

things have been called by a bad name; and some bad things have been called by a good name; and since we desire to call things by their proper names, we require to be acquainted with the law and the authority whence it proceeded before we say whether *that which is called heresy* be good or evil. This caution is proved to be wisdom from the examples we have given. If the whole world should agree with the Egyptians in believing that Moses was a heretic, we could not believe it, because we have the law of God and the authority of the bible to prove that he was not a heretic in the heavenly acceptance of the term. If Nero and all the citizens that lived with him in the city of Rome were to rise from the dead and declare that the Apostle Paul, in the scriptural sense of the word, was a heretic, we could not and would not receive their testimony, because of the superior evidence on our side of the question.

If we have not already approached, we are at least fast approaching the citadel of the subject. It has been intimated that there are two kinds of law, two kinds of authority, two sources of authority, two kinds of judging, and consequently two kinds of heresy. In these, too, there is a perfect contrast. God and man, heaven and earth, holiness and sin, are the symbols of their difference. In view of these facts we are not careful to become alarmed when we make the broad assertion that a man may be in favor with men and be a heretic with God, or be a heretic with men and in favor with God.

To confirm this position we need only refer to the noble and notable persons who formerly claimed our attention, and who drew so largely upon our liberality in the form of notes, to describe their character and treatment. We perceive without any great effort of study, that they are condemned in earthly courts while approved in the courts of heaven. Man frowns and God smiles upon the same persons. Virtue and acceptance made up the verdict when given by juries of angels and the divine Judge, but the verdict of mortals was transgression, condemnation, and wrath to the utmost.

From these and former reasonings we are willing to presume that two things are now proved. 1st. That there is a possibility of persons being favorites with God, although heretics with men. 2nd. That this possibility has been developed in fact, or has been made certain by things actually occurring which it supposes. We have, then, the possibility of the fact, and the fact itself.

A number of very important conclusions are implied in these documentary and logical statements, one or two only of which it is our plan now to consider.

We live in the same world that has served as the theatre upon which has been acted all that we have described—the same world in which the Baptist was beheaded, Christ crucified, Paul