

in the ark; and to the deluge of fire in the days of Lot, when all the inhabitants of the plains perished, save Lot and his, who were scarcely saved; for it was with tardy steps that they bent their way to Zoar. Now these types fail of meaning, if they do not mean that the coming of Christ's kingdom is to be amid judgments, that are to lay waste the powers of wickedness, and to destroy the son of perdition; and on the very scene of this wide waste of ruin caused by sin, to erect his kingdom of grace, and peace, and love.

But the Book of Revelation is quite decisive on this subject. Here we follow the history of the church down through three parallel lines, each bringing us to the kingdom of blessedness and glory. First in the seals of the sixth chapter, we follow the judgments of the Lord down to the sixth, which ends in earthquakes, and the sun black as sackcloth, and consummated judgment. Then in the trumpets, we follow the very same path of judgment; and so also with vials; and that pathway brings us to the high and holy felicities of the millennium.

"All is Paradise again;
Far happier place than that of Eden,
And far happier days."

Seal after seal is broken—trumpet after trumpet is blown—vial after vial is poured out. It comes—woe upon woe—judgment upon judgment—crash upon crash; and, as with aching eye and weary heart, we cry, "How long, Lord, how long?" we seem to hear a voice far above the din of judgment; and it interprets all: "Overturn, overturn, overturn, till He come whose right it is, and I will give it Him."

Under the last but one of the vials we now stand; and this has been pouring out ever since the first French revolution; and soon the wrath of God is to be filled up. At present there is a lull in the elements of wrath; but he is blind to every thing that is passing around him, and deaf to the voice of prophecy, who believeth not that even now "the unclean spirits are going forth out of the mouth of the beast, and of the dragon, and of the false prophet, unto all the kings of the earth, and of the whole world, to gather them together to the battle of that great day of God Almighty." The forces are gathering and mustering for a future and final outburst. This present guilty state of things is near an end. The ground on which the man of sin now stands, is tottering and shaking perilously beneath him.

All the half-philosophic and half-evangelic expectation of a good time coming, of the coming back of a golden age to earth, through the instrumentalities of steamboats, telegraphs, and free trade, in connection with the efforts of missionaries, is just a delusion, a fairy tale, a midsummer's night

dream. Come, the millennium will; but what is coming first? The last vial of God's filled-up wrath, now trembling in the angel's hand. We do not believe that the world is to be regenerated without those judgments, by the mere arts and agencies of man. We see no signs of amendment in the dark mystery of iniquity; and yet that incarnation of all principles of evil hath not many days to live. We see the thunder-cloud charged with all the elements of wrath and ruin: it gets blacker and blacker: it descends lower and lower. Every new event in these startling times, is like a gleam of lightning. Every rumour among the nations, is like the muttering of distant thunder. And where do we look? Where do we ask you to look? Why we look to the cross—to the death of the incarnate God—we look for mercy, for forgiveness, for shelter from the storm. In God's own opened heart, his own paternal home, we find a refuge. "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

We conclude then that Christ's kingdom is to be established immediately after the judgments of the little horn and the Roman beast. It is to be immediately after the outpouring of the seventh vial; and whatever may now be the efforts and the apparent success of the enemies of Christ, that success is to be short-lived, and so soon as they are ripe for judgment, the harvest of wrath will come. We believe that the Roman world, in other words, the papal world, has sinned away its day of grace. Missionaries dare not go to them. The Bible cannot be sent to them. The blessed gospel is rejected by them. They are shut up, awaiting the final stroke; and we wait to hear the cry, "Babylon is fallen, is fallen." And when the blackness and darkness, and tempest of these judgments have passed away, we shall find ourselves at once amid the cloudless light, and the unbroken Sabbath of the Millennium.

To be continued.

"Baptist Usages."

To the Editor of the Christian Observer.

DEAR BROTHER,—Believing that you are truly interested in the welfare of our churches, and ever ready to give such advice as you think would remove difficulties in accordance with the law of Jesus, I submit to you the following case:—

Some years ago two very worthy persons, a brother and his wife, presented letters to our church which they brought from the old country, and were received into our fellowship. Our sister who had thus become united with us, was regular in her attendance at our meetings,—circumspect in all her deportment,—minded her own business well, which is a valuable feature in the character of a Christian mother, and

cast around her a healthy christian influence. She became a member of the female prayer-meeting, took an active part in the exercises, and made it a point of duty to be always regular at the hour. But in Conference, Covenant, and church-meetings, she would take no part. Two or three of the sisters had frequently spoken to her of the propriety of engaging in prayer at these meetings, reciting her experience or giving a word of exhortation to the sisters. She said little in reply, but still refused.

At length four of the sisters waited upon her officially and remonstrated with her on the necessity of her services in these departments. They argued that her example was hurtful to others, her silence cast a damp on some that wished to speak, and referred to particular occasions when the meeting was dull, just because the females did not "take hold," and that this was to be attributed to her example. I may mention here, that the life of our church lay in the females; the male members seemed pleased to hear the women pray, often declared themselves edified, but seldom prayed themselves.

Our offending sister gave a patient hearing to the reasonings of the deputation; and taking the Bible from the table, she said, You have often spoken to me of this matter, and I have purposely said little in reply; but now I am called upon to make my defence. She turned up 1st. Cor. xiv. 34, 35,—“Let your women keep silence in the churches; for it is not permitted them to speak: for it is a shame for women to speak in the church.” Also, 1st. Tim. ii: 11, 12—“Let the women learn in silence with all subjection, &c.” These, she said, were the grounds on which she could not comply with their request. The sisters argued in defence of their position to this effect, The Apostle spoke of women praying and prophesying and laboring in the gospel. The exhortations of the sisters had often proved the life of the meeting, and instances could be found in which souls had been benefited by them; and if woman brought sin into the world, she ought also to do what she can in expelling it.

To these our sister replied: The Apostle does not say that women either prayed or prophesied in the church; but he says plainly that it is not permitted, and that it is a "shame for women to speak in the church." The plain and obvious passage, according to all rules of interpretation, must explain the ambiguous or obscure one. There are many ways in which women can labor in the gospel and yet be in silence in the church. And as to the good results that you say have often followed female exhortation, I am not moved by that. If the all-seeing God had foreseen that there was a propriety in women exhorting in the church and that good, real good would be the result of it, he would not have commanded