

be no resurrection and judgment of the righteous a thousand years before the wicked are judged. I challenge any or all of them to bring one direct literal text in its support. I am aware that they claim Rev. xx. 4, 5 to settle that point. As for the fourth verse, it simply states that those martyrs continue to live. There is not one hint of a resurrection connected with the whole scene, either in appearance or statement, whereas verse five taken in its connection is very different. In Daniel viii. 11, 12 it is stated that the beast was slain and the body destroyed and given to the burning flames; the rest of the beasts had their dominion taken away, yet "a prolonging in life" was given them for a season and time. We next have the same scene in Rev. xix. 20, 21, with the addition of those in Rev. vi. 9-11 who called for vengeance on their murderers, but were told to "rest a little season until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." In Rev. xix. 20 this is fulfilled. We have the same name, the beast and with him the false prophet, these both were cast alive into a lake of fire burning with brimstone. "And the remnant was slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth," evidently slain, or dead to the world, the flesh and the devil. In further proof see the following texts. Hosea vi. 5, almost in the same words— "Slain by the words of my mouth", Rom. vii. 9-11, the word slain again; Gal. ii. 20, crucified yet living; Heb. iv. 12, we have the word again, Peter i. 23, the new birth. All these texts go to establish that they were converted to the love and service of God.

We next find them in Rev. xx. 5, designated by their first name. In Dan. vii. 12 they are called the rest, but in other company, now the murdered ones, formerly they were with the murderers—what a change! and to be in this company for the thousand years. Now free from their bad companions and the great adversary. This may be called the first resurrection, and it accords with verse six—free from the power of the second death. This could have no meaning in connection with those in verse four, for they are forever with the Lord, and not only for a thousand years. Notice the first word in verse five; it shows the separation of the one class from the other, the same as in chapter xxi. 7, 8. It would be easy to multiply proof and argument, but these points are so clear that it would be superfluous. I will only contrast this view of the rest and remnant with that given by the premillenarians. They say the rest of the dead who are mentioned in Rev. xx. 5 are found, in verse eleven, before the great white throne. Now, that appears to be a very strange interpretation of the Scripture, one without the least connection with the context or relation to it, for in verse five it says, "the rest of the dead lived not again till the thousand years were finished." Surely at this time we may expect to find them in their mortal bodies and former wickedness, whereas all those who shall be before the great white throne are in their immortal state, in which they will be forever.

BEREAN.

A TRIP TO KASHMIR.

BY REV. W. A. WILSON, NEEMUCH.

(Continued.)

The heated air of the plain is left behind, and we already begin to feel exhilarated by the fresh cool breezes that blow over the mountain sides, and a peculiar delight fills us as we recognize along the wayside our old Canadian friends, the pine, the beech and the oak.

In six hours we are at the top of one of the Himalayan peaks, where a large number of houses have been perched on the rocks and sides of the hills, with which the mountain top is broken. Many people come up here to spend the hot season, and delightfully cool it must be. As we arrive a snow storm comes on, and though we shiver, and our fingers ache, we cry, "The snow, the beautiful snow."

Here are colleges, churches, breweries and stores, all perched on the steep mountain sides, looking down into the green valleys far beneath. But this is not our rest. We at once make such arrangements for the remainder of the journey as may still be necessary, by laying in provisions, securing tents and dandies for the ladies. The rest of the way must be travelled either on foot, or horseback, or in dandies, which are light wooden frames, fitted with a seat and borne on the shoulders of four coolies.

Our baggage is borne on donkeys, or on the backs of coolies, who are accustomed to carry enormous loads. Our first march is down by a rapid descent to Daywal. This part of the road is delightful. The cool, fragrant breezes from the thickly-wooded mountain sides, the shady, winding pathway descending to the valley of the Jhelum, and the ever-changing beauty of the scenery make the first nine miles of our marching a rare treat.

At Daywal we halt for the night, and take shelter in the dak bungalow there, which is built on a spur of the mountain, and looks across a deep valley upon a vast mountain whose white top towers to the clouds.

The dak bungalow in India does duty in most places for an hotel. These buildings are put up by Government on all the leading roads, at distances varying from ten to fifteen miles. They are under the care of a servant who, in the absence of your own servant, kills a chicken and prepares a kind of a meal for you. But travellers in India usually take their own servants, carry their own food and bedding. Though the furniture is plain and scanty, one is glad for a few hours of such accommodation as it affords.

A little below the Daywal bungalow is a cluster of native huts called a bazar. As we stroll about in the evening we come across a group of men, squatting native-like, near a clear, bubbling fountain, whose waters issue from beneath a low wooden structure on which are two small lighted lamps. We are told that a Mohammedan saint once passed that way, and, Moses-like, caused the waters, by his word, to issue from the rock. We take occasion to preach Jesus as the living water, and as the light of the world. The people say, "We never heard of this way of salvation before." May the Lord bless the seed scattered by the way.

After a hasty chota hazari, or little breakfast, in the morning, we give the word, and the coolies place themselves under their burdens and we are off again. Midway a halt is called for breakfast, which our servants quickly prepare for our sharpened appetites. The evening finds us at Kohala on the banks of the Jhelum, up whose tortuous course we are to march till we reach Baramula, where the river breaks out of the valley.

We are now on the borders of Kashmir territory, and our first intelligence as we halt for the night is by no means pleasant. In the morning, a few miles from here, a traveller had been murdered for his money. However, we are very bold, and fire our revolver into the air, that any lurking thieves may hear its report and beware.

