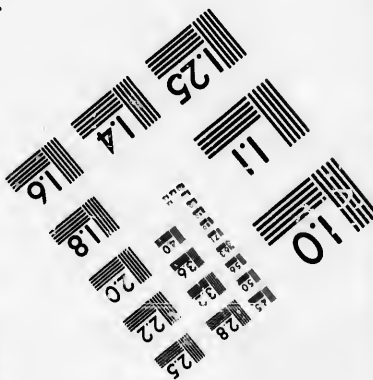
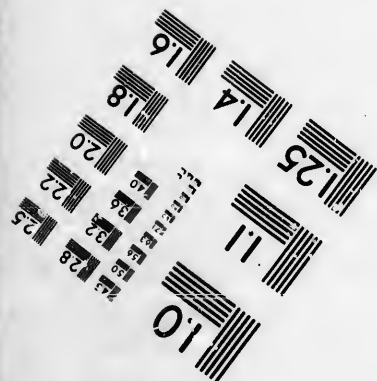
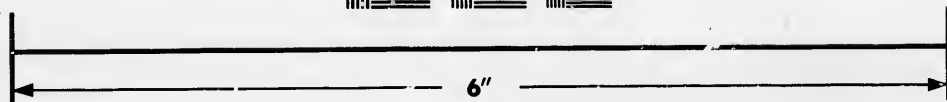
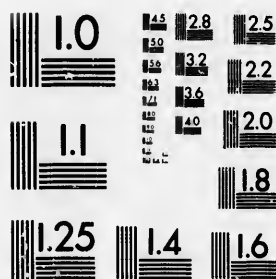


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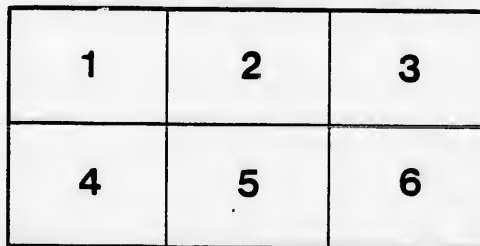
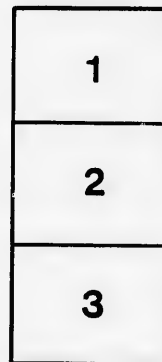
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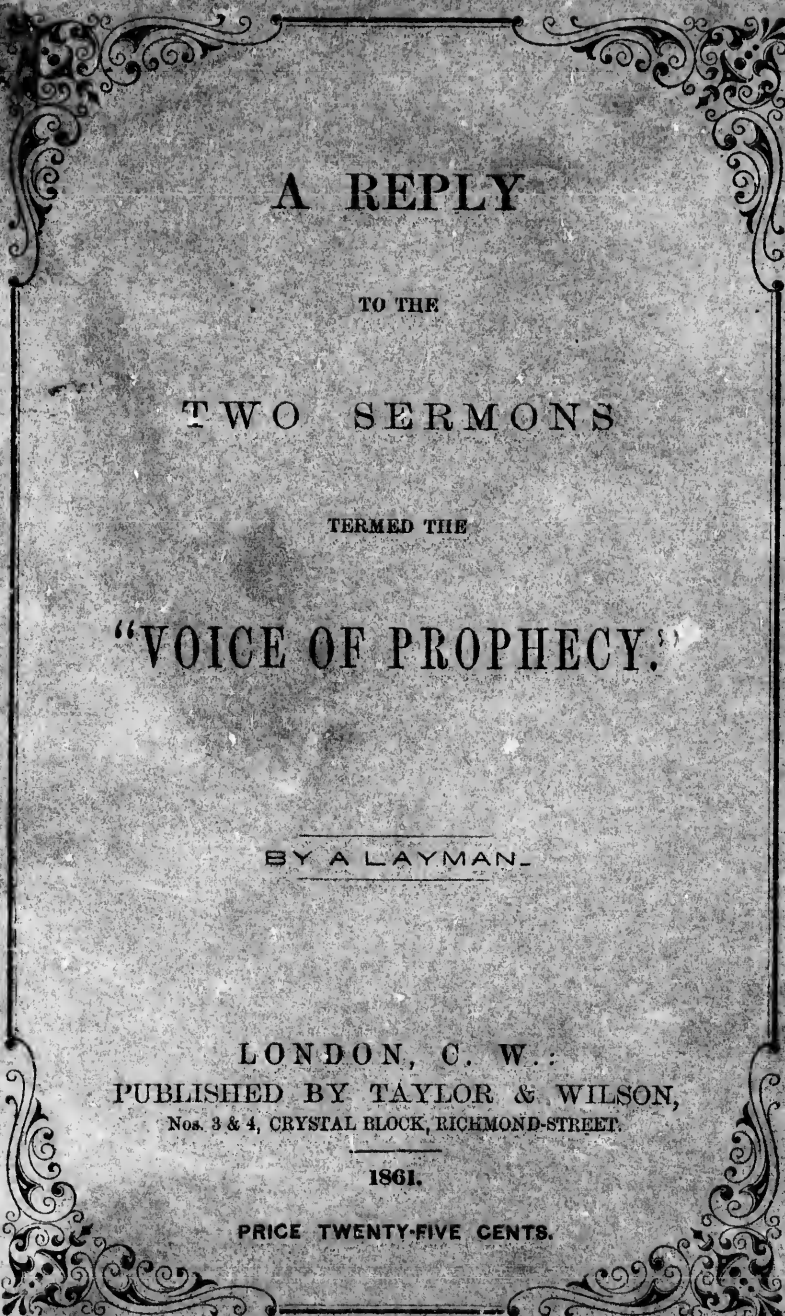
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A REPLY
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TERMED THE
"VOICE OF PROPHECY."

