The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess, v. 21.

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The Protestant,

AND EVANGELICAL WITNESS,

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BY

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THE RETURN.

Father, I am weak and weary,
And the cold world frowns on me;
All my path is lone and dreary—
Tremblingly I fly to thee.

Father, I have long been wandering
From the peace and joy of home;
All thy love and mercy squandering
Whilst I wild and restless roam.

Now I come, O pitying Father,
Tossed by weariness and care,
Tossed by fear of straying farther,
Tossed by doubt and dark despair.

All my living I have wasted,
All my brightest hopes have fled,
All my early joys have hasted
To the dwellings of the dead.

Low I bow before thee, Father,
Crushed by heaviest sin, I fall;
Here's my heart—my last possession—
Cleanse and save it—'t is my all.

Take it, Father; I'm so sinful
That I cannot give it thee;
All my hope of pardon hovers
Round the Cross of Calvary.

Take it up into thy keeping,
'T will grow cold again with me;
Take my last, poor, only treasure,
Which I cannot keep for thee.

—*Cor. Am. Messenger.*

The Cadiz Martyrdom.

The fate of the poor colporteur, Escalante, with the particulars of whose sad history our readers are pretty well acquainted, is now fixed and decided. The Jesuits have had the matter all their own way, from first to last. And now, we learn, from a private letter from Gibraltar, bearing date January 6th, 1860, that Escalante is sentenced to *nine years penal servitude, and perpetual banishment.*

And this fearful sentence is passed, against this poor inoffensive man, for no other crime than that of having in his possession a few Testaments

The only hope, now, is in an appeal to the Queen. That one of her Majesty's subjects should be dragged from dungeon to dungeon, without even the form of trial, that he should be treated worse than the vilest of criminals, that while he is incarcerated month after month, to gratify the spite of Popish priests, his family should be left to pine in utmost penury, that having broken no law of the land where these inhuman cruelties have been practised upon him, he should, after the form of trial is at the last gone through, be condemned to nine years' penal servitude and banishment for life, and that no steps should have been taken to rescue this wronged and outraged British subject from the fangs of his merciless persecutors, is lamentable indeed.

Should this terrible sentence be actually inflicted, will Lord John Russell, will Mr Buchanan, will Mr Brackenbury not feel implicated in this foul transaction? We know not. But this we know, that all right-thinking men, in this free and enlightened country, will look upon their apathy and culpable neglect as tantamount to acquiescence in all that has been and all that is to be inflicted, on the outraged Escalante.

Meanwhile, as we have already said, this poor fellow's family are suffering under the greatest destitution. A few benevolent individuals have resolved to make a subscription in their behalf; and we understand that a few small sums have already been forwarded to the Editor of the *Record*, 169 Fleet-street, London, E. C. Many of our readers will, we doubt not, feel inclined to aid the oppressed family of one of their fellow Protestant subjects, on whom the iron hoof of Popery is pressing heavily; and by forwarding their subscriptions, however small, to the above address, they will have the satisfaction of knowing that their charity has not been bestowed in vain, and that they have done all in their power to protest against the cruel consequences of this new instance of Rome's unchangeable barbarity.—*Downshire Protestant.*

The Prophetic Periods.

When the captivity in Babylon was almost ended, and only two years still remained to its close, Daniel understood by books the years of which Jeremiah prophesied, and became assured that their termination was nearly come. He received from the Lord another message, of the weeks to elapse before Messiah's first coming. And when these, too, were near their close, the aged Simeon waited for the consolation of Israel, and received the assurance that he should not die till he had seen the promised Saviour. The Flood, the Exodus, the entrance into Canaan, the completion of Ephraim's fall by the Assyrian, the close of Judah's rule in Babylon, the rebuilding of the city after their return, the delay till Messiah's coming, the judgment on the temple and the city in the age of the apostles had each a period assigned them in the word of prophecy, by which to guide and sustain the hopes of the people of God. And now the Church under the New Testament, while eighteen hundred years' delay has exercised her faith, has ten or twelve such periods left for her guidance on the word of prophecy. Most of them centre in a time of apostasy and decay, when she would be driven into the wilderness, and exposed to the seductions and cruelties of a mighty and dangerous adversary. They are twice confirmed by a solemn oath of the angel of the covenant; and we are assured that, when they have run their course, the mystery of God will be finished, and the kingdoms of the world shall be the kingdoms of Christ our Lord.

