

HERALD
OF THE
KINGDOM AND AGE TO COME.

“And in their days, even of those kings, the God of heaven shall set up A KINGDOM which shall never perish, and A DOMINION that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand for ever.”—DANIEL.

JOHN THOMAS, Editor. NEW YORK, SEPTEMBER, 1856—
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INFIDELITY AND SUPERSTITION.

“At present there is a rest, during which the spirit of infidelity is playing its part most successfully, and hath obtained the mastery of every thing but the tyrant-thrones, and the superstitious altars, for which the terrible contest is about to be holden. The whole science of Europe serveth infidelity. I know not one name of note, who is not a trustworthy champion of it. The whole philosophy of Europe serveth infidelity, which is also only grounded on utility. The spirit of freedom and liberty, which is smouldering beneath her thrones and governments ready to toss them on high, and shiver them to atoms, serveth infidelity, and hath no end but to destroy that which is established: having no longer any reverence for constitutional charters, or royal promises, it is crying deep in its breast, Raze it, raze it! away with them! The spirit of the reformed religion over Europe serveth infidelity; for it hath set aside faith in the scriptures, and builds upon the common sense or reason of mankind and were better to acknowledge Paine’s Age of Reason, than the gospel, for its standards. The spirit of poetry in Germany, where alone any powerful poetry exists, hath bowed to infidelity in the two bright and potent stars of Goethe and Schiller; and our Byron is becoming the poetical idol of foreign nations; and all over Europe from Russia to the isles of Greece, and from the isles of Greece to the rock of Lisbon, our Bentham, the apostle of expediency, hath the upper hand of the lawgivers. And what is left, I know not, but that these, the chief and sovereign influences of the destinies of men, religion, morality, philosophy, science, poetry, and law, who have joined themselves to infidelity, should dispense and disseminate their proclamations to the body of the people; which they are now doing by the wonderful extension of education, circulation of the scriptures, &c.; for as Satan can convert himself into an angel of light, he will use the scriptures also, to show the people the monstrous superstition; and, when the people have seen it, and signify the same by any audible voice, or sensible sign, then the superstition will lay upon them its heavy hand, and lash them into madness. Oh, who that hath an eye to behold the signs and causes of events can fail to observe that the storm is brewing in the heavens, and is ready to burst over all the earth!

And the calm which even now reigns is the surest prelude of the deluge which is about to burst forth, and the exactest fulfilment of the prophecy, which, with one consent, saith, that men shall be saying, “Peace, peace!” when it shall come bursting upon them in fury. All Europe is pleasing itself with the imagination of peace. But let every traveller who hath looked into the veins and arteries of the constitution of every kingdom thereof, say whether they are not throbbing with the fever of passion, and every nerve vibrating convulsively under

the weight that is oppressing it. Hear the exiles, who have fled from the face of the tyrannies to the arms of our sheltering capital, tell of the ferment that is stifled in the bosom of their several nations. And if ye would know how ungodly and unchristian a ferment it is, take those exiles as an example, who have ruled the ascendant of popular feeling in their several lands: and amidst all their zeal for liberty, and hatred of tyranny, hear how ignorant they are of all principles of religion, and sound statesmanship; how full their breasts are of the boiling lava of hatred and revenge against the authors of their wrongs.

Oh how can it otherwise be in foreign parts, when it is so even among ourselves, that expediency rides the chariot in this our realm of England, so that faith is not regarded, even in our high places as any thing beyond a word, and disinterested principle a thing to be sneered and laughed at! When all the enthusiasm is turned away from the invisible powers of the human soul, and the invisible principalities of heaven, to earthly visible things; and the legislation upon any principle but that of money-making, or money-saving, hath gone to sleep, and science also is dumb for God, and poetry most frequently raving mad against him, and religion itself half sustained and only half sustained by the faith of things unseen and eternal! Seeing what I see at home, and hearing what I hear, and knowing what I know, I conceive far more powerfully than I can describe, how it must be in those foreign parts which have none of the restraining forces, and reclaiming graces, and meliorating influences of our favoured land. The noisome sore is spreading again over all the men of the earth, and is about to run blood. I dread its effusion even among ourselves. I fear not for the church planted on the truth, whose gates are adamant and her walls fire. But for our nation I not a little fear lest she should also go down under the evil influence of this horrible star, which is to rule the bloody ascendant of the bloody time. They positively laugh you to scorn for propounding any other ground or basis of human action, or political government, than utility; and I have lived to hear the statesmen of this protestant nation declare in the hearing of those walls where heretofore the religious liberties of the land were established by two centuries of debate, that “there is little or no difference in creeds,” or, in other words, that faith is little more than a name; and I have lived to hear it declared, by a high official authority, before the senate of that university where John Knox studied, which Melville governed—“It is gone forth that a man is no more answerable for his faith than for the stature of his person or the colour of his skin.” How, then, must it be on the continent of Europe, where, in the universities, there is nothing but rationalism in religion, and liberalism in politics; in the protestant churches nothing but formality or persecution; where there is no spiritual sentiment but to be laughed at, no spiritual man but to be scorned; and hardly any thing at all either of spiritual sentiment, or spiritual life, intermingled with the great fermenting mass of feeling? Superstition hath driven infidelity to its stronghold, which is, diffusion and ramification. And infidelity hath driven superstition to its stronghold, which is darkness and force. And the friends of the new power exult on all hands in the march of mind, in the development of thought and feeling. But in that developed feeling there is no faith; in that mighty march of mind there is no religion. It is the natural man, unrestrained of God, fighting against the restraints of man. It is Satan fighting against Satan in another form.”—Selected for the Herald.

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THE FAITH OF “CHRISTENDOM” UNSCRIPTURAL AND ANTI-CHRISTIAN.

In the Watchman and Crusader, a thoroughgoing ant-papal paper, published in New York City, the “Rev. Nicholas Murray, D.D.,” known in the republic of letters by the name of “Kirwan,” occupies considerable space in glorifying Scoto-American Presbyterianism (of

which he is a ministerial or clerical incarnation) under the caption of the “History of Elizabethtown, and Essex County, N. J., from the first English Settlement to the present time.” The principal hero of “Chapter 8” is a certain “successor of the apostles” and “ambassador of Jesus Christ,” (as the members of the Presbyterian, in common with other “orthodox” hierarchists are wont to proclaim themselves,) named David Austin. This apostolic ambassador was “Pastor,” or shepherd, of “The First Presbyterian Congregation of Elizabethtown,” which at the time referred to was under the lordship of “the Presbytery of New York. Like the rest of his fellow craftsmen, he was thoroughly imbued with the conceit that he was the favoured subject of “the inward teachings of the Holy Spirit of God,” apart from the daguerreotyping agency of the written testimony of the Spirit, to be found alone in the writings of Moses, the prophets and apostles. This crotchet of the Apostasy reigns in the beclouded crania of all its hierophants; in some, however, more despotically than in others. It calls them to the work of the ministry; it guides them in the choice of their texts; works the shuttle in weaving their texts into sermons; blesses their word, which they style in their addresses to it “thy word,” to the conversion of sinners into Presbyterians, Methodists, Anglo-Hibernians, Papists, &c. &c., as the case may be, in giving them disposition and faith in accordance with their traditions; calls some of them from the receipt of a thousand to fifteen hundred a year; and others to the far distant isles of the ocean, to be devoured by Feejees, and other dainty epicureans of the abyss. All this, and more, the carnal spirit of the Apostasy does for the clergy of the church of Anti-Christ, and for those, who, being ignorant of the teachings of God, are incapable of discerning truth from error, or the Holy Spirit of God from the Spirit that reigns in the body and synagogues of Satan. All this it works abundantly in the strongly deluded; but this it rarely, if ever, effects—the translation of a sleek and pury ecclesiastic from a fat living to hard work and twenty pounds a year!

Illustrative of the “inward teachings of the Holy Spirit of God,” in the anti-christian sense of the phrase, it may not be out of place to narrate the following anecdote:

About twenty years ago, we were journeying in Eastern Virginia from Richmond to a meeting in Lunenburg County. Being very hot and dusty we became very thirsty; so that in passing by the gate of a Presbyterian clergymen, at which assembled a group of Negroes, we asked for some water to drink. One, who seemed to be the patriarch of the group, told a boy to run to the spring, and fetch the gentlemen some water fresh and cool. While we were resting in our saddles we entered into conversation with our black “uncles” and “aunts.” Addressing the oldest of them, we inquired, why they were not at work today? Because there was “a big meeting,” and master had given them a holiday for the good of their souls. This was very kind; and naturally suggested inquiries concerning their condition. “Uncle!” said I, “are you a christian?” “Don’t know, master; but I hope I am.” “Don’t know! That is strange! If you are a christian ought you not to know it? If a man have been sick, does he not know it; and if he have become well, does he not know that likewise? We are all by nature sick, and when we become christians, we are healed. Is it not strange then, that you don’t know whether you are sick or well?” “Don’t know, master; but I hope I am; because the Lord has spoken to my heart.” True; the Lord has spoken to all our hearts in the scriptures. “Yes, master; but I have no book-larnin’; I don’t know what the Lord say in the book; but I know what he say to my heart.” “But, uncle, suppose some one were to read to you from the book, and you heard with your own ears that one thing; and suppose at the same time you thought you heard spoken to your heart another thing; and suppose that these two things referred to the same subject, but were contrary the one to the other, which of the two would you obey?” “Ah, master, I have no head-religion; I would obey what the Lord speak to my heart.” “But, uncle, we believe assuredly that ‘the Lord the Spirit’ speaks truly in the Bible; and the Bible

describes the heart of man as ‘deceitful above all things, and desperately wicked.’ The Bible has been in the world nearly two thousand years since it was completed; and during all that long time it has spoken the same thing without contradiction: and for the same length of time men professing heart-religion have been proclaiming to the world what they say the Lord has spoken to their hearts—their deceitful and wicked hearts. These, they term ‘the speakings of the Lord,’ are incessantly contradictory of each other, and opposed to the plainest precepts and doctrine of the Bible. We know, therefore, that they are liars; and their utterances ‘the deceivableness of unrighteousness in them that perish.’ Have nothing to do with them, uncle; Get your master to read to you what the Lord speaks to men’s hearts in the scriptures: never mind what parson A, or parson B, says it means; just believe what it says, and you will hear the speaking of the Lord.”—Upon this we ceased, and having refreshed ourselves with the cool water from the spring, we righted ourselves in saddle, and resumed the even tenor of our way.

Our black uncle’s “Lord speaking to my heart” is the synonym of “the inward teachings of the holy spirit of God,” in the clerical or anti-christian sense thereof. The untutored Afro-American spoke as he had been taught by the theology of his master’s church; and very naturally mistook the exhalation of his own dark and evil heart, or understanding, piously excited by the traditions of Presbyterianism, for the inward teaching of the Lord. It impelled him to reject the Bible without qualification. He preferred his heart-impulses to the written word. In effect, the clergy do the same thing, only with less honesty than their Negro disciples. They pretend great respect for the Bible; but they are not content to receive it, and work by it, and walk by it, apart from what they ignorantly style “the inward teachings of the Holy Spirit of God.” It is these so called “inward teachings” that generate Presbyterianism, Mormonism, Anglo-Hibernianism, Romanism, Millerism, Mohammedanism, Campbellism, &c.; not the Bible. This only leads honest and good hearts to that “obedience of faith” which the Gospel of the Kingdom demands. If men would take the Bible, and reject the “inward teachings,” the Apostasy would come to an end speedily; and mankind would then have either one true religion, or no religion at all: but, whether the world would be better off than now, depends upon the question, whether no religion, or false religion, alias superstition, are more conducive to the civilisation and social happiness of men. This is a question we do not undertake to discuss at present.

