THE

CHRISTIAN ADVOCATE,

AND

SCOTCH BAPTIST REPOSITORY,

DESIGNED TO PLEAD THE CAUSE OF

PRIMITIVE CHRISTIANITY.

VOL. II.

"WHAT SAITH THE SCRIPTURE?"
"SPEAK THOU THE THINGS WHICH BECOME SOUND DOCTRINE."

LONDON:
ARTHUR HALL AND Co., 25, PATERNOSTER ROW.
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JAMES EVERSON.
1850.
All Prophecy Fulfilled; as shown by our Lord, in his Discourse to his Disciples, recorded in Matt. xxiv., xxv.; Mark xiii.; Luke xxi. Paisley: Printed by John Neilson. 1850. pp. 16.

This pamphlet was sent to us some three months ago, we took a hasty glance at its contents at the time, and then threw it aside. Having our attention pretty well occupied with other matters, we took no further notice of it until we thought it was high time to give it a passing notice in the pages of our Journal.

The writer’s views of the fulfilment of prophecy, though not absolutely original, are, nevertheless, rather singular. That the pamphlet will convince many of the truth of the writer’s views, we have not much expectation, for they almost carry with them their own refutation.

We must, however, give our readers some insight into the writer’s views of prophecy. After pointing out the discrepancies existing among writers on prophecy, and the bad consequences resulting therefrom, he proceeds to give us his own views on prophetic interpretation; and these may be summed up in the following particulars.

1st.— That in interpreting the prophecies of Scripture, we are to take those which are already confessedly fulfilled, as illustrations of others which may be supposed to be unfulfilled. To illustrate this position, the writer selects Isa. xiii and xiv. In reference to these chapters, he says,— “The events predicted related to Babylon’s destruction, and to no other people or nation.”

2nd.— The figurative expressions used in these chapters, such as the sun, moon, and stars, &c., he applies to the supreme head of the nation of Israel, viz. the king, who was no other than Jehovah. The moon representing the high-priesthood; and the stars, the lesser powers.

3rd.— Having settled this, (to his own satisfaction at least,) he applies the principle to the interpretation of Matt. xxiv. and its parallels; from which he draws the conclusion,— that all the predictions contained in those chapters have long since been fulfilled in the destruction of Jerusalem and its concomitant events, which includes even the second coming of Christ.

In reference to this the writer says,—

“Men may look till their eyes fail, as fail they will, in looking for the Second Advent of Christ the Lord, to punish the wicked, and deliver the righteous. The voice of the ‘Faithful and True Witness’ has declared nearly eighteen hundred years ago, ‘It is done,’ (Rev. xxi. 6) and that ‘God had avenged’ (in his last and awful judgment) his holy apostles and prophets, on HER— even upon that city, old Jerusalem, that reigned over the kings of the earth (land.) Rev. xvii. 20; xi. 8; xvii. 18.”

The corollary which the writer draws from the views which he has deduced from his system of prophetic interpretation, will prove not a little startling to many of our readers, and perhaps lead them to the same conclusion which we ourselves have come to, viz., that the writer’s system of interpreting the prophecies is rotten from top to bottom; is a word, that it is mere moonshine. His inductions shall be given in his own words:—

“Second, as the period thus fixed was that at which the church of God had attained to the measure of the fulness of the age of Christ, (see Eph. iv. 13, margin) no one after that time obtained, or possessed the slightest authority to minister to the church of God. Neither bishops nor prelates, neither priests nor presbyters, neither evangelists nor ministers, neither bishops, pastors, elders, nor deacons, nor any other name, possessed the right, authority, or ability, to minister in holy things. Up to that time the servants of God had the most indisputable and infallible authority to ‘teach, reprove, rebuke, and exhort, with all long-suffering and doctrine’ (2 Tim. iv. 2); for they watched for souls, as they had to give an account of their stewardship unto God. (Heb. xiii. 17; Luke xii. 42; 1 Cor. iv. 1—2; 2 Cor. iv. 1—2.)

But this period, when the end had come, Christ had put down all rule, and all authority and power,—whether they were principalities or powers, might or dominions, all were put under his feet, that God might be all in all.’ 1 Cor. xv. 23—24; Eph. i. 17—23. So that all, from the hierarchy of Rome, down through all names and denominations, to the meanest oracle of the most petty conventicle, that elects his followers with his wisdom, or enslaves their minds with the authority of his ‘im or his doxy,—all are alike without authority, and hence usurp the right of him who is THE ONLY pontiff, the King of Kings, and Lord of Lords.” 1 Tim. vi. 15.

Although the writer has in this paragraph (to use a common expression) “come out of his shell,” yet he has not brought out all that honesty demands, and which certainly flow as naturally from his views as a stream flows from the fountain. The natural and inevitable result of the statements made in the above paragraph, is,— that as the whole order of the house of God came to an end with the apostolic age; and the second coming of Christ, which, according to our author, took place at that time, put an end to all things which the apostles had established in the churches, there ought to be now no observance of the Lord’s-day,— the Lord’s supper,— no one to minister in holy things,— no Christians are no longer to watch over one another, nor to reprove or rebuke, for no one has any authority to do so. In a word, that the visible profession of Christianity, and all associations of Christians, should at once cease. Should the writer, (whoever he may be) attempt to deny the legitimacy of these conclusions, we should only laugh at his folly, and look upon
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bism as completely out of the pale of argumentation.

We expect that some of our more simple-minded readers will feel completely puzzled

and astounded with the "divers and strange doctrines" contained in the preceding extracts; and while ready to exclaim,—"thou bringest certain strange things to our ears, we would know therefore what these things mean,"—will feel themselves incompetent to express an opinion as to the truth or falsehood of the system taught in this pamphlet. Happily, there is a very plain and simple rule laid down in the Scriptures for the trial of doctrines as well as of men. It is expressed in these words,—"Do men gather grapes of thorns, or figs of thistles? Even every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.—Wherefore, by their fruits ye shall know them." Our readers have only to ask themselves,—can a system which produces such results as those openly acknowledged in the last extract, leaving aside those which we have stated, be in accordance with truth; or, in other words, are they good or evil, and they can settle the question without any difficulty.

We thought once to shew the fallacy of the author's system, by giving in a rough outline what we conceive to be the true sense of Matt. xxiv. and xxv. But, upon reflection, we thought it best to give our readers a view of the author's system and its results, and then let every one draw their own conclusions.

We know nothing of the writer; but the idea has crossed our mind more than once, that if this pamphlet, and the one on "The Sabbath Question," noticed in our last number, have not proceeded from the same pen, the writers have evidently been taught in the same school, for the same leading ideas ran through both.

About seventy-five years ago, a pamphlet was published in Scotland, entitled, "Christ the true Rest; or, the Jewish Sabbath a type of Christ," in which sentiments pretty much resembling those contained in the pamphlet before us, were taught. Some of the leading points in that production were,—that Christians were not now to observe the first day of the week as a Sabbath,—and in connexion with that, there ought to be no public teaching, &c. But, upon reflection, we thought it best to give our readers a view of the author's system and its results, and then let every one draw their own conclusions.

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We cannot convey an idea of the character and object of this little work better than by transcribing the author's address to his readers.—"The writer of the following Rhymes, in consenting to their publication, does not deem any apology necessary, seeing that he has no private ends to obtain by their circulation, and believing that they are too insignificant for the pen of criticism. "He also considers it useless to say, they are the leisure hour effusions of one of the uneducated class—as that will be apparent to every intelligent reader.

"Being offered, therefore, without pretensions to any merit, beyond that of adaptation to the Melodies, the names of which are affixed, and the absence of any sentiments of an injurious tendency—their recommendation (if any) will be simply that of saving the time of those who, desirous of such recreation, might otherwise have performed the service better for themselves."

We highly approve of the object and design of this small publication. While there remains a taste for music, the popular melodies of Scotland and England will retain their hold upon the public mind; the words also to which many of them are adapted are equally charming, but that is not the case with all. But here we have, in this little work, a number of poems well adapted for some of the very best of the Scottish and English Airs, containing sentiments which all must approve, and well suited to gladden the social circle around the fireside. Many an hour have we enjoyed in singing some of the "Christian Songs" in the Glasite collection, to those old but beautiful Scottish and English melodies to which they are adapted; and these "Lyric Rhymes" will well answer the same purpose.

Had we room, we would gladly have inserted one or two as specimens. We were much pleased with that entitled "Renunciation," adapted to the well-known beautiful air,—"Ye banks and braes o' bonny Doon;" and with another, entitled "Commemoration," adapted to the "Scottish Blue Bells."
fact that no man, however ingenious, can convert error into truth. In other respects, Mr. Mills's book is a very respectable publication.

On page 40, there is a typographical error in a Hebrew word, which we are requested to notice: the word *kibem* is put for *kebas*, both in the English and Hebrew type. Our critical readers can correct this error with the pen, should one of the copies which contains the error fall into their hands.

**Correspondence.**

Since the publication of the August number of the Christian Advocate, we have received two long letters, one signed F. D., and the other signed J. F. Both these parties are as much irritated at our review of "All Prophecy Fulfilled," as B. C. is with that of "The Sabbath Question." It seems we have not the tact of pleasing these gentlemen in our remarks, and now we begin to understand one another, we cannot say that we are very solicitous about it. Our views are radically opposed to each other, and it is therefore not very likely that we shall come to much better terms.

There is one remark, however, which justice compels us to make. The letters of F. D. and J. F. contain nothing of the scurrilous abuse which characterises that of B. C., which we inserted in our last number. To print these letters, with the remarks which we should feel it our duty to make upon them, would fill at least seven or eight pages of the Advocate. Our readers will at once see that such a course would be neither practicable nor wise; we should be wasting room which would be much better occupied; and certainly wearying the patience of our readers. Besides, if we gave place to long letters upon every expression which might happen to displeasewriters or their friends, we should be embroiled in controversy from one end of the year to the other. All we can do therefore, is to make a few remarks upon each of these letters.

F. D. says,—"Having read the pamphlet entitled 'All Prophecy Fulfilled,' I was somewhat surprised at the review of it (criticism I dare not call it) in your number for August. The reviewer does not adduce any argument, or produce any evidence to show wherein the writer's views are opposed to the word of God, but contents himself with saying 'they almost carry with them their own refutation.'" So the reviewer thought then, and so he thinks still. F. D. may call the review what he thinks proper, it is of no consequence whatever. As to the cant about "persons whose minds are unfettered by human creeds or systems," we are heartily sick of it. Such persons are as scarce to be found as an exotic from the equator in full vigour at the north pole. In the course of our mortal career we never met with such an individual, nor have we the remotest expectation of finding one.

Pretenders to such a state of mental independence may be found by hundreds, but it is pretence only. If F. D. fancies himself "unfettered by human creeds and systems," such a fancy proceeds from ignorance of his own heart.

It has been the fashion of late years with a certain class of persons, to tax everybody who do not choose to imbibe all the strange novelties which are now obtruded upon the public, through the medium of the press, and otherwise, with "writing to please a party," or that they are "wedded to a system," and that "prejudice has warped their judgment," &c., little suspecting how much themselves are liable to the charge. For our own part, we treat such insinuations with contempt. Our correspondent F. D. does not deny that our inductions from the doctrine of "All Prophecy Fulfilled," were just. He says, "Well, supposing that all the consequences do flow from the writer's views 'as naturally as a stream flows from the fountain;' what is there to be afraid of?" A great deal! The carrying out of such views must prove destructive of all godliness in those who adopt them; and contribute in no small degree to promote the kingdom of Satan in the world.

F. D. complains that we "have not shewn the fallacy of the author's system, by giving the true sense of Matt. xxiv. and xxv. &c." by which we might have brought conviction to the minds of the readers." We had several reasons for not doing that, which we are not bound to disclose. But there is one which we will state. We wished to try the doctrine of the pamphlet by what we may term its moral qualities. In so doing we gave the writer every advantage, so far as his "arguments" were concerned, and we placed the subject in that light in which the most simple-minded Christian can judge of its merits as well as the most learned and erudite. And we have only to say, that if any one of our readers can embrace the doctrine of "All Prophecy Fulfilled," with their eyes open, and after trying it by the test which we have suggested, we should consider them hopeless, and that a deceived heart had turned them aside.

No doubt our correspondent would have
been better pleased if we had entered into a discussion of the question in an argumentative form. But this we thought proper to avoid. Not that we are afraid of the "arguments," (for probably we may give our thoughts on Matt xxiv. and xxv. before long, although the precise meaning of those chapters have little to do with the point as to all prophecy being fulfilled) but as it is very easy for a person with a little tact to give a very plausible appearance to a system which is false and dangerous, we preferred adopting the course we did; and we believe we shall have the concurrence of all whose opinions we care about.

Our correspondent, referring to the results of the author's system, and to our inductions, which he acknowledges to be just, says, "What is there in such discoveries to terrify us? Certainly nothing. While on the contrary we find our mouths filled with laughter, and our lips with praises unto God, for that he hath magnified his word above all his name." On the contrary, we believe that "such discoveries" must excite a most profound sorrow and regret in the mind of every one who fears God and trembles at his word. "Such discoveries" destroy all human responsibility—stultifies, so far as it regards Christians in the present day, all the exhortations and admonitions of the New Testament—leaves the church of God without a guide, without a pole-star, and without a compass; breaks asunder the two-edged sword of the spirit, and blunts its edge. Such discoverers may vaunt of their superior light, and freedom from party prejudice; but let them "take heed that the light which is in them be not darkness." They may have their "mouths filled with laughter;" but let them beware it does not end in shame and sorrow.

According to F. D., great and glorious are the results of these "discoveries." And while congratulating himself and friends on the possession of such great privileges, exclaims, "Yes, the reviewer would be angry with us." Not the reviewer is not angry with them, but he *piteits* them from his very soul.

Our correspondent's concluding remarks displays the spirit by which he and his friends who have made these "discoveries" are actuated, and the opinion which they have of themselves, and the supercilious contempt they have for others. "The writer of the pamphlet, whoever he may be it matters not, will not be cast down at finding his little production treated with contempt by the religious world, for he will remember what class of men it was who set up the cry, "Away with him! Crucify him! Crucify him! etc., it was the men who had the key of knowledge. He will know also that if such men called the master of the house Beelzebub, the same class of men will so call those of his household." All this is very fine; but F. D. should remember how easy it would be for us to retort upon these discoverers, and perhaps with far greater propriety, such words as the following: "Their word will eat as doth a gangrene; of whom is *———; who concerning the truth have erred, saying that the resurrection (or at least the second coming of Christ) is past already; and overthrow the faith of some." And other passages of the like import. We believe them to be in a serious error, and we hope that God will give them repentance to the acknowledgment of the truth.

To the Editor of the Christian Advocate,

SIR,—Will you allow me to inquire through the medium of the Christian Advocate, if there are any persons resident in or about London, who believe the following doctrines and practices to be taught in the New Testament, and who are desirous of uniting in church fellowship with such who so believe:—

First, Particular Redemption.

Second, The communication of the knowledge of the saving truth by the Word of God, accompanied by the power of the Holy Spirit.

Third, Immersion in water on a profession of the belief of the truth.

Fourth, Weekly communion in the Lord's Supper.

Fifth, The kiss of charity.

Sixth, The exhortations and prayers of all the brethren in the assemblies of the church.

Seventh, The constant reading of considerable portions of the Scriptures in the church.

Eighth, A plurality of elders.

Ninth, Presidency confined on all occasions to elders; and,

Tenth, Attention to the Lord's Supper only under the presidency of an elder.

Eleventh, Feasts of charity.

Twelfth, Church communion confined to those who are heartily of one mind on all the doctrines, and precepts of the New Testament.

Should this enquiry meet the eye of any such persons, perhaps you would, Mr. Editor, upon their application to you, kindly furnish them with the name and address of the writer, who would be happy to communicate with them, and who is your friend and constant reader.

INVESTIGATOR.

26th August, 1850.

To the Editor of the Christian Advocate:

Dear Sir:— One of those fundamental subjects to which I referred in a former letter, as regulating, in no small degree, our general views of Scripture truth, is that of the "Kingdom of God," or "Kingdom of Heaven." I know not any one scriptural expression upon the true understanding of which depends so much the interpretation and "rightly dividing" the whole word of God, as this. It will be found most materially to affect the views we entertain not only of the prophetic word and its fulfilment generally, but in a great degree our views on such important matters as the spread of the gospel among the nations, the inbringing of the Jews, the second coming of the Lord Jesus—and the Millenial reign of the saints.

* In proof of this observation, I cannot here avoid transcribing a passage from a volume of more than common interest which has lately come into my hands, and to which I may have again to refer in the course of the letter—intituled "Abbot's Essays on the Advent and Kingdom of Christ, and the Events connected therewith, by the Rev. J. W. Brooks, M. A."—and which, as coming from the pen of a clergyman of the church of England, is the more striking.

