WHAT IS TRUTH?

A REPLY

TO THE

REPLY OF THE REV. JOHN WALKER,
Catholic Priest at Kenilworth,

TO

A Lecture delivered at Winchester,

BY THE REV. J. C. HUME, M.A.
Rector of Meonstoke, Hants.

BY ROBERT STARK,
Of Torquay, Devon.

EXETER:
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1853.
A Pamphlet intituled "Why we are not Protestants" by the Rev. John Walker, Catholic Priest of Kenilworth, has fallen into my hands, and having carefully examined it, I now offer some remarks on the same by way of answer.

In the first place, I frankly acknowledge that in various parts the Author has chosen a line of argument which completely annihilates the views taken by many Protestant commentators. And I cannot help expressing my regret that Mr. Walker should have wandered so far from his own beautifully expressed idea, Page 106, "That the New Testament contains a gospel of realities and not of shadows;" which is a great truth, and which all Christians ought fully to acknowledge.

Had I nothing more to offer by way of refutation to Mr. Walker's arguments on other points adduced by him, than the general opinions of our commentators, I should have remained silent on the subject. The Author has indeed held up to scorn the idea on which volumes have been written, that Papal Rome, with the Pope as its head, is the great Babylon of the Revelations, the Antichrist of St. John, and the Man of Sin of St. Paul; nothing can be more futile or contrary to the Scriptures; and although the Hierarchy of Rome is far removed from the reception of the substantial truths of God's revelation, yet Protestants, by their fallacies, and unscriptural application of scripture testimony to the see of Rome, have placed very formidable barriers in the way of progress in the knowledge and understanding of New Testament revelation.

In dealing with the prominent subject contained in this work, relative to the keys of Peter—the existence of an authoritative ministry which stands connected with the second coming of the Lord—the Antichrist—the Man of Sin—and Babylon the great, I trust I shall be able sufficiently to prove the true application to each and to all of them from the scriptures alone, unaided by human dogmas, or traditions from other quarters.
I take it as a matter of fact not to be disputed from the New Testament, that the Apostles of Christ have declared all the counsel of God, and that our divine Redeemer in his ever memorable prayer, in the xvii. chap. of John, verse 20, "prayed for all who should believe on him through their word." The idea therefore of any succession from the Apostles, or any divinely appointed ministry since that period, is the foundation of all the errors and superstitions, strifes and animosities among men, which have since existed. I shall not therefore proceed to answer the Author of this publication on the points in question with other Protestants; but shall take my stand on the past second advent of Christ, and with that great event the scripture End of the world, (age); and with that end, as a matter of consequence, the entire abolition of all ministerial rule, power, and authority.

1 Cor. chap. xv. verse 24.

Taking this ground by way of answer, the Author will not have to lay to my charge what he has brought against those two Reformers, Martin Luther and John Calvin; for it is asserted (Page 162) concerning them, that "It was soon felt after the preaching of Luther and Calvin, that they had halted midway in the legitimate career of private judgment." This is so far true. Martin Luther in his excellent writings clearly laid down the apostolic doctrine of justification by faith in Christ; asserting with the Apostle, that believers in Christ were justified freely by the grace of God through the redemption in Christ, thereby proving that the Roman Catholic doctrine of justification was not correct; and even in Mr. Walker's work now under consideration, wherein justification partly by faith and partly by works is expressed, I find the Author has intermixed the language of the law of Moses with that of the gospel of Christ, to which comingling of the law and the gospel, may be attributed, more or less, the mistakes that are made on this head. Martin Luther clearly distinguished between the law of Moses as the law of works, and the law of Christ as the law of faith, which rendered believers in Christ free from the law of sin and death—still it is true that "Martin Luther halted midway in the legitimate career of private judgment." Had his mind advanced to the discovery of the past second coming of the Lord, with his clear perceptions of the distinction between the law and the gospel, I very much question if there would have been a single member of the Catholic body in 1853, to have brought this charge against him. My opinion is, that the Roman Catholic system of religion, with many others, would have scarcely been known, for there would have been an almost universal belief amongst Christians that the second
coming of the Lord was fulfilled at the fall of Jerusalem. The non-reception of this eternal truth has not been owing to the want of scripture testimony, but to the pretensions of men, who for ages past as well as in the present one, have assumed ministerial and priestly power; very probably in many cases they have done it ignorantly, but by this practice they have deceived both themselves and their adherents.

In another part of the work under consideration, the Author has proposed two questions, the latter of which must come with irresistible force to many Protestant commentators. The questions are these, (Page 21) "Whoever caught a glimpse of evidence in Protestant books?" "Whoever reached a landing place of certainty under the guidance of Protestant divines?" These are startling questions. Who can answer them? Too true it is that there has been a failure—there is, and there has been, a blank, a chasm not filled up; and apart from the admission of the past final advent of Christ, I challenge the world to prove and shew for certain what has been the nature of a dispensation subsequent to that of the Apostolic; what is the state under which we exist at the present time; and who are the men, if any, who constitute the authorities at present existing to whom the words of an Apostle can apply, "Obey them that have the rule over you, for they watch for your souls as they that must give an account." It is true that the priesthood of the Catholic Hierarchy assumes this power; the same in a considerable degree is claimed by nearly all professing Protestants; many of whom are now one with Rome, and are Roman Catholics in principle, although they have not sufficient boldness with Mr. Maskell to acknowledge it. The Wesleyan Conference and the rulers of that confederacy are following in the same track, and are also striving to make the people believe that they are something beyond those who are made a merchandise of by them. However, no ministry has existed by divine commission since the End of the world, or End of the Jewish age; of which event the Son of God spake in his beautiful parable "The harvest is the end of the age, and the reapers are the angels," (the Apostles), for Christ said to these his servants "I send you to reap;" other men (the Prophets) laboured, and you are entered into their labours; and herein is the saying true, "One soweth and another reapeth." The Apostles by their ministry thus gathered in the harvest, and at the coming of the Lord his glorious kingdom was established in power; the inheritance incorruptible in Christ was manifested, and the full and final rest in Christ (the great landing place of certainty) remains
for the people of God to perpetual generations. Mr. Walker will not therefore have to lay to my charge that I have halted midway in the legitimate career of private judgment, or that I have not shewn from the testimony of God, a landing place of certainty for his people. I will now recite the different subjects which I intend to answer in this work.

