THE GLORY OF THE NEW

This present ugo is drawing to its close, "The times of the gentiles will som be over, and then we may look for events new. startling, and wonderful. The just 1800 years suffice to show ntiles have not, any that the c nore than the Jows, been faithful to the trust given them. The glorious constitution of the king dom of heaven, haparte I to them by the Mesorth and his apostles has been disregarded, and well nigh destroyed. The clergy have, through kings, lords and commons framed and enacted institutions of their own; while councils coclesi a-tical have done the like things, in every corner of the religious world. The Messiah appeared among the Jows, and gave the good message first to them.

Did they accept the glad tid-

ings with all thankfulness! By

no means. They acted procisely as the Christ foretoid; his pro plicts, Also men, and scribes were killed and crucified; were scourge ed in the synagogues, and perse cuted from city to city. Thus dealt the Jows with the rich favor of Gol, who sent his Son for their deliverance, and glorious exaltation among the nations. Have the Gentiles done any better ! We think not. These nations opposed the truth, and persecuted the saints in every place, and on al occasions; still, those pagan tribes seemed to rejoice in the new raigr of heaven, for more than the Jews and churches graw up in all parts of the Roman Empire. These re-mained true to the "king of glory" for ages; but in process of time, "the mystery of iniquity" that had been secretly working, began to show bitter furit, causing spirit ual death in every quarter. The enemies without could do but little harm to the newly established state of things, so long as the samts adhered to the truth, work ing the things in accordance with "the good pleasure of his will." But when foes within began to appear, "rain ensued, reproach and endless shame, and one false sten forever dim'd the fame" of the beautiful Bride, the joy of the earth, the admiration of the angels and the glory of the heavens. Yes and the glory of the heavens. reader, the masked friends of this Bride, disfigured her face, toro off her pure and shining garments, and clothed her anew in a filthy hideous costume of their own manufacture; thus reducing her to poverty, shame, and ruin.

That goodness, gentleness, pur ity, sympathy, and sweetnes expression, so characteristic of the original Bride, were discernable in her no more; but anger, pride, ar rganco and blasphemy, together with an ugly, a haggard, portent ous cast of countenance; a ferociout, blook-stained visage, were She has now become a very differ ent character indeed. From the gracoful, celestial Bride, she has become a shameless, disgusting harlot—a remorseless, blaspheming man of sin and son of perdition, " whom the Lord shall consome with the spirit of his routh al destroy with the brightness of his coming "

It is evident that, had the saints, in ages following the apos tles, adhered to the doctrine Josus, and the sound speech of his ambassalors, instead of being in, fluenced by the terms, phrases and insentions of heathen philoso phers, the appearance of the man of sin would have been hindered, or greatly delayed; but as the reverse was the case, his coming was alumingly hastened. The vain, crude, and foolish notions the empty, descitful, and contra dictory systems of philosophy, of the leading men among the na-tion, were readily adopted by the throne; thefefore those sublime

m, city in the religious world. As the opinions of fallible men were the order of the day, he whose mind or creative brain was the more prolitic, in hatching dog mus for the reception of the unstable multitudes, was sure to be lighest in popular favor, and cons quently the most regarded, honored, and powerful. Thus was thigh way prepared for wring ling, oppression, and corruption in the church. Ambitious teach ers and bishops, sought and fought for eminance, wealth and controll ing paer with a ferocity, which fairly outsiripsed the heather pricate, who had preceded them The smiles and influence of rulers and kings, were brought into requistion to favor the most during of those office seekers, in order to gain the summit of glory and pow er, by which they could gratify their own desires, disregarding the will of him whom they pro fessed to obey. Thus matters passe I step by step, until the roy al and final contest, for the chief ecclesiastical seat of honor and poner, centeral between two in dividuals, the bishop of Rome and the bishop of Constantinople.