"Having remarked, that the Church, under the present dispensation, is set forth in the scriptures as an Election from among mankind; and that the scriptures are accordingly written for and adapted to that Election, and to no others"—the Essayist goes on thus: "This view of the subject ought to moderate the expectations of religious persons with regard to the result of our Missionary undertakings. It is not to be wondered that men who set their face against the doctrine of election in every shape, should expect the conversion of the world under the present dispensation: but it is marvellous that numbers who profess to bow to God's word as regards this doctrine, and who would earnestly contend for an election of grace, should expect a state of things utterly at variance with it—A glance at the history of Christianity might satisfy both parties that their expectations cannot be justified by past experience any more than by what is written. God never has acted but upon the principle of taking out an election only from among men—and hence when the object has been accomplished, religion declines, and in some succeeding generation the garden of the Lord becomes as a desolate wilderness, what has been of the once flourishing church of Jerusalem? Where are the churches of Asia-Minor? &c. * * * to say nothing of errors that spring up in our own country.— When men understand that the present work..."
I believe you will agree with me, Mr. Editor, that those who wish to peruse a sound elementary treatise on this important subject, cannot be directed to a better one than to Glass's Testimony of the King of Martyrs. That valuable treatise was chiefly written with the view of expounding the spiritual nature of the New Testament Church or Kingdom, in opposition to those temporal and fleshly views of the kingdom which prevailed so much in the religious world, and particularly in Scotland, at the time when Glas seceded from the Establishment. Since his day, more scriptural views of the subject have gained ground; views for which many are more indebted to the pen of that well instructed scribe than they care to confess. But the present are indeed the last and perilous days. Founded upon more scriptural views of the spiritual nature of Christ's heavenly kingdom, the press now teems with publications evincing a latitude, and at the same time a fearlessness of interpretation of both Old and New Testament prophecy, which is quite overwhelming to a simple reader of his bible, and makes it of great importance that we do not lose sight of that plain path in which "the wayfaring man though a fool may not err." We have the prophetic word applied, with the most unhesitating confidence, to support views and dogmas of the most opposite descriptions. One of these, you, sir, lately disposed of in a very plain, and to my mind, satisfactory manner; I allude to your remarks on the startling and surely rather novel interpretation of prophecy, which maintains that the Lord's second coming is past already. Then we have Millenarians, and Anti-Milenarians, dogmatically supporting their respective views of prophecy, professing to distinguish 1st. Prophecies which they say were of a purely temporal nature. 2dly. Prophecies fulfilled at our Lord's first coming. 3dly. Those to be fulfilled during the millennial reign, and 4thly. Those having a reference solely to the Kingdom of the Father, all which divisions vary ad libitum of the several writers. But how comes it, we may ask, that the apostles and other inspired penmen of the New Testament are silent in regard to such distinctions and divisions as these, or to any divisions at all in the interpretation and fulfilment of prophecy. They speak but one fulfilment, which they testify and declare to have taken place in the New Testament Church and Kingdom "the day of Christ," "the latter or last days," (Acts ii. 17, Heb. i. 2) "the end of the world" (1 Cor. x. 11. Heb. ix. 26.) "the world to come," (Heb. ii. 5.) all which expressions they manifestly use in the same sense. We shall look in vain to their preachings or writings for any of that disappointment, approaching to shame, with which modern expounders of the word compare or contrast the glowing prophecies of the Old Testament Scriptures with what they are appointed for the church to call out the remnant according to the election of grace, whether of Jew or Gentile, — and in regard to the rest, to preach the Gospel as a witness to them, — then we are assured, whatsoever may be the result, that the Gospel is in the meanwhile performing the exact work, and enjoying the precise amount of success, which God hath appointed; "as many as are ordained to eternal life believe" (Acts xili. 48) — It may perhaps be thought that it is the writer's views on the doctrine of Election which have had so damping an effect on his prospects for the missionary cause; but a perusal of his volume will leave no doubt on the mind of the reader, that it is the author's enquiring into the Scriptural nature of the Kingdom of God, and that manifestation thereof which has been the hope of the church in every age, that has led to opinions so little to be expected from such a quarter.
pleased to call the partial, clouded, and incomplete fulfilment of the New. Men promise largely when the period of fulfilment is at a distance; but when the time draws near that the promise and its fulfilment must be compared together, they generally appear sobering down or explaining away much of the warmth and fervour of the distant promise. Not so with those who were honoured to see and declare the advent of Him in whom all the promises of God are yea and amen, let us turn to the beginning of Luke's Gospel and we shall see how every character introduced into that most interesting of all narratives appears heightening instead of lowering the dignity and grandeur of that matchless kingdom and reign, which had been the subject of all prophecy, and this when it was about to commence in the manger at Bethlehem. "He shall be great" says the heavenly Messenger "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 David for ever, and of his kingdom there shall be no end." And Zacharias declares this great event to be in fulfilment of what God spake by the mouth of all his holy prophets which have been since the world began. Nor did "the multitude of the disciples" or the "little children" who spread their garments and strawed branches of trees before the meek and lowly King of Zion as he entered Jerusalem, evince anything like disappointment when they shouted after him "Hosanna! Blessed is he that cometh in the Name of the Lord. Blessed be the Kingdom of our father David that cometh in the name of the Lord; Hosanna in the Highest!"

But let us go forward to the day of Pentecost, when the God of heaven indeed "set up" the Kingdom which shall never be destroyed, having set his King on the heavenly Zion, the mountain of his holiness, and declared the decree, "Thou art my Son,—this day have I begotten thee." Do the Apostles then speak any vague or doubtful language, in declaring the fulfilment of prophecy? Do they even say,—this and the other scripture is now partially fulfilled, but the true and important fulfilment is to be looked for to a day yet far distant? Nothing of the kind. On the contrary, they say "yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have foretold of these days." And then just let us look at the particular prophecies upon which they chiefly insist as being fulfilled on that "the day of God's power." If there is a passage in all the prophets which modern commentators would more readily fix upon than another, as having its fulfilment "in days that are very far off," it is that notable prophecy quoted by Peter from the 2nd chapter of Joel; for not only is that prophecy ushered in with the words, "And it shall come to pass in the last days saith God,"—but it is thus concluded—"the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come!" Yet did Peter, standing up with the eleven, lift up his voice and say, "this" (the outpouring of the Holy Ghost on the day of Pentecost) "is that which was spoken by the prophet Joel." The prophet Malachi also spoke of the same great day, when he said—"Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." And how did the great prophet himself interpret this, when asked by the disciples, ca
coming down from the Mount of Transfiguration,—“Why, then, say the Scribes, that Elias must first come”? (that is, before “the Kingdom of God come with power.” (Mark ix. 1.) “Jesus answered, Elias verily cometh first and restoreth all things, but I say unto you that Elias is come already.” Let us next turn to another very remarkable Old Testament prophecy, commented upon by the Apostle James before the assembled church at Jerusalem, as recorded in the 15th chapter of the Acts,—a prophecy much dwelt upon by the advocates of a literal return of the Jewish nation to their own land. I refer to the Apostle’s quotation from the last chapter of the prophecy of Amos, which contains one of the fullest and most animated descriptions of the restoration of Israel which is to be found in Scripture; the tabernacle of David to be raised up and built as in the days of old; the plowman to overtake the reaper;—the captivity of Israel to be brought back, and they to be planted again in their own land, no more to be pulled up. And yet James, by the Spirit of God, implicitly declares that he himself and his brethren saw all this fulfilled,—that he saw the ruins of the tabernacle of David built again, (although when he spoke the temple yet stood in its glory,) and though he saw when “God at the first did visit the Gentiles, to take out of them a people for his name,”—even the true Israel, “Abraham’s seed and, heirs according to the promise.” So that the day spoken of in all these grand and glowing prophecies (which are generally introduced as this is by Amos, with the words, “In that day,”) is no other than the day of Christ, which Abraham saw afar off and was glad; and the Israel which was then to be “saved with an everlasting salvation,” is no other than the gathered church of Jews and Gentiles who were brought out of the nations by the power of the Holy Spirit sent down from the heavenly mount Zion, “making a willing people in the day of his power.” The New Testament Scriptures must be admitted to be the only safe key to the Old. We cannot expect all the Old Testament prophecies to be specially referred to in the New; but it will be found that a sufficient number of the most notable of these prophecies are expounded and laid open by our Lord and his Apostles, to afford us a simple and safe guide to the rest. It must be our blindness to the glorious change which the death and resurrection of the Lord Jesus wrought on the prospects of the Israel of God, which makes us dissatisfied with the fulfilment ascribed by the Apostles to these Old Testament prophecies. That change was one which shook not the earth only, but also heaven. Little as we may prize it, deeply important did it appear to the spirits of the just, and to the innumerable company of angels above. Heb. xi. 40. Praise waited, or was silent, in the heavenly Zion, Ps. lxxv. 1. while the Son of the Highest was engaged in his great work; but when he had finished it on the cross,—yea rather when he was brought again from the dead, in the worth of his own blood, and set down on the holy hill of Zion, having the name given him above every name,—the redeemed from among men, out of every nation, tribe, and tongue, cast their crowns at his feet, and burst forth into that new song, “Thou art worthy to take the book and to loose its seals, (even the seals of the darkest prophecy it contains) for thou wast slain,” &c. Let us just look for a moment at one other
very notable Old Testament prophecy, given almost in the same words by two of the prophets. Isa. ii. 2—5., Micah iv. 1—5. "It shall come to pass in the last days that the mountain of the house of the Lord shall be established in the top of the mountains," &c. And can we doubt that the Apostles would have applied to it precisely the same principle of interpretation which they do to the very similar ones of Joel and Amos. Nay, were not the prophets Isaiah and Micah themselves specially directed to intimate the period of fulfilment of their prophecy, when they said, "for the law shall go forth of Zion, and the word of the Lord from Jerusalem?" It may be very natural for a writer in the position of the Essayist, to which I have already referred, who designates himself "Vicar of Clarebro' and St. Saviours and Chaplain to Lord Fitzgerald and Vesey," unless he be a member of the Peace Society, to think that the "beating of swords into ploughshares and spears into pruning hooks" must of necessity apply to a state of things widely different from the present. But why should any one who has been privileged to see anything of the "Kingdom and patience of the Lord Jesus Christ" even in its humblest form in the world, have any such difficulty? To whom do the words of the prophecy refer? To the nations of this world? No—but to "the nations of them who are saved"—to the citizens of the heavenly Jerusalem," to which says the apostle we "are come" in the New Testament Church. The prophets in the above passages do not give a description of the world, but of the Church under the reign of the Prince of Peace, who said, "In the world ye shall have tribulation, but in me ye shall have peace" But has that reign not begun? Assuredly it has. It began at the dawning of that morn when the Lord of glory arose from the dead, saying, "All hail! Peace be unto you." Having wrought all his people's works for them, he ordained their peace; and as evidence that peace was now restored between God and man, the use of the sword was for ever discharged in his kingdom. The subjects of the Prince of Peace, "learn war no more." Being justified by faith, they have peace with God and rejoice in hope of his glory. The first creation was soon marred, the entrance of sin having brought discord and war among the creatures. But for this purpose was the son of God manifested, to destroy these works of the devil. "How beautiful on the mountains were the feet of him who then came to publish peace, and to say unto Zion, Thy God reigneth." He did not cry nor lift up, nor cause his voice to be heard in the streets, and he left his people an example that they should walk in his steps, who when reviled, reviled not again. In his kingdom or reign he manifests himself as the God of peace; there the lion and the lamb feed together—the wildest passions profess subjection to him who could even say to the raging of the sea, "Peace! and there was a great calm."

(To be continued)

(Continued from page 5)

The question will no doubt be asked, are these glorious prophecies to have no other accomplishment than that which was seen in the days of the Apostles, or which has since been seen in the church on earth? Such a question however can alone proceed from darkness regarding the scriptural idea of the kingdom or church of God. All these prophecies have, as we have said, one fulfilment, viz.—"In that day,"—even the day of Christ. When did that day begin, and when shall it end? It began "from the womb of the morning," when the King of Zion was exalted to his throne: prefigured by what was said of old, of the typical prince of peace—"then sat Solomon on the throne of the Lord as king, and prospered; and all Israel obeyed him." It continues during the time that he reigns in the midst of his enemies over his new creation, (see Psalm viii.) the whole family of Israel in heaven and on earth, and extends over that glorious thousand years reign of the saints, as kings and priests with Him upon the earth, when "He shall gather together in one, all the children of God who are scattered abroad." It is therefore I apprehend an error, and as we shall see one much calculated to darken the word of God, to speak of two separate fulfilments of the Old Testament prophecies, or to say that their fulfilment must not be looked for till Jesus comes again. The good things promised to the fathers has been fulfilled to us their children, though it shall not be understood to its full extent "how great that goodness is," (Ps. xxxi. 19.) till his people see eye to eye and face to face. It is the good pleasure of the King of the kingdom that we should see these prophecies fulfilled in the day of small things, ere that kingdom and glory be revealed, in which it shall be confessed —"there hath failed nought of any good thing which the Lord hath
spoken unto the house of Israel; all hath come to pass." Glorious things are indeed spoken of Zion as she shall then appear, and to see all that glory has been the stay and support of the church of God in every age: but let us beware of laying down any rule or principle of interpretation but that which the apostles of the Lord were endued with power to announce, when "Jehovah said unto Adonai, sit thou on my right hand, until I make thine enemies thy footstool." And to keep in mind the view of the kingdom of God, or of heaven which they there gave is of equal importance in reading the New Testament Scriptures as the Old. John came preaching "the kingdom of heaven is at hand"; and Joseph of Arimathea "waited for the kingdom of God." John was the greatest prophet who had been born of women, yet "he that was least in the kingdom of heaven was greater than he." The force and meaning of these expressions, as well as of most of the parables of our Lord, in which he "likened the kingdom of heaven" to a merchant man—a grain of mustard seed—to leaven hid in meal—to ten virgins, &c.—can only be understood by what I have endeavoured to impress. We see that a darkness prevailed as to the nature of this kingdom among the Jews at our Lord's first coming; and if we be found deferring and putting off the fulfilment of the prophecies till the Lord's second coming, it must proceed from some similar blindness to that of Martha, when she said, "I know that my brother shall rise again in the resurrection at the last day." Jesus, in his answer, directs her to the true nature of his kingdom, just as we often find him saying to the Jews,—"The hour is coming and now is,"—a saying it may be noticed which removes all ambiguity from that petition in the prayer which Jesus taught his disciples, "Thy kingdom come." I shall only further observe here, that the manner of speaking of the kingdom of God, against which I have been endeavouring to record a caution, leads imperceptibly to alterations in quoting various portions of scripture. How often, for example, do we see the apostles declaration of the gospel in 1 Cor. xv. 2.—"By which ye are saved if ye keep in memory," &c., improperly changed to "we shall be saved"; forgetting that the Father "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col i. 13. It also darkens that communion which the Church on earth has with the redeemed company within the vail, where the former are allowed to join in the ascription of praise, "Unto Him who loved us and washed us from our sins, and who hath made (not shall make) us kings and priests to God, even his Father," Compare Rev. i. 5 and 6, with ch. v. 9 and 10. This view of the subject is no doubt one calculated to produce "great searching of heart," and much conviction on the part of all who have professed to name the name of Christ, and to be subjects of his kingdom in this world; but the removal of such a ground of conviction is just one of the dangerous consequences of that mode of interpretation, the unscriptural nature of which I have been endeavouring to establish.

Having now, I trust sufficiently cleared the way, by explanation of my own views, for bringing to the test of Scripture some of those Spirits which are abroad in the present day, in connection with the important subject under consideration,—it will I think be seen that my object is in no sense a party
one; inasmuch as I shall have occasion to express dissatisfaction with the use of the prophecies by writers, with the general scope of whose doctrine I may be prepared to agree, as well as with others, betwixt whose views and my own there is little accordance on almost any religious topic. And first in order let me refer shortly to a few remarks in your April number from the pen of your female correspondent, "Isabella," on "Messiah's kingdom"; in doing which I shall endeavour not to lose sight of that gentle consideration to which, both from her sex and youth I concur with you in thinking her well entitled. To what I may call your correspondent's prefatory observations, I can offer no objection whatever. It is when she comes to explain the spiritual nature of Christ's kingdom, by reference to Luke viii. 20.,—"The kingdom of God is within you," that she appears to me to darken counsel. Fully impressed with the truth of the apostles' words, that "The kingdom of God is righteousness, peace, and joy in the Holy Ghost," and that it is not in word, but in power," I must still, on looking to our Lord's words in Luke xviii., and to the whole context of the passage, express my opinion that these words have no reference whatever to what your correspondent calls the empire established in the "hearts or affections" of christians. Much learning has been wasted in the critical discussion of this passage, as to whether it should be rendered "the kingdom of God is within you," or as in the margin of our bibles, "among you." I say wasted; for although the words are allowed to remain in the text, "within you," the meaning, I apprehend, when viewed in its context, is evidently the same as "among you." Whom was the Lord addressing? The Pharisees, who had asked him when the kingdom of God should come; and to whom he answereth, "The kingdom of God cometh not with observation, (or outward show.) Neither shall they say lo here! or lo there! for "behold the kingdom of God is within you." Can it be supposed for a moment that Jesus meant to say, his kingdom was established in the hearts and affections of these Pharisees? Some commentators attempt to get quit of this difficulty by saying that the you is general, referring as it were to the world, or to all that heareth. But I am pretty sure, Sir, that neither you nor your female correspondent have so learned Christ." The kingdom of God was among these Pharisees, but it was indeed without observation or outward show. "There standeth one among you whom ye know not," said the Baptist. So here, the meek and lowly king of the kingdom stood among them "as a root out of a dry ground," surrounded by the fishermen of Galilee., those twelve apostles upon whose foundation his kingdom was now setting up in the world. That kingdom took its rise within the Old Testament Church, (represented by these Pharisees)—"for the rod came out of the stem of Jesse, and a Branch out of his roots." So when the prophet Zephaniah foretells the rise of the kingdom without observation, he says, "I will also leave in the midst of thee, a poor and an afflicted people." Were anything more wanting to prove that it is his church and kingdom, which the Lord speaks of to the Pharisees, it would be found in the words which immediately follow, —"And he said unto his disciples, the days will come when ye will desire to see one of the days of the
of man, and ye shall not see it. And they shall say to you see here! and see there," &c. From all which we are taught these important truths concerning this kingdom. 1st. That it no more comes with outward pomp than its Lord did. 2nd. That it is not distinguished or seen by the most devout, though it exist in the midst of them. 3rd. That instead of appearing in the world in a gradually increasing and improving state, the reverse would be the case. "Ye shall desire to see one of the days of the son of man, and shall not see it;" while at that very time the world will be saying, it is increasing on every hand; "Lo, here it is, and Lo, there!" 4th. That it shall appear as the lightning—leaving that part dark which it had immediately before enlightened, while at the same time the most distant corners of the world shall see it, (Ps. xcvii. 4—6.) 5th. That before the son of man be revealed, he must be rejected, and the faith appear as rare as in the days of Noah and Lot. With these few remarks I leave your correspondent Isabella,—with all kindness, and sincerely recommending to her, as a young writer on scriptural subjects, the study of those "Holy Scriptures" which are as remarkable for the sobriety and simplicity of their diction, as for their ability to make wise unto salvation.

I am well aware, Mr. Editor, that in much of what I have expressed in the course of this long letter, I do not coincide in the views contained in some of the published works of your late friend Mr. William Jones. I am not in possession of any of these works, except his "Primitive Christianity Illustrated"; but I have a somewhat distinct recollection of perusing another volume of his, viz.—"The Dissenters' Plea for Non-conformity," wherein the writer's sentiments on prophecy, particularly as regards the latter days, are somewhat prominently brought out. I remember in particular, that he instances a number of Old Testament prophecies, as still unfulfilled, such as Ps. ii. 8; xlv. 17.; lxxii. Isaiah xi. 9; Dan. ii. 34; Mal. i. 2.; Matt. xiii. 31, &c. Now I can see no difficulty whatever in applying one and all of these passages, just as the apostles applied the prophecies of Joel and Amos, which we have already considered. The last of these Scriptures is our Lord's comparison of his kingdom to a grain of mustard seed, "which indeed is the least of all seeds, but when it is grown is the greatest among herbs." Mr. Jones wonders how this similitude can be reconciled with the gloomy views held by Sandemanians regarding the appearance of Christianity in the latter days. I am not careful to answer in this matter. The difference betwixt us lies in the different quarters to which we look for the growth of the mustard seed. I look to the seat of the kingdom for its increase. There, the branches of the greatest among herbs are still extending, and will continue to extend till the last elect vessel is brought in. And this I see to be the case in perfect consistency with the faith getting rarer daily upon earth, till at the Lord's coming it shall appear all but extinct; for "When the Lord cometh, shall he find faith on the earth?" I have still another word to say on Mr. Jones's work. I do not mean to enter the field of controversy regarding the inbringing, or conversion as it is called, of the Jews. I have my own opinion on this subject, and it is not in accordance with that of Mr. Jones. But when he, in treating of
it, speaks of the Glassites as holding all the prophecies regarding the return of the Jews to have been fulfilled in their return from Babylon, he writes under great misapprehension. They consider the prophecies in question as fulfilled in the true Israel,—"the twelve tribes" of Jews and Gentiles, "scattered abroad" in this cloudy and dark day, but who shall indeed be gathered together in one, "when the Lord brings again the captivity of his people." "And so (or in this manner) all * Israel"—gathered out of every nation, kindred, tribe and tongue, "shall be saved." Glassites have no idea that, in this world, the church shall ever again have the distinction of Jews and Gentiles within her, or that Jerusalem "which is in bondage with her children," shall ever again be allowed to divide the affections of the true Israel with the "Jerusalem above, which is free and the mother of us all." How far, or in what manner, that people which is "beloved for the father's sakes," may have that love peculiarly manifested towards them during the thousand years reign of the raised saints on earth, when Abraham shall inherit the land in the length of it and in the breadth of it,—that "day of the Lord" will declare. But Glassites acknowledge or look for no fulfilment of prophecy in this world to the Jews, except "through the mercy shewn to the Gentiles" of every nation, tribe and tongue.

