

knowledge the correctness of the principles of what is called the literal interpretation of prophecy; but he has overlooked the most characteristic result of that mode of interpretation namely, the establishment of the truth of the coming and kingdom of our Lord on the earth. He then concludes that the glorious changes, moral and physical, which he finds described in these prophecies are to be, not the miraculous, but the natural result of evangelical effort.

The only shadow of reasoning and scripture, on which he builds his castle in the air, is contained in a single paragraph on the 42nd page, where he quotes the passage in Romans viii. 19-23:—

"Here we hold that St. Paul takes the ground that the universal curse is to be much mitigated, if not entirely removed, by the influence of the gospel; and while 'the creature,' or creation, 'was made subject to vanity, not willingly,' yet there is an approaching period for its emancipation, for though thus in bondage without any volition of its own, it has been 'by reason of Him who hath subjected the same in hope.' Hope of what? Deliverance. The Apostle Peter evidently refers to the same fact, and that it is to be realized before the second coming of Christ, and under the present economy, when he says 'whom' that is Jesus, 'the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.'"

That the deliverance of the groaning creation, and the restitution of all things, are here plainly revealed, we fully and gladly grant. But we want no better proof that it is not to be realized before the second coming of Christ, and under the present economy, than are to be found in these two passages themselves. In the first of them, the apostle is speaking of glorious expectation of believers, as the children of God, and consequently His heirs. He presents their future glory as an offset to their present sufferings; and, enlarging on the joyous prospect, he represents external nature, now cursed for man's sake, as the sharer of his deliverance. In the day that God pronounced his curse upon man for his wilful disobedience, he cursed also the unwilling or unconscious earth. It has been brought into the bondage of corruption, under the galling yoke of which it groans and labours until now. But shall it continue so for ever? No, says the Spirit of truth, it shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." It shall share their deliverance. And when or how shall they be delivered? That is most distinctly intimated in the passage. "We (the sons of God) wait for the adoption, to wit, the redemption of the body." That creation, too, now groaning under the bondage of corruption, waiteth for "the manifestation of the sons of God." But shall either the resurrection or the manifestation of the sons of God, take place before the coming of Christ, or under the present economy? As to the first, the word declares "all shall be made alive, but every man in his own order: Christ, the first-fruits; afterwards they that are Christ's, at his coming." As to the second, it is declared, "Beloved, now are we the sons of God; but it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." The time and occasion of the deliverance of the groaning

creation is not, therefore, left in any doubt. It will be "at his coming." Then when we, who also now groan in this tabernacle, shall be clothed upon with our house, which is from heaven, and when the tabernacle of God shall be with men, there shall be no more curse."

Peter, too, speaks of the restitution of all things. Mr. Jennings says that this will take place before the second coming of Christ. Peter says that it shall take place at his coming. He first intimates the fact of his coming, "he shall send Jesus Christ;" he then intimates the period of his coming, not after the restitution of all things. But says he, whom the heavens must receive or return until and only "until the times of restitution of all things," then he shall come in power and great glory, and then in the language of Dr. Chalmers, "Creation, emancipated from those fetters which bind and burden and make it unpracticable and ungracious, will come forth in smiles that shall be perennial and immortal, it will yield a grateful compliance to the wishes of its happy inmates, and have in its operations the beneficent flow and freedom of God's own children." In his epistle also, Peter distinctly connects these two events, the coming of the Lord, and the renovation of this sin-blighted world, "looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat, nevertheless we, according to the promise, look for new heavens and a new earth, wherein dwelleth righteousness."

With his views of prophetic inspiration, Mr. Jennings cannot long remain where he is, and he will excuse us anticipating the time for him, when that which is now so fair but yet so romantic a dream, will become a hope as solid as it is glorious when animated and inspired by the blessed hope, he will join the earnest cry of the ancient church, "Amen, even so come Lord Jesus," when to borrow again the language of the former minister of Kilmory, "he will had the assurance that after the dissolution of its present framework, nations will again be varied and decked out anew in all the graces of its undying verdure, and of its unbounded variety, that in addition to our direct and personal views of the Deity, when he comes down to tabernacle with men, we shall also have the reflection of him in a lovely mirror of his own workmanship."