BY A LAYMAN.

LONDON, C. W.:
PUBLISHED BY TAYLOR & WILSON,
Nos. 3 & 4, CRYSTAL BLOCK, RICHMOND-STREET.

1861.

PRICE TWENTY-FIVE CENTS.

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REPLY
TO THE
"VOICE OF PROPHECY."

In the following pages I have addressed myself to the principles, not to the details, of interpretation. I have not thought it necessary to reply to every statement contained in the "Voice of Prophecy," for if the principles on which its assumptions are founded are insufficient, the details fall to the ground of themselves. Neither have I touched upon the misuse of logic, of which many instances could be named. Let one suffice. In the 33rd page the Mahomedan and Papal Empires are cited as instances of fulfilled prophecy. Now to write an essay or a sermon to prove that these Empires are the Beasts of Prophecy, and then to cite them as facts in support of the argument, is to beg the very point which has to be proved, and is a breach of all fair reasoning, and is thoroughly illogical. So long as sermons are only known as delivered from the pulpit, I think it would be wrong and unfair to publish criticisms of them; but when they are published, and announced as an exposition of Scripture for our

guidance, they become public property, and are open to any fair comments. I trust that none that are unfair, or open to the accusation of irreligion, will be found in the remarks that follow.

Many readers of the "Voice of Prophecy" attach great importance to the translation Mr. McLean has given of Philippians iii. 11,— "To the resurrection from *amongst* the dead." Now there is not in the Greek anything to authorise this translation. The words are "*Eis teen exanastasin ton nekron*," which mean exactly the same as they mean in the many other passages where the same phrase is found, that is, "Unto the resurrection of the dead." There is nothing in the Greek construction authorising the introduction of the word "*amongst*," and there is nothing in the passage, or in the verses preceding and following, which authorise the idea attached to the phrase in this pamphlet. St. Paul's meaning is clear enough, and will be readily discovered by any person who will carefully read the whole passage.* But this

