

thought to be the most valuable specimen of the Governor's letters to these letters, he...
The Christian Luminary.

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Oxford, December 13, 1840.

THE SECOND ADVENT.

Thou our Lord Jesus Christ will come again to earth, in the manner as the Spirit says him "go up into heaven," is a truth fully taught in the Gospel, and is generally believed. But different views are entertained as to the time of his coming. By many sincere Christians, no doubt, the second Advent was looked for, with great confidence, in 1843. After two first advents proved to be errors, several others were suggested, which have all vanished without the fulfillment of the solemnly-cherished expectation. Some have been so confident that 1843 was the exact time that they have spiritualized the whole subject, and contended that Christ did then actually come, and commence his millennial reign; but that it was all done in the spirit. This has led to various fanciful speculations and feveries. Others think they have discovered an error in the Chronology, which, when corrected, warrant us to look for the Second Advent in 1846, or '47; and begin to think of the same importance to the time of his coming. The public mind seems to be somewhat agitated upon this question, and results to those before us, are more serious ones, will probably follow.

As for myself, though a firm believer in the Second Coming of the Lord, mentally, I have soberly thought, and still think, that the exact time is not revealed; and that it would be wise for men not to pry into "the times and seasons which the Father hath put in his own power."

Nor can I think that the time has near so much importance for this world, as that it is generally supposed to be.

Christ's second coming, with a great degree of probability, the more general spread of the Gospel, the conversion and return of the Jews to the land of Palestine, the assembling and destruction of the Gog and Magog army, noticed by Ezekiel, upon the mountains of Israel, the signs foretold by the Saviour as subsequent to the tribulation of the Jews, &c., which must, from the return of the Lord, occupy a considerable time.

And although the second coming of Christ is a desirable event, and every living and faithful Christian can say with John, "Come Lord Jesus, come quickly;" yet no one should wish, all things considered, that he should come till the previous events predicted are all fulfilled. The most desirable period for his coming is that in which all things shall be ready.

Nor do I think that our ignorance of the exact time of his coming, or that the prospect of its being at some considerable distance, should induce any sloth, so long as we are constantly liable to death, and seeing "there is no work, nor knowledge, nor wisdom in the grave," with reference to being prepared for that event.

Neither does it seem charitable for those who believe in the Second Advent in 1846 or '47, to cast off their brethren who cannot accord with such a computation. Nor is it right, on the other hand, for such as believe that the time is at some considerable distance, or even that a temporal Millennium (as it is called) will first transpire, to persecute, or rashly judge other classes. A difference of views on this subject furnishes an occasion for the exercise of mutual charity.

For the consideration of those who begin again to talk of knowing the definite time, I would soberly suggest the propriety of not indulging too much confidence. It would be well to reflect, that they have once seen, twice and thrice, been mistaken, and that they may be mistaken again. Knowing the exact time, as, at least, the year, and the month, if not the

very day, has seemed, with some, to have been viewed as a necessary term of salvation. "The wise," it was said, should, and did "understand." But those who claimed this character, it appears, after all, did not understand. Hence, caution with regard to setting the definite time, manifestly belongs to the part of prudence. I have no doubt that the wise do really understand. But the question is, what do they understand? Is it the day, or the hour, or even the month, or year, when the Son of man will come? Or is it the terms of salvation, the rules of obedience, and the duty of being always ready? I believe that the latter is the subject which they do, and shall understand, and not the definite time of the Advent: for "of that day and hour knoweth no man; no, not the angels which are in heaven; neither the Son; but the Father." Mark xiii: 32.

Much has been said respecting the accomplishment of the prediction concerning the signs which were immediately to precede the Second Coming of Christ, and various proofs of it have been attempted. But there is one strong objection to the application of the past and present phenomena to this subject, which is, that the Saviour places the occurrence of the signs which should immediately precede his appearance subsequent to the termination of the Jews' tribulation, which, by comparing the testimonies of Matthew and Luke together, is found to include a long dispersion, and the treading down of Jerusalem by the Gentiles, which has not yet terminated. There have, indeed, been various striking phenomena in our day. So there were in former days. Still they do not appear to me to be the ones intended for the reason above given. Moreover, they are not so prominent, and universally seen, as the prediction seems to warrant us to expect. Would it not be well to observe, in regard to the existing phenomena, the direction of the prophet, "be not dismayed at the signs of heaven; for the heavens are disappointed at them?" But let us be faithful, and watch, and keep our garments; and then we need "not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Providence permitting, I intend, at some other opportunity, to give a concise statement of my reasons for believing that the prophetic events above alluded to, are not yet fulfilled.

THE WICKEDNESS OF ENVY.

Envy is that passion or principle of the depraved mind which grieves at another's honor, emolument and happiness. An envious man is wounded when his neighbor is elevated and respected, especially if he is more honored than himself, or if he stands in the way of his own advancement. One of this temper, when looking at the wealth and prosperity of his neighbor, and especially when contrasting them with his own moderate, or impoverished circumstances, is filled with uneasiness, and often with malignity. And when he looks abroad, and sees others happy in the enjoyment of health, friends and privileges, he has no heart to rejoice, especially if his own condition is the reverse; but is inwardly disturbed and miserable.