Every earthly contrivance, or human appliance was brought to bear upon, and harten a decision and a momentous decision it would be, which should have the pre eminine; which should be the dictator, and prove victorious The former succeeded; when, to the dismay of all the adherents of the Prince Messial, the man of sin, the son of perdition was born. In this manner did the adver-

ary oppose the progress of th

round of the Prince of Peace, till

nt the present time, he holds in possession the whole earth through the agencies of five appalling monsters - Papalism, Islamism, Paganism, Atheism and Sectarian ism. Such a mass of isms I enough to sink Jupiter itself. These hold the earth to-day, a few isolated spots alone excepted. Against these heaven is preparing to make war on a grand and insgnificent scale. This age of high rebellion is fast drawing to a close; there for this conflict may begin when few are looking for it. "When they shall say, peace and safety, then sudden destruction comes upon them." Some think perhaps, that society at large is gro ing better instead of worse; will such please hear the Messiah, "Bat as the days of Noah were, so shall also the coming of the son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Mat. 21-37. So then wickedness will almost universally provail, when the

Messian shall appear on the clouds of heaven. The grand marshaling of the celestial forces by the Messials ngainst the Adversary and his five allies namest above will be on a scale magnificent, beyond all that scate magnification, oxyone an inat-tengue can express or heart con-ceirce. King David had strong help when he said, "All nations compassed me about; but in the name of the Lord will I destroy They compassed me about them. yea, they compassed me about; but in the name of the Lord I will destroy them. They compassed me about like bees; th quenched as the fire of thoras: for in the name of the Lord I will destroy them." Ps. 118. David perhaps applied those words to himself along; not so the Holy Spirit however, by whom they were spoken; for David's enemics as "pompous nothings," compared to those five monsters

wool; his throne was like the fiery flame, and his whools as burning fire. A flery stream issued and came forth from before him : thousand thousands ministered to hun, and ten thousand times ten thousand stood before him; the indement was set, and the looks were opened." Dan. 7:9. Reader is not this a superb array of warlike forces, coming to avenge the Messiah's elect upon the earth! That they come for war it is evident from verse 11; "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was siain, and his body destroyed, and given to the burning flame." This little horn," or Papal power, has been the prolific parent of all the scandals, by which the church of Christ has been almost totally ruined. Jesus declares that h will soul forth his angels, and they shall gather out of his kingdone all things that offend (skan lala, scandals) and them who do iniquity, and shall cast thom into a furnace of fire." Mat. 15:11.

Reader, have you lent a helping hand for introducing scandals into the Kingdom or Church of God ! If so, beware! What are those scandals, and who made them! These questions are so terrifying, that we forbear to anwer them. Let every one anwer for himself.

Josus the Christ says, " In my Father's house there are many mansions, if not, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you to myself, that where I am, you may be also."

John 14:2. And what, pray, is the Father's house? " Thus saith the Lord, The Heaven is my Throne, and the earth is my foot stool; where is the house that ye build to mel and where is the place of my rost ?' Isa. 66:1.

The vast univere is therefore, his house, sanctuary, or tabernacle. When Jehovali therefore judges proper to exhibit himself on some paramount occasion, he will do so in a manner becoming his bound less power, peerles dignity, and transcendant glory. And what occasion so great, as his coming to destroy Satan's empire, with all it's unhappy influences and conse-quences! Rest assured, reader, that the Messiah's coming will be "manner worthy of him." Then the earth shook and trembled. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies. The Lord also thundered in the Heavons, and the Highest gave his voice, hail and coals Psalms 18.7. Let the l of Green e Lord him self speak on this sublime theme When the Son of man shall come in his glory, and all the holy angels with him, then shall holy angels with him, then shall he sit upon the throne of his glory, "or upon his glorious throne, Mat. 25:31. Pleute observe that his sitting upon a glorious throac, is after his coming. Again he gays, "And then shall they see the Son of man coming in a cloud with power and grategory." Luke 21:27, When the Son of Golaf firms that he will come in great glory, and sit upon a glorious throne, he means more than all throne, he means more than all the tongues of men or angels can the tongues of men or angels can express, no graphic pen of outh