* I have a few remarks to make on the Greek construction of this passage. I have no doubt that Mr. McLean has been misled by the preposition "*ex*" prefixed to the word "*anastasin*," Greek prepositions, when they stand by themselves, unconnected with the succeeding word, retain their peculiar meaning, and are always translated as, in Corinthians xv. 12: "*ek nekron egegertai*," "has risen *from* the dead." But when prepositions are attached, prefixed to a word, whether this word be noun or verb, they lose their special meaning, and only give force, signification, emphasis to that word to which they are prefixed. (Any copious grammar or lexicon will confirm this statement.) Now, the English language has no form of

statement is a mere nothing to that marvellous one contained in the 30th page, where it is asserted that in the 15th Corinthians the Apostle is throughout alluding to the resurrection of believers only. The argument in this chapter is addressed to Corinthians who doubted the resurrection of the dead body, an idea at all times most repugnant to the Greeks and Romans, and nothing can show this repugnance

expression capable of conveying the exact force of the Greek words thus prefixed, and consequently whenever they occur they are translated exactly as if the words had no such prefix. Thus in this passage "*exanastasin*" is rendered as if it were "*anastasin*" only. Strangely enough, in the very next verse to this, there is an illustration of a similar proceeding in the case of another preposition, "*kata*," "against." There is a verb in that verse thrice used, and in two instances with "*kata*" prefixed, but in neither instance is the preposition translated, simply because emphasis is untranslatable. I might safely leave the argument here, as it is conclusive against Mr. McLean's reading of the passage. But it happens to be in my power to show what form of Greek words St. Paul would have used, had he intended to convey the meaning Mr. McLean has attributed to him, for there is a verse in the Testament where the phrase occurs, having the signification attached erroneously to the third Philippians. In the verse I am about to quote, the expression is not applied to St. Paul or to any other human being, but to Christ only. It is used by St. Paul himself in his address to Festus, Acts xxvi. 23: "*ei protos ex anastaseos nekron.*" Here the preposition "*ex*" stands aloof from "*anastaseos*," and has its special signification. This is the literal translation: "Should be the first *from out of* the resurrection of the dead." In our version the substantive is transformed into a verb, but the sense is strictly adhered to, for it is thus rendered: "He should be the first that should rise from the dead." It is clear that when St. Paul wished to convey this meaning he knew very well what words to employ, and had he wished to give a similar meaning to the passage in Philippians he would have used similar phraseology.

more plainly than the reception St. Paul met with when he broached it at his interview with Festus, Acts xxvi. It was received with shouts of derision, and he was instantly called mad, and dismissed from the presence. The same difficulty evidently was felt by some of the Corinthian converts, and St. Paul in this chapter addresses himself to their case. He clearly shows that as Christ rose from the dead all the dead must rise likewise ; for if the one did, the others must, and if the one did not, neither will the others. That he was not alluding to parts only of the dead, and certainly not to the believers, as the pamphlet argues, is clear from the inferential style of argument he uses in this verse : "That if the dead rise not, then they which are *fallen asleep in Christ* (that is, the believers,) have perished." How could he have used this expression if the whole argument related to believers only ? St. Paul is the most logical of writers, and could not have been guilty of a mistake like this, if the chapter referred to one class of dead only. In fact, he never once alludes to the state of the belief of the dead, for his object was to prove that all arose alike, however different their destination ; and he does not mention their spiritual state. He describes the different bodies they will assume after their resurrection, but not their condition in the world of spirits. This is his argument, and there never could be an assumption more gratuitous and unfounded than the one made in this pamphlet. I now address myself to the general subject.

In every century since the commencement of the Christian era there has been a strong expectation of the second coming of Christ and the destruction of the existing order of things. This expectation has fluctuated in strength and weakness at different periods of history. In the first century it was the prevailing belief of Christians, especially up to the time of the destruction of Jerusalem, for our Lord's words, that the then existing generation should see the terrible things he had predicted come to pass, were referred to the end of all things, and the fact that a prophecy may have two fulfilments had not then been recognized. The Apostles themselves taught and believed that the second advent might be at hand in their own days.— Although some expressions of St. Paul in his Epistle to the Thessalonians seem to show that certain events must previously occur, it is not clear that he thought those events would exceed the duration of that generation.