The “creeds” “confessions of faith,” and “articles of religion,” peculiar to the Apostasy, are its “inward teachings of the Holy Spirit of God,” by which it makes the real teachings of the word of God of no effect. This is the great crime of the clergy before heaven—while they profess to believe the Bible they nullify it by their contemptible theologies and rules of interpretation. The “Rev. Nicholas Murray, D.D.” is as guilty of this blasphemy as the hero of our anecdote, and the “Rev. David Austin,” one of the heroes of his tale. The Reverend Doctor of Divinity, on writing of the death of Mr. Austin’s successor, says, “amid the tears and lamentations of his people he went up to his reward in heaven!”

Now this either true or false. If true, where is the evidence of its truth? Does the Bible say anything about the ascent of Presbyterian clergymen to any reward in heaven at the close of their career? No. Then, did any person or persons at Newburyport Mass., whence John Giles, the Rev. David Austin’s successor, is said by Dr. Murray to have ascended on September 28 1824, see him go up? No. Did the “Rev. Nicholas Murray, D.D.”, who declares that John Giles did go up to his reward in heaven on that day, amid the tears and lamentations of his people—did that same Dr. Murray, we repeat, behold him wing his flight to his reward

beyond the skies? No. Then if the Bible testifies of no reward for the clergy in heaven, and nobody saw John Giles ascend, how dare Dr. Murray testify so circumstantially to his ascension and retribution? He testifies of the “tears” and the “lamentations,” and the “reward” and the “going up!” What would be said of a witness in court, who would give such evidence to alleged facts upon no better foundation? Why, that he was perjured, a fool, or insane. The Lord Jesus pronounces Dr. Murray’s theology to be fabulous. The Lord’s words to his brethren are, “Thou shalt be blessed; for thou shalt be recompensed at the resurrection of the just.”—Luke 14: 14; and again, “The Son of Man shall come in the glory of his Father with his messengers; and THEN he shall reward every man according to his works.”—Matthew 16: 27; and yet again, “Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be.”—Revelation 22: 12. “O,” saith the lying theology of Gentile scepticism, “the Lord comes to every man at his death; and that being the day of his coming, is therefore the time of his reward also.” The Lord rebuke thee, O Satan; for thou knowest that thy testimony is false: for he who is destined to hurl thee like lightning from the heavens, and to chain thee in the abyss, declares, that the blessed, shall be recompensed at the resurrection of the just! Surely, Satan, knave though thou be, thou art not fool enough to say, that the death and burial of the just is their resurrection!!

But what selfish people must John Giles’ have been, to overflow with tears and lamentations on his going up to his reward in heaven! They ought rather to have rejoiced that he had gone to glory; and that consequently they had now got a glorified consul there, ready to give them an introduction to court as they might successively arrive! Does not the reader see in this the essence of that Romish conceit, “saints in heaven” and the invocation of them? The “Rev. Nicholas Murray, D.D.” is very bitter against popery. The more hostile to that horrid system of abomination the better. But in essence his theology is as Romish as that of Old Infallibility himself. His Presbyterianism came from Rome, and with Rome it will perish; and happy will it be for mankind when the world shall be well quit of them both. May heaven speed the day!

But, lest the reader should imagine that our quotation of the words of the “Rev. Nicholas Murray, D.D.” was of words hastily, or inadvertently penned, we will corroborate them as expressing his real sentiments, by another from the same column. Speaking of the “Rev. John McDowell, D.D.,” of the Central Presbyterian Church in Philadelphia,” who has not yet ascended to heaven, he says, that what might justly be said in the history of Elizabethtown, “must be left to his biographer to say, after the good fight he has been so long waging is terminated, and he has gone up to wear his crown, and with those who have turned many to righteousness, to shine as a star for ever and ever!”

Now, if the words mean anything more than a compliment to a fellow-craftsman, they express the Rev. Nicholas Murray, D.D.’s gospel hope; that is, the ascending to heaven of the incorporeal entities, called John Giles, John McDowell, and Nicholas Murray, to be crowned there; and thenceforth to wear their crowns beyond the skies uninterruptedly for ever and ever, as a reward for turning many to the righteousness of Presbyterianism! These two quotations are quite enough to prove, in the estimation of one who understands the Scriptures, that Dr. Murray’s charges against the Rev. David Austin lie with equal force against himself, and that reverend lordship, the Presbytery of New York. They charge Mr. Austin with being under “the powerful influence of enthusiasm and delusion;” and solemnly caution all against giving heed to any irrational and unscriptural suggestions and impressions (from him) as delusions of Satan, the effects of a disordered imagination, tending to mislead, deceive, and destroy the souls of men, &c.” This enthusiasm

and delusion, Dr. Murray styles “a thick cloud that fell upon his intellect, which was never wholly removed during his life.”

From the evidence Dr. Murray presents, there is no doubt but that Mr. Austin was a deluded enthusiast; but it is equally manifest from Dr. Murray and the New York Presbytery’s writings, that the sole difference between their cases and Mr. Austin’s is, the enthusiasm—he was deluded with enthusiasm, while they are as strongly deluded without it. The element which set Mr. Austin’s delusion on fire was light. Who does not know that the sun’s rays acting upon certain substrata will produce combination with explosion? Like those of the Rev. Nicholas Murray, D.D., and all the presbyteries of anti-christendom, the Rev. David Austin’s brains had been presbyterio-theologically indoctrinated, and thereby weakened, blighted, and strongly deluded: but in addition to this, the unfortunate Mr. Austin had a violent attack of scarlet fever, from which he slowly recovered, and which is supposed to have “very seriously affected his mind.” Dr. Murray adduces no pathological evidence of his insanity; unless earnest convictions of the truth of certain views, and a course of action in harmony with them, be pathological evidence of the fact. There is no doubt Mr. Austin’s mind was powerfully excited; for he lived in times when all men’s minds were intensely moved. The excitement of “the Reign of Terror” was not confined to Europe. It made men stand upon their feet in the tip-toe of expectation. Mr. Austin was among the number of these; and like many of his contemporaries, applied himself to the study of prophecy. “During the recovery,” says Dr. Nicholas Murray, “he commenced the study of the prophecies, and the effect was obvious in a mental derangement, from which he never wholly recovered;” that is to say, though he was considered a fit and proper person to preach and administer ordinances with great acceptance and success, he never lost his convictions of the truth of certain things taught in the prophetic and apostolic writings, to the day of his death. This is what Dr. Murray calls “a mental derangement from which he never wholly recovered!”

The light that shone from the “sure word of prophecy” into his Presbyterian darkness, and which that darkness could not comprehend, so as to harmonise it with the vain traditions of his Scotch divinity, was in relation to the restoration of the Jews, the coming of Christ, his personal reign upon the earth, and the commencement of the Millennium. These things the study of prophecy convinced him of; and alluding to the belief and advocacy of these truths by many in our times, the Rev. Nicholas Murray D.D., styles it, “the revived fanaticism of a personal reign.”

With these irrefutable truths, irrefutable by all the “D.D.s” of anti-Christendom extant, Mr. Austin, the Miller of May, 1796, blended much “orthodox” and personal foolishness, which he styled, “the inward teachings of the Holy Spirit of God.” He proclaimed that “as Joshua led the Jews into the promised land, and as John the Baptist was the forerunner of the Saviour, so he was appointed of God to bring in the glorious millennial reign of righteousness;” and that in conformity with this mission he intended to establish a new church upon earth.

This declaration stirred up the Presbyterians of Elizabethtown to great zeal for their Diana. They requested of him a declaration in writing of his intention. This he very promptly and frankly complied with, and on April 7, 1797, said, “In respect to that part of the paper read, which hinted at and complained of an avowed design of the pastor to institute a new church, and to set up a new order of ecclesiastical concerns, “independent of Presbytery, of the Synod, or of the General Assembly” it may be openly answered, that such is my fixed and unalterable determination. For a warrant thus to proceed, reference may be had to Zechariah 3

and 6; and to many other passages of Scripture which foretell of these things and of these days.

“On the testimony of the Scriptures, and on the inward teachings of the Holy Spirit of God, and on the present aspect of Providence, and on uncommon and extraordinary revelations of the mind and will of God to this point, dependence is had in proof of a special and designating call to proceed in this solemn and interesting work.

“Be it known, then, to the committee and to the congregation, and to the Presbyterian Church, and to the world at large, that such extraordinary call I do profess to have received . . . and that implicit obedience to the voice of Heaven is my fixed determination!

“Let this declaration be productive of what consequences it may, be it remembered that the anticipations of Divine support are so ready and abundant that the instrument of the Divine designs feels himself ready, and professes himself willing, to meet all obstacles, and to brave all dangers, in the prosecution of the noble object which Infinite Wisdom hath placed before him.”

On this answer being returned, the committee of his flock, who had recognised his call of God to preach and administer Presbyterianism and its ordinances, upon no better evidence than his own assertion, now refused to take his word, endorsed as he affirmed by Zechariah, for the extraordinary call he so boldly declared he had received! They therefore applied to the Presbytery of New York to eject him from the pastorate. This request being granted, the Presbytery published their decision, and stated, that “for more than a year past he had been under the influence of enthusiasm and delusion, evidently manifested by his giving credit to, and being guided by, supposed revelations and communications of an extraordinary kind; his alleged designation and call to particular important offices and services, his undertaking to fix the precise time of the commencement of the Millennium on May 15, 1796, and to designate the circumstances of its commencement,” and so forth.

The connection between Mr. Austin and the Presbyterian congregation of Elizabethtown being dissolved by the authority of the Presbytery, he removed to New Haven, from whence he believed the Jews would embark on their return to the Holy Land. To accommodate them on this occasion, he very liberally built a wharf and houses, by which he involved himself in debt, and imprisonment for a time. “During his imprisonment,” says Dr. Murray, “his mind seemed in some measure to recover itself; but yet on the subject of prophecy it was distracted.” It was not prophecy, however, that “distracted” it, Dr. Murray, but the Scotch foolishness you teach for gospel which prevented him from seeing it aright.

It was certainly very absurd of Mr. Austin to imagine himself the chosen of God to introduce the millennial reign of righteousness, and to restore the Jews; but the pretensions of Dr. Murray and his fellow-craftsmen to be “successors of the apostles” and “ambassadors of Jesus Christ,” and to have as special a call of God as Aaron had to preach the gospel as such, though a more common pretence, is as presumptuous, unscriptural, and insane a pretence. God calls none to preach the gospel who testify falsely in his name. Talk of men being ambassadors of Jesus and successors of his apostles who deny their doctrine, as Dr. Nicholas Murray and his brethren do, is downright blasphemy. Here are men preaching ascent to heaven at death as an event common to all saints in direct contradiction of the words of Jesus, who saith, “No one hath ascended into the heaven except he who descended out of the heaven, even the Son of Man, who is in the heaven”—John 3: 13; who also said to Mary three

days after his death, that “he had not ascended to his Father”—20: 17; and in contradiction also of the doctrine of Peter, who, concerning what constitutes David, publicly declared by the Holy Spirit to three thousand persons on the Day of Pentecost, that David, the prophesying, “had not even then,” nearly a thousand years after his death, “ascended into the heavens”—Acts 2: 34. How stupid, or ignorant, must mankind be to be imposed upon by such pretenders as the Rev. Nicholas Murray, D.D., and the rest, who have the effrontery to announce themselves as preachers of the gospel and ministers of Jesus Christ! In Dr. Murray’s prospective apotheosis of the Rev. John McDowell, D.D., he makes no allowance for the resurrection at all! He sends him up to heaven to be crowned, and being crowned to wear his crown, and to shine there for ever and ever!