and returned as the appearance of lightning." Chap. 1:14. These whoels mean revolutions; well might the prophet say therefore, that the spirit of the living crea ture was in the wheels; for what spirit is more active, fiery, or de termined, than the spirit amid revolutions? Isa, chap, 6, refers to the same subject. His living creatures are the serapphims, the highest order of angels; and John in Roy, chap. 4. describes the samo sublimo events of the Mes siah's grand preparations, for the last great conflict of this closing age. John says, "And immodiately I was in the Spirit, and behold, a throne was set in heaven, and one sat on the throne." Time was the Christ preparing a shining world, a colestfal planet, an "everlasting kingdom," to be removed, in the fullness of time to this sinful world of ours, in order to restore harmony to the scraphims, eyes, and wheel, all refer to, and are fulfilled in the Messiah coming to close up his great work of this ago as already

stated. Here is the proof : "These things said Isaial: when he saw his glory and spake of him." John 12:31. Now turn to Isa. chap. 6, where you will to Isa. chap. 6, where you will find him describing the Messiah's coming glory. How absurd there fore to apply these wheels, over and wings to any human device of government, however exalted among men. The one hundred millions attending the Messiah's millions attending the Messan's return, have eyes far more peno-trating than poor, fallen men, however shrewd in their own estimation. "That which is highly estcemed among mon, is abomina tion in the sight of the Messich. More hereafter. April 21st, 1883.

> [For the Worker. BAPTISM OF JOHN.

Dear Bro. Sherman,—I was glad when I received the contents of Bro. Evan's letter (of Tonawanda) in the May number that I cannot help to reply, thanking him for the able manner in which he has caplained query No. 3 in your March No. In fact I must say that he is the only man, save yourself, Mr. Editor, that I have ever spoken or written to on this subject without contention.

spoken of written to on this subject without contention. But I can heartily endorso every sentiment of my dear brother's reasoning on this sub-ject, simply because it harmonises with the inspired writer, and also agrees with my own views of the word of God. For four years back I have had more or less differences about this; I have a letter just now on the table while I am writing on the table while I am writing containing twelve pages written on sandy paper, or rather on a sandy foundation, from a local divine at Stayner, the same which also caused yourself much trouble about the divinity of Christ; he has tried hard to crush me, as well as he did you; but when he failed so portally in your case on the

words will receive a complete ful the supercelectial filment in the coming of the less depict the supercelectial guorant of that and could "King of glory." O, how the suffers ought to rejoice in the guthering of the supercelectial surfes in grand array against the such as burning fire." These supercelectial surfes in grand array against the firey wheels as burning fire." These of curst "I belief till the revolutionize every gwennent to dark while such as new, and the Ancient of days did a whose gwennet was white as now, and the hair of his head like the pure the hair of his head like the pure.

"And the living creatures ran the hair of his head like the pure." Chun, 1:14. These those whom John Laptised is the procession of the surfers depth of the surfers and returned as the appearance of objects. doubts about the confession of those whom John baptised (I wonder just here that he didn't say right out that all John didn't say right out that all John done was of no use and that he didn't fulfill all righteorness, and that Jenus had to be baptismo over as well as all the rest. But he said says it does seem so very far tetched to imagine that these twelve persons did believe John to be the Messiah. I venture to say if there is anything far fetched it is on the side of our friend who has gone a long way round to bring unside of our friend who has gone a long way round to bring unconverted lews from the Jordan to Ephesus to give Paul the trouble to baptise them over. Why did they not baptise them at Jerusalem where they baptised all the rest as he asserts they did? I have mover said positively that Apollos did baptise those twelve, for I could not find a clear proof for that, yet I believe he did, for it is evident they were haptised by some one, and the only question now is, who is the most likely to be the man, Apollos or John, now 14, who is the most niely to be the man, Apollos or John, if you say John then we can very soon find a proof that will stand against that, for John taught all his disciples to betaught air his disciples to be-lieve on Jesus, and that Jesus would baptise them with the holy ghost; so they all heard of the holy ghost did, they not. But those twelve say they not. But those twelve say they did not so much as hear whether there was any holy ghost. This then is as clear as sun-hine that they were not baptised by John. But let us look on the other hand and see what can be said about Apollos, we know that he was at Ephe-sus just at this time and John the baptist was not itead Acts 18th chap, and compare it with five verses of the next chapter. five verses of the next chapter. It is but fair to reason thus that Paul wes the first man that ever preached the gospel at Epheaus, for they desired him tetarry longer but he consented not for this time for he wanted to go to Jerusalem to the feast. But he loft his partners in trade thereand they well understood of his doctrines and what he had taught them. But the

