

it will precede the second advent of Emmanuel: the one, that Christ will come to reign in person, with his saints, and literally to occupy the throne of David at the commencement and during the continuance of the thousand years—the other, that the thousand years will have reached their termination ere he make his second appearance,—that his reign during that period will be entirely spiritual in its character, and that its close and his advent, which will immediately follow, will be coeval with the “consummation of all things.” The title “Millenarian,” belongs exclusively to neither party, seeing that the important and heart-comforting truth which it embodies, is equally acknowledged by both; and no more is it to be regarded as the peculiar property, or the designation exclusively, of those to whom we are wont to apply it, than is the title “Unitarian” to be regarded as the peculiar property, or the designation exclusively, of those who adhere to the system and advocate the principles of the Socini.

We are not to be understood as saying this at all in disparagement of those (many of whom are distinguished alike for their eminent talents and devoted piety) whom we have been accustomed to denominate by the inapt title referred to, but simply in order to prevent misapprehension, and from a sense of justice towards those who, on the matter in question, uphold an opposite system, and entertain contrary sentiments.

These explanatory observations have been suggested to us in connexion with the above work, which very fully discusses the leading points in the controversy, and very strongly maintains the negative of the emphatic interrogation which constitutes the main portion of its title.

The author is the esteemed pastor of the Free St. James' Church, Glasgow, and brother to the eminently pious Rev. C. J. Brown, of Edinburgh. We may regard it as one of the correlative and subordinate benefits, following in the train of the disruption, that through its means Mr. Brown was brought from the sequestered and almost monotonous retirement of a country charge, to occupy a position for which he is so especially qualified, and in which his peculiar gifts have a much fuller scope for their exercise. His work bears on its every page the stamp of his own vigorous and independent mind. Its statements are clear—its arguments cogent—its illustrations apt—its deductions legitimate. His meaning is never hid beneath a mass of prolix verbiage, or through those shades which the native mysteriousness of the subject itself might be expected to throw around it. But it is ever set in a frame work of undimmed transparency, and requires no second reading in order to its being discerned and appreciated. His arguments are ranged in appropriate order, the one very naturally dovetailing into the other, and thus imparting to the whole that regularity of aspect and systematic correctness of form which we have often to desiderate in such didactic treatises, but which, when they do exist, (as in the case before us) tend so immeasurably to enhance their value. In some parts there may be, perhaps, a slight appearance of dogmatism, and a tinge even of eurtness and precipitancy in the mode of address; but these are just some of the more prominent indices of that straightforward honesty by which Mr. B. is characterized; and although often exceptionable

in others, may, for this reason, be palliated in him. We commend the work to our readers in general, as one of sterling worth and standard value, on the important and interesting subject of which it treats; and to our theological students in particular, who (from the delight which we experienced in its perusal), we feel confident, will be similarly affected. We should have wished to have given a brief synopsis of the line of reasoning pursued by the respected author, but the limits of this paper will prevent our attempting it, at least, for the present. We subjoin, however, the following extract, which forms the conclusion of the volume, and a summing up of the whole.

“*Et ex hoc uno disconnues.*”

“Here we close this investigation. We have seen, that when Christ comes the second time, all his elect, ransomed, and purified people shall ‘appear with him in glory.’ We have seen, that the exercise of all his offices, in the bringing in of sinners, and the perfecting of saints, is uniformly represented as terminating then: we have seen, that to the time before this, including the millennium, belongs to the kingdom of grace, and to the endless duration which succeeds it, belongs to the kingdom of glory: we have seen, that all the righteous and all the wicked are to stand together before the judgment-seat of Christ; and that the conflagration, together with the new heavens and the new earth wherein dwelleth righteousness, come after the final judgment—putting an end to the temporal, and ushering in the eternal state. Under each of these heads, we have discussed the views of pre-millennialists upon them; showing, as we conceive has been done, that they are at variance with the word of God, and proceed upon principles of interpretation quite arbitrary, and incapable of being followed out to their proper results. We have shown, that as a system, it is palpably defective, making no provision for some of the most important events which are to occur in the history of our race; and that as it vitiate some of the most precious doctrines, so it distorts some of the clearest texts of God’s word.