1.—What did our Lord intend when he said to Peter "I will give thee the keys of the kingdom of heaven?"

2.—Whether there is, or is not, an authoritative ministry now existing; and if not, that the second coming of the Lord is a past event.

3.—What is meant by the many Antichrists? 1 John ii. 18.

4.—What is meant by the Man of Sin? 2 Thess. ii.

5.—What is meant by the great city Babylon? Rev. xvii. xviii.

In the first place, Mr. Walker contends from Pages 8 to 11 of his work, that Peter was the first Pope, that from him followed a dynasty of Pontiffs, and that Peter has continued to speak through these his successors to the present time. In answer to this I can select that part of my letter to Cardinal Wiseman which will answer every purpose for this part of the subject.

The Bishop of Rome claims to be the successor of St. Peter, and as such successor, to hold the keys; consequently there can be no admission into the kingdom of Heaven except through Him as the principal door of entrance. We shall now endeavour to prove from the scriptures (excluding all human traditions), that Peter, who was thus invested with the power of the keys, did effectually use them, and has opened the door both to Jew and Gentile; and therefore, no successor to Peter in this respect was, or is necessary. The Bishop or Pope of Rome then assumes this power, without the least authority, and is only imposing on the credulity of millions of his fellow men, and thereby keeping them in entire ignorance of the glory, power, and majesty of divine and sacred truth, which stands revealed in the Bible for the joy of those who believe in Jesus as the only way, the truth, and the life.

Now my appeal will be confined to the Apostolic testimonies, and from this source there will be no difficulty to understand what is meant by the figurative expression concerning the keys. It is said of Christ, Rev. iii. 7, "He that hath the key of David." This key of David was possessed by Christ as David's Lord, in the ascension state, when he was seated at the right hand of the Majesty in the heavens. He was David's son in the flesh, but David's Lord in the resurrection. This key of David was possessed by Christ alone.—
It signifies power.—He was declared the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Rom. i. 4. In Psalm cxiii. 11, we find a promise was made unto David concerning Christ, “Of the fruit of thy body will I set upon thy throne.” This was fulfilled by the resurrection of Christ as proved by Peter, Acts ii. 36, by which it will be clearly ascertained that what God had promised to David was fulfilled in Christ, who was both David’s Son and David’s Lord. Compare also Psal. cx. 1 with Matt. xxii. 42—44, and Acts ii. 36. The same subject is also confirmed by Christ himself—Rev. xxi. 16—“I am the root and the offspring of David, and the bright and morning star.” Again, said he, “I have the keys of Hell (or the grave) and of death.”—This power was also vested in Christ alone. He was the way, the truth, and the life; and therefore he that believeth in the Son of God hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him,—and again in the before mentioned prayer of our Lord, he declared—“This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent.” Now then, to know the only true God and Jesus Christ whom he hath sent, it is necessary to refer to the scriptures, and I want not the assistance of any Bishop, Priest, or Deacon, to shew me the glorious plan of salvation in Christ, or to shew me that the gift of God is eternal life through Jesus Christ our Lord. The Apostles of Christ, who were divinely inspired to open all the promises made to the fathers, as well as the Prophetic writings, which testified beforehand of the sufferings of Christ and the glory which should follow, ought to be the grand chart and standard of truth for every Christian who is able to search for himself.

Having noticed that the key of David, and the keys of the grave and of death, denoted power, which appertained to our Sovereign and eternal King, I will now refer to those keys which were given to Peter, as signifying power also, but the power here was ministerial and official.

Before the resurrection of Christ, the blessings of the heavenly kingdom, or gospel dispensation, were contained in the promises to the fathers—Abraham, Isaac, Jacob and David—the same were foretold by the Prophets; but during these ages it was the mystery hid. Christ spake of the same in parables only, in the days of his mission in the land of Judea, but the time for its development was not until after Christ’s resurrection, when the Apostle declared that he was the end of the law, for righteousness to every one that believeth. It is then very remarkable that as Peter ALONE
had the promise of the keys of the kingdom of heaven; on the day of Pentecost, when the Apostles were assembled with a multitude of the Israelites, out of every nation, kindred, tongue, and people, Peter (and not John, or any of the other Apostles) was the first to stand up; and he lifted up his voice and said unto them—Acts ii. 14—"Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words." The Apostle then proceeded to prove before the Israelites the fulfilment of Joel's prophecy in the outpouring of the spirit in the last days of the Jewish polity; the fulfilment of the oath and promise unto David; and that Christ as David's Lord was exalted on the throne; and then said Peter to the assembled Jews "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Here we find that Peter used the first key, in opening the gospel dispensation, or the kingdom of heaven; and it should be remembered that nothing at this period, in the use of this first key, is noticed concerning the Gentiles or the Heathen. Whatever is here spoken is all confined to the Israelites, and this was in accordance with the direction of Christ before his ascension—that the Apostles were to begin at Jerusalem—Luke xxiv. 47. So these converts who believed concerning the remission of sins through the redemption by Christ, were baptized in the faith of that profession, and were thus manifested as born of God in Zion; Christ himself being the foundation and chief corner stone of that celestial and glorious city.