Communications.

HOW THE ENDOWMENT PROGRESSES.

ST. THOMAS, 20th December, 1852.

DEAR BROTHER PETER,—I know you will be pleased to hear of the success which is attending the labours of our venerable father in the ministry, Dr. Maclay. He arrived in London on Wednesday last, in good health and greatly pleased with the promptitude and zeal with which the people of God are coming forward to contribute as the Lord has prospered them, for the endowment of a Theological School in Canada. The Dr. preached for me last Lord's Day to large and deeply interested assemblies; and, as usual, drew all hearts to him and to his noble object, by his winning and persuasive eloquence. I intend to accompany him, for eight or ten days, in his tour through the

Churches along the Lake Shore. We left London today, and have got thus far on our journey. The sum obtained up to the time of our leaving London, is £4538 16s. 2d. or \$18155 25. In Toronto your people did nobly. In Bainsville the friends contributed £530; in Hamilton and Dundas, £737 15s. 2d.; in Brantford, £211 10s.; in Woodstock, £237 10s.; in Lobo, first and second Churches, £510; and in London, £435; Markham and Pickering contributed £167 10s. It is impossible to look at these sums or to witness the Christian readiness and self-denial with which they were subscribed, without seeing the hand of God in the whole matter. I believe that hundreds of praying souls have been pleading with God for the establishment of such an institution in our own Country, and now it seems as if the set time to favour Zion in this respect had come. I would not say one word against the Rochester or Hamilton Institutions, they are both doing a noble work, and may God bless them abundantly in it; but it can be seen at a glance that if we send our young men to the United States to be educated, in proportion as they are good and able ministers of the Gospel, in like proportion will be the difficulty of our getting them back to Canada. Those who turn out inefficient would doubtless be allowed to return; but the men of talent and usefulness would have such inducements presented to remain there, as few would be able to overcome.

The Baptists of Canada have heretofore presented a broken and divided front to the enemy, but by uniting on this object, and in the objects contemplated by the Regular Baptist Missionary Society, hearts long estranged will be brought together, prejudices will be cast to the winds, and the world, looking on, will say, "see how these brethren love one another." May God grant that it may be accomplished soon. Dr. Maclay wishes to have his kind love presented to yourself and the Church, and requests an interest in your prayers. I remain yours truly,

ROBERT BOYD.

On the eve of going to press, we received further intelligence from brother Boyd, stating that the sum subscribed had swelled to £5550, or \$22,200.

Miscellaneous.

NEW CHAPEL.—The New Baptist Chapel, on Lot 16, Centre Road, Chinguacousy, was opened on Sunday last. A large congregation assembled on the occasion, and Divine Worship was celebrated within the building. The sermon in the morning was preached by the Rev. Mr. Brooks. In the afternoon the members of the Church partook of the Sacrament; and in the evening an excellent discourse was delivered by the Rev. Mr. Millard, of Brampton, who we believe is pastor of the Church assembling there. The building which is of brick, is neat and sufficiently capacious. It is well peuced off, and the seats are all free. No collection was taken up during the day, the people in connection with the church having paid for the whole. This speaks well, and is one telling proof—worth ten thousand theories—that the Clergy Reserve are not wanted to build Meeting houses or support ministers of the Gospel. They may be necessary to build costly Cathedrals, and keep them warm, and pay the choir and organist when they are built, but to erect houses for the worship of God they are an abomination, and worse than useless, as this small handful of warm hearted believers have by their liberality shown.—Brampton Mercury.

BAPTIST THEOLOGICAL SCHOOL.—We have received a circular from a Committee of the Baptist Denomination, composed of Dr. Poyer, Rev. James Inglis and A. T. McCord, Esq., giving notice that the venerable and respected Dr. Maclay