The bitter quality of this passion is derived from selfishness, or supreme love to one's own interest. It is augmented by pride, self-complacency and avarice. Cain envied Abel, because the Lord had respect to his offering, and not to his own. He viewed him as a rival in regard to the honor which it was the province of God to bestow, and hence hated him with a murderous hatred. Joseph's brethren envied him, because he was a favourite child with their father, and because he had told them his dreams which indicated that he would, some day, become their superior. Haman envied Mordecai, because he would not do obedience to him, and sacrifice to his pride and ambition. He was so wounded and heart-stung at this single instance of neglect, that all his honors and advancement availed him nothing. He was so wretched, from day to day, that he resolved, deliberately, not only upon the destruction of Mordecai, but of the whole nation of the Jews. And the Pharisees envied Christ, because they saw their own glory eclipsed by his rising popu-

larity, and because the triumph of his lessons would annihilate their power and honors of power and earthly greatness. Hence they rested not till they had ruined him. Well may we exclaim, in view of these instances, with Solomon, "The heart is cruel, and anger is outrageous; and unable to stand before envy." There is no fame so justly earned as to be wantonly blasted by envy. No friendship so dear and disinterested as to escape the malignant torch of envy. There is no property so honestly and justly acquired, as to exonerate us, possibly, from the cruel snare of envy. And no happiness so pure and so innocent as to give envy an alarm, and to rouse her energies to interrupt and destroy it.

Now, how direct is the reverse of this person or principle is the pure spirit of the Gospel! Grief is induced because others are prosperous, honorable and happy. How does this look beside that rule which teaches one to "love his neighbor as himself"—to "do to others whatsoever you would that they should do to us." Do you ask, how this looks? It looks like the evil spirit which reigns in our hearts, and assumes the bla-kedness. It is a passion which cannot be mingled without creating a wall of separation, between a man and his God! And yet how much of this evil prevails! How many forms does it present! And how glaring are its destructive influences in every direction! Oh my soul, beware of envy! Let not its secret power at any time's opportunity, wound or weaken!

EXTRACT OF A LETTER FROM ELDER E. M. GALLOWAY TO ELDER THOMAS HENRY.

I am pleased to think you have obtained the favors of Elder Chadwick as Editor of our paper. I hope you will succeed in establishing it permanently. You may consider me as one of your subscribers, and send me the paper. I feel quite an anxiety for your success and prosperity in that connection. Therefore, "be not weary in well doing; for in due season you shall reap, if you faint not."

We have some trials to pass through at present; but I hope we shall yet succeed, and shine. I expect that Elder Chadwick will stay till spring, if not longer. We have felt, in some measure, the effect of the reaction of religious excitement; but we look for better times, and hope to see a redeeming spirit in the Ministry, and in all the Churches, waking up to the spiritual wants of Zion.

You will please remember me to Elder Chadwick. My acquaintance with him has been short, yet pleasant. Also to Br. Ansberry, and wife, after receiving a good share of goodness and bounty. So farewell.
Marien, Nov. 21, 1840.

For the Christian Luminary.

BR. CHADWICK.—Your essay on Baptism, as published in the 15th and 19th Nos. of the Christian Luminary, I have read with much interest, and hope it may be closely examined by those who differ with the sentiments therein contained; not for the purpose of finding fault and picking flaws, (as is too often the case in the examination of the productions of those with whom we chance to differ,) but with minds divested of prejudice, and settled in the determination to weigh the arguments well, and compare them with the "living oracles;" the only course which can be pursued with safety. This have I endeavored to read your able essay above referred to, and trusting I have your permission, I offer a few thoughts to your readers upon three principal items therein contained. First, Infant Baptism. Secondly, The mode or action of Baptism. Thirdly, The design of Baptism. Though you did not name Infant Baptism, yet by showing as you did, that, primitively, before any were called upon to be baptized, they were disciples, or became learners; they believed and repented, by showing this, you have given Infant Baptism as deadly a blow as David gave Goliath. Can Infants be taught the law of the Lord? Can they believe, or repent? Impossible. And yet, all these are prerequisites to Baptism.

2ndly, By those Greek prepositions, introduced in your essay, the position of parties being baptized, is made so plain, that the mode, or action, need not be guessed. But your fourth reason, for Immersion, is sufficient to remove all doubts, as to the action, and is one which claims the candid attention of all Christians, and especially Pedo-Baptists.

All Christians, I think, believe Baptism to be a figure, and as such a representation of something. Let those who differ with your

views, and because the triumph of his lessons would annihilate their power and honors of power and earthly greatness. Hence they rested not till they had ruined him. Well may we exclaim, in view of these instances, with Solomon, "The heart is cruel, and anger is outrageous; and unable to stand before envy." There is no fame so justly earned as to be wantonly blasted by envy. No friendship so dear and disinterested as to escape the malignant torch of envy. There is no property so honestly and justly acquired, as to exonerate us, possibly, from the cruel snare of envy. And no happiness so pure and so innocent as to give envy an alarm, and to rouse her energies to interrupt and destroy it.

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THE STATE OF THE CHURCH.

We have seen, in the Christian Luminary, a statement of the state of the Church in Canada West, and of the progress of the Gospel in the Province of Ontario. The statement is a very interesting one, and shows that the work of the Gospel is progressing in a most rapid manner. The statement is a very interesting one, and shows that the work of the Gospel is progressing in a most rapid manner. The statement is a very interesting one, and shows that the work of the Gospel is progressing in a most rapid manner. The statement is a very interesting one, and shows that the work of the Gospel is progressing in a most rapid manner.