The Rev. Nicholas Murray, D.D., is the present “Presbyterian true blue” representative of Yankee Scotch divinity in Elizabethtown. He sprinkles unconscious babes with holy water, in the name of the Lord, and calls it baptism! He styles the belief of the restoration of the Jews, of the return of Jesus to earth in power and great glory, of his reign here in person, “fanaticism;” and in opposition thereto affirms the incorporeal existence and immortality of an indefinable something tabernacling in mortal flesh its ascent to heaven to abide and be rewarded there for ever! Such stuff as this he prints and preaches, in the Lord’s name, for feed and fame. Talk of such a man being an ambassador of heaven, why he is not even a Christian; but, totally ignorant of what be the first principles of the oracles of God. Mental derangement! Can any derangement of mind surpass his; and should the subject of it continue at large, and be deemed competent to transact the business of life! Nay; and when the Lord comes he will cast them from their thrones, and consign them with Satan to the abyss.

But the Rev. Nicholas Murray, D.D., or “Kirwan,” is said to be a talented and eminent writer; and is, no doubt, a good and respectable man in the estimation of the world. While at Elizabethtown we read his visit to Europe, which shows that, though profoundly ignorant of the doctrine of Christ, he has a warm and whole-souled hatred of the Roman Jezebel. His is good—potsherd versus potsherd till the Lord come, and dash the mother and her harlot progeny to pieces! The only use of Presbyterianism in the world is as a system of ecclesiastical police, and of antagonism to Romanism. It can save no man from his sins, nor impart to any a right to eternal life—it cannot Scripturally answer the question, “What must one do to be saved?” and when answered, prove that the reply is the oracle of God. It is a restraint upon its disciples by an appeal to their fears; in the words of one of our black “uncles,” “shake ‘em over hell, but don’t drap ‘em in!” But in the case of poor Servetus, the founder of the craft did not strictly regard our “uncle’s” advice, for he not only shook him over the furnace for the good of his soul, but dropped him in, and burned him to a coal! Ever since then it has been gloomy, heartless, and morose; and all who patronise it seem as though they had “got the blues.”

This blue-law superstition over-rides everything else in Elizabethtown, N.J., which may be styled the Paradise of Pharisaism. “If ere that solemn stillness reigned,” it was during the five days of our sojourn there. The weather was chilly, cloudy, raining; mud reigned over the deserted streets, so that the tout ensemble of the city was dolorous in the extreme. It was the Via Dolorosa of the gospel of the kingdom, which, for the time being, is crucified, dead, and buried, if ever, indeed, it had visited the place, which is doubtful. We only know of about half a dozen in the city that have any respect for it or know anything about it. Indeed, until Presbyterianism receives “a heavy blow and great discouragement,” the people will have no energy or independence to think for themselves, and examine its claims to their regard. Immersion is at a wonderful discount; so that the Baptists can scarcely keep their heads above

water. Seventy members are about the fulness of their numerical strength in a population of about 10,000. We spoke in their house four times to very slim audiences. Whether the Baptists there would open their ears to the glad tidings of the kingdom cannot, from our recent experiment, be now declared. Most of them, we believe, reside in the suburbs, where they found more inducement to remain than to wade through mud and water to get to hear what the Bible taught about the kingdom and glory which God has promised to the faithful poor. Whether they would turn out in a genial and glorious moonlight to hear about that faith Jesus and his apostles lost their lives for, we cannot say. We hope they would. They certainly ought; for it was the faith of their fathers two hundred years ago. But they are quite under the weather in Elizabethtown, and there they are likely to remain so long as their fellow-citizens continue to be deceived by the traditions and hoodwinked by the D.D.s of Presbyterianism.

We might be content with this notice of our visit to this dark and stronghold of Calvinism, but that it is probable we may strike off a few hundred copies of it in tract form for gratuitous circulation among the parishioners of the Reverend D.D.s of Elizabethtown. We deem it, therefore, expedient and right that we not only try to alienate the people from “the philosophy and vain deceit” of their blind guides, but that we also furnish them with some definite idea of “the truth as it is in Jesus.” For, if this cannot be done, it were better to leave them in the enjoyment of what, in their ignorance, they regard as blessedness; for—

“Where ignorance is bliss, ‘tis folly to be wise,”

if that wisdom only reveal to us our disease and the hopelessness of its cure; for to know that we are sick unto death, yet curable, but still ignorant of the remedy, is “torment before the time.” We propose, then, in as few words as possible, to outline to the reader.

HEAVEN’S MESSAGE TO THE WORLD.

The Message-Bearer is the Bethlehem-born King of the Jews, called Jesus of Nazareth, and styled by the Holy Spirit, “THE MESSENGER OF THE COVENANT.”—Malachi 3: 1.

This genuine ambassador and apostle of the God of heaven was sent by him to proclaim peace to the Hebrew nation through the building up again of the kingdom and throne of David. This appears from the testimony of apostles and prophets, which is in the strictest accordance with his own declaration. Peter says—

“God sent the word to the sons of Israel, announcing the glad tidings of peace by Jesus Christ, who is Lord of all,” both Jews and Gentiles—Acts 10: 36.

Cornelius, the first non-Jewish man to whom that word of message was ever announced, was well acquainted with it, being a Roman military officer in the Holy Land; through the length and breadth of which it was proclaimed to the Jews by Jesus and his apostles, during several years before the Gentiles were invited to its covenant. “THAT WORD,” or message, said Peter to Cornelius, “YE KNOW.”—Acts 10: 37.

He then told him where Jesus began to deliver his message to the Jews, and at what time. His words are, “It was published throughout all Judea, and began from Galilee after the baptism which John preached.”

Now turn to the account given of the commencement of Christ's apostleship, and you will not only find the words of Peter confirmed, but you will find also what Jesus preached in announcing the glad tidings of peace to the Jews. Matthew says—

“Now, when Jesus had heard that John was cast into prison, he departed into Galilee”—Chapter 4: 12; and “From that time he BEGAN to preach, and to say, Μετανοειτε. ηγγικε γαρ η βασιλεια των ονρανων—Be enlightened, for the kingdom of the heavens has approached”—being preached to them by its King—verse 17; “and Jesus went about all Galilee, teaching in their synagogues and preaching THE GOSPEL OF THE KINGDOM”—verse 23.

Again, while at Capernaum in Galilee, the people urged him to become a “settled preacher” and physician among them, which he refused to do, saying, “I must preach the kingdom of God to other cities also, for, THEREFORE, AM I SENT”—Luke 4: 43; that in preaching it sinners might be led to repentance; for “I came,” said he, “to call sinners to repentance.”—Luke 5: 32.

Now, from these passages, it is easy to know what Jesus preached for gospel; when he began to preach it, and where. We proceed now to remark that in preaching it to the Jews, he said—

“Blessed are the poor with the spirit”—οι πτωχοι του πνευματος, i.e., as James styles them, “the poor of this world RICH IN FAITH”—Chapter 2: 5—for the kingdom of the heavens is of them. “Blessed are the meek, because they shall inherit the earth. Blessed are they who are persecuted for righteousness' sake; for of them is the kingdom of the heavens. Now, I say unto you, that except your righteousness exceed that of the Scribes and Pharisees (to which class the D.D.'s and other “clergy” and “ministers” of our time belong) ye shall in no case enter into the kingdom of the heavens.” Therefore, seek ye first the kingdom of God and His righteousness, and all these“ (promises) shall be added to you.”—Matthew 5: 3, 5, 10, 20; 6: 33.

Again: in preaching his message of peace Jesus said, “I am come to send fire upon the earth, and how I wish it were already kindled! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for henceforth a man's foe shall be they of his own household.”—Matthew 10: 34; Luke 12: 49-53.

Then, it is clear, that although he is prophetically styled “the Prince of Peace,” when he began to preach about 1830 years ago, he did not come to bring peace, but simply to preach it. He came to preach “the acceptable year of Jehovah,” on the arrival of which there shall be “Glory to God in the highest heavens, over the earth peace, and good will toward men.”—Luke 2: 14. To bring this about, he will “scatter the proud in the imagination of their hearts: put down the mighty from their thrones, and exalt them of low degree: fill the hungry with good things, and send the rich empty away: and HELP HIS SERVANT ISRAEL, in remembrance of his mercy; AS HE SPAKE TO THEIR FATHERS, to Abraham and to his seed FOR THE AGE”—Luke 1: 51-55. Read the biography of Abraham by Moses, and Paul's comment upon it in Galatians.

Now when Zacharias, the father of John the Baptist, prophesied concerning Christ then about to be born, he said, “Blessed be the Lord God of Israel; for he visits and redeemed his people, and raises up a horn of salvation for us in the house of his servant David; as he

spake by the mouth of his holy prophets, which have been from the beginning of the age; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant THE OATH WHICH HE SWARE TO OUR FATHER ABRAHAM—that he would grant unto us, that we (Israelites) being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life—Luke 1: 67-75.

Here then, was a prophecy of peace to the nation when it shall be delivered from all the Gentile oppressors by the Messiah, whom we believe to be “Jesus of Nazareth the KING OF THE JEWS.” In bringing peace to Israel he is to scatter the proud, and to put down the mighty from their thrones. He was born to be King of the Jews and to effect this national redemption for them: and therefore it was said to Mary, “Thou shalt bring forth a Son, and shalt call his name ΙΗΣΟΥΣ Ye-sous; or in Hebrew, Yehoshua, a compound name from Yah, or Jehovah, and shua to be mighty; hence in English, I SHALL BE MIGHTY. For it continues, “He shall be great, and Son of the Highest One shall he be called: and the Lord God shall give to him the throne of David his father. And he shall reign over the House of Jacob during the ages, and of his kingdom there shall be no end”—Luke 1: 31-33. Thus, the peace he preached to Israel is to come to them when they are re-established in their own land; and are there living in holiness and righteousness under his government, as king for Jehovah on David’s throne.

Now with this harmonise the words of the prophet, saying concerning him, “Unto us (Israelites) a child is born, unto us a Son is given: and the government (of Israel) shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Founder of the Age, the Prince of Peace. 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 with judgment, and with justice from henceforth, even for the age”—Isaiah 9: 6-7.

It is evident, then from these premises, and from a multitude of others that might be adduced, that it is the intention of the God of heaven to set up a kingdom in the Holy Land, whose dominion shall supersede all other kingdoms, empires, and republics; and that THIS KINGDOM WILL BE AN ISREALITISH, OR HEBREW MONARCHY. Consult Jeremiah 3: 17-18; 7: 7; 33: 14-26; Ezekiel 37: 21-28; Daniel 2: 44; 7: 14; Matthew 19: 27-29; Acts 1: 6; 2: 30; 15: 14-17. When, therefore, Paul went to Ephesus preaching the gospel, he was occupied during three months in “disputing and persuading the things concerning the kingdom of God”—Acts 19: 8: and when he afterwards wrote to the disciples there, he reminded them that through the preaching of the gospel, “God had made known the secrets of his will, according to his good purpose which he had purposed in himself: that in the administration of the fulness of the appointed times, he would gather together in one all things under Christ, both which are in the heavens and which are on the earth, under him”—Ephesians 1: 9-10. Thus, prophets and apostles taught the same doctrine; and promulgated without contradiction the same truth.

The glad tidings Jesus was sent of God to announce to the Hebrew nation were all about this kingdom; and therefore his preaching was styled “the Gospel of the Kingdom of God;” and when referred to by himself, “my words,” or “the word that I have spoken.”

In speaking of the destruction of Jerusalem and the approaching end of the Mosaic Economy, he gave it as a sign whereby it might be known that that crisis was at hand, that the word which he had spoken should have been everywhere proclaimed in the dominion of the

Romans. His words are, “This gospel of the kingdom shall be preached in all the habitable for a testimony to all the nations: and afterwards the end shall come”—Matthew 24: 14. And it was so preached to the full extent by the real apostles; for Paul says to the Colossians, ye have heard the hope of the glad tidings, “which was preached to every creature which is under heaven; whereof I am made a minister”—chapter 1: 23. So that, it is evident, we have not to wait for the dumb dogs of this generation who cannot bark, to preach the gospel to all the world before the thousand years’ reign of Christ and his apostles begins. How can they preach what they know nothing about?

