

sufficient light as to it for our present purpose. Mr. L. has plainly not perceived that its being literally a thousand years results from this period being found in the *explanation* of the vision, and not merely in the vision itself. It is to be noticed how little is said even in Revelation as to the earthly blessing. This is left to the Old Testament prophets, and is their common theme. The New Testament adds the reign of the saints and the vision of the *heavenly*, as Ezekiel of the *earthly*, city.

Here then I close. It is not my intention to follow Mr. Laing through his further arguments as to the tendencies of the doctrines in question. Nor, if he has allowed himself to indulge in charges of which he himself must know the falsehood, shall I do aught but refer it, as I safely may, "to Him who judgeth righteously." I must ask, however, those who would do common justice to the holders of the views in question, to take these from their own books, and not from Mr. Laing's statements. For instance, that they "claim for themselves the exclusive name of 'the Brethren,' the Church, the alone Bride of the Lamb" (p. 23) is simply a false assertion. And there are many other statements in his book as unreliable as this one.

But I have done. Reader, eternity is before us, and fast hastening on is the time when (too late alas, for many) the full truth will be known. Meanwhile the words of the Living Truth Himself are, "Behold, I come quickly." Can you respond, "Even so, come, Lord Jesus?"

F. W. GRANT.

Toronto, April, 1877.