No such thing as auricular confession, or absolution, as now practised by the see of Rome, and by some who call themselves by another name, who ought, as honest men to join the church of Rome, was ever heard of in the Apostolic age. This is carried on by some within the walls of Protestantism, privately. But why do it privately? If it be God's truth, and if any man, or body of men, be invested with power to give absolution and forgiveness of sins, instead of its being hid and concealed in a corner, it ought to be proclaimed from the house tops throughout the length and breadth of the earth. I believe, however, that there are those still remaining in this country, who place their trust and confidence in Christ alone, and who understand Bible truth concerning his glorious redemption, too well to be carried away with one of the most fatal delusions that could ever enter the mind of man.
The Apostle saith, in words plain enough to be fully understood,—that Christ was delivered for our offences, and was raised again for our justification, and then adds;—"Being justified by faith, we have peace with God, through our Lord Jesus Christ;"—Rom. iv. 24 and v. 1—and so Peter declared before the Chief Priests and Rulers of the Jews concerning Christ—Acts. iv. 12—"Neither is there salvation in any other, for there is no other name, under heaven, given among men whereby we must be saved." When Peter had, with this first key, ministerially opened the kingdom of heaven, or the gospel of remission and forgiveness of sins through Christ to the Israelites, we find that Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, stood up in direct opposition to the Apostles, and contended for the continuance of the law of Moses, with the priesthood appertaining to that covenant, thereby opposing the one and all sufficient sacrifice and offering of Christ. The priesthood was now changed, and with the priesthood there was a change also of the law. Heb. vii. 12. Here we have a passage of scripture, which would, if clearly understood, set many things in order, which are at present greatly out of place, for there is too much of the Jewish order of worship interwoven with the Christian, in the ceremonies and observances of certain days, months, times, and years, against which the great Apostle of the Gentiles cautioned the churches of Galatia—lest their minds should be corrupted from the simplicity of the gospel, and thereby be entangled with the yoke of bondage of the law, instead of standing fast in the liberty wherewith Christ had made them free.

Having proved how Peter used the first key to open the door of faith to the Jews, we next proceed to shew how he used the second key for the benefit of the Gentiles.

In the tenth chapter of the Acts of the Apostles, we find that there was a certain man, called Cornelius, who was a centurion of the band, called the Italian band, he was a devout man and one that feared God with all his house; Cornelius saw in a vision an angel of God coming to him, who gave him directions to send to Joppa, for one Simon, whose surname was Peter, who was to inform Cornelius what he ought to do. Messengers were accordingly despatched to fetch Peter; but before they arrived, it happened that Peter himself had fallen into a trance, and had also seen a vision. In this vision Peter saw heaven opened, and a certain vessel descending, as it had been a great sheet knit at the four corners, let down from heaven to earth, in which he saw all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. The unclean creatures
thus seen by Peter were such as were prohibited for food by the Jewish law. Now the Gentiles, during the Mosaic covenant, were reckoned as the uncircumcised and the unclean. By this vision, God was pleased to shew to Peter the state of the heathen world, as spoken of also by Hosea, chap. ii. 18. Then the voice came to Peter saying, "Rise Peter, kill and eat." Peter immediately answered as a Jew, saying, "Not so Lord, for I have never eaten anything common or unclean." But the voice said again, "What God hath cleansed, call not thou common." This was done thrice, and the vessel was received up again into heaven. Now while Peter was thinking on the vision, the messengers came from Cornelius, and the spirit said to Peter, three men seek thee, go down with them therefore, doubting nothing, for I have sent them; so Peter went down to Cornelius, and found him and his friends assembled together; then Peter said, "Ye know that it is an unlawful thing for a man that is a Jew, to keep company or to come unto one of another nation, but God hath shewed me" (even by the vision of the sheet) "that I should call no man common or unclean;" "and now" continued Peter, "I ask for what intent you sent for me;" then Cornelius rehearsed how he had seen a vision, and that he was commanded to send for him, and therefore, said Cornelius, "We are all here present before God, to hear all things commanded thee of God;" then Peter opened his mouth, and said, "Of a truth I perceive that God is no respecter of persons." Proceeding in the next place to verse 36, it will be found most important. The Apostle, with the first key, opened the door of faith to the Jews, and now, with the second key, about to open the door of faith to the Gentiles, he saith—"The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all,) that word, I say, ye know, which was published throughout all Judea and began from Galilee," &c. And then the Apostle proceeds to shew the ministry; the crucifixion and death; the resurrection and ascension of Christ; of his having been seen by his own appointed witnesses; that these witnesses ate and drank with him after he rose from the dead; and that Jesus had commanded them (the witnesses) to preach that it was the same Jesus, who was to be the judge of the quick and the dead. Then said Peter—"To him give all the Prophets witness, that through his name whosoever believeth in him shall receive remission of sins." The remission of sins was first preached to the Jews, and the only way to obtain the remission of sins was through the redemption of Christ, as affirmed by the Apostle, "In whom we have redemption through his blood, even the forgiveness of
sins.”—Eph. i. 6.—Col. i. 14. And after this remission had been preached to the Jews by Peter, on the day of Pentecost, the same remission of sins, through the same redemption by Christ, was preached by Peter to the Gentiles; and when Peter had spoken the words, “the Holy Ghost fell on all them which heard the word.” Here is a most substantial proof that the gift of the spirit of God to the Gentiles took place before baptism; they were first born of the spirit of God; they had received full remission of sins, through faith in the redemption work of Christ alone; and they were then baptized in the faith of that profession. There is not then, nor can there be, any other offering for sin acceptable in the sight of God, but the one offering of Christ alone.