When I began this letter I intended to submit a few critical remarks on the volume referred to in a footnote on the first page— but I find I have far exceeded the limits which I had allotted to myself, The volume in question ("Abdiel's Essays") I have perused, so far, with considerable interest. It is a remarkable specimen of that mixture of truth and error which prevails so much at the present day, as well as that "intruding into things which he hath not seen," against which the apostle warns one of the churches. The leading scope of the work, that of supporting the doctrine of the Millennial reign upon earth as taking place after the first resurrection, appears to me to be ably, or I should rather say scripturally supported, although not by many arguments or views which I would call new. Upon other congenial enquiries, some of the writer's opinions are as startling as is the application of the Scriptures by which he supports them. Should any of your readers be led to possess themselves of a copy of these Essays, they will at once see how little akin the writer's use of the prophecies is to that unity of interpretation for which I contend; and they will be able to judge whether of the two views leaves the more clear and satisfactory impression on the mind. In his Essay on "The Resurrection State," I apprehend that you will agree with me that the writer has indeed intruded into some of those "secret things which belong to God," and that with no very reverent or measured step; but I may have another opportunity of bringing this volume under the notice of your readers, should you not do so yourself, I have been reminded, in the perusal of it, of the bold, or I should rather say, fearless style of writing, adopted by it is said, that "all Jerusalem and Judea went out to John's baptism."—I can only say for one, "Not Content,"

* As to Mr. Jones's remark that the expression *all Israel* here may probably be taken in the same restricted sense in which

† See Ch. Ad. for January, p. 1.
a modern body of professors, to whom I do not remember to have seen any allusion in your Magazine, called Plymouth Brethren. There is something interesting about this body from the self-denial which many of them appear to manifest in their adherence to their very peculiar views. But their applications of Scripture appear frequently to be of the most haphazard description, and are by no means pleasant to peruse. They do not appear to be altogether ignorant of giving a certain cause of alarm to onlookers, in this respect, if I may judge from the following passage in the introduction to one of their works published a few years ago, on the Apocalypse— "Recently, just at the moment when the energies of evil had begun to work, with fresh and unprecedented activity, we have been graciously recalled to the prophetic word,—a light shining in a dark place." And they who have given heed thereunto have found it a guide so certain as to give to their thoughts and the expression of them, a definiteness and decision, which seems like presumption to such of their brethren as have refused to avail themselves of its direction. Our ignorance indeed may still be great and our mistakes many; but He with whom we have to do, has grace to give and over rule our weaknesses and gently to lead us on into the further knowledge of his will." On reading this introductory passage, with some of the specimens to which it refers of "definiteness and decision," which indeed seem to me very "like presumption," it brought to my mind a pamphlet from the same quarter which fell into my hands a few years ago, wherein the writer, in the course of some true enough remarks on the assumptions of the clergy, proceeded to quote various Scriptures against their pretensions, and amongst the rest, (but without a reference) the words, "All the congregation are holy, every one of them,"—forgetting apparently what is recorded concerning those who uttered these words,—that "the earth opened her mouth and swallowed them up." A notice of some of the works emanating from this body of professedly "Primitive Christians," under your Review department, would I imagine be interesting to many of your readers.

Believe me, with regard,

Dear Mr. Editor,

Yours very faithfully,

PHILALETHES.

Suburbs of London,
Nov. 13, 1850.

P.S. Finding that my lengthy communication must be divided, I may perhaps be permitted to add a few further observations, explanatory of the views above expressed.

There are few readers of their Bible who will not admit that in perusing the Old Testament prophecies, they find it very difficult to carry out what I may call the distinctive principle of interpretation. Some commentator or other tells us that such a chapter or passage refers exclusively to the last age of the world,—the inbringing of the Jews—or the like. We attempt to read it on that principle; but ere long are stopped by some verse expressly declared in the New Testament to have been fulfilled at the first coming of the Lord, or in his kingdom and patience. Let me give one or two instances in addition to those to which I have already referred. And first we may turn to that memorable prophecy in Zechariah, (ch. xii.10,) which has been made to take the lead among those passages said to
predict the conversion of the Jews:

"I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day there shall be a great mourning in Jerusalem." 

Now passing over the undoubted fact that the evangelist John (ch, xix. 37.) expressly informs us that one of the soldiers, (a Roman soldier be it observed,) with a spear pierced Jesus' side, that this very Scripture "might be fulfilled";—the immediately following clause in the prophecy informs us when this day of mourning was to take place, viz.—"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for separation for uncleanness." The next prophecy to which I would direct your attention is one nearly as well known as that just considered, occupying the xxiv. and several following chapters of Isaiah, (for they evidently form one continued prophecy.) Now that twenty-fourth chapter, which speaks of "the earth reeling to and fro like a drunkard, and being removed like a cottage," when "the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously,"—is almost uniformly referred for its fulfilment to "the times of restitution of all things"; but if an exclusive application of this sort is to be gone into, what are we to make of those well-known sayings which are interspersed throughout the same chapters and same prophecy, concerning "the glorifying the Lord God of Israel in the isles of the sea—from the uttermost parts of which are heard songs even glory to the Righteous One"? or of another part of the same, that "in this mountain shall the Lord of Hosts make unto all people a feast of fat things—of wines on the lees well refined." Or of that song, "A vineyard of red wine—I the Lord do keep it; I will water it every moment"? But I hasten forward to a concluding instance, to which I beg the particular attention of all who feel an interest in the subject, or in the sober consistent interpretation of the word of God. I allude to the last nine chapters of the prophecies of Ezekiel, containing a most minute description, in vision, of the house and temple of the living God, in all its measurements, and with all its furniture and ordinances, as well as a new division of land among the tribes. It is admitted on all hands that no such temple as this ever was or could be built; and that in particular "the latter house," built by Zerubabel and Joshua, was not framed according to the pattern shewn to Ezekiel. I can hardly suppose any of your readers extravagant enough to enter into the views propounded by some, that the Jews, who, they say, are soon to be restored to their own land, will yet build such a temple as the prophet describes. No, Sir—Depend upon it, any interpretation of these chapters but that which the apostle James gave before the assembled elders and church of Jerusalem of the building again of the tabernacle of David which had fallen down, will yet build such a temple as the prophet describes. No, Sir—Depend upon it, any interpretation of these chapters but that which the apostle James gave before the assembled elders and church of Jerusalem of the building again of the tabernacle of David which had fallen down, will lead into a maze of perplexity and error. The true interpretation of the whole is to be found in the concluding words of the prophecy in question. "And the name of the city from that day shall be "THE LORD IS THERE." From what day? The day of the gospel—the day which Abraham saw afar off and was glad. The day when "He bring-
eth in the first begotten into the world, (i.e. into the new creation—his New Testament Church) and saith, "Thou art my son, this day have I begotten thee." This conclusion of the prophecy indeed comprehends and explains my whole subject. The city is the Zion of the Lord of Hosts, to which says Paul to the churches of the saints "ye are." It received its name as soon as the "Lord was there," reigning before his ancients gloriously, when the word was given, "Let all the angels of God worship Him." It retains that name now and for ever: for "God is in the midst of her, and will establish her for ever," Even where two or three are gathered together in His name, there is He in the midst of them; and therefore small and despised though it be, the name of the city is, "The Lord is there." True is it, indeed, that never will that glorious name appear so truly applicable as when the whole family in heaven and earth shall be gathered together,—when "we who are alive and remain shall be caught up, together with the dead in Christ, in the clouds, to meet the Lord in the air," when the great voice shall be heard saying, "Behold the tabernacle of God is with men, and he will dwell with them, "and they shall be his people, and God himself shall be with them, and be their God." Who can deny that the name of the city then will be, "the Lord is there"? But we see that, as Joseph said to Pharaoh—"the dream is one"; there is no dividing it; it is fulfilled in the Church of the Living God. To what extent the minute details of the Prophecy may be fulfilled when "the meek shall inherit the earth," that day will declare. But as yet "we walk by faith not by sight"; for "eye hath not seen, (nor can it see) nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him."

THE CHURCH OF GOD.

(Continued from page 16.)

Part VIII. Charity of Love.—Prominently brought forward in the New Testament.—The spurious kind current among religious professors.—True Charity, or the love of the truth, contrasted with its opposite.—The life and soul of the Christian religion.

"It is now time, after having said so much on the Hope, to say somewhat concerning the Love or Charity of the Gospel, which the Apostle emphatically calls the 'end of the commandment.'

As Charity is so much celebrated in the New Testament, it was to be expected that all who wish to be esteemed Christians would lay claim to it. Accordingly we find sectarians of every denomination talking much about the excellence of charity! and, generally speaking, they all either plume themselves on the progress they have made in the attainment of it, or at least take it for granted that they are perfectly agreed with the Apostles about it. But different, very different indeed, is that charity which is so much spoken of in the world, from that which the Lord and his Apostles treat of.

By the former, some mean liberality, or rather very scanty alms to the poor. But the Apostle distinguishes charity from the greatest liberality that man is capable of; for he supposes that a man may bestow all his goods to feed the poor, and
Mr. Editor:—In your last number, a correspondent (R. B.) appears anxious to know the meaning of 1 Peter, iii. 18, 19 and 20. Whoever he may be, he might do well to compare spiritual things with spiritual. The first part of verse 18 appears so plain that every one that runs may read. The latter clause speaks of Christ being put to death in the flesh—that is, His fleshly body was put to death. This was done on the cross; but quickened by the Spirit. Now Christ says to the Jews in John's Gospel, chap v. & 17. “My Father worketh hitherto, and I work.” Again, verse 21, “For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.” And in chap vi. & 62. “What, and if ye shall see the Son of Man ascend up where he was before.” And in verse 64, “It is the Spirit that quickeneth, the flesh profiteth nothing,” meaning, evidently, that even his own flesh would continue to rest in the grave, if his Spirit did not quicken it. Also Rom. viii. 11, “But if the Spirit of Him that raised up Christ from the dead dwell in you, He that raised up Christ from the dead, shall quicken your mortal bodies by His Spirit that dwelleth in you.” God is said to have raised up Christ from the dead. [So also do we hear Christ affirming, “I lay down my life, that I may take it again”—hence the Spirit of God and the Spirit of Christ are one Spirit, even as God and He are one; so that Christ was put to death in the flesh, but quickened by the Spirit, verse 19. By which Spirit Christ also went and preached to the spirits in prison. He by his Spirit preached to the Antedeluvians, who were shut up to God’s announcement, that he would destroy the old world by water; but they were prisoners of hope, inasmuch as if they did repent of their unlawful deeds, God would also repent himself of the threatened judgment. But they were sometime disobedient, even an hundred and twenty years, until the long-suffering of God wore out, so that only eight souls were saved by water. But why are they called Spirits? I answer, men do not preach to the mortal body, but to the spirits of men, commonly called the inward man. But how can it be said that Christ preached to them? Consult the first chap. of 1st Pet. 10, & 11, and you will find that it was not so much the prophets that spoke, as the Spirit of Christ who spake in them; and that Noah was a prophet, is clear from the 9th chap. of Gen. 26, 27. He was also a preacher of righteousness, even of the righteousness of Christ.

G.R.

Dundee.

We also subjoin the following, as an answer to the same Query. This reached us when the former was in type.

Remarks on 1 Peter, iii. 18, 19, 20., in Answer to R. B.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but
quickened by the Spirit, by which also he went and preached unto the Spirits in prison. Who sometimes were disobedient, when once the long suffering of God waited in the days of Noah, &c.

R. R. requests particular attention to the 19th verse. We shall therefore notice the ideas therein presented to us:

First. The Preacher.
Second. Those preached unto.
Third. Their Condition or state.
Fourth. The matter preached or proclaimed.

In the first place we find that Noah was the preacher, or the Spirit by his mouth proclaimed. 2 Peter, ii. 5, (God) “Spared not the old world, but saved Noah the eighth person, a preacher of righteousness.” Heb. ii. 7, “By faith, Noah being warned of God of things not seen,” &c.; again 2 Peter, i, 21, “Holy men of God spake,—moved by the Holy Spirit.”

In the second place, “those preached unto,” are called Spirits, which name expresses different ideas, all however in one way or other connected with, or springing from each other, such as breath, mind, understanding, heart, &c., thus the sentiments of the heart, as uttered by the mouth, aided by the breath. So “out of the abundance of the heart the mouth speaketh.” Matt. xv. 19, “out of the heart proceed evil thoughts,” &c., these uttered by the mouth are doctrines or spirits. 1 John iv. 1, “Beloved believe not every spirit, but try the spirits whether they are of God.” Eph. iv. 18, “Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.” Noah preached with the unbelieving men of his day, who were disobedient to the heavenly message which he proclaimed.

In the third place, “The state or condition of those preached unto” “in prison. In the phraseology of the Scriptures, states of being are usually described by outward or sensible, tangible things; hence a prison or dungeon, represents a state of darkness or bondage, where there is neither light nor liberty. No knowledge of God, consequently no life. John xvii. 3., “This is life eternal, that they might know thee the only true God,” &c. The following passages will show that the carnal or creature mind is the prison in which mankind are bound, having neither will nor power to secure freedom, until “God, who had commanded light to shine out of darkness,” shines in the mind, giving the light of the knowledge of his manifestation in the face of Jesus Christ.” Again, Isaiah xlii. 6, 7. “I the Lord have called thee’' (my servant, mine elect) “for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, even them that sit in darkness, out of the prison-house. Isaiah xlix. 8, 9— “Thus saith the Lord, I will preserve thee and give thee for a covenant for the people, that thou mightest say to the prisoners go forth, to them that are in darkness, shew yourselves.” Isa. lx. 1, “The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”

In the fourth place, what was the matter preached? Noah was a “preacher of righteousness,” even the righteousness of God, which is
the grand theme of revelation. It was witnessed by the law and the prophets,—these pointed to the righteous branch, who was to be raised up, to "execute judgment and justice in the earth," even "the Lord our righteousness." This Gospel, or, the righteousness which is by faith in Jesus Christ, was preached in the garden, by Enoch, by Noah, to Abraham, in the plain of Bethlehem, and finally by the Apostles of our Lord and Saviour. The gospel makes known to man a state of being which his own wickedness debars him from, and which his own righteousness cannot introduce him to. It makes known the righteousness and faithfulness of the Holy Lord God, in whose sight evil cannot dwell. It declares that by one man sin entered into the world, and death by sin, so by one man, (Christ Jesus,) came righteousness and life eternal. And while it declares that "all have sinned," that "there is none righteous," it also declares that Christ, the sinless one, was made sin for us, that we might be made the righteousness of God in Him.

Our text informs us that "Christ hath once suffered for sin," not his own—he "did no sin"; it was the iniquity of his heels that compassed him about, therefore was the heel bruised. He was put to death in the flesh! for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, (not sinful flesh) but in the likeness of sinful flesh! The antitype of the serpent which Moses set up, it was made of brass, but like unto the fiery serpents which had bitten the Israelites, who spake against God and his servant Moses; or, as the Apostle says, 1 Cor. x. 9, "tempted Christ." They, by looking to the unbiting serpent, were healed of the deadly bite of the fiery serpents. So was the Son of Man lifted up, that whosoever (looketh to) believeth in him should not perish, but have eternal life.

Noah became heir of, and was a preacher of "the righteousness which is by faith" in Him who lay all night between the breasts of law and prophecy; or during the darkness which preceded the sun rising, when the bridegroom came forth of his chamber to run his race, even to accomplish the salvation of his beloved. Noah practically illustrated the truth which he preached, by the Ark which he was preparing, as a figure of Him who was to raise his people from their carnal state—carry them safely over the floods of humanity, and all the strifes and commotions belonging thereto, and land them safely on the mountain of eternal peace and rest. As Noah's family were saved from the flood and its consequences, by means of the Ark, so is the family of God saved from sin and its consequences, by the resurrection of Jesus Christ, who, as our surety and deliverer, sank in the deep mire, and was overwhelmed in the floods of ungodly men, but came forth of prison, to reign by the power of an endless life.

A.W.

ON THE CHRISTIAN CHARACTER AND SEPARATION, ESPECIALLY IN REFERENCE TO MARRIAGE.

WHEN God opens* the heart of a guilty sinner to receive the testi-

there was but one church, and that visibly one. And from the word of God, we know also, that there is still but one foundation, and one church built on that foundation. But though we may know and love a person, as believing him to be built on the same foundation as that upon which we are built; yet, if he walk not according to what we have learned of God in his word, in these things we cannot walk with him, and disobey God. Now in the marriage of two Christians, their object should be, to glorify God, as being heirs together of the grace of God. But if they have different thoughts as to how God would be glorified, as to what is his will, if they be not agreed, how can they walk together? How can they glorify God together? May our chief care be the glory of him who loved us and gave himself for us,— we shall find it the happy path, as well as the right one. But this I say, brethren, the time is short,— it remaineth, that both they that have wives be as though they had none; and they that weep as though they wept not: and they that rejoice, as though they rejoiced not: and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever.

Iota.

To the Editor of the Christian Advocate.

Dear Sir,— It cannot but gratify me to observe the interest with which my late communication on the fulfilment of Prophecy has been received by yourself, as well as by some of your readers. Among the latter, the short letter of Macrobius, in your last number, appears to call for a few explanatory observations on my part:— not that I think it very probable there will be found at bottom, much similarity of sentiment between your correspondent and me— (the use which he makes of the Scriptures in a recent article on the subject of Capital Punishment, almost forbids the hope of this,) but having courteously called for an explanation, of what he considered an inconsistency in my letter, he is entitled to expect and to receive from me a sober reply. Macrobius expresses his astonishment that I should call the present time “the last and perilous days,”— seeing that the leading object of my late Essay was to shew that “the last days” spoken of by the prophets, refer to the day of Christ, and the setting up of his kingdom on the day of Pentecost. Now, Sir, I can see no inconsistency whatever in this. I was introducing no new doctrine, but endeavouring to bring to mind and enforce the ancient Apostolic rule of interpretation of those Old Testament Prophets, who prophesied of the grace that should come unto the New Testament church; “searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow.