“These are strong things to say. Could we have taken the view of this system which many do who never examined it—that it is a harmless one, which it matters little whether we embrace or reject—we have too much dislike to oppose brethren in the common salvation, to have sent forth such a volume as this. It is because we saw in it elements which at once fascinate the carnal and attract the spiritual, that we thought it of some consequence to sift it. And none of the least of our motives, in undertaking this inquiry, was the desire to rescue ‘THE BLESSED NAME’ of the Saviour’s appearing from the erroneous and repulsive circumstances with which this doctrine invests it, and which have had the effect of frightening away the Church from an expectation which *nothing else* can compensate the loss of. ‘Behold I come quickly, and my reward is with me,’ is a sound dear to all that love his name. They ‘love his appearing,’ because they love Himself. To put any thing in the place of it is not good. Nor will you succeed. For those who preach him bringing his reward with him, will have the better of you. And so they ought.

“Nor is it in regard to the personal appearing of the Saviour only, that pre-millennialists will and ought to prevail against all who keep it out of sight. There is a range of truth connected with it, which necessarily sinks out of its scriptural position and influence, whenever the coming of Christ is put out of its due place. We refer to the resurrection as a co-ordinate object of the Church’s hope, and to all the truths which circle around it, which there is a power to stir and to elevate the Church which nothing else, substituted for it, can ever possess. The resurrection-life of the Head, as now animating all his members, and at length quickening them from the tomb, to be for ever with Him—these, and such like, are truths, in the presentation of which pre-millennialists are cast in

the very mould of scripture, from which it is as vain as it were undesirable to dislodge them. Pity only that they mar their own work. Many of them are dear to us in the Lord, and all the more for their warm affection to the appearing of his person, and the truths therewith connected. And oh! will it not be glad-some when those who ‘have fallen out by the way’ about his coming, shall be found together ‘walking with Him in white,’ their questions ending and their jarrings drowned in their common hallelujahs ‘unto him that loved them!’

“And it will soon be. ‘A little while and ye shall not see me; and again, a little while and ye shall see me.’ ‘Though he tarry, wait for Him.’ The distance will soon be overtaken, and then, He is here. ‘Come, Lord Jesus, come quickly.’ Meanwhile, ‘until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.’—(Cant. iv. 6.)”

ADDRESS

BY THE KIRK SESSION OF THE FREE CHURCH AT MELROSE TO THE CONGREGATION. 1845. D.D. 1846.

Such is the title of two several addresses which have been handed to us by a correspondent, from which, because of the affectionate and earnest exhortations which they convey, we should willingly have made extracts had space allowed. As it is, we notice them chiefly to call the attention of the elders and deacons of our churches to the occasion on which these addresses have been made, and to one important use of the paper on which they are written. The addresses are made and printed in connexion with the statements of the financial affairs of the congregation, for the years immediately preceding the dates of each respectively.

The statements embrace the minutest details of the receipts and expenditure of the congregation. We admire their business-like form, and recommend the example to our congregations and mission stations. It might not be convenient in every case to print the statement of accounts, but certainly the more fully these are drawn up, and the greater the publicity given to them in every several locality, the better.

The liberality of a congregation is prompted where periodical accounts are given of the exact and faithful appropriations of all the sums raised for the cause of the Saviour. And, when the balance-sheet is at the same time a good tract, as is the address of the Session of the Free Church of Melrose, a double advantage accrues from its publication. To give our readers an idea of the economy of such a congregation, we may mention that in the statement for 1845, the one immediately before us, the amount of collections on all accounts is £236 sterling, and the payment to the Sustentation Fund is £13 17s. 3d., while the supplement to ministers’ stipend is £75. The other disbursements are on account of School Fund, Missionary Schemes, and various contingencies, which are all minutely recorded.

We thank the worthy minister, Mr. Campbell, and his Session for the lesson we have received from the inspection of these addresses.

We had no hand in Adam’s sin, yet the guilt of it comes upon us: in the same way, “by the obedience of Christ many are made righteous.”

Many read not the whole Bible, and yet it is all equally divine.