

"It may be said, that the first of the two verses referred to above implies a state of slavery. Unquestionably it does. The apostles, in primitive times, just like the Missionaries of our times, visited countries where slavery prevailed. Nay, they made converts there both of the slave and the slaveholder; and how did they proceed with these converts? Why, if they acted as they taught others to act, it is not difficult to see how they proceeded. To the converted master they said, render to your slaves that which is just and equal, whether they be Christians or not; and to the converted slaves they said, count your masters worthy of all the honour due to them by the law of Christ, whether they be Christians or not. This, they said, is the demand made upon you by the new religion—a demand which must be complied with by all who embrace it; and if you will not comply with it, you cannot be enrolled among its subjects. It is a matter of course, that, after converts were made and formed into churches, slavery would remain as a secular institution; but the church was free from it, and could not but be free, if she was obedient to apostolic injunction. She was more than free from it; in her own peaceful and effective way she was undermining the foundations of slavery, and preparing matters for the time when the grace of God would triumph over it. If then, when a man says that slavery was tolerated in the primitive church, he merely means, that primitive missionaries, on their arrival in slaveholding countries, did not immediately denounce slavery, and get themselves murdered for their pains, he is perfectly right; but if he means that they were the apologists of slavery, or admitted the practice of it to mingle with their fellowship, he speaks entirely without book, and must have learnt his lesson somewhere else than in the New Testament. It is at once an obvious and undeniable truth, that no slave-master under heaven can so much as begin to give to his slave that which is just and equal, till he has first of all, and more than all, surrendered to him his personal liberty. Till this be done, nothing is done to meet the claims of Christian morality; and to admit the idea, that these claims are so flexible as to bend to obstacles of man's creating, were to forget the divinity of their origin, and to adopt a principle of perilous import to the whole system of relative duty."

## THE CROWNING CHILIAID.

### AN ESSAY ON THE MILLENIAL RESURRECTION.

The use of things earthly by the sacred writers, to illustrate things heavenly, has occasioned no small contrariety of biblical exegesis. This is specially so, in regard to the latter-day glory. That religion, pure from worldly admixture, will then attain surpassing splendor is generally admitted. But the prophetic language describing it is fruitful matter of controversy. Such phrases as the "new earth," "new Jerusalem," "the times of restitution of all things," and in particular, "the first resurrection" of Rev. xx. 4, 5, are therefore of no little interest to all anxious for correct interpretation.

There are three views of the millennial resurrection which, with some diversity of details, have been ably maintained by their respective advocates, specially deserving of candid comparison. These, for the sake of distinction, may be called:—the Mundane—the Pre-supernal—and the Evangelic.

1.—*The Mundane.* As the word denotes, all holding it, however differing on some points, are more or less materialistic, making earth a scene of sempiternal enjoyment. Papias, who flourished in the early part of the second century after Christ, seems to have been the first primitive Father who gave currency to this idea. Being however of a credulous disposition and evidently influenced by the prevalent opinion of the Jews as to the temporal splendors of Messiah's kingdom, his pretension to apostolic authority