

gaining and I can still do this, and avail myself of the most ordinances also. Every way, therefore, the advantage is mine; and I cannot resign it without great risk of offending God. But do not suppose that, if I were never to communicate at church, I should be without sacraments. The Methodists have better assurance of the validity of their sacraments than the adherents of the so-called "apostolic succession" have. We are not troubled with doubts as to the genealogy of our Ministers, nor have we need of elaborate historical inquiries to trace the line in which a supposed authority has come down to them. We know by experience that the body and blood of Christ are verily and indeed received by the faithful in the Lord's supper, as the catechism teaches; for we find the effects which the same book describes as following from the participation of them, the strengthening and refreshing of our souls. Our Ministers have the seals of their apostleship in the people by whom they are surrounded, and whom they have begotten through the Gospel; just as St. Paul was the spiritual father of the Corinthians. They say therefore to us, "if we be not Apostles to others, doubtless we are unto you," and we admit their claim without hesitation.

C. I grieve to see you so confirmed in your schism.

"If I will not allow the charge of schism, but it would be impossible to discuss that point to day. I cannot allow our conversation to close without mentioning another of our distinguished advantages, which must be renounced if we were to join the establishment. Our real unity would be at an end; and, instead of it, we should have division, and heart-burnings, and stripes of swords. At present, our Ministers, though with much diversity of talent and manners, speak the same thing, whereas with you, Sir, there are endless disagreements. One Clergyman has been a Socinian; another an Arian; another a Swedenborgian; another a Southcotian. Several are Millenarians; many scores are Arminians; and again, many scores are Calvinists. Hundreds, I grieve to say, are half Papists, and hate the very name of Protestant; hundreds more glory in Protestantism, and reproach their brethren as traitors to the Church. The only points of agreement between these parties are, first, they have subscribed certain formularies, which each understands in his own way; and, secondly, they consent that their construction is the view of the Church, and that this justifies them in living upon the Church's means. And the result of all this is, that when we go into a church, unless we know beforehand who is the Minister, we are never sure what doctrine we shall hear. Whether the prayers will give the lie to the sermon, or the sermon to the prayers, or whether both will happen to agree, we must be content to leave to the chapter of accidents. If, however, I could be sure that these difficulties could be got over in this country, I must be satisfied on another point, which, if possible, is still more momentous. The system of Methodism was not established by me, but came to me as an inheritance. I find it in existence, and in active operation, not only in England, Scotland, Ireland, and the colonies, but in many purely heathen lands. Were we to renounce our Connexional union, we should be parties to the destruction of one of the largest Missionary institutions in the world; and I want to know if the world could spare Methodism? It does not appear to me to be in a condition to do so at present. What is to become of Feejee, of Ashantee, of Kafirland, and of many tribes of the North American Indians? to mention no others. To bring them all into the English Establishment is an utter impossibility, and unless this could be done, little or nothing would be gained in point of external unity. Meanwhile, Sir, if we cannot have the formal external unity which you seem to think so desirable, let us do what we can to secure mutual quiet and forbearance. If I think it my duty to "abide in the same calling wherein I was called," do not count me as an enemy, but allow me to do so peaceably. You cannot give me anything; nor can you take any thing from me; for the law affords me full protection, and I ask no more. But I recommend to your careful consideration those sayings of the wisest of men: Strive not with a man without cause, if he have done thee no harm; and, "Devils do evil against thy neighbour, seeing he dwelleth securely by thee."

THE END OF THE WORLD.
Lecture preached in the Wesleyan Chapel, St. John's, C. E. by B. SWINT—Published by request.

Matt. xxiv. 14. 2 Thess. ii. 1-3

II. No events which must previously take place, before that day shall come

There are objects to be accomplished which, from the word of God, we have good authority to believe must be fulfilled before this final event takes place. These events are of such a nature as, without limiting the Divine power, but considering they are to be effected by human agency, are not probable to be accomplished in the limited time specified in the publications which are the occasions of these remarks.

There are several events which might be distinctly pointed out, but I will rather select a few, and my selections shall be directed to such as these writers have endeavoured to nullify. Conscious that if those scriptures which predict the universal spread of righteousness, &c. are taken in their commonly understood sense, it would destroy their system, they boldly assert, against all sober fact, that the gospel has been preached in all nations, and in short that all these predictions have been fulfilled. This is only untying the Gordian knot, by cutting it absurdly. I have, therefore a two-fold purpose in view: to show that there is something yet unfulfilled in these prophecies; that as they must be fulfilled prior to the termination of this mundane system; that theory which asserts the near approach of that termination must be false. The *reductio ad absurdum* will prove the truth of our proposition by showing the absurdity and impossibility of the contrary supposition. I refer

