

reign with a high hand. Prayer is a sacred duty, particularly enjoined upon us, but when Christ reigns, our prayers will be turned into praises, and our supplications into adoration. Yet in that most comprehensive, concise, and beautiful prayer, you would have us leave out the most essential part of it, making it a dead letter. What! did our Savior teach his disciples to pray for what was already established? It is thus you judge of your God. Did not our Savior say his kingdom was not of this world, and did he not declare he would create all things anew? A new heaven and a new earth wherein dwelleth righteousness, and that he will pour out his spirit upon all flesh, that he will give us a new heart, and renew a right spirit within us, &c. All these things must be accomplished before his reign commences. Is he not described as the Mighty Counsellor, the Prince of Peace, the everlasting Father, the eternal God? Has he established these characters? He must therefore come as the mighty counsellor to teach us his wisdom, to open the eyes of our understanding, and to bring all things to our remembrance. He must come as the prince of peace to bring us an everlasting peace, the peace of God, which passeth all understanding. He must come as the everlasting Father to adopt us as his sons, and to make us joint heirs with Jesus Christ. He must come as eternal God the great I Am, the Alpha and Omega, to finish his work, and cut it short in righteousness, to present us with the good fruit, to make us as Gods, knowing good from evil, and give us eternal life. He must come in the endearing character of the Savior of the world, with open arms to receive those who will come unto him, and to denounce vengeance on those who are not ready or willing to receive him. But that you my christian brethren who read this may have your lamps ready and trimmed, and waiting for his coming, may God of his infinite mercy grant, through the mediation of a crucified Savior.

Yours, &c.

A SUBSCRIBER.

REMARKS ON THE PRECEDING ARTICLE.

We rejoice to hear that our subscriber considers denying the gospel to be the power of God unto salvation, a false doctrine! Our readers will determine whether he has been misrepresented or not. Hear his language again in relation to this remark: "The gospel of no sect can convert the world—no," says Subscriber, "*not even the gospel of God, until the glorious light from on high enlightens our dark and benighted minds.*" If this is not denying that the gospel is the power of God unto salvation, without a further revelation, we confess our inability to understand the meaning of plain English. If the writer does not deny the power of the gospel, without a superadded power, then it is impossible for such a denial to be written! If this is not making the word of God of non-effect, and the gospel a mere nullity without another revelation, or some undefinable power, called by him a "light from on high," then the old Pharisees never made the commandments of God of non-effect by their traditions.

Suppose S. should say—"A child is unable to lift 300 lbs. weight."