The purpose of these periods, if we may reason from uniform analogy, is to render the hope of the Church more definite; yet not so definite, before the event, as to exclude partial error, and the need of continual watchfulness. Four hundred years of sojourning were predicted before the deliverance from Egypt: yet Moses thought the time was come, forty years before the real termination, and the period noted at the time of the Exodus was four hundred and thirty years. Forty years were assigned for the wanderings in the desert; but on the first month of the fortieth year the people strove to enter by the way of Edom, and were driven back by their enemies. A long circuit had then to be taken, and the soul of the people was much discouraged by reason of the way. The last year, when they thought the time was expired, was the most weary in their journey; and many of them murmured, and were destroyed by the destroyer. Sixty-five years were announced to Ahaz to complete the fall of Ephraim; but the event which marks their close is not recorded clearly, either in sacred or profane history. The captivity was to last seventy years; but it was not clear, beforehand, from what stage of the exile the years were to be reckoned, and a veil rested over the time of its close. Seventy weeks were announced to Daniel, and mainly as the interval from a command to rebuild Jerusalem to the appearance of Messiah; but it was left for the event to declare, out of four or five decrees of prophetic messages which was the true commencement, and whether the vision was to close with the birth or the public appearance of Messiah, or with the ruin of the city and the temple that was soon to follow. So also the fall of the temple was predicted by our Lord, as to occur within the living generation; but whether thirty, forty, or seventy years were to elapse, was not revealed. The design, then, of such prophetic periods, like the office of the bones in the human body, is to give strength, unity, and consistency to all the other indications in the word of God. They are to be clothed with flesh and sinews, by habits of watchfulness, and the instincts of a spiritual mind, which traces thoughtfully all the signs of the times in the moral aspect of the Church and of the world; and are not meant to stand out, as a naked skeleton, to be a mark for the gibes of the scorner, and a dry and heartless abstraction for curious minds. Mathematical precision, absolute certainty of anticipation, before the event, is seldom to be expected or desired. It is enough that true disciples, like Moses and Daniel, in their hours of humiliation and prayer, and in the sickness of hope deferred, can gain by the messages a clear and firm assurance that the time of the promise is drawing nigh.

So far, then, as we may safely reason before the event on these prophetic periods, they appear to me, as to nearly all patient students of the word of prophecy, to confirm the hope that the time is near at hand. The predicted times of the sojourn in the wilderness appear to be complete; and perhaps, in the vast extension of Protestant missions during the last sixty years, we may see the true Church, long oppressed under the iron yoke of Rome, and only half set free at the Reformation, coming out of the wilderness, leaning on her Beloved, and gaining her first victories in Bashan and Gilead, on the very skirts of the land of promise.—*Bicks.*

The Electric Telegraph—Is it spoken of in Prophecy?

The celebrated Dr. Cumming, in his recent work, the "*Great Tribulation*," has some noticeable remarks concerning the Telegraph, while illustrating the text: "Many shall run to and fro and knowledge shall be greatly increased." If the new reading of this text, which according to him the original Hebrew warrants, is indeed the correct one, and we see no reason to question it, the Telegraph is certainly a remarkable and most striking instance of the fulfilment of prophecy; and not the least striking part of it is the fact that the prophesied event, having now come to pass, the true reading, hitherto obscured, becomes as clear as light.