1. To the conversion of the Jews.

This is an event clearly predicted in scripture. To notice the numerous passages in the Old Testament which bear on this subject, would be more than the limits prescribed by a single Lecture would allow. I, therefore, turn to one single passage in the New Testament, which will be amply sufficient for the purpose. I will give the contents of the 11th chapter of the Romans, from Benson's Commentary: "Here the Apostle shows,—1st That, though the rejection of Israel was, for the present, general, according to the predictions of their own prophets, and attended with astonishing blindness and obstinacy, yet that it was not total, there being still a number of happy believers among them, verse 1—10. 2nd. That the rejection of Israel was not final; but that the time would come when, to the unspeakable joy of the Christian world, the Jewish nation should be brought into the Church of Christ, verse 11—24. 3d. He further illustrates the subject of the future conversion of the Jews; and concludes the argument with observing, that in the mean time their obstinacy was overruled to such happy purposes, as made the whole scene a most glorious display of the unsearchable wisdom of God, verse 25—26." This table of contents is in itself a luminous commentary on the whole chapter; but I would further refer you to the commentary itself, and to that of Dr Clarke, & others.

2. To the destruction of mystic Babylon.

The 18th chapter of the Revelations details this event. By Babylon in that chapter, is generally understood Antichrist.—The term Babylon was probably employed, because ancient Babylon was the enemy of the ancient people of God, and the modern enemies of true Christianity are, in consequence, described by that name.—The 17th chapter clearly identifies Rome. The Apostle (2nd Thess. ch. ii.) says that this day shall not come, until there shall first take place some future and great apostasy, which he characterizes so clearly as to convince us that Papacy is impressed with its image and superscription:—and then predicts its destruction by the breath of his mouth, and the brightness of his coming; i. e. the clearness and demonstration of truth. The preaching of the Gospel is termed a sharp sword proceeding out of the mouth of Christ. (Rev. xi. 15. See also, Hos. vi. 5.) and Isa. xi. 4. The sword of the spirit, by which he destroys his enemies, is the word of God. The previous accomplishment of this event, is clearly predicted as a preventative to deception on the subject; for false teachers had led them to conclude that that day was at hand. This, therefore, they were to understand could not be the case, because of the transactions which had first to take place. The appearance of this anti-Christian power is predicted

ed; and we are constantly looking for its destruction before this day will come.

3. The gospel must be preached in all nations, as a witness.

If Matt. 24 is to be understood as a type of the destruction of the world, then (see 14th v. implies) that the Gospel is to be preached in all the world for a witness unto all nations before the end shall come. In the Apocalyptic vision (Rev. 14) St. John saw an angel, (i. e. messenger) fly in the midst of heaven, having the everlasting gospel to preach to every nation, kindred, tongue, and people. It is remarkable that another angel follows, denouncing the downfall of Babylon; and a third giving a voice of warning against complying with her pernicious errors; thus intimating the cause of that overthrow, its necessary connexion with it as its effect, as well as affording a hint of the extent of its application. Now take a map of the world, and mark as bright spots only where the gospel has been preached; then you will see how great a proportion of it yet remains in darkness. How great a proportion of the inhabitants of our globe have never yet heard the name of Jesus pronounced. Yet the gospel must be preached to every creature part before the end come.

4. To the universal spread of Christianity.

The glory of the Church in the latter days, is described in many places in such glowing language that we are certain these descriptions have never yet been entirely fulfilled. I will refer to the following passages, to which I will request your especial attention. (Hab. ii. 14. Isa. ii. 5. Dan. ii. 35. vii. 29. Zech. ix. 10. Psa. ii. 6, and as an effect of the prevalence of Christian principle Zech. xiv. 20.) All nations, (Ps. cxxii. 17.) all families, (Gen. xii. 2) are to be blessed in him: the whole earth is to be filled with his glory (Ps. cxxii. 19.) But what a scene is presented to us. The world still lieth in wickedness, (1 John, vi. 10) Satan, its god, still holds men in bondage, (2d Cor. iv. 4.) The dark places of the earth are still full of the habitations of cruelty, (Ps. cxiv. 20.) The majority of those bearing the Christian name are still corrupt. Anti-Christ is not yet destroyed, yet his influence is extending. Infidelity and iniquity abound.

All these are unfulfilled prophecies; and according to the order in which the Scriptures point out their accomplishment, must be fulfilled before the end come. No word that has proceeded out of the mouth of the Lord can fall to the ground unfulfilled.—Therefore, no person, who believes the Scripture, and that God has spoken these things, can seriously admit the assertions of these writers. Whosoever duly regards the authority of God, would come to the conclusion, that the calculations contained in this publication, must be false, even if he could not perceive wherein the fallacy lies.

