

comes to judge the world. But take the words used in respect of our Saviour's resurrection from the dead. "In his rising again from the dead"; and read the words used in describing his return; "And His coming again to judge the world;" these are precisely identical. "*His rising again*:" "*His coming again*:" Will David Inglis dare say, that our Saviour rose from the dead more than once, or could have risen more than once? he dare not. What daring audacity then to assert, in the face of the same language, that He will return more than 1000 years before the judgment day, to reign personally at Jerusalem. But we all know, that unfortunately for the cause of truth, the audaciousness of heretics is usually the cause of the success of their heresy. However, so as to exclude even a possibility of a doubt, that the word *again* should not be misconstrued, the word *second* is also used, and that *second coming* is declared to be to *judge the world*, not to reign personally at Jerusalem in perfect peace for 1000 years, as David Inglis falsely alleges; yea, most perniciously and atrociously,—for as there cannot be a soul saved without the agency of the Holy Spirit or the "comforter;" and as such intercession will be required until the judgment day, or the end of the world; and as the intercession of our Saviour can only be made "in Heaven, before the Father," "in our nature," as declared by said standards; and as the human nature of Christ can only be in one place at one and the same time; therefore, when our Saviour comes to reign at Jerusalem, as David alleges and preaches, His intercession must cease, as He will be no longer "in our nature before the Father in heaven," as the said standards declare, and further, as our Saviour when on earth declared, that until He ascended into Heaven, "The Comforter" could not come to earth, where His peculiar work is to be done, but that when He—our Saviour—went up, He would send the Comforter; therefore, the moment our Saviour again descends to earth, the "Comforter" ascends to Heaven; hence, the agency of the Holy Spirit being thus ended,—as it cannot be performed in Heaven, all human beings then living on this earth, not saved, with all who are born and die ere our Saviour again ascends into Heaven,—which will be at least the 1000 years, and the Holy Spirit descends to earth, must be eternally damned, their everlasting portion will be in Hell. And this would be unquestionably one of the awful results if these Millenarian doctrines preached by David Inglis, are "the truths of God." I ask you solemnly to reflect upon these matters, and I ask the question, can any doctrine be more atrociously blasphemous than that heresy? and I answer thereto, assuredly not.

SECONDLY.—David Inglis' great unpopularity with his congregation. The vote of confidence in him lost. The very unjust charge of malice against me, almost unanimously reprobated by the congregation.

Notwithstanding Hopkins praying and drumming for nearly three