Now, hear the words of Israel’s prophet-king, O ye pious Gentiles so wise in your own conceit! “He that rejecteth me, and receiveth not my words, hath that which judgeth him; the word which I speak the same shall judge him in the last day”—John 12: 48. Do ye hear that? What do ye know about that “word of the kingdom” which Jesus preached before he was crucified to bring the sanctifying covenants into force; and rose from the dead for the justification of believers therein? Literally nothing! Ye are therefore all in a state of condemnation, preachers and people; for speaking of the gospel of the kingdom after he rose from the dead, he said “HE THAT BELIEVETH NOT SHALL BE CONDEMNED”—Mark 16: 16.

Hear, then, the words of the king, who declares that “SALVATION IS OF THE JEWS”—John 4: 22. “To my kinsmen according to the flesh, who are Israelites,” says Paul, “pertain the adoption and the glory, and the covenants, and the giving of the law, and the service, and the promises; whose are the fathers; and of whom as concerning the flesh the Christ came, who is over all God blessed for ever”—Romans 9: 3-5. But what is said of the Gentiles according to the flesh? “Ye are without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, walking in the vanity of your minds, and having your understanding darkened, being alienated from the life of God through the ignorance that is in you, because of the hardness of your hearts”—Ephesians 2: 12; 4: 18. Ye see, then, the necessity of becoming identified with the Hebrew nation that ye partake of the salvation that pertains to it.

Now that salvation, called by Paul, “the great salvation, which at the first began to be spoken by the Lord,” consists in the national redemption of Israel, and the blessedness of all other nations in Abraham with them; and in their being possessed as a kingdom and empire by immortal and righteous rulers—Galatians 3: 8; Daniel 8: 18, 25, 27; Revelation 2: 26; 3: 21; 5: 9-10; 11: 15; 20: 6; 1 Corinthians 15: 50.

This NEW SYSTEM OF NATIONS, called in the English version of the Scriptures, “the world to come,” is not to be subject to the angels as the present system is; but to Jesus and his brethren. These are to be the rulers and possessors of the world; and when the times arrives for them to take possession of their inheritance, they will expel all popes, emperors, kings, priests, clergy, ministers, from their thrones, great and small; and occupy their places and riches themselves. Writing to some of these then living in Corinth, Paul says, “All things are yours; the world, life, death, things present, or things to come; all are yours; and ye are Christ’s and Christ is God’s”—1 Corinthians 3: 22. And again, the Scripture says “To the sinner God giveth travail to gather and to heap up, that he may give to the good before God;” and again also, “The wealth of the sinner is laid up for the just”—Ecclesiastes 2: 26; Proverbs 13: 22.

Now this new system of Nations upon the Asiatic and European Habitable—the world of which Abraham and his Seed are the Heirs—is to be ruled in righteousness by men acting for God, who shall not leave their dominion “under the whole heaven” to successors. This is declared in Paul’s proclamation to the polite and learned Athenians; and in the words of Daniel concerning the kingdom, saying, “It is an indestructible kingdom, which shall not be left to other people, and shall stand for ever.” It is evident, therefore, that those who shall possess the kingdom when it shall “come to the daughter of Jerusalem”—Micah 4: 8, must be immortal kings; for deathless men can alone retain everlasting possession of any thing.

It is clear then, that “the poor who are rich in faith,” to whom the apostle James says, God hath promised this kingdom, must acquire a righteousness unto immortality or eternal life: in other words, they must become the subject of the righteousness of God attested by the law of Moses and the Prophets; “even the righteousness of God through Jesus Christ’s faith for all and upon all who believe.”—Romans 3: 22. That is, God has devised a system by the operation of which men who are sinners by nature and practice, may be made what they cannot constitute themselves—that is, righteous, justified, or pardoned and holy persons; and this system, developed in the preaching and writing of the New Testament scribes, is also typically foreshadowed in the Law of Moses, and set forth enigmatically in the prophets. In this way it is attested or “witnessed by the law and the prophets,” and hath been devised for the purification, or sanctification, of all Jews and Gentiles, who “believe the things of the kingdom of God, and of the name of Jesus Christ”—Acts 8: 12: and for no one else; for “he that believeth not shall be condemned.”

It is evident therefore from these premises, that none of the Protestant and Romish systems of righteousness are purifying, sanctifying, or saving; and for the plain and simple reason, that they are none of them “attested by the law of Moses and the prophets.” This attestation being deficient they are none of them, in whole or in part, “the righteousness of God.” No “D.D.’s” extant can show Presbyterianism, Methodism, Anglo-Hibernianism, Romanism, in short, any of these schisms or systems, to be typified and delineated in the law and the prophets. They cannot therefore make men righteous; and consequently, cannot impart to any “a right to eat of the tree of life, and to enter in through the gates into the city”—Revelation 22: 14. They are unholy systems of abomination promising men rewards beyond the skies at their decease, whose doctrine is subversive of the truth, and destructive of all that trust it.

Now the apostolic preaching was not for the purpose of peopling “kingdoms beyond the skies” with dead men’s ghosts—it was not for saving these incorporealities from eternal torture in molten brimstone and scorching flames, as the clergy and their gospel-nullifying theologies teach; but it was for the noble and gracious purpose of inviting men of the Hebrew nation first, and of other nations afterwards, to become heirs of God’s kingdom and glory; so that when the time should arrive for the establishment of the one, and the display of the other upon earth, a people might be already prepared to inherit them, and to administer the world’s affairs for God. Hence, to those who are “in the Father and the Son,” the apostle says, “God hath called you to his kingdom and glory”—1 Thessalonians 2: 12, which glory is attained, not at death, as the blind guides of the people teach, but at the appearing of Christ; for the apostle saith to the same class, “Ye are dead (to the world now lying under the rule of the wicked) and your life is hid with Christ in God. When Christ, who is our life, shall appear, THEN shall ye also appear with him in glory”—Colossians 3: 4.

The burden then of heaven's message to the world is an invitation or call to God's kingdom and glory. It was first sent to the Jews; but a sufficient number did not accept it to answer the necessities of the kingdom; and therefore the invitation was graciously extended to people of other nations. The Gospel, or message of invitation to God's Palestine kingdom and glory, was delivered to these for the first time at the house of Cornelius, the captain of a hundred men in the Italian regiment then quartered at Caesarea, in Judea. As appears from Acts 10: 37, he was already acquainted with the glad tidings, or word, of the kingdom preached by Jesus to the Jews; but he did not know if Gentile dogs might eat of the children's meat—Matthew 15: 56, for he had heard that Jesus had said, that "He was sent only to the lost sheep of the House of Israel." He did not know that men of other nations might become heirs of the kingdom and glory to be established in the Holy Land under the supremacy of the crucified King of Israel. He had heard that same king announce that "Salvation is of the Jews;" he was therefore at a loss to know if men of other nations might partake thereof. The apostles themselves did not know it; for it was purposely hid from their eyes until the time should come to give the invitation. The vision detailed in Acts 10 enlightened Peter upon the subject, and made him willing to obey the command of the Spirit to go with the servants of Cornelius. He went; and the rest of that chapter from the thirty-fourth verse, informs the reader of what he preached, and what he commanded the devout Italians who believed, to do.

Now mark well what they believed: they believed,

1. The word of peace which God sent to the children of Israel by Jesus Christ.
2. That God anointed Jesus of Nazareth with the Holy Spirit, by which he became Christ.
3. That he was lifted up and hung upon a tree; by which he came under the curse of the law.
4. That God raised him from the dead.
5. That Jesus is he whom God has ordained to be the Prince of the living and the dead who shall come to life again; and,
6. That remission of sins is through his name.

These are points which imply considerable intelligence in the doctrine of Christ; an intelligence far beyond that of the pious sectaries of our day. The great secret enunciated by Peter for the first time on that occasion was that "WHOSOEVER believeth in Jesus shall receive remission of sins through his name"—that is, GENTILES AS WELL AS JEWS. Till this declaration was made, believing Jews alone were admitted to repentance and remission of sins through the name of Jesus; and by consequence, to a right to eternal life, which is implied in the forgiveness of sins; for the sins being pardoned, the penalty due to them, which is death, is abolished—"The wages of sin is death."

Heaven's message to the world, then, is briefly this: —Ho every one that hungers and thirsts after righteousness, to you is the word of this salvation sent! If ye believe what God has promised concerning his kingdom and glory, and his testimony concerning Jesus, he invites you to become his sons and daughters, and if children then heirs of God, and joint heirs with Jesus, of that kingdom and glory with eternal life, ON CONDITION OF doing what Peter commanded the just and God-fearing Cornelius and family to do. And what was that? Turn to Acts 10: 48, and you will there find recorded these words which you can only evade at the peril of your life—"And Peter commanded them to BE BAPTISED IN THE NAME OF THE LORD."

Now these things being certainly true; what shall we say to “the sentiments of all Christendom?” There is but one inevitable conclusion; and that is, they are the elements of that “STRONG DELUSION,” which Paul predicted would result from “the Mystery of Iniquity” beginning to work in his time; and which would be all-pervading and paramount at the appearing of Jesus Christ. He styles them in the aggregate, “A LIE.” This is the scriptural designation stamped upon the sentiments of all Christendom by the Spirit of God. “The day of Christ,” says the apostle, “shall not come except there be an apostasy first: for the mystery of iniquity doth already work.” But while the constitution of the Roman Habitable continued pagan, it could not be politically manifested. Hence, in the early centuries there was no “MOTHER OF HARLOTS AND ABOMINATIONS;” and consequently no “HARLOTS AND ABOMINATIONS,” as her peculiar progeny. But the constitution of the Roman Habitable has been long since changed from pagan to catholic. That which hindered the sovereign manifestation of the CATHOLIC APOSTASY FROM CHRISTIANITY has been taken out of the way; and we now see, in the decrepitude of old age, the “Mother” and the “Harlots and Abominations,” “sitting upon many waters,” or reigning over many peoples. This family of defiling women—revelation 14: 4, consists of what is absurdly styled “Christendom,” in its ecclesiastical constitution, and organization. ROME is the acknowledged “Mother of all Churches.” She is the Mother of Lutheranism, Calvinism, &c, ecclesiasticised in the State superstitions of Germany, Switzerland, Sweden, Denmark, Holland, Prussia, England, Scotland, and so forth. The progeny is incalculable in all the family relationship; but may be easily identified by the unscriptural and Gospel-nullifying sentiments they hold in common. And, “Because they received not the love of the truth that they might be saved; for this cause,” says the apostle, “God shall send them strong delusion that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness”—2 Thessalonians 2. Luther and Calvin were papists, who reformed Romanism, but left it Romish still. Their systems were the offspring of their intercourse with Rome. They were the fathers and Romanism the mother of German, Swiss, and British Protestantism; so that Protestantism may be defined as Romanism modified by Romanists less Romanised than the papists they opposed.

But, as we have said, the members of the Romish family are easily identified by the spirit they breathe, and by the sentiments they hold in common. The following is a brief summary of the

SENTIMENTS CHARACTERISTIC OF THE APOSTASY.

1. The children of the Apostasy believe* in the existence of dead men’s ghosts, which they regard as the subjects of reward and punishment apart from their bodies, and as immortal, or incapable of death.

* We use the word “believe” here in the sense of unreasoning, pertinacious assent, implanted by tradition.

2. They believe that good or pious ghosts are borne upon angels’ wings to a heaven somewhere beyond the skies, as the place of their reward, when divested of corporeality at death.
3. They believe that wicked ghosts descend into flaming brimstone at death, where they live in torment unutterable and inextinguishable; or, till their deliverance, in particular cases, is effected by masses, or some other expedient.