The pretence of the Pope of Rome, or any other Bishop or Priest, from whatever quarter he may come, who professes to possess the power to absolve man from sin in any way, or through or by any means, of any sort or kind, is one of the most fearful delusions that can ever enter the human mind. It is as the Apostle saith, “Deceiving, and being deceived,” or in other words, as Christ asserted, “If the blind lead the blind, both shall fall into the ditch.”

We prove then, from the second and tenth chapters of the Acts of the Apostles, that Peter had used both keys according to the promise of Christ, and had exercised that official and ministerial power with which he was invested—“I will give unto thee the keys of the kingdom of heaven.” He had opened the kingdom of heaven, or in other words, “The gospel dispensation” to the Jew, and also to the Gentile.

In referring to Acts xv. 7, we find that there was a great contention between the Apostles and the Jews respecting the observance of circumcision, and the keeping of the law of Moses. Then Peter stood up and said, “Men and brethren, ye know that a good while ago, God made choice among us,” (that is the Apostles) “That the Gentiles, by MY MOUTH, should hear the word of the gospel and believe.” From this passage it is again confirmed, that it was not by the mouth of John, or James, or Andrew, or any other of the Apostles, but of Peter only.—“It was,” said he, “by MY MOUTH, that the Gentiles should hear the word of the gospel and believe.” Peter then having effectually opened the door, it was not again to be shut.—“I am the door,” said our glorious Redeemer, “By me, if any man enter in, he shall be saved, and shall go in and out and find pasture;” John x. 9. This was the way for Peter’s entrance, and for that of all others who love the way, and praise God for the same; and Peter knowing this, he could address the scattered tribes of Israel, who were carried into the Assyrian Captivity, and ejected from the
temporal inheritance of Israel, "Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."—1 Pet. ii. 25. The Bishop of Rome, who pretends then to hold these keys for the purpose of admitting others into the heavenly kingdom, would be much better employed in a diligent enquiry, whether he has discovered the true and only door and way, to enter himself.

Having considered the first part relative to the keys, we now come to the

_second_; whether there is, or is not, any authoritative ministry existing; and with this, whether the second advent of Christ is a past event.

In the first place, Mr. Walker himself proves in the most accurate and decisive terms, when an authoritative ministry did exist, which I refer to in Page 16, of the work under consideration, which is as follows:—"The law which God made for the Israelites, he first committed to Moses alone on Mount Sinai; and thus Moses became the proximate rule of faith to the Israelites. That Law which Moses brought from Mount Sinai, the Israelites submitted to on account of his authority. Miracles were wrought by God at the time of its first delivery, to give credit to the authority of Moses. For to this end are miracles given by God, that persons may receive the Divine sanction immediately, and doctrines, mediately—that is through them."

"The Apostles were thus also endowed with the gift of miracles, that the authority with which they preached the gospel might be established. One falsification of Moses would have misled all the children of Israel; one misrepresentation of the Apostles would have perpetuated heresy. But God placed the proximate rule of faith beyond suspicion of error, by those marks which evidently indicated his concurrence."

With all my heart I subscribe to the above citation from Mr. Walker's own work.

And here I would say the Apostolic ministry, confirmed by miracles, signs, and wonders, was the last authoritative ministry Divinely appointed and ordained, and since the Apostles none has existed. And Mr. Walker ought to subscribe to this; for he never can be consistent before he does, according to what he has asserted in the above citation!

But to proceed. It is here clearly proved from the Scriptures that God was pleased to accompany the testimonies of his own sent servants by miracles, signs, and wonders, in order to confirm their mission, and to make manifest their authority as being Divine. Nothing can be more consistent, or true; but is it not also manifest that as miracles, signs,
and wonders, since the Apostolic age, have ceased, the ministerial power and authority have also ceased? When the Son of God delivered his high commission to his Apostles, He promised to be with them to the End of the world (age); and was with them according to his promise, in sending the Holy Ghost, the Comforter, to guide his Apostles into all truth—to make known to them all things—and to bring all things to their remembrance, whatsoever he had said unto them. This continued in and throughout their Divine mission; and we find that God was pleased in all ages to make manifest who were his sent servants, and who were not. If we refer to Noah—the Patriarchs—Moses—the Prophets—John the Baptist—Christ himself—or the Apostles, who were the last upon the stage as acting by Divine authority; in every distinct department of a ministry, there was sufficient proof of their having been sent of God, and of their acting under his especial and Divine command.

Now in the times of the Prophets there were those men who ran and pretended to be Prophets, but they were not sent of God; and so in the Apostolic period, as Peter said, there shall be false teachers among you; and if we refer to the Epistle sent to the Church at Ephesus, there we find the people highly commended, because they had tried those who said they were Apostles, and were not, but were found and proved to be liars.—Rev. ii. 1, 2. Now there must have been some method by which those pretenders to the Prophetic and Apostolic offices were to be tried; but it is clear they could not show the right marks—they could not stand like Elijah, the servant of God, before the Prophets of Baal (1 Kings xviii.) to their great confusion. Nor could they, like Peter and John, in the name of Jesus, restore a cripple, giving his feet and ankle bones strength; nor like Paul to Elymas, the sorcerer, say with effect—"The hand of the Lord be upon thee, and thou shalt be blind, not seeing the sun for a season."

Now notwithstanding Mr. Walker's own clear declarations concerning Moses and the Apostles, with their respective missions, he is pleased to say that the people are to be governed at present by those who call themselves spiritual pastors and masters, or rulers, without affording a shadow of proof that they have such a calling.