1 1 Cor. vii. 39.  a 1 Cor. iii. 11.  a Eph. ii. 21.  iv. 4.  a Amos. iii. 3.
(1 Peter, i. 10, 11.) My subject did not comprehend New Testament Prophecy. That there is such prophecy, what sober-minded reader of the words spoken by the Great Prophet, in the xxiv. and xxv. chapters of Matthew, or the xvii. and xxi. chapters of Luke, can deny? One of the offices of the spirit of truth, with which his Apostles were endued, was "to shew them things to come"; and that spirit "spake expressly" to them of the great apostasy from the faith which was to take place "in the latter times. (1 Tim. iv. 1.) In the writings of these apostles, "the day of Christ" evidently assumes a more circumscribed and determinate meaning than it had under the Old Testament, when as yet the morning of that day had not dawned. So says Paul, (2 Thes. ii. 3.) "Let no man deceive you by any means: for that day shall not come, except there come the apostasy first—and now ye know what withholdeth that he might be revealed in his time." Nothing can more shew the peril of the present times than that, by any process of reasoning, so very plain and simple a principle of the oracles of God as this, should be called in question. What does the Book of the "Revelation of Jesus Christ which God gave unto him" mean, if there be not a future in New Testament Prophecy? "Write the things which thou hast seen (the past) and the things which are (the present) and the things which shall be hereafter" (the future)—And among the things so written are these words, "In the days of the voice of the seventh angel, when he shall have sounded the mystery of God shall be finished, as he hath declared to his servants the prophets." (Rev. x. 7.) When the sixth angel pours out his vial on Euphrates, John sees the "spirits of devils working miracles going forth into the whole world, to gather to the battle of the great day of God Almighty." "Behold I come as a thief!" (chap xvi. 14, 15.) Comparing these words with 2 Tim. iii. 1. 5—and with Luke xxi. 25, 28, are we not warranted to call the times of this sixth angel, "the last and perilous days"?

Some, indeed, may think, (and Macrobius is probably among them) that consistently with the view I have endeavoured to support, of Old Testament Prophecy being fulfilled in the New Testament church, there ought to be no further subject of prophecy in that church. But although the destiny of the church of God was sealed when our Lord was brought again from the dead, and set down in the heavenly places, there were many things concerned with his gracious purposes concerning that church which he saw meet to reveal by his holy apostles. We shall observe, however, a marked distinction between the prophetic language of the New Testament, and the manner in which the religious world speaks on such subjects. Martha's words, which we formerly quoted, "I know that my brother shall rise again in the resurrection at the last day," may be taken as the type or model of the latter,—while those of our Lord in answer, "I am the resurrection and the life", are those which evidently moved the apostles' well-directed pen, in declaring the resurrection of the people of God, to be inseperably connected with that of Him who is the head of the body, the church. The world, speaking of the great events which are to take place at the Lord's second coming, use language as if
the battle had yet to be fought; while our Lord and his apostles speak of it as fought and won. So says Paul to the Thessalonians, "ye turned to God from idols, to serve the living and true God, and to wait for his Son, who delivered us from the wrath to come." See also Rom. v. 10, 11; 1 Cor. xv. 13, 16, 20, 23, &c.; 2 Cor. v. 14; Col. ii. 12; iii. 1, 4; 1 John, iii. 2. And in accordance with this, we find from the xx. chap of Revelation, that the saints are represented as reigning a thousand years with their Lord upon earth, before the judgment of the dead, who are raised to be judged out of the books which are then opened; so that the doom of the church is sealed before this great day,—even at that time when the Redeemer came to Zion, and ransomed her from death and all her enemies, with the price of his own precious blood. While this however is the Scriptural language concerning the destiny of the church of Christ, (which is his body) such can by no means lessen, but on the contrary ought to enhance the occasion which every one who has named the name of Christ, has for self-examination and fear, lest he fall short through unbelief, and be found at last to have neither part nor lot in the glorious things which are laid up in store for the Israel of God.

Having only "risen to explain," I am afraid I may have trespassed too far on my privilege.

I remain, Dear Sir,

Yours faithfully,

Philaletheb.

March 11, 1851.

ON CAPITAL PUNISHMENT, IN REPLY TO SIGMA.

To the Editor of the Christian Advocate.

Dear Sir:—It is the common resort of persons who write in opposition to others on any subject, requiring argument or Scripture proof, for lack of these, to fall foul of the person advancing any position rather than the thing in dispute. I am sorry to find your correspondent Sigma, using this weapon. The meaning of Gen. ix. 6, is too important to be overlooked, or treated with sardonic pleasantry. He must be very simple if he does not know that platform orators, whether "Reverend," or Anti-Reverend, in the heat of their zeal, sometimes utter very silly things, even when their cause is full of dignity and truth. If he will please to read the article again, (Ch. Ad. p. 9, Vol. 2.) he will find there no effort to get rid of the precept contained in Gen. ix. 6, which is not simply a prohibition of canibalism, but merely a simple statement of facts, by which we do easily get rid of the false prestige, which long running in clerically constructed grooves, have made simple-minded christians attach to it,—and this is all I desire.

Supposing Sigma's statement correct, and that Gen. ix. 6, does authorise a magistrate to punish a murderer with death, it will be seen by referring to ver. 5, that this law affects the offender, equally, whoever he be, man or beast. So that, if Sigma's cow (supposing him to have one) were to push at a man with her horns, and he died in consequence, it follows, the law being the magistrates' guide, that Sigma's...
ON CAPITAL PUNISHMENT, IN REPLY TO SIGMA.

cow must be punished with death: for so saith the precept in question—"At the hand of every beast will I require......the life of man," ver. 5. Had he lived under the law which punished with death, "the murderer, the adulterer, the man-stealer, the sabbath-breaker," &c., a reference to Exod. xxi. 28—32, will show how Sigma and his cow would have been served in the case supposed. I hope, however, for his sake, this law has now lost all its intractability. But even if it has, Gen. ix, 6, still has all its force, and therefore the magistrate must punish the murderer with death, whether he be Sigma's horse, dog, cow, or man-servant, or whoever else he be! I am inclined to think this argument of his thus assumes a more "intractable shape" than would be found convenient did his cattle lead him into so undesirable a position. At least he would certainly find to his cost, that the magistrate's sword was an instrument of death, while it could have no detering influence on the next evil-disposed cow he might become possessed of. If to this he replies that, the consent of the mind is necessary to constitute the crime of murder, I answer, just so. But Gen. ix, 5, 6, refers equally to man and beast, for a like offence; it follows that in the offence which that law contemplates, man and beast could become transgressors alike. If it is not murder in the beast, neither is it in the man. To punish the man with death, another law must be dove-tailed on to this one. When that is done, Sigma will have no difficulty in using the magistrates’ sword as an instrument of death. But surely were he a benevolent magistrate, he would understand his sword only as the emblem of his office—

the badge of his authority. While on the other hand, if he were merely desirous of shewing how much authority he felt his magisterial sword gave him, he might use it as an instrument of oppression, or cruelty, or torture, and yet stop a long way short of inflicting death on his victim,—as indeed is done by this official sword every day.

I hope Sigma will take my argumentum ad hominem in good part, for I have no wish to offend, though I should like much to convince him, that his influence and arguments may be obtained to reform the sanguinary laws of our country, and make them more in accordance with that wonderful example of punishment for murder, which the Divine Ruler of the Universe has afforded us in Gen. iv. 9, 15.—"And the Lord said unto Cain, therefore whosoever slayeth Cain, vengeance shall be taken on him seven fold. And the Lord set a mark upon Cain, lest any finding him should kill him." May I not, therefore, conclude in Sigma's own words? "And shall not the judge of all the earth do right? Who then has the temerity to assert that the punishment awarded by the God of infinite wisdom and rectitude are cruel and sanguinary?" I respectfully commend to his attention what the Lord himself has said, when speaking of the object of his mission to men, "I will have mercy and not sacrifice."

I am, Dear Sir,

Yours very truly,

MACROBIUS.

March 4, 1851.
THE LAST DAYS, &c.

But we hasten to say a few words on our fourth consideration, "compel them to come in that my house may be filled." Christ in all things shall have the pre-eminence, over Satan in numbers as well as in every other particular. His house shall be full-well furnished with guests in spite of all the contempt of the world, and the rage of the devil. Yes, many sons shall be brought to glory. What an honour to be engaged in the work of bringing them in. God might have employed Angels, but he chose to employ Saints. How do we appreciate our Ministry? How many have we "compelled to come in"? Can it be possible that our conduct should cause any to turn aside. It must needs be that offences will come, but woe unto him by whom they cometh. Of this one thing we may be certain, that God does nothing in vain, he has provided a great feast at an immense cost, those for whom it was originally intended have judged themselves unworthy of everlasting life. He has turned to us Gentiles, and we have professed to comply with the invitation. "Let us not be high minded but fear," for if God spared not the natural branches let us take heed lest he spare not us. O let us be up and doing, or God will call better servants into his vineyard, those that shall be more completely separated from the world, more jealous of his honour, more obedient to his commandments. Men so deeply impressed with the value of the soul, the love of the Saviour, and the importance of eternal things, that they shall be constrained to "go out into the highways and hedges and compel sinners to come in, that God's house may be filled."

London, C. C. H.

To the Editor of the Christian Advocate.

Dear Sir:—I am greatly obliged by the courtesy of Philalethes in the explanation he has given of his views respecting the time of the Old Testament prophecy, inserted in your last number. It is very refreshing to find christian men so filled with the Scriptures and intelligently conscious of the power they impart in detecting and exposing error, as to do that in the firm and respectful tone your correspondent writes in. It is a matter of secondary importance what the opinion of any one may be, the facts on which opinions are founded, are of primary importance. Will Philalethes permit me, in the spirit of kindness, to direct his attention to a distinction he has pointed out in New Testament prophecy, which, though real and very important, is somewhat different in its character from what he supposes? I hope, Sir, this course will not draw too much upon your own, or your readers' good nature. "The last days," "the latter days," and some few other phrases of similar character are used in both the Old and New Testament Prophets, (see Isaiah ii. 2. Heb. i. 2. Jam. v. 3, &c. In the Old Testament, they point to a period in the history of God's dealings with his people, which was real, and, from the nature of the events to be revealed under it, well defined, and most important, but of which
chronologically, nothing whatever was known till the day of Pentecost. (see Acts ii. 17.) Many kings and righteous men in the old time had desired to see the development of the divine purposes, but were not permitted. This obscurity was not removed from the voices of the prophets who testified beforehand the sufferings of Christ and the glory that was to follow, by the appearing of Jesus Christ in the flesh. The day star had then dawned, but not risen. Up to the period of the Ascension of Christ, the Father still kept "the times and the seasons in his own power." (Acts i 6— 8) But no sooner was this divine power, the power of the spirit, imparted unto his chosen witnesses, than they were enabled to unfold those parts of the divine purposes not formerly revealed. From this period, as your correspondent well remarks, "the day of Christ, assumed a more circumscribed and determinate meaning. The things these witnesses had heard from the lips of Christ, but did not understand, were brought again to their remembrance by the Divine Spirit, yea, it shewed them things to come. At this point of time there was a future in New Testament prophecy, and in some parts likewise of Old Testament prediction. This, indeed, is an indispensible characteristic of particular prophecy, and it continued till the future gave place to the present, and the present to the past, just as occurring events implanted the prediction, and thereby demonstrated the truth. The fact of there being a future in prophecy, did not indeterminate what the manifestation of the Spirit at Pentecost has already made determinate. On the contrary the chosen ambassadors, though they did not know the mind of men,—that not being imparted to them—knew and possessed the mind of Christ. (1 Cor. ii. chap.) and were sent out for the very purpose of declaring it. Hence, says Paul to the Thessalonians, Ye have no need that I write unto you of the times and the seasons, for ye yourselves know perfectly that the day of the Lord cometh as a thief in the night." (1 Thess. v. 1 to 4.) By this language understand the apostle to mean, that these brethren were as well informed and therefore had as little need to receive any further instruction respecting "the times and the seasons," as they had respecting "brotherly love," (ch. iv. 9.); that is, that they had perfect knowledge respecting these things,—a privilege it was impossible they could have enjoyed prior to the day of Pentecost. But Paul does not differ from John, and the testimony of two witnesses is true. "Ye have an unction from the Holy One, and ye know all things......... the anointing which ye have received of him abideth in you, and, ye need not that any man teach you," (1 John, ii. 20. 27) This, great though the privilege was, was but what Christ himself had promised to his disciples—(John xiv. 26)—"The Comforter ...... shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Now one of the things which Jesus said, and said many times over, and variously, to his disciples, was—"Verily I say unto you, This generation shall not pass till all these things be fulfilled. The heaven and the earth shall pass away, but my word shall not pass away." (Matt. xxiv. 34, 35, see the Greek.) If we are to argue that these words are not fulfilled merely because they had a future
once, the same reason will prove that they never will be fulfilled; and therefore that "the last days" could never have "a last day." It would be more consistent with the spirit of submission to the authority of the Divine word to believe, that what the Saviour said he meant, namely, that "all the things which were written" were to receive their fulfilment within that generation of men who heard him, (see Luke xxi. 22.) and who received the confirmation of his word by the Holy Spirit being sent down from heaven upon them.

But there are many objections that might be urged to this! To that I reply, there does not exist in the Scripture facts and statements any objection whatever to the fact, that every thing written in the word of prophecy received its accomplishment during the generation of men Jesus addressed! Any objection is to the mind of the objector merely, and arises from the misconception of other Scripture facts, Christians ought to be very cautious in setting aside the most obvious meaning of the Lord's words, merely because they find that necessary to make them harmonise with their own conceptions of other parts of the word of truth,—it exalts themselves and their conceptions above the word of God!

But Philalethes has noted the pouring out of the sixth vial on the river Euphrates, and asks, "Are we not warranted to call the times of this sixth angel "the last and perilous days"? I answer yes, beyond all controversy! But it does not follow that these are identical with the days of 1861, which he says are the last and perilous days." So far as his illustration of the time of Old Testament prophecy went, he was supported by Divine authority in what he said, but when he extends even the times of the sixth seal, beyond the period fixed by Him who is the substance of all prophecy, he embarks on that troubled sea of speculation and uncertainty which has no polar star, no limits: and which has therefore shipwrecked the faith of many enquiring minds. Admitting fully the existence of a future in prophecy, when delivered, I nevertheless deny the future now, of Rev. xvi. 14, 15. 2 Tim. iii. 1 to 6. Luke xxi 26 to 28; and therefore also, that "the present are indeed the last and perilous days." Philalethes must prove the identity of the days in which we live, with the last days of New Testament prophecy, before he can escape from the inconsistency I have pointed out. And I invite him to do this from the written word, not for the sake of controversial writing, but for the sake of demonstrating the truth of what the prophets have written, with respect to the time of which they wrote. If he can settle on a well defined basis this One point, he will do more to establish the minds of Christians in the true meaning of the prophetic announcements than ten men can do in divulging and defending theories of interpretation however ingenious and elaborate they may be. Let me remind him that in this undertaking he can have no further revelation to look for, for the Apostles of the Lamb declared the whole counsel of God, and kept nothing back; and they did this with respect to the times and seasons, and especially with respect to the peculiarities of "the last days." For John wrote,—"Little children, it is the last time; and as ye have heard that Anti-Christ shall come even now, are there many Anti-Christis;
ON MARRYING IN THE LORD.

WHEREBY WE KNOW THAT IT IS THE LAST TIME;" literally "the last hour." (1 John ii. 18, see the Greek). Now if this Apostle could so write, and that too, in such perfect agreement with the teaching of his Lord, and with all that Paul, Peter, James, and Jude have written, some good reason must be given by Philalethes, before he is justified in expecting your readers to believe that the Scripture last days are the present days.

ERRATA.

Page 87, Col. 2, line 3, omit the word not.— Do. line 4, for canabalism, read canibalism.

ON MARRYING IN THE LORD.

It is a matter of deep regret that many who avow the christian name, endeavour to controvert the decision of the inspired word on this important subject, and descend from their high elevation by becoming unequally yoked with unbelievers. That such unhallowed alliances lead to conformity with the world, enervate religious feeling, disqualify for the performance of christian duties, and not unfrequently estrange the soul from God, the subsequent career of the parties, generally afford sufficient proof. But "to the law and to the testimony," 'tis by that unvarying standard, our opinions and desires ought ever to be tested.

We might for example recur to a period four thousand years remote, when intercommunions, not sanctioned by God, awakened his displeasure—led him to repent that he had made man, and eventually constrained him to sweep by a mighty deluge those nations from the face of the earth. Gen, chap. vi.

The Jewish nation we own, as being the type of the christian church: nor let us fail to observe the peculiar feature of that people was, "they dwelt alone—they were not reckoned among the nations. And the prohibition given them concerning the inhabitants of Canaan, conveys to us a plain and instructive lesson, (Deut. vii. 3, 4.) and we find, when at any time they neglected the injunctions of their great lawgiver, and associated with those who acknowledged other gods, humiliation and sorrow followed; the idolatrous nations became "scourges" to them, "snares and traps," &c. (Joshua xxiii. 12—13.) Many isolated cases, legibly enstamped on the pages of Holy writ, stand as monitory examples, and clearly evince that christians cannot with impunity become allied to the world.

The emphatic language of Him who spake as never man did, to his followers, is, "If ye were of the world, the world would love its own, but because ye are not of the world, therefore the world hateth you." And since these words were uttered, no christian has more fully realised their truth.
in the state in which the human nature was at first created; for at the time of the first creation of man, his bodily constitution, in common with all the other works of the divine hand, was seen and pronounced to be "very good," (Gen. i. 31.;) while the infinite power and infinite benevolence of his maker furnished to him, so long as he remained innocent, the strongest assurances of his continuance in that happy condition. But these wastings and decays are the consequences of sin, and they finally issue in the death of the body, which again (considered merely by itself) carries with it * "a fearful preag of the future wrath of God towards our immortal part, in consequence of our transgressions of his righteous law:" and, however, this matter may be attempted to be softened by speaking of death as the debt of nature, or by the use of other expressions of a like kind with reference thereto, the Scripture emphatically declares that "death is the wages of sin." Rom. vi. 23. But "God has so loved the world, as to give his only begotten Son that whosoever believeth in him might not perish but have everlasting life," and "him hath God set forth, a propitiation through faith in his blood, to declare his righteousness in remitting sin," through him the just God is also the Saviour of the unjust and of the guilty for "the blood of Jesus Christ cleanses from all sin," and "without a thought, word, or deed of man concurring therewith, is sufficient to present the chief of sinners spotless before God." By his one offering Jesus Christ has made complete and entire satisfaction for all the guilt of those whose cause he undertook, even for the sins "of a multitude which no man can number, whom he has redeemed out of every nation and kindred and people and tongue." He that believeth on the Son of God shall never perish nor fall into condemnation, but shall be raised up in a state of glory, honour, and immortality at the last day. Then shall be seen—

"Truth, love, and mercy in triumph descending,
And nature all glowing in Eden's first bloom,
On the pale cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb."