"Turn again," says Dr. Cumming, "to that wonderful instance of the fulfilment of this passage, *the Electric Telegraph.* Were an old monk to rise from beneath his tomb in some of the old cathedrals, and to see what is taking place he would think he had come into a world totally different from that in which he lived, and ate, and drank, and read his breviary. And if you had told a person thirty years ago that people could talk by lightning, he would have smiled at you, and set you down as an enthusiast, or a foolish and ignorant fanatic. And yet what is the fact? That this mysterious *whispering wire*, as it has been called, is covering the bottom of the ocean, spreading over Europe, Asia and America; penetrating even that centre of obscurantism, the dominion of the Pope himself, and at this moment Paris, Petersburg, Vienna and Berlin, can carry on a fireside correspondence with London. And the day is, perhaps, not far distant, when New York and Calcutta shall be able to talk with London as one talks with his friend on the opposite corner of the chimney. There is something in this that so transcends the expectations of the past, and so completely responds to the prediction of the prophet, that I think no man can be warranted in passing it by who ventures to illustrate this text: 'Many shall run to and fro.' The lightnings are become man's messengers; land and sea, and mountains are no longer obstructions to man; space and time are very much annihilated now-a-days; the sea practically dried up; distant capitals are neighbors; and great continents are bound together into a sisterhood of knowledge, one day to be a sisterhood of sympathy and of love. And families scattered over the whole world not only communicate with each other now-a-days by steam, but in seconds and minutes by lightning. The action of the cabinets of Europe is controlled, modified, directed by lightning also, that is shot from one to the other: and reveals also the wish or the will of the one to the understanding of the other. Now is it any forced construction of the facts of history when I say they are the fulfilment of the prediction in this passage: 'Many shall run to and fro?' So rapidly is this increasing, that if you open that wonderful disclosure of man's wants, *a morning newspaper;* that wonderful disclosure of temptations to launch out into expense, or speculation, or charity; you will find summer tours advertised for Egypt and for Palestine; friendly visits are spoken of to New York and Philadelphia; excursions are talked of to Athens, Constantinople and Rome. Why, to have talked of such things thirty years ago, as to be done in the time in which they are now advertised to be quietly achieved, would have laid you open to the imputation of the extremest and veriest folly So that in all these respects this nineteenth century is characterized by an extent and an intensity of running to and fro unprecedented in any other century of the world. Besides, by a singular re-action, the very knowledge that is to be increased, of which I shall speak presently, is the cause, in some degree, of the running to and fro; and the running to and fro is the cause of the increase of the knowledge. What was the railway once? A thought in a student's mind. What was the electric telegraph? *A thought in the mind of an American.* What was the ocean steamer? A thought in the mind of James Watt. Thoughts have thus been launched into facts: and what were at first the dreams of students, have become the actions and the profits of the commercial world. What an encouragement to study! I do not believe any knowledge is worthless; all knowledge, all study, is worthy of our attention. A cause of all this running to and fro, may be that man is restless, and that is quite true. Ever since man left Paradise, he has wandered about seeking a home; he lost his home then, and he never since has got rid of the impression that he is not at home. To satisfy that yearning after a home he has recourse to all sorts of experiments. The very words of this prophecy, 'Many shall run to and fro,' may be translated, 'Many shall run for refuge,' 'Many shall run to and fro, and seek earnestly or eagerly for shelter;' the word will bear that. 'And knowledge shall be increased.' There are two Hebrew verbs, and it has been a question not about the interpretation, but which is the true reading, the one verb differs from the other only in a letter: the one ends with the letter B, and the other ends with the letter H. Well, it has been disputed which is the correct reading; if it be the one reading, then it means, 'Knowledge shall be multiplied, increased, or augmented;' and if it be the other, than it would be, '*Knowledge shall be flashed like the lightning flame;*' and if the latter, it would be a striking prediction, meeting with a most brilliant fulfilment in the age in which we live."

It is to the phrase, "*Knowledge shall be flashed like the lightning flame,*" that we would direct special attention, and we should be happy if some of our Hebrew philologists would give us the result of their investigations of this remarkable passage.—*N. Y. Observer.*

The Sixth Vial.

Messrs Editors—May I, through your paper, suggest an interpretation of the sixth vial? (Rev. xvi.)

Most expositors refer it to the Mohammedan power, and suppose it denotes some invasion of that government from the East, yet future. The reason for this view is found in the fact that the Euphrates is connected with that power in the ninth chapter. But the four divisions or angels that were restrained or bound to the Caliph on that river, as described in the ninth chapter, had gone forth on their wasting mission for their three hundred and ninety-one years. They never returned. So the Euphrates would no longer denote that power.

But let it be assumed, as both the Protestant and Roman Catholic world admit, (see Doway Bible,) that Babylon in this book means Rome, and that Rome, as the city ruling over all other governments, is the Papacy, having its head in the person of the Pope, then the Euphrates would mean the river, or all which nourishes and defends this Papal Babylon, as the Euphrates did ancient Babylon.

