power apart from what issues from the order of life and matter of the same or of a similar character. It at the same time denies all tendencies furthering an existence to new forms of life: and also argues that matter under governance has no re-formation, except by spontaneous formations non-subservient, or by general causes subservient to a pre-existent life of the same or of a similar character.

These attempts to propagate a *modern atheism* should not be tolerated by learned men, for it is of an order *worse* than any that has hitherto existed. It is in reality an *order of nonentity*, dependent upon nothing. It is the wholesale denial of a pre-existent Creator. It is a subjugation of all that is imparted to life through procreative forces directed by a Governor. It is an independent sullen germination, only answerable to times and seasons, without acknowledging an Orderer of growth and decay. It is a sensuous

obliteration of all that is pure and noble in human nature. It is arriving at a culmination of power, based upon non-human principles. It is an attempt to found a doctrine that the seed *once* sown *must* grow, without any provision as to recondite sources. It is an abnegation of all that is pure and noble in nature to morbid sensuality and plethoric essence. It is an elaborate *protégée* that considers all things matter of continuous growth, without ascribing any measure of good, or any spirit of creation, as being either necessary or desirable. It is an occultation of power. It is the *absorption by crushed life* of the full powers of motion, and a self-reservation of right. It is giving to instinct sensibilities it never can possess. It is making all things dependent upon a replicatory law without any contingencies or adjuncts. It is an apportioning of power by an earthly embodiment instead of an omnipotent creative adjustment. They do *not* believe that unless an amalgamation of forces celestial and physical did occur, nothing could take place, either social, moral, or generative. Every person ought to admit that all things must be dependent upon some forces, either tortuous or profound. And atomic life goes far to prove that nothing is realistic earthwise, but that

everything is developed from a hidden source induced by a superior or governing force, either indicative or present. The superstruction upon such a basis as believers in protoplasm may attempt to erect, cannot fail to become a Babel of science, and an exponent of atheism, or possibly something worse.

The argument set forth in what follows is that of a *pure attribute of power everywhere*, to a Creator, to a God, and to a Deliverer. It is an attempt to draw outward from inert conscience an acknowledgment of One who holds all things in his hand: and without whom we can neither live, nor move, nor have any being. Thousands, who may at times endeavour to subvert truth, feel such a presence *always* within them, but *dare* not express any satisfaction therefrom in consequence of their vague heresies and proleptic sympathies. At the same time an admission is sometimes gained when least expected, as the argument of gainsayers is often reversionary, and throws itself back upon those who adduce normal theories. And yet in some instances they call themselves realists, and even admit an unistic God, to whom they express neither reverence, nor attach any supremacy. The notion has been produced by German theorists, from searching into

vulgar monstrosities, whereby truth is distorted, and the reign of right is to a certain extent abrogated, although in the end the fallacious policy forces itself back upon the same point from whence it originally started.

The pages that follow may be considered ridiculous by those who call themselves freethinkers, and act upon principles they have promulgated; but those whom they endeavour to draw into the cavernous jaws of their abstruse notions may perhaps be caught up ere they are securely emeshed in their tortuous net. To the latter this little book is directed with a fervent hope that they may escape from the vortex of error and self-destruction. Those who pause to think the matter over will not follow the path that leads to the certain annihilation of every good principle in life. To live under the reign of such a doctrine would cause man to be more debased than the lowest order of the brute creation, as it withdraws all his forces of light into an Egyptian darkness, and he will be unable to escape its lethargic bonds.

Therefore, all those who consider their own welfare morally, socially, and religiously, must shake themselves free from such monstrous teachings, and conform to the rule of life laid down by