4. Ghosts enjoying happiness in a heaven beyond the skies, they call salvation; and this salvation, in a vast multitude of instances, they regard as attainable without faith, and consequently without the obedience of faith.
5. To this salvation, without belief of the truth and the obedience it commands, they assign the ghosts of babies, and of pagans philosophically, or socratically, devout.
6. They hold the damnation of the ghosts of non-elect babies to fire and brimstone forever.
7. Believing in a “prevenient-grace” salvation, without faith, they also teach a salvation by a faith wrought into the embodied ghost by what they term “the Holy Ghost,” before, or even in the article of death; the matter of which faith they reduce to the smallest possible dimensions—profession of belief that Jesus Christ is the Son of God; which, in Scripture, is said to have been believed by “the demons.”
8. They believe that, apart from Jesus Christ, God is irreconcilably enraged against mankind; but that Jesus is able to pacify him by meekly encountering his fury, which falls upon him instead of upon men, to whom he at length succeeds in reconciling their offended God. This notion is the foundation of all their superstitions and observances.
9. Believing in the great efficacy of water, homoeopathically connected or combined with “pre” or “subvenient grace,” they scatter it in drops upon the face of a baby, and call it baptism! This is simply absurd. But they profess to do it by the command of God, which is a palpable lie, and a blasphemy in his name.
10. The leaders or ministers of the Apostasy “say they are apostles,” and “ambassadors of Jesus Christ,” “called of God as Aaron was,” to preach and administer ordinances; while, like Balaam, the son of Bosor, “they love the wages of unrighteousness,” and “cast stumbling blocks before” the people.
11. They believe in a Millennium, which they call the invisible and spiritual reign of Christ; meaning thereby the diffusion of the influences resulting from the sky-kingdom gospel they preach, and which is to be introduced by their ministrations!
12. They believe in the total destruction of the earth by fire at the coming of Jesus at the end of the Millennium; which they call the second advent of Christ.
13. They believe that what they term “the Holy Ghost” strives with sinners, draws them to God; convicts, converts, sanctifies, and brings them to God apart from the testimony of the prophets and apostles; and that they whom they regard as “orthodox Christians,” are filled with the Holy Ghost sent down from God! This notion is the basis of all the fanaticism which, among the Gentiles, passes current for the operation of the Spirit of God. They say of what they style the Holy Ghost, in relation to the Bible, that “the Word is too short without the Spirit;” and,
14. They believe in the saving efficacy of what they term “death-bed repentance.”

Such is a brief outline of the trashy medley of sentiments by which the children of the Apostasy may be discerned. With the exception of the truth that Jesus Christ is the Son of God, they are a tissue of absurd thinkings of the flesh, out of which arose Paganism, Catholicism, and Protestant sectarianism. He that runs may read in the foregoing points the general characteristics of the Apostasy from Bible Christianity. And it is to perpetuate these fooleries in the conscience of an ignorant and credulous world, on pretence of loving and saving souls, that needy and ambitious men become D.D.’s and reverend divines. There are, indeed, honourable exceptions in the case of those who honestly embrace their delusions as the truth, and would incur any hazard in their service. Their honesty of purpose, however, leaves the system unchanged. That system creates them, and blinds them; and, these exceptions excepted, its advocates uphold it for feed or fame, or both, and the long-eared public pays the costs to its own destruction. They compliment the Bible, for it is the fashion in

anti-papal society so to do; but they know well that they do not understand the Scriptures, and that they do not teach their traditions; and that, if they were to allow it to be explained from their pulpits, apart from their musty creeds, and “inward teachings” of the “Holy Ghost,” as they style the spirit of their Ghostly Apostasy, confusion would fill their Zions, and their craft would be endangered. This is the secret of their combination against the prophets, and of their calumny that “anything may be proved from the Bible.” Hence they declare, without a blush, that “if you serve God and have the Spirit, they care not what you believe;” as if it were possible to serve him and have his Spirit, without believing and obeying the truth. As a general rule, they all follow the example of the Rev. Nicholas Murray, D.D., in attributing to the students of prophecy, who profess to believe what they find there, fanaticism and distraction. It is true, they may appear as fanatical and deranged to them, as the Lord Jesus did to certain of the Jews, who said, “He hath a demon, and is mad; why hear ye him?”—but the reason is, that the clergy and ministers of all the branches of the anti-christian apostasy, called “names and denominations,” are profoundly ignorant of what the prophets teach; so that, when their teaching is declared, they hear a doctrine affirmed so contrary to, and subversive of, their whole system, that, like the craftsmen of Ephesus, they cry out incessantly against it, and exclaim, in the spirit of the words of an old pagan, “Thou art distracted, much study hath made thee mad!” Shame upon the men, who pretend to be the ambassadors of heaven to proclaim salvation to the world, but are so ignorant of prophecy which reveals it, that they know not in what it consists; and of the apostolic teaching, that they cannot tell the conditions upon which it might be attained! “Successors of the apostles,” indeed! If they were truly such, they would tread in the steps of the apostles, to one of whom the Lord said, “I send you to open men’s eyes, and to turn them from darkness to light, and from the power of Satan unto God;” instead of which, they seal up their closed eyes against the “light shining in a dark place;” they make their darkness visible by intensifying it, and rivet the chains of Satan upon the unhappy victims who yield themselves to their direction; for all history goes to show that no city, town, village, or country, is so dark, or redundant of the deeds of darkness, as those where the clergy rule without control.

But, though darkness reigns in their kingdom, light happily shines in the sure prophetic word; where the gospel of God is promised, even that gospel that was ministered by the apostles for the obedience of faith. While, then, the sentiments of the Apostasy, styled “the sentiments of all Christendom,” are a deadly poison, we have a powerful antidote in “the spirit of prophecy which is the testimony of Jesus.” This testimony is true, and overspreads the Bible. It is the Spirit speaking concerning him, and for him, to men of honest and good hearts; and any pretended spirit that does not testify the same things is a liar, and the truth is not in it: thus, το πνευ α εστι το ζωοποιονν: τα ρη οτα α εγω λαλω ν ιν πνευ α εστι και ζωη εστι—the Spirit is life-imparting: Spirit is and Life is THE WORDS which I speak to you. —John 6: 63.

In conclusion, then, and as an offset to the sentiments of the Ghost of the Apostasy, which operates upon its victims apart from the written word, for which it has little or no regard, we present the reader with the following points as—

TEACHINGS OF THE ORACLES OF GOD.

1. Man is “a living,” but not an immortal “soul.”
2. Immortality is deathlessness, and is affirmed of incorruptible substance.
3. “God only hath immortality;” that is, His substance is the only one in which the death-principle, or elements of dissolution, never existed.

4. Immortality is an investment, not a thing invested. It is to be “put on,” and is a gift offered to men as a part of the recompense of reward for pleasing God; hence,
5. Immortality is only for those who believe what God promises, and do what he commands; and can only be attained by them in one of two ways—by rising from the dead, or by being transformed without tasting of death, as were Enoch and Elijah; and, as Paul says, the living saints will be who are contemporary with the appearing of Christ in power and great glory.
6. “The righteous shall be rewarded in the earth; much more the wicked and the sinner.”—Proverbs 11: 31; “the righteous shall inherit the earth, and dwell therein forever.”—Psalm 37: 29; so that, it is manifest that the heaven to which men are invited is not beyond the skies, but to be upon the earth.
7. “The wicked shall not inhabit the earth.”—Proverbs 10: 30: “they shall perish as the fat of lambs; they shall consume; into smoke shall they consume away;” and “they shall not be.”—Psalm 37: 20, 10: so that when the wicked shall have been annihilated from our globe by the judgments of Almighty God, heaven in full manifestation will be on earth, and the righteous will possess it, and enjoy it undisturbed synchronically with the years of God.
8. SALVATION, in the largest sense of the term, is the deliverance of the human race from sin and its consequences; so that there shall be on earth no more death, neither sorrow, nor lamentation, nor any more pain, nor curse. —Revelation 21: 4; 22: 3. In a proximate and more limited sense, salvation is the deliverance of the Twelve Tribes of Israel from their subjection to the Gentiles, and the consequent establishment of them as a powerful and independent nation in the Holy Land, called “THE KINGDOM OF GOD;” and the contemporary deliverance of all other nations from the tyranny of the cruel, infidel, and profligate governments that now oppress them; so that, being subdued and enlightened by their conquerors, they may be all “blessed in Abraham and his seed.” In a still more restricted sense, salvation is the deliverance of individual Jews and Gentiles who believe the promises of God set forth in the prophets and in the teaching of Jesus and his apostles, from all their past sins, through the name of Jesus; and from the grave to the possession of glory, honour, incorruptibility, and life, in the aforesaid Kingdom of God.
9. Without faith, which is the full assurance of things hoped for, the conviction of things not seen, and which comes by understanding the Word of God, it is impossible to please him, or be saved; for men are “justified by faith,” not without it. —Hebrews 11: 1-6; Romans 5: 1.
10. It is impossible to worship God in spirit, or acceptably, except by worshipping him in, or according to, the truth.
11. God is not irreconcilably enraged against mankind; on the contrary, he so loved the world that he sent Jesus Christ into it for its redemption; so that “he was in Christ reconciling the world to himself, not imputing their trespasses unto them.” This he did upwards of eighteen hundred years ago, while multitudes were his enemies that afterwards became his friends. The “word of reconciliation,” he committed to the apostles, and sent them forth as ambassadors in Christ’s stead, to beseech men to be reconciled to God. —2 Corinthians 5: 18-21: so that, in writing to some who had become reconciled, Paul said, “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.”—Romans 5: 8. Pretty ministers of reconciliation are the clergy who dogmatically reverse this whole matter.

12. The unity of the Spirit knows of but “One Baptism,” which is not for nonbelievers, nor for misbelievers, but for intelligent believers of the truth only. The apostles taught no other use of water in connection with the “One Faith” and “One Hope of the Calling,” than that of the immersion of the subject. And this the reverend knaves of the Apostasy know full well.
13. No truth is more plainly taught in the Bible than the restoration of the Twelve Tribes of Israel, and of the throne of David in Jerusalem; the personal and visible occupation of it by Messiah; and his reign thereon over the Hebrew nation and the Gentiles for “a season and a time,” or one thousand years.
14. The Gospel of the Kingdom is itself a prophecy unfulfilled of good things to come, promised in the covenants made with Abraham and David. These covenants were dedicated by the blood of Jesus, who thereby made them purifying and sanctifying to all who believe the promises they contain, and are united to His Name by “the obedience of faith,” after the example of Cornelius and his household.
15. The “One Body,” or *ἐκκλησία*, termed “the church,” is the aggregate of those who have been the subjects of *κλήσις* a call *ἐξ* out of the Hebrew and other nations to God’s kingdom and glory, and who have obeyed the call in believing the glad tidings thereof and being baptised into the ONE NAME of the Father, and of the Son, and of the Holy Spirit. These *ἐκκλητοί* or called out ones, are God’s *κλήροι* clergy, lot, or heritage of kings and priests; and besides them, he has no other clergy. All not of this class are wolves in sheep’s clothing, who, being hirelings, would not spare the flock. Their craft is the speaking of perverse things to draw away disciples after them. Of such beware!
16. In the days of Jesus, men believed his preaching; nevertheless, the Holy Spirit was not given to them. —John 7: 38-39: therefore, the gift of the Spirit is not necessary to work faith in them, or to enable them to believe.
17. The glorification of Jesus preceded the gift of the Holy Spirit. When given, the Spirit guided those who received it into all the truth, and showed them things to come. — John 16: 13: hence it is styled “the Spirit of truth whom the world cannot receive.”— John 14: 17. In the days of the apostles, this Spirit was given by God to those who obey him. —Acts 5: 32. Men, therefore, who are ignorant of the truth, or who teach contrary to the truth, or who are ignorant of the things to come, or who do not obey the truth, or who undervalue the written testimony for Jesus, or who believe, or respect, the sentiments of all Christendom—whoever else may have the Spirit, such practise deception upon themselves in imagining that the Holy Spirit, “the Spirit of truth,” resides in them, presiding over their thoughts, words, and actions. The Ghost of the Apostasy, which is the spirit of Error, is the only spirit they possess.

* * *

IMMERSED INFIDELITY.