Drying up the waters of this Euphrates would denote the wasting of the resources and defenses of Rome Papal, just as turning the channel of the ancient river opened a way for Darius and Cyrus, and finally also overran and made a marsh of the whole country round. The kings of the East will denote such kings or governments as shall destroy this modern oppressor of the Church. Who those kings are we learn from the seventeenth chapter. They are the ten governments which have agreed to give their power for the same time to the beast. They are the ten kingdoms of Europe. They shall hate the whore, and make her desolate and naked, and shall eat her flesh, and burn with fire.

Preparing the way for these kings is the wasting of Babylon by this vial of wrath. It brings her to such utter helplessness that her enemies can easily despoil her of her sceptre.

Now have not the wars of the last one hundred and fifty years accomplished this very result? Is not the Papacy, as a political power, as helpless as Belshazzar the night old Babylon was taken? Are we not at the end of the pouring out of the vial? What is wanting but a European Congress to wrest the last vestige of power from the Pope? Or if there is no Congress, if France continues her Italian policy, refusing to interfere and forbidding others, what can the end be but the entire overthrow of this modern Babylon by the very people who so long served it? Most of the governments of Europe have already withdrawn their support. Is not the man of sin now very near his end? Is not the Euphrates almost dried up?

This view is confirmed by considering the time allotted to these vials—less than two hundred years to each. The fifth was evidently the Reformation, denying to the Papacy its very "seat," or throne, as is the original. That vial began to be poured out in the year 1517. From 1709 and on we should then look for the next judgment on the beast. And about 1888 we should look for the final stroke which shall send Rome rapidly down the way old Babylon went.

Remarks.—1. Romanism will never prove a curse to America. She has her course in Europe, and will end there.

2. We ought to be expecting great things for the Church. God's people flourish as Babylon declines. They went out of captivity and rebuilt their own country after Babylon fell into the hands of Cyrus.

Soon the kingdoms of this world are to be claimed for our Saviour. Soon his Church will be established in all lands. The man of sin is perishing as the brightness of that coming increases upon the world. Let our faith be excited to expect that advent of our Lord in the glory of his gospel every where obeyed. "Blessed is he that watcheth."—*Phila. Presbyterian.*

Jests upon Scripture.

It is very common with some persons, says the *Christian Messenger,* to raise a laugh by means of some ludicrous story connected with a text of scripture. Sometimes it is a play upon words, a pun; at other times a blunder; and not seldom, a down-right impiety. Whatever be its form, even when lightest, it is no venial offense, leading as it does to profane contempt of God's word. Those who practise this have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contrast between the solemn words of Scripture and some droll idea. There is no real wit in the case; and the dullest persons in society are most remarkable for these attempts.

The evils arising from this practice are greater than appear at first. It leads, in general, to irreverence for Scripture. No man would jest with the dying words of his father or his mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterwards without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit will come at length to have a large portion of Holy Scripture spotted over by his unholy fancy.

Persecution in Hungary.

The London *Daily News*, of January 6th, says:—The latest news from Hungary shows, in painful distinctness, that the reign of terror has set in, and that all hope of concession from the Government is over. The Emperor has replied to the candid remonstrances of his Protestant subjects by an act of signal revenge. Instead of patiently listening to their complaints, he has struck them a vicious and relentless blow in the person of their foremost spokesman and representative, M. Edward von Zsedenyi. This distinguished Protestant gentleman has just been sentenced by the Criminal Court of Kaschau to four years' penal servitude in irons, "for having incited to contempt of and resistance to the laws." It is difficult for any one in a free country to imagine how even the most arbitrary and servile judicial instrument of despotism could have construed M. Zsedenyi's recent conduct into a crime of this magnitude, or that any government with the least regard to its character and influence should have determined to visit it with such a penalty. The sentence is one of the severest that could be pronounced short of death itself; while M. Zsedenyi's only crime is that three months ago, in an able speech at a public meeting at Kaesmark he proposed that "a humble petition should be sent to his Majesty, protesting the loyalty of the Protestants, and requesting that his Majesty would deign graciously to suspend the execution of the Order in Council respecting the organization of the Protestant churches until a legally elected Synod should be called together."

