

and the word of the Lord from Jerusalem." Thousands heard, believed, and obeyed the law of the spirit of life in Christ Jesus, and were made free from the law of sin and death—obtained the remission of their sins—the gift of the Holy Spirit, and rejoiced in the salvation of the Gospel. As they gathered the first fruits of the harvest, and waved them before the Lord on the day of Pentecost under the Mosaic dispensation; so the first fruits of the Kingdom of Heaven were this day offered to the Lord. Here, then, on this day the Lord Jesus is crowned King—his laws are issued—sinners bow to the sceptre of Messiah, and become subjects. Thus we have the constituents of a kingdom: King, Laws, and subjects.

Next month, the Lord willing, we shall notice the most common objections preferred against this view of the subject. Reader, examine carefully before you decide. EDITOR.

MISCELLANEOUS REMARKS.

READER, you have now perused the principal articles in the first number of *The Christian*. Again you are requested to take nothing on trust. With the word of the Lord in your hands, remember the exhortation of Paul: "Prove all things and hold fast that which is good." You perceive that thus far our prospectus has been our 'text.' The first thing proposed is a defence of the Bible. There has not been sufficient attention paid to this subject, either by the Press or the Preacher. Many profess approbation for, and faith in the truth revealed, who, perhaps, never read enough of it to have a thought of their own which they could with certainty say was taught in the Bible. It is our serious conviction, on this point, that the idea of receiving intelligence from heaven, *without* the word of the Lord—this looking for the character of God in the works of nature *alone*, are evils of no small magnitude—are an injury to the religious community, learned and unlearned. For all classes, then, we design the article on "Natural Theology."—The author may have run into some extremes in his manner of expressing himself, but on the whole, it is worthy of several careful perusals. This places revelation on its proper basis—makes it the foundation of all religious knowledge. The world, by wisdom, knows not God. We are not, however, of the class of abstract philosophers. We view neither knowledge nor influences abstractedly. We would see nature and revelation hand in hand defending the truth. The Bible gives nature a voice. Revelation is the instructor—Nature the volume. The diligent student of the works of God finds in every department of nature, explanations and illustrations of the sublime truths revealed in that treasure which heaven in mercy has put into our hands. Every step taken by him in this delightful study; every hour he spends in the great laboratory of the Almighty, he finds himself furnished with additional proofs, not only of the word of the Lord, but also of his benevolence, wisdom and greatness.

But we propose not writing an essay. All we aim at is, fixing the