

the elements of the world: but when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Rom. viii. 14—18; "For as many as are led by the Spirit of God, they are the sons of God: For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.

1 John iii. 1, 2; "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore, the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.

In these passages we are taught that the privilege of sonship is peculiar to the present dispensation. The saints under the former dispensation, are compared with the son of the bond-woman, who could not inherit the paternal estate; but those of the present, are compared with the children of the lawful and proper wife, who are legally and properly the heirs of that estate. And as the child of the family is, in the eye of the law, a more honourable character than the servant of the family, so the saints of the Christian dispensation, are, by Divine appointment, more honourable than those of the former period. Moses was faithful in all the house of God as a servant, and his followers were acknowledged as the servants of God; but Christ was faithful as a Son, and true believers in him are constituted, by the Father, joint heirs with Him. By virtue of this gracious constitution, the believer is taught to expect a glory of person. At the transfiguration of our Lord, He, and Moses, and Elias, appeared in glory, representing the saints in the glorified state; but Peter, James, and John, were in the flesh, representing those over whom our Lord and His saints will reign. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Assured of this high distinction, "we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."

"Then shall the righteousness shine forth as the sun in the kingdom of their Father."

2. They will appear in a glory of character. In His humiliation, Christ appeared as the Father's servant, and was put to death because He said, "I am the Son of God." But by raising Him from the dead, God declared Him to be His Son, with power. In like manner, believers in Christ are not known by the world as the sons of God; but the day is at hand, when "the manifestation of the sons of God," shall take place, and when, before the world, Christ will call them His "brethren." This will stamp their character with infinite dignity, and cause them to be known by men, as they are known by God.

3. They will appear in a glory of inheritance. They are now in their nonage, and differ, in appearance and situation, nothing from servants. Notwithstanding this, they are heirs of all things, and not only so, but heirs of the Creator of all things. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This inheritance, including all the felicity and glory, that the God of infinite wisdom, power, and goodness, can contrive, create, and bestow, will be distinguished from that of the pious patriarchs, Jews, and nations of the saved, who will be gathered to our Lord at His coming. These shall inherit the land of Canaan, and the earth in its renewed state; but those, who are heirs of God, shall be citizens of "the city of the living God, the heavenly Jerusalem," "which cometh down out of heaven from my God;" "and there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." In this place, and in this state of ineffable glory, in contradistinction from the dwellers upon earth, they shall live in fellowship with the Lord Jesus Christ, and His heavenly Father for ever.

4. They will appear in the glory of office. Now they appear like servants only; but still they are sons; and are appointed to be kings and priests unto God. In conformity with this appointment, we read,—

Dan. vii. 18, 27; "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Luke xxii. 29; "And I appoint unto you a kingdom, as my Father hath appointed unto me.

2 Tim. ii. 12; "If we suffer with him, we shall also reign with him.

Rev. ii. 10; "Be thou faithful unto death, and I will give thee a crown of life.

Rev. ii. 27; "And he that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Chapt. iii. 21; "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Chapt. xx. 6; "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Chapt. xxii. 5; "And they shall reign for ever and ever." Such, as the writer understands it, is "the fellowship of the mystery, which, from the beginning of the world, hath been hid in God," until brought to light by the Lord Jesus Christ and His Apostles. And what a fellowship! Not merely a fellowship with creatures in the enjoyment of spiritual blessings; but a fellowship with the Father and His Son Jesus Christ. First the glory of reigning with Christ a thousand years in His millennial kingdom; then, after this is delivered up to the Father, the still higher glory of reigning with the Son and the Father for ever and ever. In His human nature, Christ is raised to the "Father's right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet."—Eph. i. 21. In this exalted state, beyond which no creature can be exalted, as being at the Father's right hand, signifies being next in dignity to the Father, the faithful followers of Christ are to have fellowship, or all things in common, with Him. They will be understood that amazing clause in their title Deed, "HEIRS OF GOD, AND JOINT HEIRS WITH CHRIST." May each Christian reader enjoy this glory. The writer would here acknowledge his obligations to the papers, on this subject, in "The voice of Israel," vol. ii, in which the reader will find much to please and profit.

[FOR THE CHRISTIAN OBSERVER.]

Were not the Early Baptists Millennialists?

By the early Baptists, I mean those who were distinguished in England by that name, and who published their confession of faith in 1611; did not these devoted disciples of the Son of God hold, and maintain the doctrines of our Lord's pre-millennial advent,—the first resurrection; and the personal reign of the Saviour upon the earth?

Mosheim tells us repeatedly that both the general and particular Baptists held the doctrine of Menno with respect to the