

should have omitted an error so famous in antiquity, and so troublesome among us; for the most of the chief Divines here (meaning the Assembly), not only Independents, but others, such as Twisse, Marshall, Palmer, and many more, are express chiliasts; that is, persons who believe that Christ and His Saints will reign a thousand years upon earth; the word chiliad signifying a thousand; and chiliast, one who believes in the literal fulfilment of Revelations, xx. 4.

"In this extract two things are evident:

First, that the Independents of that day were generally Millenarians or Chiliasts, which may be plainly inferred from the expression,—*not only Independents*—as if the person to whom he wrote would take it for granted that they were so.

"Secondly, it is evident that the majority of eminent divines, besides the Independents, were also Millenarian, as is clear from his saying 'most of the chief divines here, such as Twisse (the prolocutor), Marshall, Palmer, and many more, are express Chiliasts.' Besides the three above mentioned, the following members of the Assembly are known likewise by their published writings or sentiments, to have been Millenarian. Simon Ash, of St. Brides, W. Bridge, A. M., Jeremiah Burroughs, A. M., J. Caryl, A. M., T. Goodwin, D. D., W. Gouge, D. D., J. Langley, Prebendary of Gloucester, and Peter Sterry, of London, which is a considerable number, when it is remembered how few divines commit themselves in print, compared with the number of those who never publish their sentiments; and, of how many, the works are no longer extant.

"Among the formularies framed by that Assembly, and adopted by the Church of Scotland, is the 'Directory for Public Worship,' in which it is prescribed that ministers should pray 'For the propagation of the gospel, and kingdom of Christ to all nations; for the conversion of the Jews, the fulness of the Gentiles, the fall of Antichrist, and the hastening of the coming of our Lord.'

"In the shorter Catechism is the Assembly's Exposition of the Lord's Prayer; and on the words, 'Thy kingdom come,' we have as follows: 'In the second petition we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced; ourselves and others brought into it; and that the kingdom of glory may be hastened.'

"In the corresponding clause of the Larger Catechism, we read thus: 'In the second petition, which is, 'Thy kingdom come, acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fulness of the Gentiles brought in, the church furnished with all gospel officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate: that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are in their sins, and the confirming, comforting, and building up of those that are already converted: that Christ would rule in our hearts here, and hasten the time of His second coming, and our reigning with him for ever: and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends. When it is admitted by an opponent of the

doctrine, as it is in this extract, that the majority of the chief divines of that assembly were Millenarians, it cannot be reasonably questioned that the above sentences were intended to be understood in a Millenarian sense; and, indeed, it is difficult to reconcile them with any other."

Without attempting any thing like a minute analysis of these passages, we cannot deny that the following facts are prominently presented.

1. The present time is the time of the kingdom of sin and Satan in our fallen world:—

2. That this kingdom of sin and Satan is to be destroyed, and that Antichrist must fall, when the kingdom of Christ comes:—

3. That the gospel must be propagated in all the world, which has already taken place:—

4. That the Lord will come in His glory, and that we should pray that His coming may be hastened:—

5. That the Jews shall be converted, and brought in with the fulness of the Gentiles:—

6. That the kingdom of Christ shall extend to all nations; and then the will of God shall be done upon earth, as it is done in heaven:—

7. That we, His present Church, shall then reign with Him for ever.

These facts are clearly before us; and with them, the testimony, that many of the chiefs of the Westminster Assembly were Chiliasts, holding and maintaining the doctrine of the Saviour's coming and kingdom. This also agrees with what Calvin himself taught. In reply to an objector, the venerable Reformer says: "I answer that Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go before the head, the order of things would be inverted and preposterous. But we follow our Prince then, when he shall come in the glory of his Father, and sit upon the throne of his majesty."—*Psycho*, p. 55.

The doctrines of the coming and kingdom of Christ, so long overlooked, are once more made prominent in the Presbyterian body. In Scotland we have the able productions of several ministers of deep piety and great talent. Not only have separate tracts and volumes appeared from their pens, but a quarterly journal of good repute is regularly issued, containing articles of sterling value. By these means attention is called to the solemn midnight cry, "Behold, He cometh!"

Beside these things, "In the Pastoral Address of the General Assembly of the Free Church of Scotland, July, 1845, it is said,— "Blessed be God, because His church, in all its various branches, has had her attention turned more earnestly to the predicted events of the latter times, and the circumstances connected with that SEVEN COMING of her great Head and Lord, which, whatever obscurity may hang over its details, should ever have been, and now more and more must ever be, in its grand outlines, THE POLSTAR OF HER HOPE."

Beside writers on the European side of the Atlantic, there are several useful publications by members of the American Presbyterian Church. One of these has been reviewed in this journal, and recommended to pious readers; and others are richly deserving of their attention. The *Theological and Literary Journal*, edited by David N. Lord, and published by Franklin Knight, 149, Nassau Street, New

York, is a work of great power; and is said to be doing more to rectify improper methods of interpreting the prophetic Scriptures, than all the other publications in America put together. The able editor is said to be a member of the Presbyterian Church. These facts afford some encouragement to hope, that this section of the Christian Church will do its first works; and maintain and propagate the form of sound words, which was held and maintained by many of its CHIEF DIVINES IN THE WESTMINSTER ASSEMBLY.

#### Scriptural Baptism made Plain.

BY JOHN BATES, BAPTIST MISSIONARY IN IRELAND.

"He that believeth and is baptized, shall be saved." JESUS CHRIST.

The subject of baptism is beginning to excite much attention. Many persons are inquiring respecting it. Baptists are on the increase, and the Lord is abundantly blessing their labors. Let me endeavor to make scriptural baptism plain. The following texts of scripture, as arranged, are worthy of your prayerful consideration. It is the desire of my heart that you may know the will of Jesus and follow him fully. Call no man master. Obey Jesus. It is my prayer, that he may bless you, guide you, and give you grace so as to become one of his faithful disciples. We learn from scripture that

#### BAPTISM IS EXPRESSLY COMMANDED.

Jesus says, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mat. xxviii. 18, 19; Mark xvi. 15, 16; and also Acts x. 48.

#### TEACHING GOES BEFORE BAPTISM.

The commission requires that we should teach, or make disciples, before baptism: Mat. xxviii. 19. On the day of Pentecost Peter taught the people before he baptized them: Acts ii. 37—42. Cornelius and his friends were taught before they were baptized: Acts x. 41—48. The Corinthians were taught before baptism: Acts xviii. 8. This is the plain scriptural plan; first teach, and afterwards baptize.

#### REPENTANCE GOES BEFORE BAPTISM.

Peter said, "Repent," before he said, "and be baptized." Acts ii. 38. Indeed, on all occasions the apostles required a profession of repentance before baptism.

#### BELIEVING GOES BEFORE BAPTISM.

The commission says, "He that believeth and is baptized shall be saved." Mark xvi. 16. The Samaritans believed Philip before they were baptized: Acts viii. 12. The eunuch said, "I believe that Jesus Christ is the Son of God," before he was baptized: Acts viii. 37; the Corinthians believed before they were baptized: Acts xviii. 8. This indeed is the uniform scriptural plan,