Beattie.

INVESTIGATOR.

ON THE "LAST DAYS," IN REPLY TO MACROBIUS.

To the Editor of the Christian Advocate.

Dear Sir:—I shall trouble you with but very few remarks in answer to "Macrobius" in your last number; and were it not that he might attribute silence to a wrong motive, I should have preferred leaving the subject upon my two former communications. The truth is, and I say so in no critical spirit,—I confess myself unable to follow your correspondent's argument, and am pretty sure most of your readers will be in a similar difficulty. He appears to admit that on the day of Pentecost, prophecy still had a future; but, if I do not mistake him, he says that that future, in regard to such prophecies as Rev. xvi. 14, 15—Luke

xxi. 25, 28, has now become past, the events having been long ago fulfilled,—whether at the destruction of Jerusalem, or at what other period, he does not specify. I can see no authority in Scripture for such an opinion. When the Great Prophet foretold the signs of his second coming, it was in answer to the two-fold question, "Tell us, when shall these things be, (the throwing down the stones of the temple) and what shall be the signs of thy coming, and of the end of the world?" Many attempts have been made to distinguish our Lord's answer as applicable to these two separate heads of enquiry, but without success. The truth seems to be that the former event was figurative of the latter, just as Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire. In this point of view there is nothing foretold of the former of the two events in question which may not, in sobriety and fear, be applied to the latter, the great anti-type of all the judgments of God. Macrobius thinks this view excluded by the words, "This generation shall not pass till all these things be fulfilled." Those who are dissatisfied with the explanation of this saying as referring to the destruction of Jerusalem as an earnest of the great and final destruction, may further think of the meaning of the word "generation" in the New Testament church. That church is itself called the "generation to the Lord," even that "seed which shall serve him while sun and moon endure."—See Psalm xxii. 30; xxiv. 6; cii. 18; 1 Pet. ii. 9.

The only other passage referred to by your correspondent, to which, if time permitted, I would feel inclined to refer, is 1 John, ii. 18; but I apprehend my last letter in a great measure anticipated my answer. The revelation of the man of sin is the great sign of the New Testament Scriptures; that sign was to appear in the latter times; so that when, in the apostles days, it appeared as it were casting its shadows before, these apostles thereby "knew it was the last time." But for what was the Book of Revelation "sent and signified" to the churches of the saints, if not to mark the rise, progress, height, consumption, and destruction of that mystery of iniquity?

I shall address but one other remark to Macrobius on this subject. When he speaks of my calling "the year 1851 the last and perilous days," he is treating the subject in a way in which I could not treat it, so long as I tremble at His word, who said, "of that day and hour knoweth no man." But if the scope of his argument be intended to disprove that the Lord and his apostles have left on record signs by which his disciples may mark the near approach of his second and glorious appearing, I consider him to have been as unsuccessful in doing so as he has been in supporting that other position taken up by him, viz.—that of the days which many kings and righteous men desired to see, nothing whatever was chronologically known till the day of Pentecost." In making this assertion, surely he forgets that "seventy weeks were determined to finish transgression and anoint the Most Holy,"—and that when this "set time" (Ps. cii. 13,) was just about to expire, it was revealed to one of those who were "waiting for the consolation of Israel," that he should not see death before he had seen the Lord's Christ."
To the Editor of the Christian Advocate.

Dear Sir,—In your March Number, a Correspondent, I. J., Junior, asked an explanation of Matthew v. 40.—"And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also;"—stating that upon the authority of that passage, he and some of his friends do not feel at liberty to sue at law those who can but won't pay their just debts—I have waited some months to see if anything satisfactory should appear in answer from the pen of some one of your more popular Correspondents; but having as yet observed nothing, I shall venture upon a few remarks.

I have, in some previous communications, referred to "The Law of God" as one of those fundamental subjects one's view of which behoves not only to affect the general grounds of his faith and hope, but in some measure to regulate the language in which he will express himself on any religious topic. Nor is this to be wondered at. The Law of God is his revealed character. If we bring down that law to our own standard or level,—that is, if we think God "altogether such an one as ourselves," (Ps. 1.21) we may be emboldened to say with the Young Ruler, "all these have I kept from my youth up."—On the other hand, if we are led to see that law as the transcript of the character of "The Mighty God, Jehovah, who calls the earth, from the rising of the sun to the "going down thereof," (Ps. 1.1,) to hear him proclaim his name, i.e. promulgate his law, whether from Sinai, midst blackness, darkness and tempest, or from that other Mount on which he sat down with the twelve, and opened his mouth and said "Blessed are the poor in spirit,"—we must remove and stand afar off, saying, "Thy commandment is exceeding broad—God be merciful to us sinners!"

Let not your correspondent imagine from these prefatory remarks, that my purpose is to tell him that he and his friends are exacting more of themselves than the law demands of them—Far otherwise—I mean to remind him that the demand upon him extends a great deal further than he dreams of, even going the length of exacting from him, when sued at law, (it may be wrongfully) twice as much as he is sued for. Moreover, I must also remind him that as he who offends in one point is guilty of all,—altho' he may observe to the letter the xl. verse to which he refers, yet he is verily a debtor and transgressor of the whole law, if, when smitten on the right cheek, he does not, instead of resisting, present the left to be smitten also! No answer to his question, which does not meet the whole case thus broadly put, can be of any avail; anything less he will find but a vain attempt to warm himself at the
QUERIES FOR MACROBIUS.

For some time past, a sort of controversy has been carried on between Philalethes and Macrobius concerning the fulfilment of prophecy. From what has been advanced by these writers, it would appear that they do not understand each other. Philalethes confesses that he is unable to follow the argument of Macrobius, and conjectures that the most of readers will be in the same predicament. Macrobius, on the other hand, professes to admire the views of Philalethes, while it appears very evident that he does not understand what those views are. Whether the one or the other be right, this at least is certain, that there is a great difference between the two. Philalethes labours to shew the certainty of the christian hope, while Macrobius strenuously endeavours to shew that this hope is all a delusion, a mockery, and a snare. Philalethes speaks of the prophecies being fulfilled in " the day of Christ," which began " from the womb of the morning," when the king of Zion was exalted to his heavenly throne, and shall continue until the conclusion of the thousand years reign of the saints. (See Feb. col. 1.) Macrobius, on the other hand, affirms that those prophecies have a reference to the last days of the Jewish polity, extending only from the day of Pentecost to the destruction of Jerusalem, a period of thirty-seven years. Both contend for a unity of interpretation, but the unity of Macrobius is con-
tracted, carnal, and human; the unity of Philalethes is comprehensive, spiritual, and divine.

In saying thus much for Philalethes we do not mean to express satisfaction with each particular view he has advanced, for on several very important matters, we should differ very widely; but this we mean to say, that Philalethes writes like one who has had his mind elevated to perceive something of the glory of God; while every thing about Macrobius seems petty and mundane. Yet I hope that Philalethes may profit by what Macrobius has written, and ask himself this question; "What defect is there in my essays that could induce such a person as Macrobius to claim affinity with me?" There are several questions we should like to put to Philalethes, and many points we should like to hear him discuss, but these we must defer for the present in order to put a few questions to Macrobius.

First of all, however, we shall make one or two extracts from his writings to set forth what his views really are.

"There does not exist in the Scripture facts and statement any objection whatever to the fact, that everything written in the word of prophecy received its accomplishment during the generation of men Jesus addressed." C. A., Page 112.

"Now if the period of Pentecost was that called in the Scriptures, 'The Last Days,' it is certain as words can make it that the last days cannot be in 1851." Page 205.

"Now I conclude from these (Gen. xlix. 1—28; Dan. xii. 7,) and many other that might be quoted did space permit, that the phrase, 'Last Days,' has a reference, and an exclusive reference to the final destruction of the Jewish polity, the subversion of the power of that people, and the end of the world, or more literally and truly, the end of the age." Page 206.

"The days of vengeance, when all things that were written might be fulfilled, were the days when the living disciples were to see Jerusalem compassed with armies." 

"Would be at no loss to discover what John discovered (1 John ii. 18), the evidence of the appearing of Antichrist in the last hour of the last days, not as a shadow, but as a substantial reality! and would see him also destroyed by the brightness of the Lord's coming in the day of his power."


To these passages we must also add another, which though not written under the signature of Macrobius, is approved of by him, it is taken from the Pamphlet "All Prophecy fulfilled."

"Men may look till their eyes fail, as fail them they will, in looking for the Second Advent of Christ the Lord, to punish the wicked and deliver the righteous. The voice of the 'Faithful and True Witness' has declared nearly eighteen hundred years ago, 'It is done,' (Rev. xxi. 6,) and that God had avenged in his last and awful judgment his holy apostles and prophets, on her even upon that city, old Jerusalem, that reigned over the kings of the earth. See C. A. for 1860, Page 186.

From these extracts we learn to some extent what the creed of Macrobius is, namely, that—
1st. "The last days" extended only from the crucifixion to the destruction of Jerusalem, that is about 37 years.

2nd. "That was the time of Antichrist, who was destroyed at the end of that period; from which we may infer, that there has been no Antichrist since, is not now nor ever shall be again."

3rd. "The destruction of Jerusalem with concomitant events is the last judgment, there is no judgment to come."

4th. "The second coming of Christ was at the destruction of Jerusalem, there remaineth no other coming."

5th. "Since that period a new generation has succeeded which shall last as long as the sun."

There is one thing which Macrobius seems to have forgot in his interpretation of prophecy, "that one day is with the Lord as a thousand years." Hence he cannot perceive a unity of interpretation unless it be confined to a short period of time. Yet if he had read the second epistle of Peter with attention, he would have seen that the time, although only a little while, should appear long to men, so long indeed, that they would begin to scoff at the idea altogether. These scoffers would say, "Where is the promise of his coming?" and some, perhaps with a greater appearance of earnestness, might say, "Men may look till their eyes fail, as fail them they will, in looking for the Second Advent of Christ the Lord, to punish the wicked and deliver the righteous."

Macrobius lays great stress upon his own views of that passage, "This generation shall not pass till all these things be fulfilled." He concludes therefore, that all these things took place in about 37 years after the words were uttered. But can Macrobius inform the readers of the Advocate, by what canon of criticism he decides that that generation could only continue about 37 years, while the succeeding generation was to last as long as the sun? This is our first question.

Our second question is this, if as the apostle John asserts, Antichrists be a proof of the last time, how are we sure that we have got past the last time? Have there been no Antichrists since the destruction of Jerusalem? Are there no Antichrists now?

Third. Is judgment for ever finished? If so, then what is the meaning of Paul's language, "God hath appointed a day in which he will judge the world in righteousness? Surely Macrobius will not assert that this refersto the finishing of the Jewish polity in the time of Vespasian and Titus! However important this event was to the Jews, it was not likely to strike the attention of the Idolaters and Philosophers of Athens.

Fourth. As we are now informed that all prophecy is fulfilled, would Macrobius please to mention when and where this one was fulfilled, "This same Jesus, which is taken from you, into heaven, shall so come in like manner as ye have seen him go into heaven."

Fifth. If all prophecy was fulfilled about the year 70 A.D., how did Macrobius get to know anything about the succeeding generation?

Would Philalethes be so kind as to devote an essay to the defective views of Martha concerning the resurrection, and in what respects the modern world is like to her?
If your wife knows the gospel, much of this delightful work devolves on her; who, as your "help-mate," will attend to it with pleasure.

But you are "a teacher in a sunday school, and sometimes exhort the children." See, then, that your exhortations be plain and scriptural: and endeavour to make them mind God's word, rather than your own. Remember you are not to preach "another gospel" to them, than what you would preach to men: only you are to condescend to language and ideas which they can understand. Be careful not to deceive them, (as is too commonly done,) by holding forth some false ground of hope to them; telling them, that if they mind their books, obey their parents, say their prayers, and are good children, God will love them. But shew them, that the blood of Jesus is the only ground for a sinner's hope: and that without faith in him, "they can do nothing" acceptably with God. Shew them, however, that where faith is (if it is the truth which is believed), there will be holiness; and that, if they have not the tempers of Christ, and the fruits of his Word and Spirit, "they are none of his."

Unless they give scriptural evidences of knowing the truth, I cannot see how they shall be benefited by being taught to sing praises, which they understand not, to the God, whom they know not.

But I think you may very scripturally begin and end your instructions to them with prayer, provided you do not lead them to suppose that they are praying with you, or you with them. But let them understand that you pray for them, that they may be given to believe the gospel, and pray for themselves, and with all who do so.

I see no objection to your making them observe some decent order on these occasions, provided you shew them that all is nothing, without faith in Jesus.

Moreover, while you shew them their depraved state, and their inability to pray, or do any thing else acceptably, until they believe in Christ, endeavour, at the same time, to make them understand the nature, design, and importance, of prayer, and that all who are born of God do pray.

Thus acting, I think the Lord will bless you; and, if not, you will have delivered your own soul.

Your ready servant,

W. C.
Educational Society, in connection with my letter of October last, with reference thereto, contained in the December Number of the Christian Advocate, p.p. 277, 279, demand from me a few words of reply.

I observe then, that a refusal to sanction as Christian teachers of either old or young, persons appointed by a body, the majority of whom deny a fundamental doctrine of Christianity, viz:—the atonement made upon the cross; such a refusal, I say, by no means implies that I would enter upon any intricate arguments with children upon this or any other doctrine of Scripture, any more than my objecting to the religious instruction of children by Socinians or Deists, would imply that I would have them puzzled with reasonings about the Incarnation or the Trinity. I would have the plain truth proclaimed to all, whether old or young, and I would not encourage as Christian teachers, those, whose error on so fundamental a point as that of the completeness and sufficiency of the atonement, corrupts and poisons the whole current of their instructions. That the notion of an universal atonement, does really involve the denial of any atonement at all, you have so plainly asserted in your Number for April, 1850, p. p. 85, 86, as to make me think you would not advisedly speak of the difference between a finished and complete atonement and no atonement at all as "an abstruse point," or as a matter, upon which the opinion of a person engaged as a Christian teacher is of no importance. If the operations of the Society in India, were absolutely confined to teaching children to read the Scriptures, I admit that the religious opinions of the instructors would be of no consequence; but I do not at all believe that such is the case—I am not sure that I understand your remarks upon my second paragraph, and (as some of your readers may have perceived,) you have misunderstood my third; neither, however, is of any importance, except the doctrine referred to in the first be held fast. I conclude by repeating that upon the subject of the completeness and certain efficacy of the atonement, no compromise ought to be made by Christians; nor ought they for any religious purpose whatever, to enter into coalition with persons holding erroneous views thereon.

Yours truly,

Investigator.

January 9th, 1852.

QUESTIONS TO MACROBIUS FROM STEPHANAS.

MR. EDITOR,—I have read the reply of Macrobius to Stephanas carefully four times, and learn these two things from it. 1st. That Macrobius is quite able to answer the Queries proposed. 2nd. That he has not done so yet. Perhaps he will be induced to answer them in your next, bearing in mind the injunction of the Apostle, "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

But if he finds that it would occupy too much of his time at present to answer five questions together, suppose he takes one, say
for instance the fourth question, the simplest of them all, which we here repeat.

As we are now informed that all prophecy is fulfilled, would Macrobius please to mention when and where this one was fulfilled. "This same Jesus which was taken up from you, into heaven, shall so come in like manner as ye have seen him go into heaven?"

Now observe how simple this question is? One short sentence may suffice to answer it. Only four things are required,—

1st. The date.
2nd. The place.
3rd. The manner.
4th. The witnesses of the event.

In speaking of his departure any one could state all these points with little trouble, thus,

1st. The date,—A.D. 33, or 34.
2nd. The place,—Mount Olivet.
3rd. The manner,—In a cloud.
4th. The witnesses,—The Disciples, men of Galilee.

If then Jesus has returned as Macrobius affirms, no doubt he will be able to give satisfactory information concerning these particulars. The two who stood by in white apparel, said, he shall so come in like manner. If this has already taken place, and Macrobius knows it, he ought to give the information. It surely is not courteous, when any one asks a question upon a subject of this nature, to answer the interrogator by inviting him to a discussion.

I hope Macrobius will find an opportunity to answer this question in a compact form, without at all interfering with the more extended course of argument he is carrying on with Philalethes.

Stephanas.

__OBSERVATIONS ON ALLEN AND GLAS ON VISIBLE UNITY.__

To the Editor of the Christian Advocate.

Sir:—I was much pleased at finding in the present month’s Advocate, the Article from the pen of the late Mr. James Allen, on “The Visible unity of Christ’s Disciples:”—Also the Extract from the Works of Mr. John Glas, on the same subject. I think your friend Philalethes has done the Magazine good service by furnishing you with a copy of the first piece, and drawing the attention of your readers to the subject, by the Extract from the latter. I cannot flatter myself that my remarks will be altogether satisfactory to your Correspondent, inasmuch as I am not a Sandemanian, but a Scotch Baptist. Nevertheless, as the subject is one of vital importance to every friend of New Testament Christianity, affecting as it does, the faith and order of the churches of Christ, I will take the liberty to express my opinion. As I am compelled to differ from both Mr. Allen and Mr. Glas upon this point, believing their views, so far as developed in these extracts, to be utterly untenable and impracticable, I will state my reasons as clearly as I can. But, in the first place, a word or two in explanation seems necessary. It is doubtful to me whether either of the writers
THE KINGDOM OF GOD: WHAT IS IT?

To this important query many would reply, The Church of Christ. Others would say, a Kingdom or Kingdoms in Heaven beyond the skies. A few contend that it is none of these, but, the Kingdom which God has promised to set up upon the earth, when the tyrant, the lawless one, represented by Daniel's little horn, is given to the devouring flame; that Kingdom of which Daniel in chapter vii. speaks thus, "And the Kingdom, and the dominion, and the greatness of the Kingdom under the whole Heaven shall be given to the people of the Saints of the most high; whose Kingdom is an everlasting Kingdom, and all dominions (rulers) shall serve and obey him."

Most cheerfully does the writer of this article, identify himself with the latter party.