At page 169 the author says—"Unless the Church" (meaning, I presume, the Catholic rulers) "added her sanction "and authority, explicitly and implicitly, and equivalently, "there might be reason to doubt whether the conditions of "an Apostolic tradition were verified? In fact, it is the "Church which is the interpreter to man of the Word of God,
in both its parts, and therefore the Creed (of course the Catholic) "requires them to profess their belief
"Not in the Scriptures,
"Not in tradition—
"But, in the Church!"

Again, at Page 152, Mr. Walker further says:—"The scriptures then as the 'Hand book of the church,' are com-
"petent informants, but the scriptures as independent self
"existing witnesses, have no claim upon the bearing of men."

Again, at Page 137, it is further stated:—"The ancient
"tradition that the Antichrist will place his image in the
"Temple of Jerusalem, is confirmed by three significant pas-
sages of holy scripture." These scriptures are cited from
ii. Thess. and the Acts of the Apostles, and this Mr. Walker
allows to be a part of the scriptures. Here I would ask why
has Mr. Walker written and published his work? Is it not
with a view both to confirm Catholicism, and to convert
Protestants to the Catholic faith; and if so, is it not neces-
sary for both Catholics and Protestants to read it, and
exercise their judgment on what Mr. Walker has written?
And when Mr. Walker appeals to the scriptures for the proof
of his own assertions, is it not right for the people to examine
the scriptures on which he has based his arguments? And
yet we are told that the Catholic Church requires the people
to believe "Not in the scriptures"—"Not in tradition"—
"But in the Church." Surely it might well be said here as
Jehovah said to Job, "Who is this that darkeneth counsel by
words without knowledge?" Observe, Christian reader, what
Egyptian bondage and darkness men may be led into, how-
ever learned and clever they may be in some respects, when
they depart from the great fountain of light.

I would further ask—Did not the Apostles, inspired by the
Spirit of God, preach the gospel of the grace of God freely
and purely to both Jews and Gentiles; and were not both
Jews and Gentiles converted to the faith in Christ by their
ministry and preaching? It was by this that congregations
of believers in Christ were formed in divers places; such as at
Rome, Corinth, Galatia, Ephesus, Colosse, Thessalonica, and
other places. Now the Apostles, and especially Paul, left
one city, or town, or place, and went to another, and so when
Paul was absent from Rome, and likely abiding at Corinth,
he writes an epistle, or letter, to the Roman congregations, in
order to confirm their faith in the doctrines which he had
preached; and thus the congregation of believers in Christ at
Rome were to be edified, comforted, and built up in the
truth of what the Apostle had before preached to them.
Now according to Mr. Walker's own shewing, the Epistle to
the Romans, as well as to the Thessalonians, and the other Epistles, must form a part of the scriptures. How curious would it have been then for the Apostle to have sent this letter to the Romans, and to have written on the outside of the parchment "Not to be read or considered by the people;" but instead of the directions just mentioned, the Apostle directs it "To all that be in Rome beloved of God." How contrary is this to Mr. Walker; he saith, "The scriptures as independent self existing witnesses have no claim on the hearing of men." Then of course, Paul's letter directed "To all that be in Rome beloved of God" would have no claim to the people's hearing or attention.

Taking however a view contrary to Mr. Walker's opinions, and believing that the people of Rome had a right to examine and read Paul's letter; surely if printing had been in use at this period it would have been right for every man or person of the congregations at Rome, to have procured a copy if he could, in order to refer to it, and to read it at any time and in any place he pleased; and as this was a part of scripture, why should not all now possess a copy of Paul's Epistle to the Romans, for their edification and instruction; and if it be right for the people to possess a copy of the Epistle to the Romans, why may they not possess copies of all the other Epistles to the Churches, sent at this period of time; and if this be right, why is it not right that the people should possess all the scriptures, in order to compare what the Apostles have written, with the Prophets, for they prophesied beforehand of the sufferings of Christ and the glory which should follow? In the books of the Evangelists, we have the history of the conception, of the birth, life, miracles, and ministry, the death, burial, resurrection, and ascension of the Son of God, who promised the Holy Ghost after his ascension, to his Apostles, to guide them into all truth, "and to enable them to declare all the counsel of God which should remain to perpetual generations."

Suppose, for instance, that Mr. Walker wanted to obtain the opinion of Counsel on a certain question, which should be laid before him, in a stated case; the Counsel gives his opinion, and cites certain Acts of Parliament to show that his judgment is correct. Now if the Counsellor (who might receive five guineas for his fee) were to send to Mr. Walker his opinion, and state that although he had cited several Acts of Parliament, yet these Acts must not be sought after, nor read by Mr. Walker, for that Acts of Parliament had no claim on the hearing of any but lawyers; what would Mr. Walker say? I can well judge, without being informed.