In subsequent centuries, such as the eleventh and the sixteenth, these expectations were particularly strong, and affected the convictions and the lives of many earnest Christians.— Never, however, have these opinions taken such hold of men as in this day. A system of interpretation has been arbitrarily and ingeniously, but inconsistently built up, founded, as it is thought, on history, on the presumption of the past fulfilment of many prophecies, and on the assumption of the approaching fulfilment of others. Great ingenuity has been displayed in

dovetailing the Old and New Testament predictions into each other, in searching for, and connecting historical events with the predictions, and in combining the whole into one systematic and connected scheme. Writers in favor of schemes of this kind have sprung up by scores. Clergymen have committed themselves to their advocacy, and have not hesitated to charge with irreverence those who presume to doubt. It avails not that dates have been repeatedly fixed for the advent and passed without fruition ; another date is immediately seized and believed in, just as fervently as if no disappointment had been experienced. If it does not come at one time, it will at another, and, at the very farthest, 200 years cannot elapse before the final end of all things. Now, how far is this expectation rational? First, shall there be an end of this world? and next, is it near at hand? To the first question, undoubtedly, both revelation and analogy give the same affirmative answer. To the second, revelation is silent, however busy interpreters' fancies may be, and analogy speaks loudly against the prevalent view. For the present we will leave revelation alone, and see what history tells us of the past, regarding the races of this world.

There can be no doubt that many creations of animated beings, and many varieties of surface, have existed on this globe, and passed away. The great Silurian epoch, with its peculiar forms of life and its own characteristics

of land and sea, endured for countless ages, until strata in perpendicular depth of 30,000 feet, or deeper than the highest mountain on the earth, had accumulated. This system was followed by the old Red Sand Stone deposits, of more than 10,000 feet in thickness, in one of its divisions only, containing its own peculiar forms of life. It was succeeded by the Carboniferous system, of greater thickness, and requiring endless years to accumulate its forests of vegetation, forming our coal measures. All these passed away, but who shall tell how long they endured? At the end of the Carboniferous age, there came a new earth, for the former had passed altogether away; and the earth which succeeded contained no form of life similar to, or rather identical with, that of the former period. A new creation arose of animals, birds and fishes, altogether distinct from those of the Palæozoic period. The Liassic, the Oolitic and Cretaceous ages followed, and again a sediment equal to the old red in thickness was deposited, and myriads of creatures lived and died; until at last, this system, like the former, wholly disappeared. Every living thing perished. The external surface of the world was again changed, and once again a new creation appeared on a renewed earth. This, the third creation, also disappeared wholly, or partially, before the present came into being; and six thousand years since (granting the correctness of our chronology) man was formed. According to the views of the Millenienists

this creation is about to be destroyed. Destroyed, according to the analogy of the past, it most certainly will be. But, is it time?

If we look at the remains of the animals in any of the formations of bygone periods, we are struck with astonishment at the countless myriads of skeletons we find entombed. In the Silurian strata, the Trilobitic remains are quite inexhaustible. In the old Red, the fish beds and scales of fishes form strata of great thickness, extending over hundreds of square miles. In the Cretaceous system the skeletons of an infusorial animalcule, visible only under the microscope, form hills hundreds of feet in thickness, and so minute individually, that Professor Ehrenberg calculates there are upwards of 41 millions of individuals in one cubic inch. The very ordure, now called coprolites, of the great reptiles, forms a bed many feet in thickness and miles in length, in one of the English counties, and is now worked for manure for the land of the modern farmer. The bones of the Mammoth are equally numerous in Behring's Straits, and prove the existence of vast multitudes of such animals in the third period of creation we have spoken of, as well as the enormous duration of time that must have elapsed while these animals lived.