III. Having shown that the system we are controverting cannot be true because it supposes the frustration of the fulfilment of scripture prophecy, I now proceed to notice the fallacy, absurdity, and even blasphemy of the theory itself.

In the first paragraph of the paper referred to it is alleged that there will be no millennium, or universal spread of Christianity. (as we understand the term) before the day of judgment, but that it will be a personal reign of Christ after that event—that the fifth kingdom, mentioned in Daniel is one of peace, but of war and destruction—and that those will follow the judgment.—As there is no argument in support of these allegations, I meet them at present by asserting the direct contrary.

I do not propose to spend much time in unraveling the long parade of calculations here exhibited. The entire error of all such calculations, of which there have been many at different periods, consists in fixing upon a date from which to compute the commencement of the time indicated by the various prophetic numbers. Men of the greatest talents, learning and research, have acknowledged this difficulty. But now, men without these accomplishments and acquirements, with the utmost totemity, positively fix upon one: I will merely, as quite sufficient for the purpose, select the principle on which the theory depends—the basis on which the whole structure rests. And if I can succeed in showing the fallacy of the premises, of course the plausible conclusions are destroyed. The principle on which this error rests

is in consequence of 2,300 days and the 70 weeks.—In making the latter included in the former. The writer makes all the visions as design, a regular, connected, series of prophecy, whereas they are separate visions, with separate designs, seen during the space of 22 years, i. e. from the first of Belshazzar to the third of Cyrus. There is not the least intimation given that one of these visions is included in the other. The writer should have proved this, as every one introducing a new interpretation of any passage of scripture is bound to do.

The 7th chapter is singular in meaning to the 2d. It points out by the emblems of four ravenous beasts; four successive kingdoms which should arise, the destruction of all carnal anti-christian power, the setting up of the kingdom of Christ. The son of man is represented as coming in the clouds of heaven, to show by what means this should be accomplished. He alludes to this passage in Matt. xxvi. 64, by which expression he acknowledges himself to be the Messiah here described: and in Matt. xxiv, where he predicts his coming to destroy Jerusalem, he uses the same terms. The application which our Lord himself gives to these terms cast light on Daniel's prophecies; and fixes their true import.—The predictions in the 8th chapter, this writer again brings down to the judgment, and makes the 2,300 days, interpreted as years, to indicate the period when the judgment shall commence, the date from whence to begin these years he fixes from the 70 weeks, or 490 years in the 9th chapter, considering them as inclusive, and a part of the same design. These 490 years bringing us down to the period of Christ's death; subtracting them from the 2,300, we have the period of the termination of the world, 1810 from the death of Christ, or A. D. 1843. The "little horn" he thinks represents popery. "Now," says he, "we have all we want; we know when to begin, the 2,300 days—we cannot but see that the 2,300 and the 70 weeks begin at one and the same time, and are of the same nature, that is, a day standing for a year." These are the premises—now for the conclusion. With this admitted truth staring us in the face, who can, with eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision will run out in 1843, and that awful scenes of judgment will commence." "As sure as Christ was cut off at the end of 490 years from the going forth of the decree, the vision will run out in 1843."

This is the system—these are the premises, and this the conclusion drawn from them. To be sure, if we were to admit the truth of the assertion made in the premises, the conclusion would follow. But this is the very point in debate, and I think any candid enquirer, on examination, will deny the certainty of knowing when to begin the 2,300 days, or rather that that number will bear the interpretation he puts upon it.

The 8th chapter is a separate and distinct vision. It presents the various successive events in the Medo-Persian and Grecian Monarchies; and the division of the latter into four, by the successors of Alexander the Great. It is evident, according to the interpretation of the angel, that the "little horn" applies to Antiochus Epiphanes. To interpret it as applicable to the Papacy is to contradict the 9th verse, where it is expressly said, that this little horn came forth from one of four notable horns, or kingdoms into which Alexander's empire was divided. The period, therefore, to which the question verse 13, "How long shall be the vision?" and the answer 2,300 days, refer to the oppression of the Jews under him, and the taking away of the daily sacrifice by him. They are in fact literal, and not symbolical days. We are guided to this conclusion by the rest of the vision; which events, have already shown to have been fulfilled in the transactions of the two empires as above stated. If, therefore, I should be asked, why I interpret the numbers 2,300, and 490 literally in the first instance, and figuratively in the latter, I answer, not to suit any particular scheme I have adopted; but according to the principles I stated in the first part of this Lecture; and that events have fulfilled each prediction, and have, therefore, fixed the sense, in the first instance to Antiochus, and in the latter to the Messiah; and we cannot but see that the two numbers do not begin at the same time; and that they have no reference to another, being separate, and distinct prophecies, and that, as the con-