But further, we find in the days of Christ's ministry, that
he was not only opposed by the chief priests and rulers of the Jews, but also by the common people of the Jews. In the Gospel by John, chap. v. "The Jews persecuted Jesus, and sought to slay him." Jesus, however, continued his address to them up to verse 38, and then said, "Ye have not the Word of God abiding in you, for whom he hath sent him ye believe not." Then said our Lord (verse 39) "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." It is then evident that the common people could have access to the Scriptures; but at this time there were no Scriptures but those of Moses and the Prophets for the people to search. The instructions of Christ were different indeed from those of Mr. Walker, who, according to the Catholic creed, would have said that the Scriptures have no claim on the hearing of men; but surely it must be conceded by every person who lays claim to be a follower of Christ, that he who spake as never man spake, must have been right when he said to the people of the Jews, "Search the Scriptures." Again, in John chap. vii., we have recorded various opinions among the people concerning the person of Christ. Some of the people said "That he was the Prophet;" others said, "This is the Christ;" while a third party said, "Shall Christ come out of Galilee?" "Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people concerning him." It is then evident that the people were acquainted with the Prophetic Scriptures concerning Christ as the expected Prophet, and the anointed and sent of God, and that he was to come from the seed of David, in accordance to God's promise and oath unto him.—Psalm cxxxii. 11. Now when the Chief Priests and Pharisees heard of this commotion, they were greatly annoyed; but Nicodemus reasoned with them on the subject, and said, "Doth our law " (the law of Moses) "judge any man before it hear him?" Then answered the Chief Priests and Pharisees, "Art thou also of Galilee? Search and look, for out of Galilee ariseth no Prophet." Here we have another proof from the people, as well as from the Chief Priests and Pharisees, how ready they all were to appeal to the Scriptures, from which source alone, at this period, they could clearly ascertain the character of Christ, as that Prophet who should appear in the last days of the Mosaic dispensation and covenant—see Deut. xviii. 15 to 22, compared with Acts iii. 22, 23, and Acts vii. 30. These are proofs from the New Testament revelation, which are given to prove the fulfilment of Prophecies in the old; and surely it must be important that
searchers after Divine truth should possess the Scriptures, for the purposes of comparison, and not trust to uninspired men, who, notwithstanding their ministerial professions, are nothing more than other men.

But further—in Acts xvii., Paul and Silas came to Thessalonica, where was a synagogue of the Jews; and Paul reasoned with them out of the scriptures, from which he shewed that Christ must needs have suffered, and risen again from the dead; “and that this Jesus” said Paul “Whom I preach to you is Christ.” Now some believed among the Jews as well as the Gentiles; but the unbelieving Jews persecuted Paul and Silas, and therefore the brethren who believed sent them away by night, and they went to Berea, where also was a synagogue of the Jews, and there delivered their mission. Now it is said that the Bereans were more noble than those at Thessalonica, in that they received the word, as preached by Paul, with all readiness of mind; but what is here worthy of remark, is, that “they searched the Scriptures daily to see if these things were so.” This appeal to the scriptures was made by the people, who assembled at the synagogue, and who compared the Prophetic writings with Paul’s interpretations. Where then can there be the consistency of Mr. Walker’s desire to withhold the scriptures from the people, and to prevent their searching them, while at the same time, he is himself appealing to the scriptures to prove the inconsistency of some Protestant Commentators who have applied the Antichrist, the Man of Sin, and Babylon the Great, to the Pope of Rome. Has not Mr. Walker, written his own work for the express purpose of convincing its readers, if possible, of the impropriety of such applications; (for surely he cannot have written this work with a desire that no one should read it;) and would it not be desirable that those who read the work should have the scriptures by their side, in order to examine and compare Mr. Walker’s applications of them as they proceed with the examination? For the Author has cited, not only from the Epistles of the Apostles, but also from the Revelations of John, and from the Old Testament, especially the Book of Daniel.

Having made those observations on the Scriptures, we shall briefly consider the ministry of the Apostles of the Son of God, during the dispensation of the fulness of times. Eph. i. 10. This was the duration of the Apostolic preaching, from the day of Pentecost to the dissolution of the Temple of Jerusalem; and beyond this period there is no advent, or coming, or appearing of the Lord, mentioned in the New Testament; nor beyond this is there any time to which the
erm, "End of the world, or "End of all things" applies. This coming of the Lord was the great consummation, and the restitution of all things which God had spoken by the mouth of all his holy Prophets since the world began. Acts iii. 21. This dispensation of the fulness of times was committed to the Apostles of Christ, and they had this promise from their Divine Master "Lo! I am with you alway, to the End of the world"—(End of the Aion or Age)—translation of Mr. Whiston—So said our Lord—"The harvest is the End of the World"—"End of the Age." Again Matthew xxiv. 14—"This gospel of the kingdom shall be preached as a witness to all nations, and then the End shall come." Upon the foundation of what Christ asserted concerning the gospel being thus preached as a witness to all nations, Paul, to prove the fulfilment thereof, in his Epistle to the Romans, makes this appeal—"Have they" (the people) "not heard?"—Yes, verily, their sound went into all the earth, and their words unto "the ends of the world"—that is, the Apostolic preaching and witness—for the gospel was to be preached as a witness; and, as hath been noticed, no man could be a witness but those who were witnesses of Christ's resurrection. Our Lord said to the eleven disciples after the withdrawal of Judas Iscariot—"Ye shall bear witness, because ye have been with me from the beginning—John xv. 27. In order to constitute Paul a witness of the resurrection of Christ, he was taken to the third heaven, whether in or out of the Body he could not tell, but he received a revelation, personally, from Christ himself; and this constituted Paul a witness of his resurrection, in common with the other Apostles, and he is described in the Rev. of John chap. xiv. 6, as the Angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, (land) the land of Judea, and to every nation, and kindred, and tongue, and people, (the Gentiles) saying, with a loud voice, "Fear God, and give glory to him, for the hour of his judgment is come." This is followed by the voice of another angel, or messenger of God, saying, Babylon is fallen, is fallen, that great City; and it will be hereafter shown to what City it referred.

The Apostle Paul, as a witness, proposed this question—"How can they preach except they be sent?" and if sent, they must be sent of God. Well, the Apostles being sent by Christ, he said to them concerning their mission—"As my Father hath sent me so send I you." The Apostles, therefore, were to be the witnesses of the New Testament, as the last will and testament of God. Thus there was the testator bequeathing the blessings, and the subscribing witnesses to the will attesting to the truth of it. Now the difference
between Mr. Walker's views of Scripture truth and my own is just this:—I read the Will—I see the subscribing witnesses, and I believe in the truth of their testimony—whereas Mr. Walker's theory is, that neither the will nor the evidence of the witnesses has any claim on the hearing of men, but that you must receive all from the successors of these witnesses, and you must believe according to the Catholic Creed, which the successors frame themselves and place before you.