Now, let us see what is the thickness of the accumulations of earth in this last, or human, epoch, and compare it with past ages. Look at that thin, dark line of soil above the quarry at Portland, Dorsetshire, about one foot in

thickness. It represents the accumulation of six thousand years. But is this little line of mould really the results of only six thousand years? There are good reasons for believing that a far longer period must be assigned for its formation, for it is calculated by Lyell that the Delta of the Mississippi, at its present rate of progress, has taken 30,000 years in forming, and that the same length of time must be allowed to the Niagara River to have scooped its present channel from the border of the Highlands to the Falls. If so, then this line of mould is 30,000 years old, and yet it is a mere line compared with the formations of former periods. How many 30,000 years have yet to pass before our accumulations equal those of the Silurian or Cretaceous ages? There is another dirt line about half-way down the Portland quarry. It is a little thicker, and it is probably the representative of 10,000 years, if the first is that of 6,000, yet it is a mere line in thickness, compared with the accumulations of the Oolitic system, of which it is a fractional part. All the human remains of all the people who ever lived and died would not form the hundredth part of that hill of infusorial skeletons I have alluded to. Nay, the human remains would not equal the coprolites of the reptiles in number or in bulk; yet it is most unreasonable to suppose that every coprolite was preserved, or that the bed in Suffolk is the only one of the kind.

If that little line of dark mould represents the vegetable accumulations of six thousand years, the alluvium cut through by that rapid stream is only 20 feet thick, and it represents the sedimentary deposit of this age, and is the equivalent, as far as time allows, of the 30,000 feet of the Silurian epoch—of the thousands of feet of analogous deposit of the wealden. It seems, then, that neither the animal life of this age, nor the stratific accumulations, are more than begun, if we are to look at them by the light of the analogy of the past; for if it has required six thousand years, or thirty thousand, to form the modern deposits of so diminutive a character, how many thousands of thousands of years were required for the enormous deposits of preceding ages? If, by analogy, we are fairly entitled to assume that this formation shall bear some proportion to the preceding formations, then we are also fairly entitled to assume, that we stand now at the commencement, not at the termination, of this geological epoch. Arguing, then, from the past physical history of the globe, there are no grounds for thinking that this dispensation is about to close, but, on the contrary, every reason to suppose that it will continue for countless centuries, increasing and improving, until it arrives at as much perfection as its nature and structure can admit of. Then, indeed, according to all analogy, it shall disappear, as all former conditions of the world have

disappeared, and give place to some new form of superior order.

Many of the Clergy meet the geological argument by denying the facts of geology altogether. No matter how well known or acknowledged by scientific and learned men the truths of geology may be, they imagine that the Bible speaks imperatively against them, and consequently they assume that the interpretations they put upon the language of the Bible are the only correct interpretations, and that geology must be false. Now, one would imagine that experience of past errors, on the part of the Clergy, in matters of science connected with revelation, would have taught diffidence and hesitation, if not in holding, at least in expressing, opinions so strong. For not less strong and unhesitating was the course of the Clergy when they denounced Galileo for his discovery of the satellites of Jupiter, which he said, with rightful confidence, testified to the truth of the Copernican system of the world. He stated that none could hesitate, after an observation of Jupiter's satellites, to believe that the earth revolved round the sun, and not the sun and all the planets round the earth, as the Ptolemaic system held, and all the Clergy believed, and, moreover, as they affirmed that revelation taught. What has been the result, after the lapse of 200 years? Simply this, that every one believes as Galileo believed, and that the Bible is no sufferer but rather the gainer; for who imagines now that the known

truths of astronomy tell in any way against the received truths of revelation? The Bible did not suffer from clerical condemnation of scientific knowledge, but the Clergy did. Just the same will be the end of the contest with geology, if they persist in it. The Bible will not suffer, but the Clergy will.

Revelation in no way deals with scientific truths. It deals even with history, only just as much as is necessary to connect the religious truths it teaches. It was absolutely essential to show that the Saviour was historically connected with the origin of sin in man, as he came to cure it, and just so far revelation deals with history. It was at least advisable to exhibit individual and also national lessons, both of obedience and of disobedience to divine commands, and so far revelation deals with history. The warnings, the threatenings, and the promises of revelation were necessarily delivered in terms suited to the comprehension of those to whom they were addressed, else, where would the justice of God have been? If he had spoken in language they could not comprehend, how could he, with justice, have punished their disobedience? If he had (when it was necessary to illustrate his meaning by allusions to the natural world,) spoken in terms of modern science, simply because modern science is true, whilst Jewish science was untrue, how could the Jews have understood? His language would have been as far beyond their comprehensions, and therefore as useless, as it would be to

