

was that they should obtain rest in Canaan after their journey through the wilderness; John preached at Jordan, and the glad tidings he announced, was, that the kingdom of heaven was about to commence; and the joyful tidings to the nations, which first saluted the ears of the people of Jerusalem who slew Jesus, carried with it as its chief element the offer of remission of sins in the name of Jesus Christ, reconciling Jew and Gentile in one covenant under the One Lawgiver and Princee.

But on turning the leaves of the same Number of the 'Expositor,' we find a critical examination of a phrase made use of by a writer in the Christian Banner. A laboring brother, who introduced into the Christian family by authority of the Lord a number of believers, wrote to us and affirmed that he had introduced these men "into the kingdom of our Lord Jesus Christ." The candid 'Expositor' is offended at this phraseology, and says:

"Paul declares that 'flesh and blood cannot inherit the kingdom.' The kingdom of Christ has not yet come, and will not until our Lord comes again to establish it. Thus, instead of having been introduced into the kingdom of Christ, they have been immersed, sprinkled or voted into an anti-apostolic church organization. If they should ever be so highly blessed as to be inducted into the kingdom, it will not be by any mortal man, but by Christ, Jehovah's King, who will then say, 'Come ye blessed of my Father, inherit the kingdom.' It is truly astonishing, to see the darkness which prevails throughout christendom on this subject!"

Cordially do we agree with our neighbor on the opposite side of Ontario when he affirms that it is marvelous to see the darkness that spreads over christendom on this subject; yet doubtless were we to define who are encompassed and beclouded by this darkness, we could not so happily agree.

We keep Paul's company as he teaches us that mortals cannot occupy a place in the kingdom of immortals. This is inspiredly orthodox. In this the apostle, the 'Expositor,' and the 'Banner' speak the same thing. Paul too is worthy of all acceptance as a pattern teacher when he tells us that at the time he used his inspired pen in writing to the saved in the city of Colosse, both he and his brethren had been inducted "into the kingdom." Nor is the much loved John to be ruled out of the christian college of teachers because he was so little attached to the standard of the 'Expositor' as to declare in unmistakable words that he himself and sundry congregations of the Lord's servants were, while still on the footstool, "in the kingdom."