That the Church of Christ is not the Kingdom of God, is evident from many considerations; but a desire to save space and time, limits us at the present to only one. The Church cannot be the Kingdom of God, because after the Church was fairly commenced, the scriptures represent the Kingdom as being still in the future. Thus in Acts Chapter xiv. Paul exhorts a Church "to continue in the faith, and that we must through much tribulation enter into the Kingdom of God;" an exhortation which most evidently implies that they had not yet entered into God's Kingdom. The Kingdom of God is also clearly put into the future in 1 Cor. xv. 50, Eph. v. 5, 2 Tim. iv. 1. Heb. xii. 28, James ii. 5, 2 Pet. i. 11, Rev. xi. 15—18; This last text not only shews that the Kingdom of God, and of Christ is still future, but, also makes known when it will come; namely, at the sounding of the last of the seven trumpets, which is also the trump of God, because it ushers God upon the scene. From the 18th verse we learn that when the Kingdom becomes the Lord's (Psalm xxii. 28) the following things will be concomitant: 1. The nations will be angry, agreeable to Rev. xix. 19, Isaiah xvii. 12—15, Dan. viii. 25, Ezek. xxxviii. 39, Zeph. iii. 8, Zech. xiv. 2. The wrath of God will be come. Rev. vi. 17, Ezek.
xxxviii. 18—19, &c., Psalm ii. 12, Psalm cx. 5—6. 3. The time to judge the dead will have come. Dan. xii. 2, Rev. xx. 4. The time to reward the Saints will have come. Dan. xii. 3, Matth. xiii. 43, Col. iii. 4, 2 Thess. i. 7, 2 Tim. iv. 8, Rev. xx. 4. 5. The time to destroy them that destroy the earth will be come. See most of the passages already referred to. Now as the Kingdom of God will come just when these things take place, and as none of them have taken place yet, it follows that "the Kingdom of God and of Christ" (Eph. v. 5.) is not come yet, consequently it cannot be the Church of Christ.

By this time some of your readers may be ready to burst with a number of texts which they deem proofs that the Christian Church is the Kingdom of God. Some texts may appear to do so at first sight, just as some texts have the appearance at first sight of teaching that Jesus is not God, as well as man; like that one "Why callest thou me good? there is none good but one; that is God." But this text can easily be harmonised with those texts that clearly prove the divinity of Christ; and so the texts which to some may appear at first sight to teach that the Church is the Kingdom, can be very easily harmonised with those texts which unequivocally teach that the Kingdom is still in the future. Let us see.

1. Matth. xvi. 28. "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his Kingdom." That these words do not refer to the commencement of the Church on Pentecost is clear. Firstly: From the fact that the Son of Man did not then come in his Kingdom.

Secondly. That the wonders of Pentecost were not seen by the "some" but by all the Disciples of Jesus. To understand this passage aright we must observe; 1 That just before uttering these words Jesus had been speaking of the reward which those who would lose their lives for his sake should get. 2 He specifies the time when they should get this reward; at his appearing and Kingdom, ver. 27. 3 Then to shew the certainty of this reward, that it was not a cunningly devised fable he says, verily I say unto you, &c. 4 Observe next that "some" of the Disciples, viz: Peter, James, and John, eight days after this declaration saw Jesus arrayed in that very glory which he will possess, and which his people shall share with him, (Col. iii. 4., 1 John iii. 1—4.,) "at his appearing and Kingdom," or, to use his own words when "they see the Son of Man coming in his Kingdom." 5 Lastly, observe how this exposition of the passage is confirmed by 2 Pet Chap. i. There the Apostle exhorts the Saints to abound in the work of the Lord, that they may obtain an abundant entrance into his everlasting Kingdom. Then he tells them that the things which the Apostles had preached to them concerning this Kingdom, was no cunningly devised fable, for some of them had seen his power and glory when they were with Jesus in the holy mount. It was not in the Church that Christians were to obtain their reward of which Jesus was speaking. Hence the inconclusiveness, the impropriety of applying his words to the Church. On the other hand it is in his everlasting Kingdom, at his coming, that the Saints will receive their reward. Hence the propriety and conclusiveness of the
application of these words to that Kingdom; of which the transfiguration on the holy mount was a confirmatory figure and foretaste,

2. Col i. 13. "Who (God) hath delivered us from the power of darkness, and hath translated us into the Kingdom of the Son of his love." We can no more infer from this verse that the Saints are already in the Kingdom of God, than from Rom. viii. 30, that they are already glorified. As respects glorification, Rom. viii. 30 must be understood in harmony with Col. iii. 4; and as respects translation into the Kingdom of Christ, Col. i. 13 must be understood in harmony with 2 Peter i. 11. There is one scriptural principle that harmonises both. That principle is, that God calleth things that be not as though they were. Having once made a promise to an individual or body of individuals, he afterwards speaks of it as already fulfilled. Thus he promised Abraham to make him the father of many nations, and then called him so when Abraham had no child. Again he promised Jacob to redeem him and glorify himself in Israel, at the deliverance of creation from its bondage. Then he spake of it as already done. "Sing O heavens; for the Lord hath done it; shout ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel." Isaiah. So the Lord has promised to give a kingdom to them that love him, James ii. 5; and, hence speaks in Col. i. 13, as though they were already in it; the gifts and callings of God being without repentance. 3 Rev. i. 9, agrees with Acts xiv. 22, and 2 Thess. iii. 5; the doctrine of these and many other scriptures being "If we suffer with him we shall also reign with him." Saints are companions and brethren in the patient waiting for Jesus' coming, and in enduring afflictions in the hope of reigning with him in his Kingdom; and this is the only view of Rev. i. 9, which makes it to harmonise with the other scriptures."

We conclude then that the Kingdom of God is still in the future—that it is not the Church of Christ—and that it will not be come, till the coming of the Lord. As respects the Kingdom when it is come, its chief people on the earth will be Israel and Judah restored to their own land, converted soundly to God, and formed into one nation and power. At the same time it (the Kingdom of God,) will embrace all nations. "All the ends of the earth shall remember and turn to the Lord; and all the kindreds of the nations shall worship before thee. For the Kingdom is the Lord's; and he is the governor among the nations." Psalm xxii. 27—28.

Did space permit, we should endeavour to establish from the Word of God as chief items in the Kingdom of God, the following facts; 1. The restoration, Ezek. xxxvii. Conversion, Ezek. xxxvi. 25—30; and national pre-eminence of God's ancient people, Micah iv. 6—8. 2. The regeneration of the nations as consequent upon Israel's redemption, Rom. xi. 11—15. 3. The deliverance of creation from its present bondage and groaning, Rom. viii. 19—23; as compared with Isaiah xi. 6—9, xliv. 23. Psalm lxvii. 96—98, Rev. v. 13, xxii. 3—4, to which we may add as first in order of events, although given here as the last, the advent of the Lord, and the glory of the Church.
One word more on the position of the Church as regards the Kingdom of God. Jesus is the King of that Kingdom, and therefore the Church is the Queen; seeing she is the bride, the Lamb's wife, being so called just when he comes to destroy Anti-Christ and take the Kingdom. Moreover, the Church is expressly called the Queen in the xlv. Psalm. Wherefore, it is as reasonable to call Victoria the Kingdom of Great Britain, as to call the Christian Church the Kingdom of God.

D. L.

ON HUMAN RESPONSIBILITY.

Man has ever been prone to wander from God, and follow the advice of the wicked one who seduced our first parents; but in doing so, he is constantly reminded by the conscience implanted in him, that he is doing wrong. It speaks in a way not to be mistaken, and is felt by all. This principle can be traced and seen from his first formation down to the present time. No sooner did our first parents give way to the seductive influence of the devil, than they felt that they had sinned against their Creator, and under a sense of their guilt hid themselves from him in the garden. We find the same conscience speaking in the child, even before reason dawned upon its youthful mind. Who has not observed the terror displayed in the countenance of children after the committal of an offence; so much is this the case, that their appearance is very often the means of disclosing what would otherwise be concealed, and which older people, possessed of more cunning, would have kept a secret. We find also that in whatever ignorance mankind may be placed, the same conscience tells them when they do wrong. As the apostle says of the gentiles, "which have not the law, do by nature the things contained in the law; these having not the law, are a law unto themselves. which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" Thus shewing that there is no one, however ignorant and secluded from the sound of the Gospel, but has a certain amount of responsibility in proportion to the light that is in them. "To whom much is given, of him much will be required." The responsibility of the ignorant is however very small in comparison to those living in more favoured circumstances—who are placed in a position to know the whole mind and will of God—who have the oracles within their possession; these are certainly left without excuse if they neglect so great salvation promised to believers. The Jewish nation were highly favoured as a people, yet with all the special privileges which they enjoyed, they sinned against God, and called down his displeasure upon themselves. It is melancholy to trace the wickedness of that people, and shows forcibly the depravity and corruption of the human heart. But notwithstanding the great and many blessings and privileges which they enjoyed, we are placed in far more favour-
children of God be one among themselves. Now they see through a glass darkly; but then face to face: now they know only in part; but then shall they know, even as also they are known. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches," Rev. iii. 12—13."

I have now expressed my thoughts candidly upon the sentiments respecting "Visible Unity" contained in the extracts from Allen and Glas, and I again repeat,—that the principle there laid down is not that upon which, either of them acted; nor can any Christian Church, in the proper sense of the term, exist, where no other bond of union is required than "the new covenant in Christ's blood;" unless it could be proved that all who are interested in that covenant are all of one mind in regard to the doctrine and obedience of the gospel. Nor can I look upon a society founded upon a mutual forbearance, or differance of opinion respecting any part of the doctrine, or any of the institutions of Christ's house, to be any other than a visible combination against his authority; and such pretended union is a mere mockery of the true Christian union, or a company of believers being "of one heart and of one mind, striving together for the faith of the gospel." We have rarely seen a more notable specimen of the Anti-Christian combination in subverting the true Christian union, than in the modern sect of the Darbyites, or Plymouth Brethren; but the rotten foundation upon which the system is built is daily manifesting itself; and all who are acquainted with their movements can be at no loss to perceive that their pretended union is a mere rope of sand.

I am, Yours, &c,

Demetrius.

ANSWER TO STEPHANAS FROM MACROBIUS.

Mr. Editor, Dear Sir: — I regret that Stephanas has found it convenient to depart from the original order of his own questions, and at the same time decline to meet my proposition with a candid acquiescence. Had he adopted my suggestion, he would perhaps have learned that to understand how to put such questions in the light the Scriptures throw on them, was to answer them. Their discussion would then have been reduced to a compass sufficiently narrow to be manageable in the pages of the Advocate. Surely he does not mean to accuse me of a want of courtesy in this request! To take up his own position ad libitum, in utter disregard of all that had passed between Philelethes and myself—to refuse to leave that, except to take up another of his own choosing, and defined after his own fashion, is a course which commends his adroit generalship, much more highly than his courtesy or candour. A discussion is worthless except for its results, and the attainment of truth. Where that is not likely to be attained, it were much better left untouched. And as I do not think the Word of God can or ought to be reduced to such a dry,
soulless thing as a question in "the rule of three," I should very much have preferred inducing him to do what I am constrained to do myself, on such a subject as prophecy, —namely, depend upon the evidence it affords me, even though it should not happen entirely to square with the literal formulae of human science or carnal reasoning. I am convinced of the truth and reality of many things I have not seen, and the truth of which I could not prove perhaps to the satisfaction of an objector, simply because I have confidence in the sufficiency of the authority by which their verity is testified. And on this ground I believe the Bible to mean what it says, taken as a consistent whole.

Your correspondent's fourth question to which he now invites my attention, is in the words of the "two men in white apparel," Acts i., and I shall answer it in as compact a form as I think conducive to a correct appreciation of the truth on this subject contained in that narrative, bearing in mind that its language expresses several features of the scene which must be taken into our account of the "like manner" of Jesus' return, not included in the definition of the circumstances given by Stephanas, and likewise the harmony of other scripture statements on the same subject.

1st. The Time of His departure, A.D. 33. Of His return, That generation before certain of the disciples which heard him speak had tasted death; by the time the apostles had completed their mission to the cities of Israel; by the time miraculous gifts ceased; when the temple of God in Jerusalem was pulled down; when the gospel had been preached throughout the whole empire by the apostles; when Jerusalem was compassed by armies; when the times of the gentiles had come in; when there was a time of trouble, such as there had not been before from the beginning of the creation, and such as there never could be after that time: when the sun, moon, and stars ceased to shine,—and the power that were in heaven were shaken; when all priesthoods and rulers of every grade who had had divine appointments, were put down; when God had accomplished to scatter the power of the holy people; at the end; the end of the world; when heaven and earth passed away like a scroll, and the elements were melted with fervent heat; when the heavens and a new earth were created; in A.D. 70;

2. The place of His departure, Bethany. Of His return. The land of Judea; Jerusalem; Mount Olivet; Perea; the Roman Empire; the whole habitable globe, from the rising of the sun unto the going down thereof.

3. The manner of His departure. Ascension into heaven, in the pre-
sence of a few of the men of Galilee; entrance into a cloud, which thereupon concealed him from their sight; after that the appearance of two men in white apparel talking with these men of Galilee.

The manner of his return—In a cloud; in the clouds of heaven; with clouds; clothed with a cloud, and a rainbow on his head; in the glory of his father with his holy angels; with all his saints; clothed in white and palms in their hands; with power and great glory; in his glory, and all the holy angels with him; with ten thousands of his saints; without sin or sin-offering: giving deliverance to his people; taking vengeance on his enemies; slaying the wicked with the sword of his mouth; turning a deaf ear to their entreaties; riding forth in triumph on a white horse, crowned and carrying a bow; on a black horse, with a pair of balances in his hand; on a red horse, with a sword; on a pale horse, with death and Hades in his train sitting on the throne of his glory, with the unclean heavens passing away before his face; sitting on a white cloud, a golden crown on his head, in his hand a sharp sickle, and reaping the harvest of the earth; with the key of the abyss and a great chain in his hand; as a thief; like lightning: in flaming fire; as a bridegroom.

4. The witnesses of his departure—men of Galilee. Of his return, 1st, Men. The same men of Galilee: his disciples who had stood listening to his instructions when on earth: the men of Israel who crucified him. 2nd, Monuments—things more permanent and imperishable than men. The extinction of the Jewish nation, accompanied by war, famine, pestilence, bloodshed, slavery, death. The entire subversion, and the perpetual cessation of their religio-political polity: the termination of all sacrifices of atonement, not merely in effect, but in fact; the dispersion abroad throughout the face of the whole earth of the scattered remains of the literal descendants of Jacob, as vagabonds, and fugitives and outlaws, and even in the midst of worldly wealth, the proscribed, the suspected, the despised of all nations.

Now, Sir, I have answered the question of Stephanas, and I believe he cannot overturn that answer, without in the same breath overturning the authority of the Bible. He may deny, demur, or doubt, I cannot help that. I am aware that in complying with his request, to the form he was pleased to prescribe, I have given him the opportunity of saying No, where I say Yes—and that neither my affirmative, nor his negative, settles the fact of the coming of Christ. But I feel sure that the spiritual understanding and the common sense of your readers will fully appreciate his declinature to let the scriptures settle this question. If the evidence

they supply is not sufficient, we
must either have a new revelation
to make up its deficiencies, or be
tossed about on the boiling surges
of every utopian scheme which the
fertile fancy or folly of would-be-
prophets may propound for our
acceptance. But as I believe the
Bible fully and distinctly settles
this and all his other questions, I
invite him—since he has chosen it
—to begin by a careful examin-
ation of that authoritative document
on this subject, I am certain he will
not be any thing the worse for
adopting that course, but, may be
very much the better for it. I
should be sorry to suspect him
without cause, but, I confess the
style and tone of his first letter
leaves me little to expect from him
besides expressions of confident
commiseration, that any one should
be found reading God's Word with
eyes so different from his own.
In this, however, I shall be happy
to be found wrong in my opinion.

I am, dear Sir,

Yours truly,

MACROBIUS.

REMARKS ON PHILALETHES ON THE KINGDOM OF GOD.

"My thoughts are not as your thoughts, &c."

MR. EDITOR, DEAR SIR,

In your Number of the Christian
Advocate for December last, I fear
your Correspondent "Philalethes,"
is too severe, to say the least of it,
against your other valuable Corres-
pondent "Simplex," regarding the
Lord's law, as recorded in Matthew
xviii. 15—20.

A Church of Jesus Christ on this
earth, cannot go about any case of
discipline, &c., without "two or
three Bishops or Overseers," and
as in private offences, after the first
step is over with the "one or two
more," or witnesses, either of the
offence, or as witnesses that the
steps laid down in such cases to
recover offenders and vice versa
have been regularly gone about or
attended to:—and in any case of
discipline the Bishops or Overseers
may be the "one or two more;" as
it is written, "then take with thee
'one or two more' that in the mouth
of two or three witnesses every word
may be established: "i.e. any one
or two of the brotherhood, in case
the offence may have to be carried
further into the "Court of Con-
sience," or to be weighed in that
"just balance" the Church, which
is God's delight. Prov. xi. 1.

Your Correspondent complains
against the word "eminent" mem-
ers of the Church, being used by
Mr. Glas. Now I think the word
eminent is very well chosen. The
Elders are not "eminent" on their
own account as members of society,
or as men of riches, or, of great
knowledge and discernment in
things pertaining to this world; but
eminent having been set apart by
the rest of the brotherhood to this
high station—to minister or to be-
come servants of the word in his
house, rather than to be ministered
unto, and they are, owing to their
character being agreeable to Paul's
injunctions to Timothy and Titus,
thus to become ensamples to the
flock, and in case of need "to
From these premises some idea may be formed of the nature of that discipline that ought to be observed in Christian Churches. But, alas! how little disposed our modern religious appear to be, for the most part, to be guided by such very unfashionable New Testament rules! They feel themselves above admonishing their associates, or giving themselves any serious concern about the morality or immorality, the worthiness or unworthiness of their lives and conversation. All this, it seems, belongs to the religion of other times, and of another sort of Christians—one of whom once said to his brethren, "Let the word of Christ dwell in you richly, teaching and admonishing one another."—Also, "If any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

(To be concluded in our next.)

QUERY.

Sir:—Having heard much said about 1 Pet. iv. 17—18, it will give me great satisfaction to have your opinion, or that of some of your correspondents, on the passage.

Your well-wisher in the truth,

H——. Feb. 9th, 1853. A. B.

ILLUSTRATION OF 1 PET. IV. 17—18.

(In answer to the Query of A.B.— H.—.)

"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. iv. 17—18.

These words were addressed by the apostle Peter to the "strangers scattered abroad" through the various provinces of Asia Minor. ch. i. 1—2.

It is highly probable that by the term—"strangers" being applied to them, there is some intimation of their being Jewish believers that are principally intended. And his principal object seems to have been in writing this epistle, to establish
them in the faith, by laying before them the great and inestimable blessings which were connected with their holding fast the faith of Christ. ch. i. 3—9.