address the inmates of a workhouse in language suited only to the lecture-room. The prophets addressed the Jewish understanding, and Christ justly reproaches them because they paid no heed. His reproaches would have been most unjust had the prophets been incomprehensible. Therefore it is clear that when revelation speaks of, or alludes to, the scientific or natural world, it uses terms suited to, and conforms to the ideas current amongst the Jews themselves. It addresses itself, in short, to the level of popular knowledge in things non essential to religion, without concerning itself whether that knowledge was absolute truth or not. I think if one sought for confirmation of divine wisdom, this fact would abundantly give it, for what could be more fitted to human comprehensions than the course revelation adopted? When it spoke of the heavens and the firmament, it spoke as the Jews, and not the Jews only, but all oriental nations, believed. When it alluded to the stars studding the heavens, it alluded to them in popular terms, as if they were fixed in the solid firmament, as brass nails in a box lid, which was the common idea. In the same way, when it alluded to creation it spoke in most general terms, but still went not beyond popular knowledge. Most wise was revelation, and most wise would modern teachers be if they would adopt the example of revelation when they have occasion to speak on the same subjects.

Revelation, then, teaches us nothing of geology or of any other science. It neither affirms nor denies one single truth we are at liberty to find out for ourselves. It deals with religion, not with science. It has come out clear, hitherto, from all the assaults and accusations of its enemies, and, far more wonderful, it has come out clear from the ill-judged kindness of its friends. It will do the same in future. Revelation will not be injured by belief in the truths of geology, and geology will not be disturbed by clerical denials of its facts.

Does the Bible really authorise men to assume, that its prophecies point to a speedy termination of the present state of things? If it does, then it is at variance with history and analogy, and that would be strange, for, I believe, when truly interpreted, the Bible is never at variance with past transactions, or with the natural world. It is ever in harmony with truth, whether in the animate or the inanimate creation. And I believe in this also, it will be found to agree with the past, as history and analogy recount the past. I lately heard the author of the "Voice of Prophecy" assert that the same canon of criticism must be applied to all parts of the subject, and he illustrated his assertion by saying that it is impossible to affirm that the passage relating to the resurrection of the just for a thousand years shall mean only the prevalence or resurrection of just principles, and to put a different construction on the passage concerning the resurrection of

the evil. If the just are to rise, the evil are to rise also; and this rule of criticism is undoubtedly right. One canon must be adopted for both passages. But then it surprised me to find that this very advocate forgot his own canon, almost in the next breath, when it was convenient to his own theory to do so. If the horses and the vials and the trumpets of revelation are symbolical, why not its resurrections also? If Babylon is symbolical, why not death and hell? If the judgments of the vials, why not the fervent heat that is to consume the heavens and the earth? It is quite impossible to give any reason why one class of statements are to be literal and the other symbolical; the advocates give us no reasons but that it is their pleasure to assume as they please, or as their assumptions fit their theories. It is still more arbitrary and illogical to interpret one verse symbolically and the next literally, in the same chapter of the same series of prophecies in the same book. Yet this is done over and over again by these interpreters. If the forty and two months are days of years, as the 1260, 1290, 1335 are interpreted to be, why not the 1000 years of the Millenium? They ought, by the same canon, to be 360,000 years. In short, if they as rigidly apply their canon as they rigidly deny the right of inconsistency to their opponents, their scheme of prophetic interpretation will not stand one hour's investigation; for it is a mixture of the metaphorical and the

literal, the one or the other, adopted and abandoned by no rule, and subject to no logic.—They assume to themselves rights which they resolutely deny to their opponents, and the deeper the obscurity of the text, the greater the play of their fancies. As they grope in darkness they revel in conjecture. "*En orphne drapetes mega sthenei*,"—"In darkness the plunderers' power consists."—*Eurip.*

