

measure irradiated. But still the new creation will not then be complete. After the last effort of Satan to deceive the nations has been subverted, and after the last solemn judgment when the wicked shall be cast away, and all the redeemed shall be for ever delivered from the dominion of sin and death, then shall the perfect state of Paradise be restored, the splendour of the city which comes down from heaven shall spread itself over all the earth, and the tabernacle of God shall be with men. This shall be a state of universal sanctification and blessedness. The unholy being cast into the lake of misery, all the inhabitants of the new earth shall share in divine glory and bliss. All the evil which sin brought upon the world will cease, all things will be new. There will be no death, no mourning, no tears, no toil. When we think of this blessed state of things, we can hardly help exclaiming with the weary toil-worn pilgrim of the olden time,

"O God, that I were there!"

Men sometimes speak slightly of this earth. They cannot think of this miserable world being the final abode of the righteous. They confound this wretched state of things with the glory of the new creation. They forget that from the beginning the Lord Jehovah rejoiced in "the habitable parts of the earth." If heaven is to be a place at all, why should not this earth be the place? But all conjecture is ended, when we receive simply and humbly the testimony of the Word of God. There we learn, and we rejoice in the truth, that where the cross once stood, shall one day stand the throne, that where Satan has so long reigned in wicked tyranny, even here shall God dwell, and here shall be the court of the universe!

The inhabitants of this new earth are clearly indicated: "They who wait on the Lord shall inherit the earth;" "Blessed are the meek, for they shall inherit the earth." The redeemed and sanctified from among men shall inhabit this glorious creation, and they shall dwell here FOREVER. The Apostle John, in immediate connection with this new creation, heard a voice saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." This earth, regenerated and restored, converted into a Paradise of holiness, blessedness and life, with the immediate presence of the Lord Jehovah, shall be the eternal home of the glorified saints. Joyful hope, O longed-for consummation!

Brethren, we have spoken to you from month to month of the designs of God as revealed in his word. We have spoken of the glorious results that are to spring from Redemption. We have spoken of the sublime destiny of the now suffering Church of Christ. In closing these papers we feel

earnestly solicitous that the truths of God's word may exercise a practical influence upon your lives. The scriptural anticipations of the Christian, in proportion to the assurance with which they are entertained will influence all his joys and sorrows, his hopes and fears. They will also become active principles of his daily life, animating him with love and hope as he runs the race set before him.

In view of these blessed prophecies, brethren, learn to think little of anything you are called to give up for Christ; for what value can possibly be put upon the honours, riches and pleasures of this world, which, with all it contains, is so soon to be burned up? Count not much of any sufferings which you may have to endure for Christ's sake and his gospel's; for what are the reproaches and scoffs of man, whose breath is in the nostrils? What is the pain of mortifying the deeds of the body and crucifying the flesh with its affections and lusts? What are the conflicts and trials of the Christian whether inward or outward? What are all the sufferings which are but for a moment? I reckon that "they are not worthy to be compared with the glory which shall be revealed in us."

Again, brethren, in view of the day of the Lord, be zealous of good works, for seeing all these things must be dissolved what manner of persons ought we to be in all holy conversation and godliness. Never was there a time when so extensive a sphere of usefulness was open for the disciples of Christ. How much there is to be done around us, in our own vicinity, in our own country! And then the various benevolent societies of our day have so lengthened the arms of benevolence, that we have literally an opportunity of doing good unto all men. Occupy then, until your Lord come! To your duty, O believer, and labour to save souls from death.

Lastly, brethren, in view of these truths sobriety watchfulness and prayer are incumbent upon you. "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Live near to Christ. Resist the Devil. Watch ye, and pray always. Keep alive in your hearts an abiding and joyful expectation of your Lord's coming; let it be seen that you are among those who are looking for, and hastening unto the day of God—that you are among the blessed number of those who love the appearing of the Lord Jesus!

AND THE VERY GOD OF PEACE SANCTIFY YOU WHOLLY, AND I PRAY GOD YOUR WHOLE SPIRIT, AND SOUL, AND BODY, BE PRESERVED BLAMELESS UNTO THE COMING OF OUR LORD JESUS CHRIST! AMEN.

Let your moderation be known unto all men: the Lord is at hand.

THE RIGHT RISING OF CHRISTENDOM.

(From the Watchman and Reflector.)

"I believe and know that Christendom shall not receive its rising night, unless baptism and the Lord's Supper are brought to their original purity." So wrote Balthazer Hubmeyer,—one of the noble army of Baptists martyrs,—whose soul ascended to heaven from amid the flames, at Vienna, in 1528. No one hailed more gladly than he the rising of Christendom, which had been commenced. Pious, learned and eloquent, he had, before the dawn of the Reformation, sought to revive the spirit of religion in the Catholic church, and multitudes had flocked to his preaching, and been moved by his appeals. When Luther and Zuingle lifted their voices for reform, an echo was at once returned from him. Receiving the Scriptures as the true rule of faith, he translated portions of them into the language of the common people, and as the light from their pages shone more and more clearly upon his mind, he cast off one after another the false doctrines with which Rome had overlaid the gospel, and at length preached it in its simplicity purity and power. Luther and Zuingle when they reached the point where their fundamental views came in conflict with infant-baptism, hesitated and halted. It was to bold a stroke to lay the axe at an institution of religion which connected itself with the whole framework of society, which made the church and the State co-extensive and united, and which, in ages of darkness and superstition, had become a household bond between earth and heaven. The principles of the reformers demanded its overthrow, but the risks which its overthrow involved were too vast to be hazarded. They floundered awhile amid the difficulties in which they found themselves, but in the end held fast to the ancient ceremony, and fixed it firmly in the rising faith. Not so Hubmeyer. Planting himself on the sufficiency of the Scriptures, he would restore the church to its primitive form, as set forth in those Scriptures. "Write to me again," said he to his early friend but afterwards bitter foe, Zuingle, "write to me again, for God's sake, on baptism." Perhaps having once himself doubted concerning infant-baptism, Zuingle could remove the doubts of his brother. But no. Hubmeyer could see but one course clear. Truth and safety required a complete reformation, which was to be found in churches of regenerated persons, baptized on profession of their faith. Hubmeyer was a Baptist, and with that wide-spread, though then and still misrepresented party in the Reformation, he cast his lot, becoming one of their most illustrious advocates, and one of the most honoured in the innumerable company of their martyrs. It should be added that his views of the Lord's Supper were as clear and well-grounded as his views of