

On a motion to adopt the first article, it was moved, in amendment, by Rev. A. Booker, and seconded by Rev. T. L. Davidson,

That the following words be added, viz., "and further, that no church shall be considered a Regular Baptist Church that practises open communion, or that breaks bread in the ordinance of the Lord's Supper without ordained elders."

After a warm and protracted discussion, the amendment was lost, by a vote of 17 to 37.

The following brethren were appointed a committee to nominate the officers of this society for the ensuing year, viz., Rev. J. Gilmour, Rev. H. Fitch, and A. Hamilton.

A committee of three was appointed to recommend a suitable Agent.

Rev. George Wilson gave notice, that at the next annual meeting motions would be made—*First*—To alter the time of the annual meetings to a more suitable day; and *Secondly*—To so modify our Constitution so as to admit of church representation in our annual meetings.

A committee was then appointed to fix the place of the annual meeting, and appoint the preacher for the introductory sermon.

Moved by Rev. W. Hewson, seconded by Rev. W. H. Landon, and

*Resolved*, That as a Convention of Regular Baptists, we express our entire approbation of the course pursued by the *Christian Observer*, of Toronto, and hereby declare our undiminished confidence in the principles and course of its Editor, and our cordial sympathy with him in his self-denying and arduous labours.

Adjourned. Benediction by Rev. R. Boyd.

#### EVENING SESSION.

7 o'clock.

Singing: prayer by Rev. James Cooper.

The Committee to decide upon the place of meeting, &c., reported, That our next annual meeting be held in Toronto, with the Bond Street Church: Rev. S. T. Griswold preach the sermon, and that Rev. W. Hewson be his alternate.

The report of the committee to recommend an Agent, was referred to the Executive Board for final action.

The Committee to nominate officers reported the following:—

*President*.—Rowley Kilborn, Esq.

*Vice-Presidents*.—Rev. H. Fitch, Rev. S. T. Griswold, and D. Maitland, Esq.

*Recording Secretary*.—Rev. Wm. Hewson.

*Corresponding Secretary*.—Rev. James Pyper.

*Treasurer*.—A. T. McCord, Esq.

*Directors*.—Rev. A. Slaght, Rev. J. E. Ryerson, Messrs. M. Seger, J. R. Cook, M. Troyer, H. Moyle, Jr., Wm. Robinson, A. Carroll, C. C. Smith, T. A. Haines, D. Shearer, A. Barber, T. Lailey, A. Burtch, Deacon W. Miller, and all Regular Baptist Ministers, who make an annual collection for the funds of this society.

Moved by Mr. A. T. McCord, seconded by Mr. T. A. Haines, and

*Resolved*, That a committee be formed to organize an Institute for the education of young men for the Gospel ministry; and to appoint a Divinity Tutor to said Institute, so soon as a satisfactory subscription list be procured for the support

of the same; and that the said Institute be located at Toronto or such other place as the said committee may consider most advantageous.

The committee consists of Revs. Jas. Pyper, J. Gilmour, Robt. Boyd, Wm. Wilkinson, and A. T. McCord, Esq.

*Resolved*, That the minutes of this Convention be sent for publication to the *New York Recorder* and *Christian Observer*, Toronto.

*Resolved*, That the thanks of this Convention be tendered to the friends who have so kindly furnished entertainment for its members, and especially to the ladies, for their assiduous attention to all our comforts.

*Resolved*, That the thanks of this Convention be given to the Rev. W. Wilkinson for his courteous and efficient conduct in the chair.

The minutes being read and approved, the Convention then adjourned *sine die*.

Benediction by the Chairman.

W. WILKINSON, Chairman.

WILLIAM HEWSON, Secretary.

[FOR THE CHRISTIAN OBSERVER.]