internation of the second they well understood of his doctrines and what he had taught them. But the nextthing we har of is the mighty Apollos from Alexandris—a very cloquent man, teaching diligently that things of the Lord, but knowing only the beptism of John. Now it is but fair to suppose that he did not fully understand this part of the acriptures, as the gospol had not then been fully written out, and that he had not been with Jesus nor yet with Paul. So Acquilla had occasion to teach him more perfectly the way of the Lord Jesus. The Jows said Jesus is Joseph's son, but Peter -nid Jesus is the Christ, the son of the living God. But all were in doubt of John whether he is the Christ or not, and tell us plainly so that we may give an answer to them that sent us.

It is but fair reasoning to suppose that Apollos did not know them that Jesus was the Christ until after he was taught by Acquilla, as was the Eunuch by Phillip. What was the result of his preaching here when he so suddenly left for Achais, is it not fair to suppose that it was on account of the error which be made in haptising unto John teptiem, when he is so soon found at the very next place mightily convincing the Jows by the scriptures that Jesus was Christ. It is evident that this exponning slowed him more clearly what had taken place since the preaching of John with regard to Jesus beans the one of the contract of the sub-semi-she contract to Jesus beans the contract of the preaching of John with regard to Jesus beans the contract of the contract of John with regard to Jesus beans the contract of the contract of John with regard to Jesus beans the contract of the contract of John with regard to Jesus beans the contract of John with regard to Jesus beans the contract of John with regard to Jesus beans the contract of the contract of John with regard to Jesus beans the contract of the contract of John with regard to Jesus beans the contract of the con

Paul verity acknowledges John's baptism valid, because he said they should believe on him that she aid come after him, that is on Christ Jeau, and this they had not done. So when they head this from Paul, they were captised in the none of the Lord Jeaus, Now I will stop right here, and do like my brotter give some meelse a chance for more light on this question.

J. Donen.

J. Dones. Stayner, May 23, 1883.

EYES OR NO EYES.

When I first begin to teach when I have begin to teach as chool in the country, I said to a b ight boy, one pleasant spring morning, who had a long mile to come to a hool every day, "Well, my young man, what did you see this morning on vour way to moining on your way to school 1"

" Nothing much, sir."

I said "To-merrow morning, I shall ask you the same question,"

The morning came; and, when I called him to my desk, you would have been surprised to hear how much he had seen along the road-entile of all sizes and colors: towls of almost overy variety; sheep and lambs, horses and oven; new barns and houses, and old ones here a tree blown down, and yonder a fine orchard just coming out into bloom; there a field covand ever with own or wheat there a broken rail in the fence, there a wash-out in the road : over youder a poud, ulive with garrulous contended ducks : here he met a carringe and there a farm wagon. And not only had he seen all these and many more things in the fields and by the way-side, but looking up he had noticed flocks of blackbirds going north to tileir He saw the barn summer home. and chimmney swallows flying about in every direction; there be had noticed a king-bird making war on the crow, and here a little wron pursuing the hawk; yonder he had seen robins flying from tree to tree, and over there the bobolink mingling his merning song with that of the meado lark. In a word, he had seen much to tell me, that I had not time before school to hear it all. A new world had sprung up all around him—earth, water, and air were now full of interesting objects to him. Up to this time he had never learned to look and think. Things around him had not changed in number of chameter, but he had begun to take note of them. - Exchange.

GORE BAY MEETING.

The meeting in Goro Bay on Manitoulin Island begins the first Sunday in next month. I ro. Kilgour of Guelph is to be chief encaker. We hope they may have a very profitable meeting and that great good may be done. The brethren on the Island have shown themselves worthy holding fast the faith and making noble sacrifices for the cause.

Several good articles are crowdod out this month.

\$72 a week made