

ously, and *govern the nations upon earth.* (Ps. lxxvii. 4.) He shall execute judgment and justice upon the earth. (Jer. xxiii. 5.) And it is for these very purposes that he is to come—For he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." (Ps. xvi. 13. What then is the judgment? is it not the kingdom or rule of Christ on earth? "The Lord is our JUDGE; the Lord is our LAWGIVER; the Lord is our KING, he will save us." (Is. xxx. 22.) In this judgment or kingdom the saints are to share. Judgment is to be given unto the saints when the Ancient of Days comes. (Dan. vii. 22.) The saints are to judge the world; but according to the popular notion this could not be; for how can the saints judge others if they themselves are to be judged along with the whole of the race at a single sitting of the court? But the saints are to judge the world, they are to live and reign with Christ a thousand years. (1 Cor. vi. 2, Rev. xx. 4.) Thus the period of the judgment is commensurate with the Millennium. The judgment undeniably begins when Christ comes; but we have already seen that his coming is pre-millennial. It also begins at the sounding of the seventh trumpet; which, unquestionably, is at the beginning of the Millennium. (Rev. xi. 15-19.) But the judgment ends when Death and Hades are cast into the lake of fire; which event is to take place at the close of the Millennium, so that the judgment is co-extensive with the Millennium, beginning when it begins, and ending when it ends. It is the period during which visible judicial authority is given to Christ and his saints.

But it is objected, that the period of judgment is called "the day of the Lord" and "that great day; how then can it embrace a period of one thousand years? To this it may be answered that the word day in Scripture signifies an appointed time or season. Any period of time during which acts of a similar kind take place is called a day. Thus we read of "the day of the Lord's vengeance;" and the Apostle Paul says, "The night is far spent, the day is at hand." Here the night is the whole period of the church's trial; and the day is the whole period of her triumph. In like manner "the day of the Lord" is the whole period during which Christ is to execute judgment on the earth.

Having thus endeavoured to clear away the difficulties and obscurities which a false system of interpretation has thrown around this subject; we are now, as I trust, in some measure prepared to examine the events that are included in the judgment. First of all, in the morning of that great day, the Lord will raise his dead saints, and change those that are living; and they shall forthwith be caught up to meet the Lord in the air. Then the Lord will begin to pour out

his awful judgments upon the wicked; and at length he will visibly descend in flaming fire, followed by his saints, for the destruction of the beast and the false prophet. Then the Roman empire will be destroyed by fire; and the earth and the heavens will be purified thereby. Then will take place the judgment of the living nations which remain after the slaughter of Armageddon. When the wicked are thus cut off from the earth—when the earth is renewed, Jerusalem rebuilt, and its temple filled with Christ's glory—then Christ and his saints shall judge the earth in truth and righteousness, till the thousand years are finished. Then the rebellion of Gog will arise, but will immediately be quashed. After this the last act of judgment will take place, by the resurrection of the unjust, and their being cast into the lake of fire. And now, our Lord, having subdued all enemies, shall deliver up the kingdom to God, even the Father.

The most cursory readers of the Bible know, that there are numerous passages which predict a time of signal wrath upon the ungodly; and that plagues, pestilences, famines, sword, revolutions, and fire from heaven, are all to be employed as instruments of inflicting this wrath. These predictions all point to a period that is pre-millennial. The post-millennial judgment that is to fall on the army of Gog, is to consist solely of fire from heaven. And these pre-millennial judgments are all connected with Christ's coming: see Is. xxiv. and xxv; also chap. lxxiii. 1-5: see also Rev. xiv.-xix. But these judgments, extensive and awful as they must be, are not to be universal. Even of the nations on whom they are to fall, there are to be "few men left." Again, we read of those "that escape of them to the nations." We read also, "of the nations of them that are saved."

And now, if those things are so, is it not the duty of the ministers of Jesus Christ to warn the ungodly of the judgments that are coming on the earth. These judgments are to take the world by surprise—they are already at the door. As it was in the days of Noah, when the flood came—as it was in the days of Lot, when fire from heaven consumed the cities of the plain; even so it is now: men are buying and selling, marrying and giving in marriage; and when we warn them of coming judgments, they smile in idle scorn, and ask, "Where is the sign of his coming?" So it will continue to be up to the very moment of the advent. All will be in a state of fancied peace and security, when suddenly, "as a thief in the night," "as a snare," or "as lightning cometh out of the east, and shineth unto the west," so shall the Lord Jesus "be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Instead

of singing a lullaby to an already sleeping world, we are called to lift up the voice to cry aloud, warning men of the tribulation which is fast approaching.

To believers, I would only say, or rather only remind them of what our blessed Lord himself hath said, "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The Primitive Rule of Giving for Benevolent Purposes.

A RULE OF GIVING IS SUPPLIED IN SCRIPTURE.

Such a system it is my present object to unfold. * * All the elements of this system are contained in the direction of the Apostle Paul to the church in Corinth, respecting collections for the needy saints in Judea. I refer to the passage:—*Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*" 1 Cor. xvi. 2.

We learn from the verse preceding, that the Apostle had given the same direction to the churches of Galatia. It is therefore probable that the rule extended to all the churches that were solicited to contribute for the same purpose. Whether it was the practice of the primitive Christians to lay by them in store for all their pious and benevolent objects on the first day of every week, we have not the means of determining. When we consider, however, the circumstances of believers in that early period, it appears most likely that there was little opportunity afforded, as a general thing, for laying by their benefactions. They were themselves on strictly missionary ground, subject to all demands and embarrassments of such a position; and they could not, except occasionally, as in the case to which the rule specifically refers, have operated for the benefit of the distant. It was in their power to do but little beyond what was pressing needed on the spot, and was appropriated as soon as it accrued. Bringing in promptly and disbursing without delay, must ordinarily, with them, have superseded laying by them in store. But, even as the case stood, it is hardly to be doubted that their benevolent contributions were made weekly on the Lord's day, and "every one" was expected to give "as God had prospered him."

Still, they did do for others beyond their own neighbourhood, and where opportunities for forwarding their donations must have been unrequent. Now observe: in the only case of this kind, of which we have particular information, they were instructed not to defer their preparation until these opportunities should offer, but lay by them in store in anticipation of these opportunities. Let us now suppose other cases si-