#### THE FINAL JUDGMENT.

Approving, in the main of the sentiments advanced in the serious of papers on unfulfilled prophecy, not excepting the last on "the Judgment," we cannot avoid the conclusion that what is there styled "the last act of judgment," is a much more extensive and comprehensive work than the resurrection of the unjust, and their being cast into the lake of fire. Without marring the solemnity or directness of the inquiry by any thing like controversy, we proceed to elucidate what seems to be the scriptural view of that awful assize, when the dead, small and great, shall stand before God. It is not something different from, but in addition to, the judgment of the wicked and the deliverance of believers at the coming of the Lord. The point at which it opens is beyond the period of millennial bliss; and it seems that until that period has elapsed, the affairs of this world are not ripe for a final adjudication. In an important sense the millennium may be styled probationary. This indeed seems to be its object in the economy of redemption, that there may be a full test and trial of the completeness of Christ's triumph in his people. This test takes place first in the absence of the arch-tempter while he is bound. Our first parents dwelt secure in their loving allegiance until Satan beguiled them; and were the devil that deceived them to be cast at once into the lake of fire and brimstone, the triumph of Christ might be liable to the hypothetical objection, that if the ransomed were again exposed to his wiles, they would again become his prey; accordingly he is only temporarily restrained, and before the final retribution he is loosed out of prison for a season in order that the confirmed loyalty of the saints may be demonstrated. Then foiled and overthrown, he is driven away to his own place for ever.

Upon this discomfiture of the enemy, opens the scene which is described towards the close of the twentieth chapter of the Revelation to John: "and I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hades delivered up the dead which were in them, and they were judged every man according to their works."

I. There is seen a *great white throne*. The throne is the official seat of a king, where he receives the homage of his subjects, and exercises the high prerogatives of his station. Christ speaks of his throne, the throne of David on which he shall sit a crowned and triumphant king; as it is written, "Thy throne, O God, is for ever and ever." In the present case, the throne is set for judgment, but as we shall see more fully when we come to speak of "him that sat thereon," it is none other than Christ's own throne. He tells us in Matt. 23<sup>rd</sup>, that he shall sit on the throne of his glory, and before him shall be gathered all nations. Of the material and structure of this throne we have no knowledge, but we must not on that account spiritualize it into a mere emblem of judgment. The judge is a risen Saviour, with a real though glorified body; the judged are actual and living men, who in their flesh shall see him, who with their own eyes shall behold him. We deal not in shadows and symbols; the throne is a visible and an actual judgment seat. Appropriate to the dignity of the judge, and the importance of the occasion, it will be of surpassing splendour and majesty. It is described as a *great throne*. Whiteness is always the impression made upon the senses by any display of heavenly glory. Thus when our Lord was transfigured on the mount, his raiment became shining, exceeding white, as snow, so as no fuller on earth can white them. And the angel who sat on the stone at the mouth of the new sepulchre is thus described: "His countenance was like lightning and his raiment white as snow." So also it is described as a *great white throne*: white with the radiance of heaven; corresponding with the holiness and equity of the judgment; no injustice or impurity can cast a stain upon it.

II. There was seen "*him that sat thereon*." He is not named, nor is it necessary that he should be. It was enough to describe him; as him "before whose face the earth and the heavens fled away." In the Old Testament the descending Lord is thus described: "clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about. His lightnings enlighteneth the world; the earth saw and trembled: the hills melted like wax before the presence of the Lord, at the presence of the Lord of the whole earth." In the New Testament we are told, "The day of the Lord so cometh as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burned up." It was then a most emphatic designation of the judge "before whose face the earth and the heaven fled away." "*The Son of Man* shall sit on the throne of his glory, and before *him* shall be gathered all nations."

That he should be the judge is in accordance with the general scheme of redemption.—"All things are delivered unto me of the Father." It is indeed a part of the general scheme that the Father judgeth no man, but hath committed all judgment unto the Son. It is an appropriate tribute to his work, and a suitable reversal of the world's condemnation, that he should judge the world. "God" says Peter to the Jews, "hath made that same Jesus whom ye crucified, both Lord and Christ." "The Father hath committed all judgment to the Son, that all men should honour the Son, even as they honour the Father." So far as believers are concerned, who should bestow the crown and pronounce the welcome but Christ. So far as the unbelieving are concerned, it is meet that the sentence of him whom they have rejected should cover them with confusion. In one way or the other, subdued by his grace, or by his power, every tongue shall confess that he is Lord to the glory of God the Father.

III. "There were seen the dead, small and great, standing before God." This seems to include all mankind. A thousand years before, the earth and the deep gave back, at God's bidding, those who slept in Jesus,—Adam and Abel, Enoch and