In the 12th verse of this chapter, the apostle reminds them, (as he had done before in ch. i. 6—7,) of the severe trial which their faith would have to undergo; the immediate cause of which we are not informed: but we may safely conclude that he alludes to the terrible storm of persecution which was shortly to come upon the christian church, together with the consequent apostasy of many from the faith of Christ. His advice to them, under these circumstances is, to maintain a character becoming the gospel, which would prove the best safeguard under the heaviest trials, and also insure the approbation of God. See ver. 13—16.

There is the most perfect equity and wisdom in all the ways of God to men; had we eyes sufficiently open to discern it, especially in that part of his ways which relate to the sufferings and afflictions of his church, and his long-suffering towards those who set at nought his word, and despise his authority. But "The Lord is slow to anger, and great in power, and will not at all acquit the wicked; the Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet." But when his judgments are abroad in the earth, he knows how to deliver the godly out of temptation. For, "The Lord is good, a strong hold in the day of trouble: and he knoweth them that trust in him." Nah. i. 3, 7.

The subject presented before us in these words, is of a very solemn nature, and should awaken our attention to the dispensations of God, and to his ways in the earth. It is a duty enjoined upon the people of God to contemplate the procedure of God in punishing the nations of the earth for their iniquity, and magnifying his own glorious name in the deliverance of them who put their trust in him. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the nations of the earth for their iniquity: the earth shall disclose her blood, and shall no more cover her slain." But the wicked are said to "regard not the work of the Lord, neither consider the operation of his hands." Isa. v. 12, & xxvi. 20—21.

Let us, for our further instruction from these words, endeavour I.—To explain and illustrate their meaning, as to their primary import.

II.—Improve them by a more general application.
We observe here, in the first place, the design of the apostle in these words seems to be, to point out the approaching dissolution of the Jewish Church and State, accompanied by the most terrible judgments from God upon that wicked and rebellious generation, according to the prediction of our blessed Lord.

This prediction respecting the destruction of Jerusalem and the Jewish nation, is recorded in Matt. xxiv.—Mark xiii.—Luke xxi. Let us then endeavour to illustrate the words before us, keeping in our eye the words of our Lord in those chapters. The apostle says, "For the time is come, that judgment must begin at the house of God."

By the "House of God," we are doubtless to understand the church of God, as existing under the Mosaic economy, and embodied in all the ordinances,—institutions,—rites and ceremonies enjoined upon the nation of Israel, until the time of reformation.

Let it be observed also, that in order to give this dispensation all the force and authority possible upon the minds of the people, the Lord chose a certain place to put his name there, and said, "In all places where I record my name, I will come unto thee, and bless thee." Exod. xx. 24. And we are told that the Lord "refused the tabernacle of Joseph, and chose not the tribe of Ephraim; But chose the tribe of Judah, the Mount Sion which he loved." Ps. lxxviii. God fixed his throne in Jerusalem, for "In Salem also is his tabernacle, and his dwelling place in Sion." Ps. lxxvi. 2. And therefore the faithful are exhorted to "pray for the peace of Jerusalem:—they shall prosper that love thee." And the Psalmist then adds, "Because of the house of the Lord our God, I will seek thy good." Here then we clearly see that the nations of Israel, with the instituted worship, as observed in the temple, which was the palace of the Most High, was emphatically the "house of God."

Now, let us see how the judgment was to begin at this house of God. God says, (Mic. iii. 10.) describing the degeneracy of the house of Israel from his true worship and service, "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil shall come upon us. Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

In connection with this, let us now glance at the prediction of our Lord in Matt. xxiv. It is there said, "And Jesus went
out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, see ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world? ver. 1—3.

He then proceeds to inform them what signs should take place before that event. Many false Messiahs would appear. Wars would break out in various parts of the Empire. The apostles and the christians would be persecuted, in which persecution the Jews would take an active part. And the gospel of the kingdom should be preached in all the world for a witness, (especially to the Jews, so that they might be left without excuse.) These were the general signs. But there were other immediate signs, which would signify the near approach of the event.

In ver. 32, our Lord observes, “Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors.” In the parallel place, (in Luke xx. 20—22,) the same signs are spoken of, but divested of their figure. “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which be in Judea flee to the mountains; and let them which be in the midst of it depart out; and let them not that are in the countries enter therein. For these be the days of vengeance, that all things which are written might be fulfilled.”

Now let us keep in mind that Peter wrote this Epistle about the year A.D. 60, which was about eight years before the siege of Jerusalem by Vespasian: And by the time this Epistle was written, many of the signs spoken of had taken place. This led the apostle to remind his brethren of the admonition given by our Lord to them in reference to this period, in Luke xxi. 34—36, and he thus sums it up, (v. 7.) “But the end of all things is at hand; be ye therefore sober, and watch unto prayer.”

The Jews, like their predecessors the Canaanites, had now filled up the measure of their iniquity, and the time of judgment was now fast approaching. For Paul says, (1 Thes ii. 15—16.) that they both killed the Lord Jesus and their own prophets, and have persecuted us: and they please not God, and are contrary to all men; Forbidding us to speak to the gentiles that
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they might be saved, to fill up the measure of their sins alway; for the wrath is come upon them to the uttermost."

(To be concluded in our next.)

THE MEANS AND THE END.

To the Editor of the Christian Advocate.

Sir:—I perceive on the cover of the Advocate for this month, an extract from a note addressed to yourself from “A Constant Reader,” in reference to my last article on “Visible Unity.” There is much in the short extract which would justify some animadversions, but I shall not trouble you with them; for I shall only notice one or two points.

Your correspondent places me among the “modern Millenarians.” Upon what ground I know not. However, he considers this a sufficient reason for avoiding all “further agitation of the question,” as it “might only terminate in strife of words.” I cannot tell, Sir, how the matter might terminate, but “strife of words,” there should be none on my part. With “Millenarians,” either ancient or modern, I have no connexion, unless the doctrine of the Bible be so deemed. Nor am I by any means conversant with writers upon that subject, either Millenarian or Anti-Millenarian.

I am not at all surprised that “A Constant Reader” should wish to decline all further discussion with “modern Millenarians”; for, from the little I have seen of their writings, with the Bible in their hands, they are rather sturdy antagonists to meddle with. Be that, however, as it may, I made no reference to any of their writings, nor am I responsible for any of their sentiments, nor is there any one production of this class, or indeed of any other, so far as I know, that I could refer to as expressive of my own views: the Bible alone is my authority. In support of my positions, I referred to a number of passages in the oracles of God, which appeared to me fully to warrant my conclusions. If I have mistaken the sense of these passages, I shall be very happy to be set right, either by “A Constant Reader” or any one else.

I shall not trouble you or your readers with any observations about the “Utopian speculations” or the “regions of imaginations,” as I am not conscious of indulging in either; but there is one specific charge made which will require a brief notice. It is expressed in the following terms. “They, (the Millenarians) are “overlooking the present system of means as totally inadequate to accomplish the conversion of the world, and thus undervaluing the
present means of grace in their hands, and within their reach.” This certainly is a serious charge if true. How far any modern Millenarians are implicated in it I am unable to say; but at any rate I consider myself entirely free from it. But, in order to set the matter in a clear light, I must examine your correspondent’s expressions, and show their bearings.

I might here at the outset, ask “A Constant Reader,” when in the New Testament does he read anything about the “conversion of the world,” except he may attempt to eke out something of the kind from Rev. xi. 15. But what is there described is certainly not brought about by “the present means of grace,” but by means materially different. The apostles have never given the slightest hint that they expected to convert the world, or that any who came after them would do so. On the contrary, they distinctly state their object and expectation to be very different.

If we keep clear of the “regions of imagination,” and avoid indulging in “Utopian speculations,” in regard to the design of God in the ministry of the gospel, during the present state of things, and attend to the written word as the only safe guide, we shall find that two objects to be attained are distinctly stated. The first is,—that the “Gospel of the kingdom should be preached in all the world for a witness.” Matt. xxiv. 14. Not for the “conversion of the world,” but to testify against the works thereof are evil. While the gospel was preached first to the Jews, and all heard it; yet (says Paul, Rom. x. 16) “they have not all obeyed the gospel.” And while the gospel was not without its effect, yet only the election obtained the blessing, ch. xi. 7. Wherever the gospel was preached, the result invariably was, that “some believed, and some believed not.”

In the second place, the gospel is, according to the commandment of the everlasting God, to be made known to all nations for the obedience of faith. Rom. xvi. 26. But what God intends to accomplish by it, may be gathered from Acts xv. 14, viz. “to take out of the gentiles a people for his name.” And the result shews that there was no manifestation of universality among the Gentiles, any more than among the Jews. In a word, the scriptures give no countenance whatever to the supposition that “the present system of means” will be attended with any other result. If “A Constant Reader” will only discard the “Utopian speculations” of modern Anti-Millenarians, and breathe less in the “regions of imagination,” he will learn to think more soberly, and confine his expectations to what God has promised in his word: and the great “swelling words of vanity” and cant
phrases now current about the "conversion of the world," will lose their charm, and "the present system of means" will be viewed in its true light, as accomplishing that which God intended it to do, viz. "to take out of the Gentiles a people for his name;" not the conversion of the world.

But I am suspected of undervaluing the present system of means, and the present means of grace. This charge I repudiate altogether, as I shall now shew.

"The present system of means," and "the present means of grace," have, as I have shewn, a two-fold object to accomplish. And with regard to the second feature which I pointed out, viz. that "the gospel, according to the commandment of the everlasting God, should be made known unto all nations for the obedience of faith;" what is contemplated thereby is,—to bring all the redeemed, (which comprises men of all classes, ranks and conditions,) to the knowledge of the truth. See 1 Tim. ii. 1—6.

Christ's redeemed people, includes not only persons of all ranks and conditions, but these are called from among all nations, and kindreds, and people, and tongues. Rev. v. 9, and vii. 9. As these are all justified and sanctified, and have washed their robes and made them white in the blood of the Lamb; they are called by the gospel to the obtaining of the glory of our Lord Jesus Christ. 2 Thess. ii. 13, 14. Wherever, and whenever, therefore, God intends to save any number of men, there he sends the gospel; for there is no other medium through which men can believe, or come to the knowledge of the truth.

For while the promise runs,—"Whosoever shall call on the name of the Lord shall be saved;" yet, men cannot call on him in whom they have not believed, nor believe in him of whom they have not heard. For faith cometh by hearing, and hearing by the word of God. See Rom. x. 13—15.

To carry out the purpose of God in saving sinners, the Gospel must still be preached, not only in the public assemblies of the saints, but in every place where the Providence of God may open a door. And all gifts and means which the Church of Christ possess must be made use of. As the Gospel is still the power of God unto salvation, to every one that believeth; by its means God will still continue to take out of the Gentiles a people for his name. Nor can this be accomplished without the instrumentality of the Gospel; for it is by the foolishness of preaching that God will save them that believe. To expect this result without using the means, is just as rational as to expect to reap without sowing. No Christian, therefore, who understands the New Testament, will ever undervalue this means, for he
knows that it is God's divinely appointed order. Moreover, whenever any Church, or body of professing Christians manifest any apathy and indifference, much less opposition to the "present system of means," as it regards its legitimate object; give indubitable proof that they have drunk deeply of the spirit of apostacy. But, "the conversion of the world" by the "present system of means," is that which is not promised, and therefore not to be expected. This can only be accomplished by the "new system of things" which the Lord himself will establish, Isaiah lxv. 17, &c. Rev. xxi. v. In the mean time, Christ's people should avoid all "Utopian speculations" about "the conversion of the world," as such a notion is the genuine offspring of the worldly Gospel which now sounds through the length and breadth of our land.

March, 16th, 1853.

DEMETERUS.

Reviews.

The Autobiography of a Dissenting Minister.

(Continued from page 46.)

We have now left our author to speak his mind pretty freely about the Academic education of Dissenting Ministers. And his dislike to, and his contempt for their Educational institutions is sufficiently manifest. Yet if his story be true, he never received any other than what these institutions afforded him. But for our own part, we have very little faith in any of his statements. His rancour breaks out so often, notwithstanding his strong desire to preserve the mask, that the mind of the reader is irresistibly led to the conclusion that the whole story is a fabrication. A person unacquainted with casuistry would naturally ask the question,—If the Educational institutions of the Dissenters are so contemptible, and their tutors so inefficient,—how did he obtain all the learning which he assumes? If we are to believe him, he not only knows the defects of the Dissenting Academies, but is also well acquainted with the (supposed) superiority of the Church Universities. When writing his vituperations, it apparently never occurred to his mind that the Dissenting Institutions were so contemptible, and their tutors so inefficient;—how did he obtain all the learning which he assumes? If we are to believe him, he not only knows the defects of the Dissenting Academies, but is also well acquainted with the (supposed) superiority of the Church Universities. When writing his vituperations, it apparently never occurred to his mind that the Dissenting Institutions were supported by the voluntary efforts of an enterprising class of men, who had only their own resources to fly to; while the National Universities were fed by the wealth accumulated through many centuries, and plundered from the original owners, (the papists,) and squandered upon a set of worthless State tools, who have no more claim (on the score of
REVIEWS.

justice) than Dissenters. No honest man can read the concluding paragraph of the second chapter of this work, without feeling for the author the most ineffable contempt.

We have not made these remarks from any partiality for Dissenting Colleges, for we believe them to have been very injurious to the cause of true religion; nor are they the places for producing true Ministers of the Gospel. While we warmly advocate a liberal education, especially to christian teachers; we are decidedly of opinion, that the Theological Institutions of the Dissenters, as well as of the Establishment, have, with few exceptions, produced a class of men who are more corrupters of the word of truth, than such who by "sound doctrine are able to stop the mouths of gainsayers." A liberal education can be obtained anywhere, but the Church of God is the only Theological school for true Ministers of the Gospel; or in other words, the Elders of Christian Churches. The Primitive Disciples knew nothing of such institutions, nor were they known for the first two centuries; but the first of the kind that was established, (viz. that at Alexandria) produced Arianism.

Our author passes through many scenes in the course of his avocation as a "Dissenting Minister," and some of them comical enough. The following passage is not much amiss, and there can be no doubt it contains much truth.

"I have said that dissenting congregations choose their own ministers, but it must not be supposed that he who is most acceptable to the largest number of hearers is always the successful candidate; for a great deal depends on the influence of the leading people, who govern not by any express law, but by the mere force of circumstances, and the power of wealth. The real government of a dissenting congregation is in an aristocracy of wealth,—I cannot say much of rank, for to the best of my knowledge, there are no peers among them: here and there if there should happen to be a knight or baronet belonging to a dissenting congregation, a very particular and especial homage is paid to him, by those who in general despise rank. The first attempt that I made to obtain a pulpit for myself, was with a small congregation in the vicinity of the metropolis. I was personally acquainted with the then minister, who was about to leave them, and I expressed to him my wish to have an opportunity of introducing myself to them. He very kindly offered me the use of his pulpit, but at the same time said to me, "I can be of no service to you, for my recommendation would be rather an injury to you than an assistance."

His introduction to the congregation of the friend alluded to, is exceedingly graphic; or to use an expression of a friend of ours, it is "rich." He tells us,—

Taking with me three of my best sermons,—for my friend preached three times every Sunday for ninety pounds a year,—I went full of hope and confidence to please the listening ear. When my friend told me that he could be of no service to me, I heard him with the utmost indifference, for I did not suppose that I needed any other recommendation than my own talents, set off by my own eloquence. The congregation since the minister's marriage, had
rather fallen off, and had become languid in its attendance; but hearing that a stranger had engaged to preach, they came more numerously; for though I was not going to preach before them expressly as a candidate, yet it was pretty well understood that I had a view to the vacant pulpit. I was heard with profound attention, and was exceedingly successful in my extemporaneous devotions, which I poured forth with a fluency almost astonishing to myself. I could evidently see, while I was delivering my sermon, that the congregation was mightily pleased with me; for I observed that at several of my pretty metaphors and similes they exchanged glances of approbation one with another; and at one time when I was very pathetic, I observed an old lady put her handkerchief to her eyes.

We should like to transcribe our author's description of the influence of individuals in Dissenting Congregations, for it's both amusing and instructive, but the length of our remarks warns to desist.

We fully intended to close our remarks on this volume in the present number, but there are one or two subjects which we must not overlook, and we must therefore defer our concluding observations until next month.

THE CONFERENCE-OF EVANGELICAL NONCONFORMISTS AT NORWICH.

In the Advocate of last month there was a report of a meeting which had taken place in London, to carry out the objects contemplated by the Norwich Conference.

To those of our readers who may not have heard of this Conference, the following sketch of its proceedings will not be without interest. It is extracted from the "Quo Warranto," a periodical which has been lately started, to carry out the same object as the Conference.

This Conference met at the Assembly Rooms, Norwich, on the 21st October last. None were admitted to it, but actual members of Evangelical Nonconformist Churches. There were present about one hundred and forty Independents,—Sixty Baptists,—Sixty-five Wesleyans, and several others, members of the different Churches in the City, and of various Churches in the Country.

[Our Correspondent who sent us this Article, furnished us also with a copy of the "Quo Warranto," containing the resolutions passed at the meeting, and to be inserted in this place, but the whole is too lengthy for our pages. As the principles avowed are substantially the same as those expressed in the London Conference, we therefore refer our readers to our last number, page 91. Ed. C. A.]

Mr. Tillett, (Independent,) in moving the above resolutions, said, "The originators of this Conference had been led to the conclusion, that the want of prosperity in the Churches was occasioned, in no small degree, by a neglect of those provisions specified in the New Testament as being designed by God for the sustenance of spiritual life. The Apostles repeatedly described the Church under the similitude of the human body, and it would be found that that idea
creditable to the efforts of a devoted and energetic band of teachers. It was
that the attendance of the children was such, that either new applications for
admission must be refused, or a larger place obtained.

But the principal business of the meeting consisted in presenting a very
handsome and costly Silver Tea Service to the Elder, Mr. Dunning. The
presentation was made by the senior Deacon, Mr. G. Inglis, who spoke in the
highest terms of Mr. Dunning, both as an Elder, and as a minister of the west.

Mr. D. made a most suitable reply, in which he expressed his firm attach-
ment to the principles which he had adopted, and which resulted from a
earnest and close examination of the Oracles of God.

Several animated and excellent addresses followed,—delivered by Mr. Blyth,
Mr. Heriot, and others of the Church and friends who attended, mani-
fest their sympathy with the little cause.

THE SABBATH.

When I've done with the toils of the week,
And from cares of the world am free;
How sweet the Redeemer to seek,
How sweet is the Sabbath to me.

The dawn of that morning inspires
My soul, from sin's tyranny free;
And fresh with the song of Heaven's choir,
Thus sweet is the Sabbath to me.

No mornings can with them compare,
Those days are the brightest that be;
Blest type of a rest yet more fair,
And a still sweeter Sabbath to me.

Then the wells of salvation o'erflow,
And with joy we draw water from these;
The spring of our pleasures below,
And the sweet of the Sabbath to me.

