

salum was that personage. That this Jesus had been fully proved to be the long promised Messiah by the fact of his lineal descent from David's royal family, his divine discourses and superhuman works, and above all, (though rejected by the majority of his countrymen, and at their instigation suffered a cruel death,) by his resurrection from the dead on the third day, and his exaltation to the heavens, from whence he is to come again in power and great glory, with myraids of his translated saints, raise and give immortal life to the righteous dead, and with them reign upon the renewed earth, which will be "the Kingdom of Heaven," so often referred to in the sacred writings of Israel's prophets, and the disciples of Jesus. Paul and his companions having therefore spoken "the world of the Lord," and explained to their hearers who the Master Jesus was, and why they should believe in him in order to be saved, they, believing the same to be true, were, as soon as circumstances would permit, immersed in water in the name of Jesus, for the remission of sins, and thus obtained an abiding hope that at the return of the true Messiah, they would in reality secure that salvation from sin and the danger of eternal death which was the subject matter of the jailor's query, "What must I do to be saved," and was implied in the Apostle's response, "Believe in the Lord Jesus and thou shalt be saved, thou and thy house." And does not this story of the Phillippian jailor interest every seeker after truth, now as well as then; and is it not as necessary for

every individual who desires the same hope of salvation to know what to do to be saved; for all are by nature and practice strangers to the true God, and without a genuine hope. If so, then it is necessary to understand and believe the same gospel, and have a knowledge of the same Jesus, whom Paul and the other disciples preached, and by a patient continuance in well-doing, seek for the same immortality which is the crowning of their brightest hopes. For, as Peter declared, "there is no other name under heaven, given among men, whereby ye can be saved," and at the return of the Lord Jesus, none but those who love his appearing, have a well-grounded hope for obtaining that "crown of righteousness," which will then be given to all who, like Paul, "have fought a good fight and kept the faith."

#### A Few Notes on the Apocalypse, in Opposition to the View taken by Dr. Thomas in "Eureka."

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#### PART SECOND.

I concluded my last paper by remarking that we do not find any mention of the reign of Christ until the sounding of the 7th trumpet in chap. XI, the first of which the narrative distinctly shows has not yet sounded. Such being my conviction it naturally follows that I entirely disagree with the doctor when he says: "The vision in the fourth chapter is of the great white throne of David's son, encircled by the judicial thrones of the Houses of