By what right do they attribute the interpretation of the 18th chapter of the Revelations to Rome? Let any man read it without prejudice, and see if it is not much more applicable to London. When was Rome full of merchants? When did her ships fill the seas, laden with produce? and how could her merchants cry out as they are represented in this chapter? The beast speaking blasphemies, also, is just as likely to be found in the rationalists of England or Germany as in the bigots of Rome. It is impossible to conceive by what method of symbolism the drying up of the Euphrates can be twisted to mean the fall of Constantinople and Turkey. One can well believe, judging from political and national appearances, that a day of judgment is at hand, in which, for every nation and for every institution, the wheat (that is, that which is good) will be sifted out and gathered into God's garner; and the chaff (that which is bad and useless) will be burned with fire unquenehable, which will try every nation's work; but by natural—not supernatural—means, as Italy is now being

tried. I say one can well believe this without being of opinion that after a few years the human race will end, and be consigned hopelessly to never-ending torments. The prophecies of the future can only be understood by the past. The future, as the past, must declare the unchangeable laws by which God has governed, and will always govern, the human race. By understanding what has happened, we understand what will happen. By history we understand prophecy, not by picking out arbitrarily and conjecturally a few names and dates from the records of all ages, but by trying to discover organic laws, and the causes which, in all nations, produce creeds and systems, health and disease, growth, change, decay and death in the body politic. Interpretation must not, therefore, be "the plaything of a few devout fancies," at once illogical and arbitrary, and tending to add to that paralysis of superstitious fear which is already too common, and which hinders us from doing our duty manfully against the real foes which surround us, and to overcome which is at once our duty and our happiness. Do I then mean to assert that the prophecies have no reference to the events of this world? By no means. I am contending not against the prophecies, but the interpreters, and it is widely different to believe that, and to believe that men, however ingenious, have made a correct application of those prophecies. It is still more different to suppose that they have discovered the key to the whole, and

have been able to apply with exact truth (this is what each interpreter claims) each prophetic incident to its corresponding historical event. Judging by the reception these theories meet with among themselves, there is little unanimity amongst them. Some, for instance, have referred the seven kings, five of whom have fallen, and one is, and the other is not, to the Roman Emperors of the days preceding the destruction of Jerusalem, and have founded on this prophecy a learned argument, that the book of Revelation was written, not in the 96th year of our Lord, but in the reign of Gaba, who was the sixth Emperor, and the one that is, or the one then reigning. The one for a little space was Otho, and the one that was to come was Vespasian, in whose reign Jerusalem was destroyed. Again, the disputes concerning the identity of the two witnesses are innumerable, so that it is quite impossible to say who or what they are. They are the Old and New Testament to one interpreter, the Waldenses and Albigenses to another, the faithful under the two covenants to a third—anything that fancy paints, like the clouds of Aristophanes: "*Ginontai panth o, ti anbolontai nephelai, lukoi ean Simona eisidosi, elaphoi to Cleonumo*,"—"The clouds have fanciful shapes according to the imagination of each observer, they seem like wolves to Simon, and like stags to Cleonumus," free translation. One would think that these, and many other disagreements among themselves, would teach diffidence, but

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it only seems to make each more positive in his own views.

I believe that the whole subject, when once seriously entered upon, engrosses the imagination and the feelings so warmly that the study is dangerous to most people, as it leads men from the real duties of life, and makes their religion one of sentiment and excitement.—

What is the benefit of such a belief to the individual? Is it of any importance to the true Christian when his Master comes? If he is ready, he is as ready to-day as to-morrow, he is as ready when he dies as when the prophetic era ends. It is of no consequence whatever to the true follower of Christ, for he is as glad to die and be with Him as to be caught up into the air to meet Him. The benefits of this uncertain study are undiscoverable. The evils are many. The gain is nothing; but the absorption of the attention caused by so fanciful a pursuit is detrimental to a man's religious progress on other points.

I have shown that geology is altogether opposed to these views. But the arguments of geology would be of no value against a positive declaration of revelation. There is, however, no such declaration. Hitherto every scientific discovery has rather confirmed than opposed the truths of the Bible, and time, as it advances, clearly shows that each new science, far from diminishing the glory and greatness of God and his works, adds to our notions of His greatness, His goodness and His truth.