I can easily fancy, if the predecessors of Mr. Walker had left an estate by will to his family two hundred years ago, and he were now enjoying this estate as the heir-at-law of his forefathers, if a person were to say to him "You have no right, Sir, to possess this property; I have looked at the Will, and find that there was such a document executed at the time, and witnessed by three persons, but inasmuch as the document does not shew a succession of witnesses from that time to the present, your claim to the estate is not valid, and I have as much right to it as yourself," doubtless Mr. Walker would think such a reasoner a fit inhabitant for an asylum. Such, however, is the spiritual insanity of thousands now existing, who believe in the doctrine of an Apostolical succession. Not a single word is contained in the prophetic writings of any such succession, nor is there a word in the New Testament, mentioned either by Christ or his Apostles, concerning it. The Prophets distinctly prophesied of John the Baptist—the ministry of Christ—and that of the Apostles; but no succession is intimated, or in the least degree alluded to in any part or portion of the scriptures; and this false assumption of priestly and ministerial power has been the chief cause of all the superstition, bitterness, envy, malice, and strife, which have afflicted the religious world for at least, the last 1500 years.

The opening of the deep things of God commenced with the Apostles on the day of Pentecost; and they, having developed all the divine counsels, the truth is now fully laid down and recorded, and in these days printed and circulated; and whoever can, has a right to obtain a copy of the Scriptures and search the same, without being molested in so doing by any human being. All who can, may deliver lectures on them and shew to others what they have themselves learnt from the divine record; but no man so lecturing, be he who he may, has a right to claim an authority or apply the words of the Apostle to any man now living, "Obey them that have the rule over you." At the second coming of the Lord at the fall of Jerusalem came "the End," at which period all rule and all authority, and power was abolished, and even the
Apostle John, who remained to the period of the coming, was nothing more afterwards than any other man—his divine authority and commission had been fulfilled, and all the counsels of God were perfected.

The Apostle Paul well understood what he asserted in his Epistle to the Corinthians, "We shall not all sleep." Even Paul himself anticipated, at this period, that he might remain to the coming of the Lord; but the assurance of it was given to John when our Lord said to Peter, "If I will that John tarry till I come, what is that to thee." John did remain, and therefore did not, like previous believers, fall asleep in Christ—John remained to the change; and therefore, at the very instant his spirit departed the body, he was at once with Christ in glory without remaining one moment in sleep. In the burial service of the Church of England we find the language of one of the prayers as follows—"Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burthen of the flesh, are in joy and felicity."

"There is no sleeping in Jesus now," said that excellent Christian, the Rev. Joseph Adam Stevenson, in the hour of his dissolution, (for he well understood the words of Paul as delivered to the Corinthians 1800 years ago)—"We shall not all sleep."

The promise of Christ was verified in his divinely commissioned servants to the End of the World—(End of the Age)—and therefore from the Pope of Rome to the Mormonites, the deluded followers of Joe Smith and others, with all the pomp and parade that may be shewn, not a single person can prove that they have, or have had, any divine commission or authority as messengers sent from God, infallibly to set forth and declare his own truth. The Apostles had the promise of the Holy Ghost to guide them into all truth; and they were shewn by the infallible teaching of the Spirit the things then past as well as the things to come, which caused the Apostle to say, "We know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away."—1 Cor. xiii. 9, 10. The full and perfect state, or the perfecting of all the Counsels of God in Christ, was at this period shortly to take place; to which the Apostles, as the especial witnesses for Christ, were directing the attention of all the congregations of believers at various places, to whom they addressed their Epistles for their edification, at the same time warning them of the great day of the Lord then approaching. Heb. x. 25. Here I would remind Mr. Walker and the readers of this reply to his observations, that this was an Epistle written
to the Hebrews—not to the Gentiles; there were thousands of converts from the house of Jacob, or the Twelve Tribes of Israel, to the Christian faith, and therefore as this Epistle was sent to the Hebrews, it embraces all the descendants of Jacob, in all the Twelve Tribes; and is not confined to the house of Judah, which is the house of the Jews, for none were called Jews but those who belonged to this tribe. What then I would ask, could the Apostle mean when he was writing to the Hebrews nearly 1800 years ago, instructing them in the Christian faith, and at the same time warning them not to forsake the assembling themselves together as was the manner of some; “and so much the more as ye” (the Hebrews, existing at that time) “see the day approaching.” What day was approaching—even “THE DAY.” Verse 37, “For yet a little while, and he that shall come, will come, and will not tarry.” Could the Hebrew tribes for one moment suppose the Apostle to mean that the Lord would delay the period of his coming for 1800 years? Where would have been the consistency for an infallibly inspired messenger of Christ, guided into all truth by the Holy Ghost, to have asserted to the ancient covenant people of God, that in a little while from the time of sending his epistle, the Lord would come—yet 1800 years have passed away—the Temple of Jerusalem has been destroyed—the people of Israel have been scattered over all the nations of the earth, and yet the event alluded to by the Apostle has not, according to the theories of uninspired men, been accomplished?