“Some of the less important “things concerning the kingdom,” in addition to those pertaining to Jesus Christ, may be comprehended and believed before baptism; the more the better: but we do affirm that the gospel does not necessarily require faith in them before that ordinance. But it does demand faith in Christ—in all the different attributes of his character.”—Expositor p. 519.

Here is a new law, and, to our mind, a perfectly incomprehensible one. The lawgiver divides the elements of the gospel into more important and “less important things;” and

pronounces “the things concerning the kingdom of God,” as compared with the “things concerning the Name of Jesus Christ,” to be less important than the latter. Having decreed the relative importance of the elements of gospel-faith, he proclaims what must be believed for justification, and what may be dispensed with. The “less important things of the kingdom,” which he treats as very secondary and indifferent affairs, “may be understood and believed;” but he adds, “we do affirm that the gospel does not necessarily require faith in them, before that ordinance.” Having settled this point by proclamation, he then decrees what is alone essentially prerequisite before immersion to make it valid, in other words, for remission of sins in that act. “It demands,” says he, “faith in Christ;” which faith he elsewhere defines to be belief that Jesus is Son of God.

We would hope that our valued and respected friend the editor of *The Expositor* is not the author of what we can but consider the crude speculations that appear in that paper from time to time, on “Valid Immersion.” We shall consider some incognito as the writer, and the editor as the “medium” merely through whom the unknown’s imaginations find their way into the august presence of an “enlightened public!”

Now, from said *Il Signor Incognito* we differ entirely upon the subject of his lucubrations; nor do we think that he has much faith in them himself, or he would not speculate so tortuously to satisfy himself, with his own conclusions. The gospel, he says, demands faith in Christ before the act, in order to make immersion valid baptism. But, if *Il Signor Incognito* be the person *Madame Rumour* suggests, then we do know, on the testimony of one of his most intimate friends, to whom he made the declaration, that he does not even deem any faith before baptism necessary to make immersion valid. Upon his premises, the dipping of a non-believer, sorry for his sins, in water into three names, is valid baptism. This, however, is at variance with some things he has printed; but men’s private admissions are not always identical with their public declarations. He and our informant were talking about “the Unity of the Spirit,” styled also in the same chapter “the Unity of the Faith, and of the Knowledge of the Son of God”—Ephesians 4: 3, 13. In the conversation, our mutual friend directed his attention to the position he occupied many years ago as a member of the Christian Sect, which was the so-called “School of Christ in which *Il Signor* was a disciple. His friend demanded of him whether the “One Lord” was the only lordly element of the spiritual unity of that pretended school of Christ? Whether he did not know that there were many lords in that school; and that, as he valued his standing in it he dared not go contrary to their authority? This being admitted, his friend proceeded and inquired further, if the “One Faith” were an element of the spiritual unity of that school? “Oh,” said *Il Signor*, “WE HAD NO FAITH!” “What!” exclaimed his friend, “no faith and your immersion valid?” *Il Signor* started with suffused countenance, but made no reply! The mouth of the sack being momentarily relaxed, the cat leaped out, and the bag was found empty.

Now, if the gospel demand faith in Christ before immersion to make it valid, as appears in print, what becomes of the validity of *Il Signor*’s immersion, who had no faith? Truth, like murder, will out; and we are betraying no confidence in publishing it here; for we are only doing what his friend spontaneously suggested, and REQUESTED US TO DO. We believe *Il Signor*’s private admission, and that when he was immersed and was a disciple of that sectarian school, he had no faith. This is his declaration, not ours; and is for us the key of all the contradictions and tortuosities of the speculations found in the articles on “Valid Immersion.”

Now behold how Il Signor IN PRINT condemns the validity of the immersion which in private he confessed had no faith to rest upon. “We hold,” says he, “that no immersion is valid unless it has been administered to a true believer in the gospel.”—Mark 16: 15-16—Expositor, p. 21.

But, the same writer who holds this says he had no faith;

Ergo; his immersion is invalid, himself being judge.

2. “If the immersed were not sincere, and did not die to sin and live to God in the ordinance, then their immersion was not valid.”—Ibid, p. 22.

But, the writer says he had no faith; and it is presumable that he will not say that a person dies to sin and lives to God who has no faith; for “without faith it is impossible to please God;” and he that does not please him is “dead in trespasses and sins:”

Ergo; he being without faith was dead in sin when immersed; and his immersion was not valid, he being judge of his own case.

3. “Our experience, we presume, is in harmony with J.B. Cook’s, &c. We believed with all the heart that Jesus Christ is the Son of God. We also fully and unfeignedly repented of all our sins: then we were immersed, not into a sect, or the errors of a sect, but with the understanding that in the act we put on Christ, confessed him before the world—that we manifested our faith in his death and resurrection—that we took on us the badge of a disciple—in a word, that we separated ourself from or died to the world, and unreservedly consecrated ourself to Christ, to hear, believe, and follow him. Our will was sweetly lost in his. —Ibid, p. 154.

But the writer of the above says he had no faith! Which statement is to be received? The printed or private one? We take the latter as most in harmony with the mode in which men who join sects “get religion.” Il Signor puts J.B. Cook in the same category with himself. No doubt with all propriety. They were then religionised upon the popular principle; and it is notorious and undeniable, that faith is a thing of tenth-rate consideration with sectarians of the day; in truth, that in the scripture sense of the word, Il Signor is right, that they have no faith.

Ergo; from the premises, Il Signor’s testimony is contradictory; so that the discrepancies must be interpreted by what is notorious in the theory and practice of all “Christendom” to which he belonged.

4. “To make the subject more plain we will state it thus:

- a. A person cannot scripturally believe what he does not understand;
- b. He must believe the gospel before being qualified for immersion;
- c. Therefore he must understand the gospel before he can be a fit candidate for immersion—Ibid, p. 104

But the writer says he had no faith: therefore he did not understand: he did not believe before he was immersed, for he says he had no faith; he was, therefore, not qualified for immersion.

Ergo, being himself judge, his immersion was not valid.

But, leaving Il Signor's condemnation of his own immersion as invalid for want of faith, we remark that we have proved in a previous article, that the gospel teaching does necessarily require faith in the things of the kingdom before immersion. Il Signor Incognito says he affirms that it does not; but that it does demand faith in Christ! Now this is to us incomprehensible; and amounts to it does and it does not, if the Signor's words be tried by the doctrine of scripture. "The Christ" is a phrase representative of a doctrine. In Acts 8, Philip is said to have gone down to Samaria, and "preached the Christ to them." Now, when the inquiry is made, what things did he preach, and what things did the Samaritans believe, when he preached the Christ, or Anointed King, to them? —what other answer can be given than the statement recorded in the twelfth verse? The only answer that can be given is, that when Philip preached the Christ, "he evangelised the things concerning the Kingdom of God, and the Name of the anointed Jesus." This was preaching the Christ apostolically. It was preaching "the things" concerning those two grand subjects—the Kingdom and the Name—around which they centred in rays of light and glory. What right has any man to separate what God hath joined together; and for the sake of shoring up his own rotten foundation, to subdivide them into more and "less important," and to teach that this may be left out of faith, and that may be kept in; this is not so essential, and that is indispensable, &c.? Who authorised Il Signor Incognito to dispense with any, yea with all of these things; and to say that the only item absolutely indispensable to justification by faith in baptism is the belief of the paternity of Jesus? Is it not extraordinary, that men will not be contented with things as they stand in the Bible? Why not accept them in the order and matter as they appear; and not be everlastingly tinkering the word of God to make it respond to the contradictory and carnal dogmas and commandments of men? Can any unsophisticated and ingenuous man read the above words, and affirm that the things Philip preached were all resolved into the phrase, "Jesus is the Son of God?" or, that "the things of the Kingdom of God" were not necessary to be known before baptism? The testimony interpreted in candor and truth, chases such conclusions into the outer and rayless obscurity of the dead.

For a man to be justified by faith in being immersed, that faith must include the kingdom of God and the Name. If it were not necessary, Philip would not have sought to develop such a faith in the Samaritans; nor would Luke have recorded the matter of their faith as he has. But Philip preached, and Luke wrote with their Master's words well remembered—"Seek first the kingdom of God, and his righteousness." He did not say, "Seek first the righteousness of God and his kingdom," as men perversely read it. The kingdom first, the righteousness after; for God's system of righteousness is only for those who believe his promises concerning the kingdom. Luke did not, therefore, write that "the Samaritans believed Philip preaching the things concerning the Name of the anointed Jesus, and the kingdom of God." This would have been to put the cart before the horse, which has become the universal practice of the world. He understood the truth too well for this; therefore let no man meddle with the text, for there lives not the man that can improve it.

We remark, then, that the Christ cannot be preached without the things of the kingdom, neither can men have faith in the Christ without having faith in the things of the kingdom. A man may believe that Jesus lived, died, and rose again in Palestine many centuries ago; and that he was Son of God: but this is not having faith in the Christ, for he may be ignorant of all the prophets teach about the King. On the other hand, thousands believed in the Christ, who rejected the claims of Jesus to be that Christ. Non-Christian Jews

to this day declare with all their hearts that they believe in the Christ; but does any one suppose that they mean, that they believe therefore in Jesus? By no means.

The Samaritans, like the moderns, needed to be instructed in the doctrine concerning the Christ before they were addressed in reference to the Name of Jesus. Philip, therefore, began with them about the kingdom of God; and when he had enlightened them sufficiently upon this great, primary, and indispensable element of the faith, he proceeded to show them the relations Jesus sustained to the kingdom of God. This procedure was modified in the case of the Ethiopian, because, as Il Signor admits, this man was intelligent in the doctrine of the kingdom; or in other words, in the things concerning the glory of Christ. Hence, Luke, instead of saying that “Philip preached the Christ” to him, as he states in regard to the Samaritans, says, “he preached unto him Jesus.” He had faith in the Christ, which was the basis of his Judaism; but he had not faith in Jesus until Philip proved to him that the Son of Mary was he.

But, my friend Incognito seems bent on suicide. He says that the gospel not only demands faith in Christ, but faith “in all the different attributes of his character”—faith in all that belongs to the scriptural character called Christ. This he teaches, in the passage before us, is necessary before immersion, to make it valid. We accept the saying heartily. He is not content with faith in the different attributes, but he will have it “in all the different attributes of his character.”

Now, upon this, remark, that the man who has faith in all the different attributes of the character called Christ, is a scribe instructed in all the things of the kingdom of God. It is an attribute of the Christ that he be Seed of Abraham, and heir with him of the Holy Land; it is an attribute, that is, it belongs to Christ, that he be Son of Judah, of David, and of Jehovah; it belongs to him, that he be King for Jehovah over all Israel, and the nations; it belongs to him, that he sit and rule upon David’s throne, where priest never sat before, as Priest of the Most High God after the order of Melchizedec; it belongs to him to be the founder of the world to come; it belongs to him to be the redeemer of Jerusalem, the repairer of the breach, and the restorer of paths to dwell in; it belongs to him to appear before the nations in the character of Generalissimo of the armies of Israel; conqueror of nations is an attribute of his character; righteousness as such, is another; for “in righteousness shall he rule and make war:” it belongs to the character of Christ to be divine—God manifested through flesh; to have been the mortal Mediator of the Abrahamic and Davidian Covenants; to have been a suffering, wise, and guileless man, to have been sacrificial, and so forth. Group all these attributes together and you have before you “the Christ.” Are all these different attributes affirmable of Jesus? Do they yet all concentrate in him? Do we read of their having been all manifested in his life? By no means. Some have been manifested; but the manifestation of the rest has been deferred till his appearing in power and great glory. Now, the things manifested pertained to Jesus in his mediatorial and sacrificial character; and as High Priest over the priestly household; while the attributes of the Christ not yet manifested in the life of Jesus, pertain to the kingdom of God in actual being.

