

brought forward to prove this, is John v. 28, 29. This is taken as conclusive, that all the dead are to rise in the same *hour*. But in the 25th verse of the same chapter the word "hour" is employed to denote the whole of the present dispensation. Now this *hour* has already lasted more than 1800 years, and is not come to an end.

If then the word in the one case denotes a period of more than 1800 years; may it not in the other apply to a period of 1000? The passage then proves the resurrection and judgment of all within a fixed period of time cannot be one of sixty minutes; from Rev. xx. 4-6 we learn that it is to be a period of 1000 years. Another passage brought forward in proof of a simultaneous resurrection, is Matt. xxv. 31. But this passage speaks of the nations—the living nations being judged, and does not refer to the resurrection of the dead at all. We are told that "we must all appear before the judgment seat of Christ." Yes, but it is not said that all must appear at the same time. On the contrary it is distinctly shown that they will not.

2. It is argued that Christ's kingdom "is not of this world." (John xviii. 16.) True; but this does not mean that this world will not be made the kingdom of Christ. It is not of this world; that is, it is not *from hence*—in its source and character it is heavenly.

3. It is argued that the whole of Matt. xxiv. has already received its accomplishment in the destruction of Jerusalem, when Christ came not personally, but by a providential dispensation. This argument derives its whole weight from the word generation in the 34th verse. But this term does not denote the Jews then living; but the family or race of Jews; and the prophecy is remarkably fulfilled by the preservation of the Jews as a distinct generation or race to the present day.

Brethren, Christ is coming back again. In a cloud he ascended, in a cloud he will return. "Watch ye therefore." Live in the daily faith of a coming Saviour. Test your daily conversation by this question: Am I doing, speaking, and feeling as I wish to be found by the Lord at his coming?

#### THE SURE FOUNDATION.

The foundation of a sinner's acceptance with God, is the sacrificial and atoning death of Emanuel. It was to lay a foundation for the sinner's hope towards God, that the "Prince of Life" poured out his soul an offering for sin. To this work he was appointed by the Father; and in this appointment he cheerfully acquiesced. The work that saves, then, is finished; and on this finished work you are invited to build your hope of heaven. This work has been approved by God, and hence he has raised

Jesus from the dead, thereby publicly declaring to the world—"This is my beloved Son, in whom I am well pleased." The offering of Jesus is thus declared to be an offering of "a sweet smell," well pleasing to the Father. By this offering a foundation has been laid, on which the guiltiest may trust and find acceptance with God. There is nothing to deter you from building your hope of glory upon this foundation. It is a sure foundation; it will never give way; it is as strong as the pillars of heaven; millions of sinners may rest upon it, and sing—"Salvation hath God appointed for walls and bulwarks." It is a tried foundation; all since the days of Abel who have slept in Jesus, have built their hope of heaven upon it, and the apostle assures us, "If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him." The millions, then, who have slept in Christ, have tried this foundation, and, in the utmost confidence of its stability, they have "died in hope of a better resurrection." Like them, then, rest, for acceptance with God, and eternal life, upon this foundation; and at the resurrection morn you will awake out of the dust, ascend to meet your Lord in the air, and be for ever with him. It is also a precious foundation; it can afford comfort, yield peace, and minister hope in the greatest extremity, and when heart and flesh are failing. Nothing but the atonement of Christ can yield joy in suffering, and afford peace in death. Make that atonement the only ground of your hope, and for you "to live," it will be "Christ, and to die gain." To this atonement you may have immediate access. Not a moment's delay is necessary before placing your confidence in it, and rejoicing before God. It was made for the guilty and undeserving; and the moment you confide in it, your sins will be blotted out, and peace and joy will arise in your heart. And, remember, there is no other way of finding acceptance with God, but by trusting on the foundation which has been laid in the death and resurrection of his own Son. "Other foundation can no man lay than is laid, which is Jesus Christ." If you build not on this foundation, you will never celebrate redeeming love among the saints in glory. On all by whom this tried stone is rejected, it will ere long fall, and grind them to powder. If the atonement of Christ is not the foundation of your hope in time, in vain will you cry at the general conflagration, to the rending rocks and falling mountains to cover you from the face of the Judge, and "from the wrath of the Lamb." Be entreated, then, to trust for acceptance with God, in the work *finished* by the Saviour, and you will find it a foundation which will support you in time—which will sustain your confidence in death—and which will bear you up unmoved amid "the wreck of matter; and the crash of worlds." O reader,

have you peace with God through trusting in the atonement of the Lord Jesus?

JOHN ALCORN.

#### DISSUASIVES AGAINST SIN.

BY THE REV. JOHN ALCORN.

"These things write I unto you, that ye sin not."  
1 John ii. 1.

The design of this communication was to fortify christians against sin. The way in which the apostles confirmed believers in the faith, and taught them to shun the very appearance of evil, was by increasing their stock of knowledge. The more knowledge of the divine will the christian obtains, the more likely is he to be "steadfast and immovable, always abounding in the work of the Lord." Hence, when the Apostle Peter is exhorting disciples to beware of being led away with the error of the wicked, and of falling from their steadfastness, he writes, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." By growing in grace, and increasing in acquaintance with the divine character, as manifested in the person and work of Jesus Christ, they would be preserved from error and apostacy; and if we would be preserved from sin, and grow in conformity to the will of God, we must let his "word dwell in us richly in all wisdom." Hence the apostle wrote the things contained in this epistle, that christians, by increasing in knowledge, might be more strongly fortified against sin. "These things write I unto you, that ye sin not."

The "things" to which he here more particularly alludes, are stated, I apprehend, in the preceding chapter. He there informs us, that "if we say we have fellowship with God, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If we are walking in darkness, or living in sin, the conscience is burdened with a sense of guilt; and in this state we cannot be enjoying communion with God. God can have no fellowship with sin; and if we are indulging in its commission, there is a gulf between us and the light of Jehovah's countenance. If sin is on the conscience, before we can realise a sense of God's pardoning love, we confess it over the head of the gospel scape-goat, and obtain renewed commission. Now, the very knowledge of this is calculated to fortify us against sin. Is it desirable to be burdened with a sense of guilt, to be walking in darkness, having no communion with God? Is it not more blessed to have the testimony of a conscience void of offence,—to be living in holy fellowship with the Father, and with his Son Jesus Christ,—to be rejoicing in his rich, and free, and great salvation,—to have his love shed abroad in our hearts,—to be filled with that