Then the tidings of mercy I hear,
Of pardon, and grace rich and few;
To sinners those tidings are dear,
Thus sweet is the Sabbath to me.

Death strip't of its terror appears,
With joy my Lord risen I see;
The same through revolving years,
Thus sweet is the Sabbath to me.

Though the grave earthly joys may cease,
Which like leaves of the autumn do fall;
Hope unwithering yet breaks through the gloom,
And sweet makes the Sabbath to me.

And when the dark curtains of night,
To close me from Sabaths agree;
I'll sing with the dawn of Heaven's light,
How sweet is the Sabbath to me.

Obituaries.

Died Dec. 28th, 1852, aged 83, Jane Humphries, relict of the late Robert Humphries,
Gent., of Llannfairucha, and one of the Deacons of the Baptist Church, at Harlech. She
was baptized and added to the Church in May, 1797, and continued to hold fast the faith
unto the end.

On January 4th, 1853, aged 90, Morris Jones, of Coed, also one of the Deacons of the
Church at Harlech, in which capacity he served the Church most faithfully for the long
period of 47 years. He too, was baptized about the end of the year 1797. He was able to
attend the Meetings of the Church until the last Lord's Day but one before his death.
Both he and Jane Humphries remained unflinchingly attached to the Scotch Baptist pro-
profession ever since it was introduced into North Wales.

(P.S. We remember our late brother, Morris Jones being pointed out to us, when at
Talyaran in the summer of last year, as the oldest Scotch Baptist in the principality.
Ed. C. A.)
CHRISTIANITY is not, in the first instance, an association of the wise and virtuous, but of such as have seen their past errors, and associate together, that they may become both virtuous and wise. All, therefore, have habits to get rid of, and habits to acquire, and admonition at times will be necessary for all. It is a duty which every one owes to his brother, when he thinks there is occasion for it.—When admonition, however, has not had its desired or subduing effect, the church, in love and out of tenderness to their brother, are called to adopt more severe measures. An expression of disapprobation, yet of the most fraternal concern, is to be manifested by the whole community. “Mark them which cause divisions and offences, and avoid them,” says the apostle. Rom. xvi. 17. And again, “Note that man, and have no company with him.” 2 Thess. iii. 14.

If that course will not do, the next step is, “We command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us—after the first and second admonition, reject him—and finally, Let him be unto thee as the heathen man and the publican.” This seems to be a sketch, or outline, of the discipline which existed in the primitive churches.

These premises, compared with the general representation of the subject in the New Testament, appear to justify this conclusion, that a Christian Church is formed upon such principles as are best adapted to promote its object. It is the natural order of society, exhibiting a simplicity of character far exceeding any other social institution: and when such a body is animated and actuated by the true Christian spirit, it must be
the strongest and most perfect of all societies ever known in the world.

The members of the Primitive Churches appear to have been united closer, and by stronger bonds than most of our modern associated religionists have ever imagined. They were the bonds of love, love of the brethren, in "the truth, for the truth's sake, which," saith the apostle, "dwelleth in us, and shall be with us for ever." (2 John i. 2.) These bonds would keep them united, whatever changes might occur: their elders or pastors might die, or remove, without endangering or dissolving their union, while these far stronger ties remained.

This grand operative principle of love to the brethren, was to them a decisive evidence of the genuineness of their conversion: "We know," says the apostle, "that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." (1 John iii. 14.) It was also the prime motive or main-spring of that labour of love and brotherly kindness, which their social and fraternal relation called them to manifest and exercise towards each other, after the example of the love of Christ to them: "He laid down his life for us," says the apostle, "and we ought to lay down our lives for the brethren." (1 John iii. 16.) Their labour of love to each other must, by this, extend very far indeed, even to the greatest risks and perils. Nor is it to be wondered at, as it was a part of their duty towards God, or of the service he required from them, and which they were called to discharge at all hazards, and at the risk even of their very lives. "Neither count I my life dear unto myself," says the apostle, "so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." (Acts xx. 24.) The same sort of fidelity was required of all Christians, even to those of the lowest degree.

From the preceding observations it must appear, that the social religion of the Primitive Christians was very different from that of most of our modern religionists; and that they entered into a state of Christian fellowship under very different impressions from those that are felt by most of the moderns, who seem quite insensible of all those sacred ties which so closely knit together the members of the Primitive Churches, and which preserved a visible and real separation between those churches and the world. Their ideas of the nature of that separation appears to have confined their Churches to those who had publicly and solemnly professed repentance towards God, and faith towards our Lord Jesus Christ.

No notion had they, that any, or all that happened to be
present at their assemblies, or chanced to attend their, had a
right, on that ground alone, to enjoy the privileges of Christian
Church-Fellowship, without any inquiry being made after the
correctness of their moral or religious characters, and without
any confession, or declaration on their part that they believed in
the Son of God, and were desirous to be his followers, and
observe all things whatsoever he had commanded. Of this, I say,
they appear to have had no notion; or they would hardly have
thought it necessary afterwards to be so careful in noting and
marking those among them whose lives proved incorrect, and
such as did not become the Gospel of Christ, and even to reject
them, turn away, or withdraw themselves from them, and have no
company with them, &c.

All this pretty clearly implies, that they had not neglected to
require, from all who had joined them, some specific declaration
by way of pledge, at their first admission, of their attachment to
Christ as their Lord and Master, and their fixed determination
to follow him through dishonour as well as honour, through evil
report as well as good report: and this well accords with the open
confession usually (and we believe constantly) made by the
primitive converts, at the commencement of their Christian pil-
grimage, that they "believed Jesus Christ to be the Son of God."
The notion here combated was broached some years ago, and
industriously propagated ever since in different parts of the
country. It always appeared to the present writer an untenable
and antisciptural notion, no ways calculated to promote genuine
Christianity, or that superiority and excellence of character,
which it evidently appears to be one of the main ends of that
holy religion to produce. He has therefore always expressed
himself hostile to it, and now considers himself as fully justified
in urging the reasons contained in the preceding pages on the
opposite side. The case he thinks deserves the serious consider-
ation of all professing Christians. He wishes to promote
discussion, which, properly conducted, may be expected to prove
favourable to the cause of truth.

If, however, the positions advanced in these premises, be well
foundede— if Christianity be really and pre-eminently intended
to produce this superiority, excellency, or peculiar holiness of
character in its professors, it surely must be not a little surprising,
that it has been so little held up and attended to, by most, if not
all our different denominations of religionists in this country.—
How often are seen among their communicants individuals of
more than equivocal characters, who yet go on from year to year
without any steps being taken to admonish, correct, or reclaim
them!—Very little regard, in such cases, appears to be paid to our Saviour’s memorable question, “What do ye more than others?” evidently implying that more was to be expected from his real disciples, than from any other men.

To conclude—it has long been the opinion of the present writer, that one of the main ends of Christianity is to produce a superior order of men in the world, excelling all others in righteousness and true holiness, and whatever is really estimable; and that in order to attain, or promote that important end, Baptism and the Lord’s Supper, and the rest of the social observances noticed in the New Testament, have been instituted, and which appear to be appointments of perpetual obligation—which to dispense with, or lay aside, would be to dispense with and lay aside some of the appointed means of promoting the said important and invaluable end.

On this ground he has felt himself constrained to oppose the present prevailing Anti-baptist and open-communion notions, as well as that neglect and extinction of discipline which now disgrace so many of our religious communities.

ILLUSTRATION OF 1 PET. IV. 17—18.
(In answer to the Query of A. B.—II.)
(Concluded from page 57.)

The Apostle, after observing that “the time was come when Judgment must begin at the House of God,” continues, “And if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”

To understand this, let us keep in mind that the Judgment alluded to, is the execution of the divine vengeance upon the obdurate Jews, by means of the Roman Armies.

This was to be preceded by insubordination, wars and tumults, on the part of the Jews; which of course would draw on a most bitter persecution on the part of the Romans.

Moreover, the Apostle supposes, that this persecution might first be levelled against the believing Jews and Christians: for the Romans did not always distinguish between them, for they looked upon the Christians as a Sect of the Jewish religion. And no doubt, the persecution falling upon the Christians, or believing Jews, was intended by the all-wise God to purge his Church from the dross of false professors which crept in among them.

But the Apostle intimates, that, though this Judgment might
begin at the believing part of that nation, yet it would end on the ungodly or unbelievers: and he contrasts their state and condition in reference to this point. The believers were assured of ultimate safety, while the unbelievers were doomed to inevitable destruction.

To see the force of these remarks, let us look again at our Lord's instructions to his followers in Matt. xxiv. and Luke xxi. And there we shall find him saying to his disciples, that, "because iniquity shall abound, the love of many shall wax cold. But he that endureth unto the end, the same shall be saved." Therefore it would be a sifting time in the Church of God;—many would stumble and fall, but the true believers would have safety in the end. The language of the Apostle would lead us to conclude that there was no safety but to those who acknowledged Jesus to be the Messiah, or in other words, "to them that obey the Gospel of God." And our Lord says to his disciples, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—But the Apostle very justly draws the conclusion, That if God would bring even his Church to feel the effects of this dreadful storm of his wrath, because of their declension in spirituality; those who rejected and crucified his beloved Son, should sink beneath it, and experience the effect of their own malediction, "His blood be on us, and on our children." (Matt. xxvii. 25.)

The Apostle then shews the extreme punishment which will be executed on the unbelieving Jews, by the very narrow escape of the righteous, or the believing part of the nation, from the common destruction. This is pointed out by our Lord in these words,—(Matt. xxiv. 15—19.) "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth let him understand :) Then let them which be in Judea flee into the mountains; Let him which is on the house-top not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days."—This is evidently intended to shew the extreme difficulty of escaping from the instruments of God's wrath at that time when his wrath would be poured out without mixture on that devoted city and nation, who were now receiving the reward of their deeds.

Having now given what I conceive to be the primary and literal meaning of the words; I shall

II.—Endeavour to improve them to our own spiritual advantage by a more extended application of them to the Church of God.
We remark then, That all that has been said of the nation of Israel with their instituted worship, being the "house of God," will be applicable to the Church of God under the Gospel.

The Apostle Paul adopts the figure in Heb. iii. 4—6. He says, alluding to the former state of things, "For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the beginning of our confidence and the rejoicing of the hope firm unto the end."—The same idea is expressed in 1 Tim. iii. 15., where Paul, in instructing Timothy, says, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth."

Now, we have seen, by the former part of this discourse, that the house or Church of God in the nation of Israel, brought on themselves the vengeance of God, by their disobedience, rebellion, apostacy, and contempt of his word. And may we not then expect the same result under the like circumstances, in the Gospel Church? Undoubtedly! the same vengeance will be executed upon the apostates from the true Gospel, as befel the unbelieving Jews, who, virtually, disbelieved God's word. And such departure is clearly foretold in the New Testament Scriptures. The Apostolic writings clearly intimate that the doctrine of the Gospel would be corrupted—its order perverted—and its discipline abandoned. For no Judgment would be executed if there were no transgression committed. As the Apostles were fully apprised that such apostacy would take place among professing Christians, they were very clear in their predictions. Paul says, (1 Tim. iv. 1, 2.) "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." And in another place such characters are described as "having the form of godliness, but denying the power thereof." (2 Tim. iii. 5.) And this "mystery of iniquity" was working even in the days of the Apostles:—And it continued to operate till it was consummated in "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth." (Rev. xvii. 5.) Moreover, the Apostles give us to understand that this apostacy from the truth would be promoted chiefly by the professed Christian teachers. (See Acts. xx. 25—32.)

A full description of these is given in 2 Pet. ii. 1—3. "But
there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even deny the Lord that bought them, and bring upon themselves swift destruction, and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose Judgment now of a long time lingereth not, and their damnation slumbereth not." But in the scriptures, the most awful judgments are denounced upon the great Anti-christian Apostacy, or those who obey not the Gospel of Christ. We have it Rev. xviii. 1—5. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delscacies. And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

Here we have the judgment that will be inflicted upon the anti-christian community who have corrupted the sacred truths of Christianity. And even here also, we discover that some of the people of God,—the righteous, are "scarcely saved"—or preserved with difficulty. They are called to come out, lest they receive of her plagues.

The truth of this declaration will appear very plain, when we consider our natural propensity to evil, and to turn from the ways of God, in which alone there is safety. And Jude says, when speaking of some who were in danger of turning from the truth, "Of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

I might here just guard you against a false representation of these words, which is very common, and which is to this effect; That because it is here said that the righteous scarcely are saved,—it is supposed that sinners are saved with great difficulty, even by Christ! But nothing can be more foreign to the apostle's meaning: "for in him is plenteous redemption;" and "he is
able to save to the uttermost all that come unto God by him, for he ever liveth to make intercession for them."

The object of the apostle, is to shew, That when God’s judgments are executed upon ungodly nations, the righteous among them are preserved with difficulty, as Lot in Sodom. And when God threatened Israel with desolations, he declared that if Noah, Daniel, and Job, were among them, they should only deliver themselves. Ezek. xiv. 14.

It is true, the righteous are saved through many difficulties,—many trials,—temptations—afflictions,—and corruptions, and from many enemies: yet at last, they shall be able to say, "Out of them all the Lord hath delivered me."

But the salvation of the righteous shews in still stronger light, the misery of the wicked, or those "who obey not the Gospel of God:" "Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power."

Well, then, if the righteous shall be saved at last, surely the afflictions of this life are not worthy to be compared with the glory that shall follow. Therefore, "Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator." ver. 19.

WHO OUGHT TO BE DENOMINATED CHRISTIANS?

Every one who theoretically and practically receives Jesus as a prophet, priest, and king, according to the scriptures.

Jesus is a king, with reference to a special throne and people. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever." Luke i. 33. Hence Nathanael’s confession—"Thou art the Son of God, thou art the king of Israel." Hence Jesus’ own confession witnessed before Pontius Pilate, at the cost of his life;—"Art thou the king of the Jews? Thou sayest it."

Every one would see the absurdity of admitting that our Victoria is a Queen, and denying at the same time that she is Queen of Britain. It is equally foolish to say, Jesus is a King, and yet deny he is King of the Jews. As sure as he came forth out of literal Bethlehem, so sure will he reign in literal Israel. Micah v. 2. See Ps. x. 16; cxxxii. 12—18; Isa. ix. 6, 7; xvi. 1—5; xxiv. 23; Jer. iii. 17; xxiii. 5, 6; xxxiii. 14—17 Ezek. xxxix. 22—29; xliii. 7—12; xliv. 36; Hosea iii. 4; Joel iii; Amos ix. 11—15; Obadiah; Micah iv.; Nahum i. 15; Zeph.
THEOLOGY.

[Tag. ii. 22; Matt. ii. 1—10; xxvii. 11, 37; Mark xv. 2, 26; Luke i. 32, 33: 68—75; ii. 8—14; 25—32, 38; xxiii. 3, 38, &c.

Practically to receive Jesus as a King, is to wait for him, as directed in Zeph. iii. 8; Mark xii. 32—37; 1 Thess. i. 9—10; Rev. ii. 25—29; iii. 21, &c.

Jesus, as a prophet, was sent to his people with one special message. Throughout all Judea, beginning from Galilee, he preached, saying, the kingdom of God is at hand. This prophecy he called the gospel. He sent the twelve to preach it through all Judea, (Matt. x. 7,) and also the seventy, Luke x. 9—12. Predicted it should be preached in all the world, (Matt, xxiv. 14,) and commanded it to be so, Mark xvi. 15. Denounced condemnation against all who should reject it, (Matt. x. 14—15) and connected salvation with its reception. It was his first word, (Mark xiv. 15,) and his last, Rev. xxi. 20. He then who denies that the kingdom of God is at hand, rejects Jesus as a prophet, and his Father who sent him. For observe, all his other predictions were uttered with a reference to this great one. For instance his predictions in Matt. xxiv., Mark xiii, and Luke xxi., respecting the persecution of his disciples, the destruction of Jerusalem, wars and famines, shaking of heaven and earth, &c., all end in this,—"When ye see these things come to pass, then know ye that the kingdom of God is nigh at hand, even at the door."

Practically to receive Jesus as a prophet, is to obey that great command with which he always associates the gospel. It is the command to repent, to reform, to amend your life, to cleanse ourselves from all filthiness, of the flesh and spirit. It is largely explained and powerfully enforced in the Vth, VIth, and VIIth chapters of Matthew.

Thus when Daniel predicted Nebuchadnezzar's downfall, he said, "Wherefo'ere, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor." Dan. iv. 27. And all the prophets follow up their predictions by exhorting to reformation. So did Jesus his prediction that his kingdom was at hand.

Jesus is received as a priest, when we believe that he offered up himself a sacrifice for sin, pleads the merits of his blood, in the presence of God, and procures for us remission of sin, in order that we may enjoy the everlasting possession of the promised inheritance. Heb. ix. 14. Rev. v. 9, 10, &c. &c. Thus the genuine saints connect the sacrifice of Christ, and remission of sins, with the possession of the promised inheritance, and the rule of the nations, in the exercise of the kingly and priestly office.
To receive Jesus as a priest, practically, is to come to his precious blood, in the observance of every ordinance which God has appointed for remission of sins. It is to meditate much upon his great love, as manifested in his great sufferings voluntarily endured for us, and to glory in his cross.

Who, then, ought to be denominated christians? Who receives Jesus as the long, often-promised King of the Jews; as the prophet who predicted that the kingdom of God is at hand; as the priest who shed his own blood that his saints might possess the inheritance promised to Abraham, Isaac, and Jacob and associated with him in ruling the world in righteousness?

We fear that there is no body of professed christians who are rightly entitled to be called christians. But in nearly all denominations there are some individual believers in the scriptural views of the kingly, priestly, and prophetical offices belonging to the Lord Jesus, as the Redeemer of his people. It is for these to consider if it be not their duty to separate themselves from those who will not receive the scriptures upon these points in their literal simplicity. "What part hath he that believeth with an infidel?" We may believe detached portions of divine truth, taken out of their position and connections in the scheme of redemption as set before us in the word, and fitted ingeniously into our own creeds and systems, being chipped and pared for that purpose. Yet may we reject the most important truths of the Bible, and be shamefully ignorant of the whole counsel of heaven, as a whole.

D. L.

NOTES ON SCRIPTURE TEXTS.

Illustration of 1 Cor. IV. 15—17., by John Glas.

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Jesus Christ I have begotten you through the gospel,"

1. The apostles were the fathers of the New Testament Church, all believing on Christ through their word; even as the twelve patriarchs were fathers of the Old.
2. All their children must appear to be so by following and imitating them as they did Christ.—1 Cor. ch. xi. ver. 1, 2.
3. For their walk was according to their word; they preached Christ, and their ways were in him who was the end of their conversation.—Heb. xiii. ver. 7.
4. Thus they are the patterns of following Christ unto all Christians, teaching and going in the same ways, everywhere, in every church; so that none can be said to be following them and