That the Government of Vienna should have proceeded to this extremity proves conclusively not only that its moral influence is justly and hopelessly gone in Hungary, but that it knows this fatal truth. This cruel and arbitrary act is, in fact, a most striking proof of conscious guilt. It is the practical confession of a selfish despotism that he has gone too far in violence to retrace its steps. Dark omens threaten the House of Hapsburg. Its empire is already divided, bankruptcy stares it in the face, and disaffection is rising in almost every province beneath its rule. But instead of inclining it to better courses, these ominous warnings only confirm it in its evil and desperate way. Francis Joseph has resolved to abandon all consideration either of justice or mercy in dealing with the Hungarians.

In defence of their rights they appeal to the fundamental laws of the empire, to the treaties that have guaranteed them, to the Emperor's own voluntary engagements to respect them. But the appeal was vain, being addressed to one who is ready to sacrifice everything, humanity, the welfare of his people, the peace of his empire to gratify his own Imperial will. This brutal policy is tersely summed up in the reply which the Emperor is reported to have made to Count Bissengen, the Governor of Venice, in urging him to adopt conciliatory measures towards the Venetians:—"What do I care whether the Venetians or Hungarians love me or not, if they only fear me. I never will agree to make concessions. My sword and my army will uphold the integrity of my monarchy; and if they cannot, let the whole concern go to the dogs."

The Cardross Case.

At a late meeting of the Free Church Commission, it was unanimously agreed to *satisfy production* in the above—that is, lay the sentences of suspension and deposition pronounced on Mr M'Millan by the General Assembly before the Civil Court, in compliance with the judgment of the Civil Court to that effect. The question will no doubt be asked, if the Free Church thinks it right to satisfy production now, why did she refuse to do it before? The following extract from a letter written by a worthy minister of that body in Dumfrieshire and addressed to the Editor of the *Caledonia Mercury* throws some light on the subject. To this question he replies:—

First, she thought enough was laid before the Civil Court to enable the Court to know that the cause was a spiritual cause, decided by a spiritual Court; and that, therefore, the Civil Court had no jurisdiction in it. And the Free Church had most reasonable ground for thinking so, for Lord Kinloch had seen enough in the case to lead him at once to refuse as incompetent a note of suspension and interdict of Mr M'Millan's suspension from the office of the ministry, and Lord Benholme also had seen enough to lead him to dimiss as incompetent both Mr M'Millan's actions. The Free Church, therefore, was warranted to think that what had satisfied Lords Kinloch and Benholme should satisfy their Lordships of the First Division of the Court; and therefore, she declined to produce, of her own accord, her sentence on Mr M'Millan.

But, secondly, she had other and stronger grounds for declining to produce these sentences of her own accord. Mr M'Millan's summons required her to produce the sentences that they might *be seen and considered, reduced, retreated, rescinded, annulled, &c.* Now if before such a judgment of the Civil Court as we have got was given the Free Church had, of her own accord, produced her sentences, it would have been a compliance with the demand made on her by Mr M'Millan's summons—it would have been a producing her sentences that they might *be seen and considered,* and, if the judgement of the Court was such, *reduced, rescinded, annulled, &c.* Now that would have been a surrendering of the whole question—a plain giving up of the Church's independent spiritual jurisdiction; and accordingly, the Church, refused to *satisfy production* of her own accord.

And, more than this, if the judgment of the Court had been in terms of Mr M'Millan's summons—if the Court had enjoined the Free Church to produce her sentences that they might be seen and considered and, if so judged, reduced and annulled, then undoubtedly the Free Church would have peremptorily refused to satisfy production, because her doing so would have been the giving up of her whole case, and, acknowledging the right of the Civil Court to review and adjudicate on her spiritual sentences; but the judgment of the Civil Court does not enjoin the Free Church to do what Mr M'Millan's summons demands. It cuts that summons in two, and leaves out the latter half of it. It calls on the Free Church to produce her sentences that they may be seen; nothing more. It does not say a word about these sentences being considered, except that it is left an open question whether they shall be considered or not—an open question whether the Civil Courts have any right to consider them—the Free Church openly and distinctly denying, in the face of the Court, that it has any such right, and the Court itself not yet having claimed that right.

