

in Christendom ; and many other doctrines also almost equally absurd, if not altogether so blasphemous, as the doctrine which represents our Creator as being infinitely merciless and cruel ; and yet such doctrines have been generally supposed to have been fully justified by the words of the Bible. This fact should convince us forcibly of the importance and necessity of first understanding clearly the truth intended to be conveyed by the words of the Bible, before we accept any doctrine as justified by those words.

Let the Catholics, also, begin now to perceive clearly that the doctrine of Jesus Christ, in its purity, must necessarily have been so antagonistic to the doctrine and practices of the heathen nations, that the heathen nations could scarcely be expected to heartily accept Christianity until they had first perverted and corrupted it, so as to assimilate it as much as possible to heathenism. It is for this reason that the Church (or tradition) cannot reasonably be accepted as absolutely reliable, or as the supreme authority in matters of doctrine.

Ecclesiastical Christendom has already served about as useful and important a purpose in the development of "the sons of God" as the eggshell serves in the early development of the chicken ; but as a time naturally arrives when the eggshell becomes a positive hindrance to the further development of the chicken ; so that the chicken must then break the eggshell, and free itself from its enthrallment ; so also a time naturally arrives when Ecclesiastical Christendom becomes a positive hindrance to the further development of "the sons of God ;" then also are "the sons of God" called upon to free themselves from its enthrallment, as effectually as the chickens free themselves from the eggshells, which had previously been so essential to their earlier growth and development. Therefore let "the manifestation of the sons of God" begin at once, and proceed vigorously and effectually to establish the reign of "mercy and truth . . . righteousness and peace," over the whole earth ; and let the great modern "Babylon" of Ecclesiastical Christendom "fall suddenly," and unexpectedly ; in accordance with the purpose and declaration of the Almighty God. "Let the kingdom of God" also appear with equal suddenness, and prevail with irresistible force, now, and for ever.

It is written concerning the great modern "Babylon," or Ecclesiastical Christendom, or the church, (in contradistinction to the state) "The Lord hath sworn by Himself, surely I will fill thee with men as with caterpillars, and they shall lift up a shout against thee."—Jeremiah LI, 14.

That it is the church (in contradistinction to the state) which must now "fall" so greatly in the estimation of mankind, is evident from the fact that "the kings of the earth, and the merchants of the earth," etc., (who may be fairly understood to represent the state) are described as "standing afar off" at this time bewailing her calamity ; but yet as powerless to avert it as they would be to avert an earthquake. Rev. XVIII, 9, 10, 11, 17, 19.