But if the gospel demand “faith in all the different attributes” before immersion to make it valid, what becomes of the validity of the immersion of Il Signor and his companions, who had no faith! It is condemned by their own tradition. We are, then, after all said and done, perfectly agreed in this matter. They have condemned their own baptism; far be it therefore, from us to breathe a syllable in its defence. Seeing, then, that they have destroyed their own foundation as completely as the Allies have the dock of Sevastopol, it is quite in

place for us without incurring the charge of uncharitableness and presumption, to exhort them, if they can now say they have full assurance of faith and hope, in the words of Ananias to Paul, “Arise and be baptised, and wash away your sins, calling on the name of the Lord.” That we may hear of this soon is the wish of their sincere friend the—EDITOR.

* * *

JESUS, THE HEIR TO THE THRONE AND KINGDOM OF DAVID.

“Call his name Jesus. 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 for ever; and of his kingdom there shall be no end.”—Luke 1: 30-32.

It was revealed unto Nebuchadnezzar, king of Babylon, through the prophet Daniel, that in the “latter days,” the God of heaven would set up a kingdom that should not be destroyed; which kingdom should not be left to other people, as the kingdoms of Babylon, Medo-Persia, Greece, and Rome have each successively been; or as the ten kingdoms into which the Roman empire is at present divided shall be; but a kingdom which “shall break in pieces and consume all these kingdoms (of men) and itself shall stand for ever.”—Daniel 2: 44. Some years subsequent to this, in the first year of the reign of Belshazzar, the king of Babylon, Daniel himself had a vision of the rise and fall of the great monarchies above alluded to. After viewing them until their dominion was taken away, in his account he says, “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, 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.”—Daniel 7: 13-14. Mark! this person like the Son of man had given unto him, dominion, GLORY, and a KINGDOM! There will be no difficulty in proving that the individual whom Daniel saw receiving these high honours, was no less a personage than our Lord and Saviour Jesus Christ.

The reader will at once perceive an intimate connection between this prophecy of Daniel and a parable which Jesus spake to some who thought that the kingdom of God should immediately appear. He said, “A certain nobleman went into a far country, to receive for himself a kingdom, and to return,” &c. —Luke 16: 12. The “certain nobleman” designates Jesus, who was “born to be a king”—the “far country” the heavens into which he ascended, and in which he will remain “until the times of the restitution of all things”—the “kingdom” that which Daniel saw given to him, and which the Lord God has promised to give him—and “to return” his coming again, “in his glory, and all the holy angels with him, when he shall sit upon the throne of his glory,” “and judge the living and the dead at his appearing and his kingdom.” No one will deny that Jesus alludes to himself in this parable, and that he teaches in it, that he was to possess royal dignity on his return. This is no isolated doctrine of the Bible, but is fully corroborated by the testimony of prophets and apostles.

John the Baptist, the herald of the Messiah, announced the approach of Heaven’s King, and declared that he was then in the midst of the people, and in order that he might be made manifest to Israel, he had come immersing in water—John 1: 26-34. Jesus and his apostles taught the nation of the Jews that the kingdom of the heavens had come nigh unto them, and that they were therefore to repent, or amend their lives. Jesus frequently illustrated the nature of the kingdom by striking parables and apt illustrations, and declared who should

and who should not enter into it. “Blessed are the poor in spirit,” said he, “and those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” “Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.”—Matthew 5: 3, 10, 20. “Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein;” “How hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.”—Mark 10: 15, 24-25. “Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.”—John 3: 5. Such were the teachings of Jesus in reference to this kingdom.

He likewise intimated on various occasions that the Son of man should administer the affairs of the kingdom of God—reward his servants, and punish his enemies. He also claimed this kingdom as his own. Hence he promised the apostles that they should eat and drink at his table in his kingdom. —Luke 22: 30. And when at Pilate’s bar, accused by the Jews of making himself a king, he did not deny the accusation, but said, “My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou king then? Jesus answered, Thou sayest it 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.”—John 18: 36-37. There are some who infer that because Jesus declared his kingdom not to be of this world, that therefore it must be out of the world. This is not correct. Literally he said, “My kingdom is not of this kosmos”—a word which means order, arrangement, or constitution of things. His kingdom will not be of the order of things which prevailed in Judea at that time, but will be arranged according to an heavenly constitution of things. Hence it is styled “the kingdom of the heavens.” Jesus also said that he was born to be king; and in consequence of witnessing this “good confession before Pontius Pilate,” suffered death. And for “the suffering of death he was crowned with glory and honour,” and has obtained “a name which is above every name,” even “King of kings, and Lord of lords.”

The future dignity and glory of the son of Mary, is noted by the angel Gabriel in his message to the virgin—“He shall be great, and shall be called the Son of the Highest.” Did not the Father acknowledge him before witnesses that he was his Son? Did not the mighty works which he performed, and to which he frequently appealed in proof of his Messiahship, also prove that he was the Son of God. And the apostle Paul says, that “he was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.”—Romans 1: 4. The writer to the Hebrews says, that “God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things.” And alluding to his greatness he says, “when he bringeth his first-begotten into the world he saith, And let all the angels of God worship him. * * Unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”—Hebrews 1: 2, 6-9.

We will now inquire, more particularly, concerning the throne and kingdom which Jesus will ultimately possess. We have already seen that the diadem of universal dominion shall be placed upon his head; that regal honours shall be given to him; but as yet we have not ascertained his right and title to all this glory. This is hinted at in our text in the following words—“The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever.”

This language is sufficiently clear to show that the kingdom which Jesus will possess is the kingdom of David—that the throne which he will occupy will be the throne of David—that the subjects of his kingdom will be everlasting—and that he is the legitimate heir and son of David.

In order to fully understand this important matter, we must refer to the covenant which Jehovah made with David, for he made “an everlasting covenant with him, ordered in all things and sure.” This covenant is recorded in 2 Samuel 7: 12-16: also in Psalm 89, from which we make a few extracts. “I have made a covenant with my chosen,” “I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. * * My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.”—Verses 3-4, 34-37. Again, “The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.”—Psalm 132: 11. The Lord, by the prophet Jeremiah, reiterates this covenant. He says, “Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne.”—Jeremiah 33: 50, 21.

The covenant requires then the heir to the throne of David be of a character approved by Jehovah. Hence we find this specified in the last words of David in the following manner:—“The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. * * Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow.”—2 Samuel 23: 3, 5. David looked forward to the time when such a righteous king should occupy his throne; “who shall judge the poor of the people, save the children of the needy, and break in pieces the oppressor;”—a king “in whose days the righteous shall flourish;”—a king who shall have universal dominion, and before whom all kings shall bow, and become tributary; —and a king “who shall live,” or be immortal, whose name shall endure for ever, and in whom all men shall be blessed. See Psalm 72.

And yet history shows that the sons of David did not all of them walk in the steps of their father, nor regard the God of Israel. Even Solomon, the immediate successor of David, and who is claimed by some as the one referred to by the covenant, grievously sinned against the Lord. And the house of David became so corrupt, that Jehovah frequently warned the kings of Judah of the result of their wickedness. By Jeremiah he said to them—“O house of David, thus saith the Lord; Execute judgment in the morning, and deliver him that is spoilt out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.”—Jeremiah 21: 12. And because they repented not, but rather increased in wickedness, the Lord determined to deprive them of the royalty, and overthrow the kingdom. Hence Ezekiel said to Zedekiah, the last of Judah’s kings, “Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown; this (man) shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, UNTIL HE COME whose RIGHT it is; and I will give it him.”—Ezekiel 21: 25-27. This dreadful catastrophe was prophetically seen by the Psalmist. Hear his lamentation—“But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it

to the ground. * * Thou hast made his glory to cease, and cast his throne down to the ground.”—Psalm 89: 38-39, 44. And the prophet Hosea says, “The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.”—3: 4-5.

And now let us pause to inquire, whether that method of interpretation can be correct which disregards the covenant which Jehovah made with David—a covenant confirmed by an oath, and the concurrent testimony of the prophetic word? We think not. Nor will it do to say the various items of that covenant are fulfilled, unless a descendant of David is now on his throne, reigning in his kingdom, over the tribes of Jacob, who is righteous, powerful, glorious, and immortal. This cannot be; for the kingdom and throne are yet in the dust, and Israel in captivity. And no one of Adam’s race has yet appeared who fills the character of David’s Son and David’s Lord, except Jesus of Nazareth. But let us examine the testimony a little further.

Our text says, that “Lord God shall give unto him the throne of his father David,” from which we infer that he is the promised son and heir, according to the covenant. Jesus was “the son of David according to the flesh.” His genealogy, both on his father and mother’s side, proves it. He is frequently styled the son of David in the Gospels. Zacharias, the father of John the Baptist, inspired by the Holy Spirit, designates Jesus as the Messiah long desired by the Jewish nation. He says, “Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began.”—Luke 1: 68-70. This horn of salvation is called “the horn of David” in Psalm 132: 17; and “the horn of the house of Israel” in Ezekiel 29: 21. A horn is an emblem of strength or power; behold, then, how appropriate when applied to Jesus. The angel of the Lord said to Joseph “Thou shall call his name JESUS; for he shall SAVE his people from their sins.”—Matthew 1: 21. Hence Paul says, “So all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins.”—Romans 11: 26-27.

Again, Jesus declares himself to be both “the Root and Offspring of David.”—Revelation 22: 17, which throws us back on the prophecy of Isaiah 11; —“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.”—Verses 1 & 10. This prophecy is quoted by the apostle Paul and applied to Jesus Christ, Romans 15: 12; thus proving the fact, that the Messiah was of the seed of David, according to his gospel, 2 Timothy 2: 8.

Again, Jesus says that he has “the key of David.”—Revelation 3: 7; and Jehovah says of him by Isaiah, “The key of the house of David will I lay upon his shoulder.”—Isaiah 22: 22. The word key signifies authority or government; this is evident from what we read in Isaiah 9: 6-7—“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. 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 justice, from henceforth even for ever.” Compare this passage with the one at the head of this article, and it will be very evident that Jesus is the one who bears the key of David, and who will exercise the authority which it imparts. And Jesus

declared before his ascension that “All power was given unto him in heaven and in earth;” and Paul says, “God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”—Philippians 2: 9-11. Again he says, “God hath set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put, all things under his feet.”—Ephesians 1: 21-22.

The apostle Peter also teaches the glory and exaltation of Jesus. “Him hath God exalted with his right hand to be a PRINCE and a Saviour, for to give repentance to Israel, and forgiveness of sins.”—Acts 5: 31. “Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.”—Acts 2: 36. And this exaltation to his Father’s right hand, is only for a set time, —“UNTIL I make thy foes thy footstool.” This glorious consummation will take place in the times of the restitution of all things, when God shall send Jesus Christ, to bless Israel and the nations.

Without pursuing the investigation of this subject any further, we conclude by saying, that the testimony of prophets and apostles agree in declaring Jesus to be the heir to David’s throne, and that, having received the royalty of his Father, God, he will “return, and will build again the tabernacle of David that is fallen down, and close up the breaches thereof; and will raise up his ruins, and build it as in the days of old.”—Amos 9: 11; Acts 15: 16. That he will “restore the kingdom again to Israel.”—Acts 1: 6; “make her that was cast off a strong nation.”—Micah 4: 7; establish “Jerusalem as the throne of the Lord.”—Jeremiah 3: 17; and as “the Ruler in Israel,” and “Prince of the kings of the earth,” “shall stand and rule in the strength of the Lord, in the majesty of the name of the Lord his God, and he shall be great unto the ends of the earth.”—Micah 5: 4.

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EXPOSITION OF 1 CORINTHIANS 15: 3-4.

“For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.”