I have shown that the interpretations of the Millenienists are inconsistent, and at variance with other deep truths. I believe that neither the strata of this epoch are complete, nor the inhabitants arrived at their full development, either of numbers or progress, and I believe that, judging from the past, it is contrary to experience to imagine that any epoch comes to its close until all are complete. When that time arrives, and no one shall be the judge but He who has made us, the advent shall come, and this dispensation shall end, and there shall be a new earth, where we, risen and renovated, shall perform our parts. Whether that shall be the last of the series of creations or not, who can tell? or what matters it to us? All promises made to us shall be performed. I hope and believe that we shall fulfil part of our worship hereafter, not in screeching hallelujahs, but in giving reverence to God for all His works, those he has made and those he will make when our epoch has closed.

While reverencing the prophecies and scorning the interpretations, I believe they will all be fulfilled, not after the theories of Cumming, but as we cannot now conceive, but, as we then shall see, in true accordance with the vastness of the subject and the greatness of the Creator, not in the ridiculous absurdity of Turkish horse-tails, but in the mightiness of Him who made all things very good.

I conclude, then, that all prophecy shall be fulfilled. Analogy and the Bible tell us the

same, but the time and the manner no man knoweth. Let us be content to know that, as in past ages there has been more than once a new earth, so in future there shall be a new heaven and a new earth, wherein dwelleth righteousness, and that we, as well as the prophet, shall stand in our places at the "end of the days."

NOTE.—I have not stated half the objections that will readily occur to any one, as, for instance, the narrowness of the Christianity of the Millenienists, who take to themselves and the few members of what they term the Evangelical Church all the benefits of Christ's death, and all the good contained in the prophecies, and they consign without remorse or charity the millions of Romanists and other Christians to the second death and hell. They totally shut out from prophecy and its benefits, and let us hope its disasters also, the still more numerous body, the millions of the Greek Church. These happy people seem to enter into no scheme of explanation yet unfolded; they are passed over as of no moment in prophecy. They forget, that arbitrary interpretation is a two-edged sword, and that the Church of Rome has its plan of explanation of prophecy, in which they flourish on the wrong side of the account, and that, as a scheme, it is supported by as much plausibility, and far more learning, than their own. Both being conjectural, are entitled to equal weight, that is, they are equally worthless. They are examples of prejudice and uncharitableness on both sides—of the absence of that true "*agape*" which endureth all things, and hopeth all things; and are, I am confident, equally far from the truth. Would that such expositions of human failings were given up by both parties, and that some efforts were made instead to discover the noble points on which each might agree, rather than those which only produce animosity.

I might also have dwelt upon the uncertain and unsettled state of Bible chronology—the difference between the Hebrew and Septuagint alone amounting to hundreds of years, which must at least invalidate those interpretations founded on the

prophecies of Daniel. Astronomers, reckoning back to the oldest known eclipses, have given undoubted reasons why the received chronology contains many errors; and any error altogether overthrows interpretations founded on dates. These and many other objections must be surmounted before those fancies can be raised to the dignity of arguments.

We were told, that when the second Advent comes, we may be astounded at the position we shall find ourselves in. May be so. But I believe no class of people will be more astounded than those preachers of the Gospel who think they have been teaching Christianity. The Romanist who looks to his penances and the intercession of his saints, and the evangelical Pharisee, who believes himself the sole professor of the true faith, and looks with holy pity on the outside publican, will be equally surprised at their position, and at what they will see around them. They will learn that the paltry differences which have kept Christian sects apart in this world have very little to do with the loss or the attainment of heaven. They will see how much sectarian squabbles have hindered the true work of Christian ministers, that of reforming the wicked, helping the unfortunate, soothing the unhappy, and bringing all to the same fold.

I have freely opposed the views and opinions of Mr. McLean, but I beg to assure him that my opposition to his opinions is thoroughly consistent with the sincerest respect and esteem both for himself and his character

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