

Mrs. Chenslow

THE TORONTO CHRISTIAN OBSERVER.

VOL. III.

TORONTO, JULY, 1853.

No. 7.

Poetry.

God is no respecter of Persons.

From Pollok's "Course of Time."

Much truth had been assented to in Time,
Which never, till this day, had made a due
Impression on the heart. Take one example;
Early from heaven it was revealed, and oft
Repeated in the world, from pulpits preached,
And penned and read in holy books, that God
Respected not the persons of mankind.
Had this been truly credited and felt,
The king, in purple robe, had owned, indeed,
The beggar for his brother; pride of rank
And office thawed into paternal love;
Oppression feared the day of equal rights,
Predicted; covetous extortion kept
In mind the hour of reckoning, soon to come;
And bribed injustice thought of being judged,
When he should stand on equal foot beside
The man he wronged. And Surely—say, 'tis true
Most true; beyond all whispering of doubt,
That he, who lifted up the recking scourge,
Dripping with gore from the slave's back, before
He struck again, had paused, and seriously
Of that tribunal thought, where God himself
Should look him in the face, and ask in wrath,
Why didst thou this? Man! was he not thy brother?
Bone of thy bone, and flesh and blood of thine?
But ah! this truth, by heaven and reason taught,
Was never fully credited on earth.
The titled, flattered, lofty men of power,
Whose wealth brought verdicts of applause for
deeds
Of wickedness, could ne'er believe the time
Should truly come, when judgment should proceed
Impartially against them, and they, too,
Have no good speaker at the Judge's ear,
No witnesses to bring them off for gold,
No power to turn the sentence from its course;
And they of low estate, who saw themselves,
Day after day, despised, and wronged, and mocked,
Without redress, could scarcely think the day
Should e'er arrive, when they in truth should stand
On perfect level with the potentates
And princes of the earth, and have their cause
Examined fairly, and their rights allowed.
But now this truth was felt, believed and felt,
That men were really of a common stock;
That no man ever had been more than man.

"He only lives who lives to God,
And all are dead beside."

[FOR THE CHRISTIAN OBSERVER.]

Prophetic Oracles--No. IV.

THE KINGDOM.

I have directed your attention to those promises and prophecies in which David's throne is secured by the covenant of the Father to David's Son and David's Lord. I showed you that this kingdom, promised to Messiah is still future—that it differs in its nature from all other kingdoms—it is not of the world—it consists of righteousness, peace, and joy in the Holy Ghost; and also that the territory to be ruled over is this earth—its limits the uttermost boundaries of this globe, as Milton has it:—

"He shall ascend his throne hereditary,
And bound his reign with earth's bounds,
His glory with the heavens.

I propose to direct attention in this paper—

I. To the manner in which this kingdom is to be introduced;

II. To the glories of the kingdom itself.

I. Of the introduction of this kingdom. Nearly all Christians acknowledge that there is to be a millennial kingdom, differing widely from the present state of things, and, in some respects, from the state of final glory. But there is not the same harmony of opinion in reference to the way in which it is to be introduced. Let us come with prayerful simplicity of heart and mind, and search the Scriptures on this point. Daniel vi. 31-45, establishes the point in question. This passage is full and decisive. All previous kingdoms are to pass away, a new and imperishable kingdom is to take the place once occupied by them. Here is a succession of kingdoms stretching from the days of Nebuchadnezzar, the head of gold, down to the entrance of the new and entirely different kingdom which is to supplant and take the place of all the rest. The four kingdoms are the Babylonish, Medo-Persian, Grecian, and Roman. Three have passed away: the fourth alone exists. And in what state does it now exist? Not in its legs of iron—its strong compacted state; but in its feet—its toes part of iron and part of clay—its last and worst estate, divided into ten separate and dissimilar kingdoms. The question arises, How are these ten heterogeneous kingdoms of the old Roman world to be transmuted into the

fifth kingdom—that of Christ? How is this earthly to be put off and the heavenly put on? Not slowly and gradually by the agencies now in use, but suddenly by a stone; and that stone cut without hands. This is the instrument, and this alone. It is sudden, instantaneous, not by moral and evangelical agencies, but by immediate power, And what is this stone? Who that remembers Christ's own words, can, for a moment, doubt its meaning: "The stone which the builders despised is made the head of the corner; whosoever falleth upon this stone shall be broken; but upon whomsoever this stone shall fall it shall grind him to powder." While Christ himself is the agent, who that reads the passage, can, for a moment, doubt that the stone smiting the image on his feet, by which the kingdoms are broken in pieces, is an immediate exercise of power, an act of sudden and awful judgment.

Precisely equivalent to this is the vision in the seventh chapter. In the vision of the four beasts we have the same kingdoms, with a new power developed in the fourth—a little horn which is the papal power. The end of these kingdoms is their destruction by the iron rod of judgment. The little horn made war with the raints and prevailed. One like the Son of Man came. Now, what is this vision of the coming of the Son of Man? Faber tells us that it is simply a figure, or symbol, or type, denoting the conversion of the world. But Christ is never a type; he never can be a type, for he is the great Anti-type; and a type is something inferior to the thing typified. But Christ is over all and above all. How then is it possible for Christ himself to be a type of the progress of his own gospel? The millennial kingdom is to be ushered in by Christ's own coming in person to consume the man of sin by the very brightness of his epiphany.

We must omit the proofs of this view of the introduction of the kingdom with which the book of Psalms abounds. In the New Testament, the day of the Son of Man is compared to the lightning that lighteneth out of the one part under heaven, and shineth unto the other part under heaven. Here there is suddenness. The day of the Son of Man is coming upon the world, when it least expects that event. Then it is compared to the deluge of water in the days of Noah, when but one family escaped.