A defect in the translation of this passage has caused some honest minds to conclude, that the death, burial, and resurrection of Christ, were the first things which Paul preached to the Corinthians, and therefore the principal items of faith—in fact, the Gospel. The apostle did not say, that first of all, he presented these facts to them for their acceptance, but en protois, in or among first things. MacKnight, Kneeland, Bonquest, and others so translate it and it is literally correct. Besides, on referring to the history of the introduction of Christianity into Corinth, as recorded in Acts 18: 5, we find Paul “testifying to the Jews that Jesus was the Christ.” And when writing to the disciples in Corinth, he reminds them of his conduct whilst he was among them, “determined not to know any thing among them, save Jesus Christ, and him crucified.” But mark! it was not the death, or crucifixion, or cross of Christ alone, but “Jesus Christ AND him crucified,” which the apostle made known to them. As a wise master builder he laid the foundation on which he built, viz.: Jesus Christ. Or, in other words, he preached the glorious prophetic truth, concerning Jesus being the Messiah of God. Hence, he testified that Jesus was the Christ. This doctrine also agrees with his letter to the Ephesians,

wherein he states that they were “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.”—Ephesians 3: 2. Now what was it which constituted the foundation truth principle? Was it not what Jesus declared he would build his church upon? namely, the confession of Peter, “Thou art the Christ, the Son of the living God?”—Matthew 16: 16.

It would have been strange conduct in the apostle to have announced the death, burial, and resurrection of Christ, without first informing the minds of his auditors of the character of the personage which he introduced to their notice. The apostle was always consistent with himself. With the Jews, he laboured to show from the scriptures of the prophets, that Jesus of Nazareth, whom they had put to death as an impostor, was the Messiah whom they expected to deliver their nation, and to sit upon the throne of David, and in proof of the same, declared his resurrection from the dead. And when preaching to the Gentiles, he proclaimed the glorious truth that God had “appointed a day, in which he will judge (or rule) 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.”—Acts 16: 31. Thus the apostle preached the resurrection of the Messiah in connection with other glorious truths, styled by him, the, “first things.”

Now in preaching “Jesus Christ and him crucified” to the Corinthians, Paul proclaimed the same gospel which he did in other places. At Ephesus, he “disputed and persuaded the things concerning the kingdom of God.”—Acts 19: 8; and this controversy continued so long, that the historian adds, “all Asia heard the word of the Lord Jesus, both Jews and Greeks,”—verse 10. At Rome also, in his own hired house, he “preached the kingdom of God, and taught those things which concern the Lord Jesus Christ, with all confidence.”—Acts 28: 31. Therefore, in preaching Jesus Christ, he had to speak of him as the King chosen and appointed of God to inherit the kingdom and throne of Israel—the heir of David—“the minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.” And amongst the things which concern the Lord Jesus, his death, burial, and resurrection, were of necessity included. This then was the order of the apostle’s proclamation—first, Jesus Christ, or the things concerning him as the Anointed King, and his kingdom; and second, “him crucified,” or the things concerning his name. These things are necessary to be heard and believed before the law of faith can be obeyed. —Millennial Advocate.

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THE UNCLEAN SPIRITS LIKE FROGS AS ACTIVE AS EVER.

This great conspiracy has two centres, distinct and independent, sometimes opposed, but often working in harmony. The one has its seat at Paris, where projects and systems are devised; the other at Vienna, the point of union for the affiliated associations of Italy and Germany. Geographically, the action of these societies may be traced apart, but their principles are the same, and they have recognised interests in common. It is pretended, when any public reference is made to the secret operations of this political league, that they tend only to counteract the influence of other occult combinations; but their real object is to assign the entire management of continental Europe to two or three governments, to neutralise, altogether, the policy of the secondary states, to constitute and preserve a vast uniformity of despotism.

The rapid manifestations of this policy, since the close of the Russian war, attract little notice in England. But they assume an alarming aspect when considered in connexion with the known designs of the French and Austrian Governments. * Already, in spite of the patriotic ejaculations of Vilain Quatorze, Louis Napoleon has forced on the Belgian Government a scheme for abridging the liberties of the press. An ominous reaction is visible in Sardinia, where an active persecution is going on, not only against the Liberal journals, but against the freedom of religious thought. The member of a Catholic congregation has just been condemned to six month's imprisonment for doubting the Immaculate Conception. The proposal of a Concordat in Tuscany, and of a Concordat in Naples, with the scheme, avowed by the Austrian official press, of a Concordat in Piedmont, spreads a gloom over Italy; the Italians, so far from being animated with hope by the protocols of Paris, perceive that Walewski and Buol were there the true representatives of European diplomacy.

* Provisionally, the two Imperial horns of the Beast of the Earth. —Revelation 13: 11—
Editor Herald.

The Austrian plan is, of course to revive the Holy Alliance in such a deceptive form that England may be drawn into its stipulations. The treaty of April is the first step towards that result. It is invariably interpreted by the Vienna press, not as establishing a particular point, but as the declaration of a European policy. It professes to guarantee the territories of the Ottoman Empire, upon a principle according to which the territories and authority of all governments ought to be guaranteed. Austria claims the *quid pro quo*. She unites with the other powers to serve their object; they are morally, and by implication, bound to unite in serving her's. Thus Austria has gained, not a security, but an argument. But she has obtained another advantage. Her censored press is the medium of official falsifications. The people of Lombardy and Venice, of Hungary and Transylvania, are taught to believe that Great Britain and France have guaranteed the German and non-German dominions of Austria. So that our Government is made the bugbear of nations aspiring to a separate political existence. Who, in the Austrian Empire, can contradict the Austrian lie? The three Powers, it is affirmed, are agreed nowhere and never to swerve from the Conservative policy enunciated, in the name of the Triad, by the April Treaty—and that policy is in absolute antagonism to the policy of Sardinia. So clear is the Austrian view, indeed, that her recent negotiations with Prussia have had the aim of drawing Prussia into an alliance guaranteeing the German and non-German territories of Austria. In that direction the Emperor's diplomatists are not likely to succeed. Prussia, in the first place, has a traditional interest in refusing the guarantee, since, if the Austrian Empire, German and non-German, were placed under the protection of the public law of Germany, the non-German territories might claim to be admitted to the Confederation—a policy which Prussia has always resisted. Moreover, the insecurity of Austria in her Italian, Hungarian, and Transylvanian dependencies is favourable to the German influence of Prussia. To this, it may be added that, as we foresaw when the cabinet of Berlin was least popular in this country, Lord Palmerston's Government, in spite of its new Viennese relations, is reviving its intimacy with the diplomatists of Prussia, and seeking to restore an influence which would always be exerted against the consolidation of the Austrian authority in Italy.

What, then, is the position of Lord Palmerston's cabinet with respect to Italy? By the treaty of April, the European authority of Austria is undoubtedly strengthened. At the same time, the avowed policy of the British Government is favourable to Italian progress. It seems to us that Lord Palmerston, afraid of the revolution, afraid of Austria, jealous of France, desires to play the one against the other, and imagines that the collusion of the three Powers

would be less dangerous than the collusion of two. The policy of England, therefore, is at best, negative; and it may be easily understood, that while England acts as the drag, and France and Austria pursue definite courses of their own, the superiority lies with them. We follow the trail, and watch, and perhaps interrupt, but Europe gains nothing from our intervention. We do nothing but repeat the hypocrisies of Trappau and Laybach. Meanwhile, the secret association of the French and Austrian Governments threatens to take the form of a conspiracy against all the remains of political liberty, of national independence, of religious toleration in Europe. This plot, among the most stupendous ever conceived, has the apparent sanction of the British Cabinet, and it is the more menacing because it pretends to be based on the principles of peace, conciliation and humanity. Suppose the military powers agreed to establish arbitration as the method of settling the disputes of Governments, what is the effect? Nothing as regards the military Governments themselves, since they, the parties to the contract, may dissolve it at any moment. But, as regards the lesser states, it amounts to a confiscation of their political rights. Under these circumstances, what becomes of the national existence of Sardinia, of her Italian nucleus, of her army? Her independent action is prohibited. And this is the result of the war that was to set free and civilise. France and Austria undertake to manage the Old World; England accepts an ambiguous share in the business; Russia and Prussia are invited to join. A suspicious facility of concession has been exhibited by the Belgian and Sardinian Governments. The French Imperial terror, we may infer, has extorted from Belgium the flattery of surrender. But why has the scourge been restored to the Jesuits of Turin? Why is the code of Caraffa resorted to by the religious reformers of Piedmont to enforce respect to the amazing farce enacted last year at the Vatican?

What we witness now, as the sequence of the Russian war, is the consolidation of despotism in Europe. Two vast parties divide the Old World—the populations and the Governments—which are more completely at enmity on every social and political ground than formerly. Ewe, in England, believing all the time that we are the champions of the oppressed, blink at the future, and subside into repose, because gold and pearl fire, red and green lustres, and a milky way of light in the London basin saluted the peace of Paris under our watery May moon. —Leader, June 7, 1856.

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EFFECTS OF THE CONCORDAT BETWEEN AUSTRIA AND ROME.

The Ecclesiastical Courts of the Austrian Empire have just issued various instructions with respect to the matrimonial law, by which it is made still more apparent that the Church is fully privileged to override the temporal power whenever it pleases.

A new police ordinance against swearing is about to make its appearance in Austria. The tariff is fixed at fifty scudi for swearing by the Virgin, the Great Goddess of Romanism; and twenty-five scudi for irreverently using the name of any other saint, the inferior deities of the same! The promulgation of the dogma of the Immaculate Conception has had its natural and legitimate result in a great increase—not of graces—but of blasphemous and revolting conversation among the lower orders of Vienna.

A “mysterious religious society” has been discovered, according to the Frankfort Post Zeitung, among the working men of infidel Vienna. About a year ago the police received information that the manners of the artisans and labourers in the suburbs had undergone a

great change; that they were more orderly and regular in their habits; and that, although they did not go to church, they read the Bible at home—this (strange to say in such an intensely papal country) not being against the law in Austria. Last Whit-Sunday they were surprised by the police at a conventicle. The authorities then discovered that the persons arrested, who amounted in number to between sixty and seventy, called themselves “Brethren of St. John,” and that they belonged to a new religious sect, which is supposed to have some connexion with the Hungarian Protestants. It is probable that a long time will elapse before the men will be set at liberty. The Roman Idolatry at once hates the Bible and the good which its teaching generates.

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ROMISH ZEAL.

An English Protestant lady, who recently lost a daughter in Rome, desired to have cut on the tombstone the verse from Matthew, “Blessed are the pure in heart, for they shall see the Lord.” But, an officer connected with the censorship, having obtained information of this, ordered that the latter half of the sentence should be omitted, as he said it was neither right nor just that heretics should “see the Lord.”—Leader.

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PRINCIPLES OF INTERPRETATION. —Luther says, —“You say it may be interpreted thus, it may also be literally interpreted thus, it may be mystically interpreted thus: —away with all these may be’s. These, my friend Catharinus, are all refuges of lies, mere loop holes of escape, and evidently go to confirm the truths I maintain. Speak thus: “This is the meaning of the passage, and it can be understood otherwise.” You will thus keep to one simple and uniform sense of Scripture, as I always do, and always have done. This way of proceeding, is to be a divine; the former a sophist. For you know in every controverted subject we must abide by the literal sense, which is uniform throughout the whole Scriptures.”—Luther’s Pope Confounded.

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MISPRINT. —It is stated, on high authority that the words in the New Testament, “which strain at a gnat and swallow a camel,” contain a misprint which was passed over in the edition of 1611, and has since been retained. The early translators say, —“which strain out a gnat,” which is the proper rendering.

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“THY KINGDOM COME.”—“Those who amass property and build magnificent mansions; who strive after what this world can give, and utter this prayer with their lips; resemble those huge organ pipes which incessantly sing with all their power in the churches, without speech, feeling or reason.”—Luther.

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“The reason why people are soon offended, is only this, that they set too high a value upon themselves; a slight reflection can never be a great offence, but when it is offered to a great person; and if a man is such in his own opinion, he will measure an offence, as he measures himself—far above its value.”—Jones of Nayland.