Here we exercise the option of going a few miles in a tonga, and are quickly carried over two marches of our journey, along a good road cut in the mountains by the Maharaja of Kashmir with British aid, and destined at no distant date to be carried through to Srinagar. From Domel to Baramala, in a succession of six marches in 25 many days, we make our way, on foot or on small hill ponies, or in dandies. The marches are for the most part pleasant. Our path at times descends within a few feet of the noisy Jhelum, and at times to over 1,000 feet above it, now winding around some shoulder of a mountain, and now descending into a gorge to cross a mountain snow-fed torrent. Our chief annoyance, by the way, came from the behaviour of the Munshies, petty officials stationed at every march, who take away, or insist on taking away, at every stage, one quarter of our coolies' daily pay. It makes one indignant to see those poor, hard-worked men compelled to give up so much of their daily wages to petty, lazy, useless officials, as soon as they have received them. And this is allowed by the law of the land, and is only a specimen of Kashmir dustoor or custom, according to which, from the Raja down, every rank plunders the rank below it.

But at last, somewhat wearied after our constant marching, we have reached the top of the Baramala Pass, where we first catch sight of the Happy Valley, which appears at this season a bare flat plain, with the Jhelum winding lazily through its centre, surrounded on all sides by the rugged, snow-capped Himalayas.

We shall say nothing about our first feeling of disappointment, for we are glad that our toilsome marches are over, and that we can now go by boat on the broad, smooth waters of the Jhelum to the end of our journey, still some thirty miles away.

Quickly we descend to Baramala, a large village at

the bottom of the valley, just about where the Jhelum leaves the peaceful valley, and, tossing wildly, breaks through the barriers to seek the sea.

No sooner do we appear than we are beset by native bankers, shawl merchants and sellers of silver, copper and papier-maché work, in a jostling crowd, each one doing his best to get the new sahibs to promise to patronize him on their arrival at Srinagar.

But as merchandise is not our object, we make our way to the river side in search of boats to give us shelter for the night. The dak bungalows have been destroyed by a severe earthquake two years ago, by which hundreds of people were killed in different parts of the valley.

(To be concluded.)

SHOULD MAJORITIES RULE?

MR. EDITOR,—Is it not professed by one of the cardinal principles of the Presbyterian Church that majorities rule? Is that principle carried out in our practice?

In conversation with the Moderator of Session of a vacant congregation, I was assured that the minister, who had just lately resigned, had at least seven-eighths of the congregation on his side, and no one pretended to deny that truth and justice were on the side of the majority, nor that the minister was highly reputable, and an earnest, zealous worker. Yet he was advised to resign for the sake of peace, and he did so, rather than oppose his Presbytery.

In the case of the Delaware congregation, whose minister resigned lately, it was clearly shown that the financial condition of the congregation had never been better, and that all the trouble had been caused by slanders circulated against the minister by an elder who had been notorious for the practice. The Presbytery advised both minister and elder to resign for the sake of peace. This was called a happy settlement, but to bring it about a reputable minister was sacrificed in defiance of Section 309, Book of Rules. If truth and justice, backed up by such large majorities, is to be set aside, and small, unreasonable minorities are to rule, where are Presbyterian principles? When a call is moderated in, and a vote taken, if it is not unanimous, another vote is taken to make it unanimous. Is not that asking the people to decide by a vote whether they will or will not do what it was clearly their duty as Presbyterians to do, viz., the minority to submit to the majority? If the minority is considerable and refuses to submit, the call is set aside, or the minister is advised not to accept. The majority is in this way forced to submit to a factious minority. The State could not be ruled in that way. The Church may for a time, but the people will gradually lose confidence in it, till it is forced to return to the true principle of allowing majorities to rule.

AMOR JUSTITIÆ.

THE INHERITANCE OF THE SAINTS.

MR. EDITOR,—Our inheritance is never said to be heaven but earth. The inheritance promised to Abraham and to his seed was not merely Canaan, but the world, and this is made sure to all the seed. The earth was given primarily to Adam and to his posterity, but their right to it was lost by the fall. It is now fallen into Satan's hand, and Death is the formal eviction of man from this forfeited inheritance. Christ as the second Adam, the legal Heir, the Seed to whom the promise of the lost inheritance was made, comes to repurchase it for Himself and His brethren. Having by His death redeemed it, He now proposes to give it to His younger brethren, joint heirs with Him, and of this inheritance the Holy Spirit is the present "earnest."

The common notion that death introduces the believer to his inheritance is totally false. On the contrary so long as death lasts he is by that fact kept out of it, and it is only after the resurrection that the Church of the redeemed, the new Jerusalem, comes down out of heaven to take possession of the earth forever. The second coming of the Son of man with His younger brethren, as the second Adam and as the first born from the dead, will be to take formal possession of the original inheritance of the earth and the receiving of the inheritance implies the death of death and the glorification of the earth. In short, after death is Paradise, then the resurrection, then the second coming of our Lord, who reigns over His redeemed on this earth—a new earth, which forever will be enjoyed by man as his inheritance, and to enter then on the use and enjoyment of those high dignities of governmental powers with which God in the beginning endowed our first father in Paradise.

If such dogmas, held and uttered by members of the Toronto Presbytery, be Presbyterian doctrines, the sooner and wider they are made known the better.

PRESBYTERIAN.