It will be seen plainly, I trust, from these statements why the Free Church refused to produce her sentences of her own accord, and before the judgment of the Court was given, and why she produces them now in compliance with that judgment. First, she was entitled to believe that the Court had enough information to enable it to decide rightly; and further, she could not produce her sentences in terms of Mr M'Millan's summons without giving up her case and surrendering her independence. But the judgment of the Civil Court, by restricting itself to an order for their production simply to be seen, and entirely reserving the question whether they shall be considered or not, leaves the independent spiritual jurisdiction untouched. Upon the sentences being produced, the two parties—the Civil and Ecclesiastical Courts—will stand face to face, the Ecclesiastical Court saying firmly and distinctly that the Civil Court has no jurisdiction in spritual and ecclesiastical matters. If the Civil Court is of the same opinion, and so refuses to meddle with the sentence passed on Mr M'Millan, the matter is happily ended, and the civil and ecclesiastical authorities rest distinct and supreme each in its own province. But if the Civil Court assert and attempt to exercise authority and jurisdiction over the ecclesiastical and spiritual, then unquestionably, through the grace and strength given to her by her great Head, the Church of Christ will stand firm, and a thousand times rather suffer than sin by surrendering the Crown-rights of the Redeemer.

Treasury.

Lost His Passport.

In my to and fro rambles in foreign lands I once met with a party of young Englishmen, one of whom had lost his passport. By one dodge and another he continued to get on without it at the stations of secondary importance, but at length he came to the frontiers: the demand to see and examine the document was stern and imperative; his lack of it, as well as the artifices by which he had heretofore concealed it, was detected, and his further progress disgracefully arrested.

How many will come to the frontiers of that eternal world, towards which we are all journeying, *without a passport?* We may evade all scrutinies at the way-stations. We may be admitted into reputable and virtuous society. We may enter the church. We may eat and drink in the presence of Christ. We may even preach the gospel with the tongues of men and of angels, and do mighty works in his name, and give our goods to feed the poor; but all this does not constitute a passport into the everlasting kingdom of our Lord and Saviour. "Except a man be born again, he cannot see the kingdom of God. If ye believe not that I am he, ye shall die in your sins. Without holiness no man shall see the Lord." These are the conditions of the genuine document which will make our entrance into eternity a triumph, holy angels our glad attendants, and the eternal Judge himself to say, "Come, ye blessed of my Father, enter into the joy of your Lord. Inherit the kingdom prepared for you." "*Come,*" "*enter,*" "*inherit.*" Did ever passport procure such entrance into one of the petty realms of this world, as Christ's passport will give into the boundless and everlasting kingdom of eternity? Such a passport he now graciously waits to give, without money, price, or condition, to every applying soul. Only learn wisdom from the children of this world, and do not delay to get your passport till you reach the very station where it will be demanded. It will then be too late. *Now* is the accepted time.—*American Messenger.*

Were there ever such Wants?

It is a dreadful things to want bread. Yet man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. It is very sad to see one wanting reason. Yet some good people have become insane and yet gone to heaven.

But the Scripture says, that in man's unregenerate state, his wants are far greater than these. "At that time ye were 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." A more dismal catalogue of wants was never made out in so few words. Let us look at it.

1. They are *without Christ.* They have no Saviour, no infallible Teacher, no atoning High-priest, no Advocate with God, no King ruling in righteousness over them and their enemies. They have no ground of expectation of pardon and acceptance with God. To sinners Christ is every thing. "I had rather fall with Christ, than reign with Cæsar." "Christ is all in all." He is the first and the last. "Captives, we cannot be delivered without the redemption which is in Christ Jesus. Fools as we all are, we cannot be instructed without wisdom, and all the treasures of wisdom are hid in Christ Jesus. All plans and hopes not built on him must fall, for there is none other foundation. All working without him is in the fire, where it will be consumed. Without him all riches make themselves wings and fly away. A dungeon with Christ is a throne; and a throne without Christ, a hell. All mercies without Christ are bitter, and every cup is sweet that is seasoned with a drop of his blood. He is the love and delight of the sons of men. He is the way; without him men are wanderers, vagabonds. He is the truth; without him men are liars. He is the life: without him we be all dead men. He is the light that lighteth every man that cometh into the world: without him we are darkness. It were better not to be, than to be without Christ." Non-existence is not so dreadful as a Christless state.

2. Those who are without Christ are *aliens from the commonwealth of Israel.* They have no lot in Jacob. Christ's cause may advance, but it brings no joy to them. His kingdom may be set up in a