

era of reformation is, we doubt not but that the era of restoration will as far transcend it in importance and fame, through the long and blissful Millennium, as the New Testament transcends in simplicity, beauty, excellency, and majesty, the dogmas and notions of the creed of Westminster and the canons of the Assembly's Digest. Just in so far as the ancient order of things, or the religion of the New Testament, is restored, just so far has the Millennium commenced, and so far have its blessings been enjoyed. For to the end of time, we shall have no other revelation of the Spirit, no other Testament, no other Saviour, and no other religion than we now have, when we understand, believe and practice the doctrine of Christ delivered to us by his apostles.

A. C.

PRIMITIVE CHRISTIANITY.

PRIMITIVE CHRISTIANITY, displayed as the only antidote against National Establishments, and Ecclesiastical Imposition. By JOHN M'CARTNEY. Glasgow. pp. 46.

THERE are few subjects upon which it is more important that Christians should have correct views than the nature of Messiah's kingdom, and the means which he hath appointed for its extension and establishment. The erroneous views which have prevailed among professors on this subject, have been productive of the greatest injury to christianity. Notwithstanding the clear and explicit nature of Divine revelation, and the vast amount recently written on this subject, much ignorance still rests upon the public mind, both regarding the nature and origin of the existing evils, and the scriptural remedy. The arguments in defence of National Establishments of religion, drawn from the example of the Jewish Church; the right of civil rulers to interfere with the religion of their subjects, from the example of Jewish and heathen kings; the moral obligation of Christians to support a National System of religion, from the example of the Israelites paying tithes to the Levitical priesthood, and Abraham giving a tithe of the spoils of war to Melchisedec, have been triumphantly refuted by a host of talented writers, both of this and former ages. It is not, therefore, to our present purpose to enter upon the scripture argument in defence of establishments. It is assumed that the Voluntary Principle alone has the sanction of Divine Authority; and the object of the following remarks is to rescue this principle from the perversion and misapplication to which it is generally subjected.

It is generally assumed as indisputable that the interest of religion, and the law of Christ, require the maintenance of a class of men, trained expressly for, and devoted solely to, the performance of pastoral duties. This fundamental error has given rise to the most unscriptural practices and unprofitable disputations. From this error, the controversy originating in principle, has, in numberless instances, terminated in a dispute respecting the best means of obtaining this maintenance. Churchmen, acting upon this assumption, in the want of Divine statute, resort to an act of parliament, to supply this assumed deficiency with a state endowment. In like manner, Voluntaries, in similar lack of Divine authority, have recourse to "seat rents and collections," for which the highest