It is evident that the divinely commissioned ministry, appointed by Christ, was to continue to the period of our Lord’s coming, and no longer; and it is singular to observe how Mr. Walker has evaded the force of the words of Christ, in Matthew xxiv. The portion alluded to is cited in his work, Page 139, “When, therefore, you shall see the abomination of desolation which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand.” The Term, the holy place, is well known to have been a consecrated name for the Temple of Jerusalem, and the “Jews, who were hearers of Christ, could have attached no other name to it.” This comment on the passage so far is quite correct, but Mr. Walker should have proceeded with the passage, for our Lord was speaking of his final and second advent, which Mr. Walker is still expecting, notwithstanding our Lord’s positive assertion, “Verily I say unto you, this generation shall not pass till all these things be fulfilled.” If the narration of the same event, by Mark, chap. xiii., is compared with that of Matthew, we shall perceive that our Lord answered the question proposed by four of the disciples only—
namely, Peter, and James, and John, and Andrew, who asked him privately, saying, "TELL US"—well, Christ proceeded to "TELL THEM," and who will venture to doubt the truth of his words? He pointed out to them certain signs which were to precede his coming—he exhorted these four disciples carefully to watch the signs—he expressed to them the nature of his coming, and after he had so done, he illustrated the same by a most beautiful parable, saying, verse 28, "Now learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that summer is near; so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors—Verily I say unto you" (that is to Peter, James, John, and Andrew) "That this generation shall not pass, TILL ALL THESE THINGS BE DONE." How vain it is to talk about believing in Christ, and at the same time to deny the truth of his words. Did not the Son of God, in plain and decisive language, proclaim to his four servants the glorious subject of his second appearing; for be it remembered these four Apostles did not ask the question in a public assembly, but came to him privately for information. Now, when Christ addressed the multitude, Matthew xiii., he delivered his testimony to them in parables; and the Disciples (that is the Apostles) came and asked him the reason why he spake to them in parables—the Son of God immediately assigned his reason for so doing, thereby proving also the fulfilment of a prophetic testimony concerning him and his ministry; but when the multitude were withdrawn, the Disciples came to him and desired him to explain to them the parable of the tares of the field. In the narration by Mark, it is said chap. iv. 34, when they were alone (that is in a secret place) he expounded all things to his disciples, and all this was done as before mentioned, that the scriptures might be fulfilled, "I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world."

Our Lord then, in opening to his disciples the parable of the tares of the field, said, Matthew xiii. 37—"He that soweth the good seed is the son of man—The field is THE WORLD," Greek word, "Kosmos"—"The good seed are the children of the kingdom—The tares are the children of the wicked one—The enemy that sowed them is the Devil."

"The harvest is The End of the World," age—Greek word Aion?—

"And the reapers are the angels."

"As therefore the tares are gathered and burned in the fire,"

"So shall it be in The End of this world"—age—Aion.
Reader, whoever you are, do you desire to believe in the words of Christ truly and sincerely? if you do, look attentively at this passage, and consider it; ask yourself this question—why did the translators translate the Greek word "Kosmos," in verse 38, "World," and in verses 39 and 40 also translate the Greek word "Aion" "World," when it ought to have been "Age." I copy this from a learned translator of the New Testament which is here given.

Verse 38—The field "is the world."
Verse 39—The harvest is the "End of the age."

This then being the true reading of these passages—the idea of burning our globe, and the destruction of the sun, moon, and stars, in the natural elements of the creation, will I apprehend, in another century, be only found among old wives fables. When the laity once fully understand the meaning of this one passage, "The harvest is the End of the age, and the reapers are the Angels;" they will bid a final farewell to all the absurdities which have appeared through the instrumentality of commentators and the assumption of priestly power and authority, which is now so anxiously contended for, but which no man possesses, nor can any man offer a shadow of proof for its existence. Let the great fountain of light and truth from the revelation of God be once received and understood by the people, then we shall apprehend more of the glory of that eternal Rest in Christ which remains for the people of God; that glorious Inheritance in him which is "incorruptible and undefiled, and that fadeth not away."

But we return to these important words, "The harvest is the End of the age." Now said our Lord, "He that soweth the good seed is the Son of Man."—This sowing of the seed was in accordance with his prophetic office.—The Prophets were also sowers of the seed, and the Son of God thus alluded to them; John iv. 34 and following verses, saying to his disciples "My meat is to do the will of him that sent me, and to finish his work."

35, "Say not ye, there are yet four months and then cometh harvest; behold I say unto you, lift up your eyes and look on the fields for they are white already to harvest."

36, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

37, "And herein is that saying true—One soweth and another reapeth."

38, "I sent you to reap that whereon "Ye" (the Apostles) "bestowed no labour." "Other men" (the Prophets) "laboured, and Ye are entered into their Labours."
What can be more clear, than what was here spoken by our Lord? The Prophets in the former times, and Christ at the then present time, were the sowers of the seed, but the Apostles were the appointed reapers of the harvest. The harvest was the End of the age, and the saying was true, one soweth and another reapeth. This was beautifully prophesied of by the Prophet Amos, chap. ix. 13, "Behold the days shall come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine, and all the hills shall melt." This was the new wine of the heavenly kingdom of our eternal Redeemer; and the reader will observe how this glorious portion of the Prophet applied to the gospel age, by that part of the prediction which refers to the raising up of the fallen tabernacle of David, verse 11, the fall of which took place when the house of Israel (that is the ten tribes, or the kingdom of Jeroboam) were cut off from the inheritance and temporalities of the land of Canaan, and carried captive into Assyria, but were raised again from this state of death to the life in Christ, as the spiritual David under the gospel, preached by the Apostles, and as applied by the Apostle James, Acts xv. 16; in confirmation of which, also, the Apostle in the Epistle to the Hebrews said to them, "Ye are come unto Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."—Heb. xii. 22, 24. Now I presume Mr. Walker would allow that at this period the believing Hebrews were come to Jesus, as the mediator of the new covenant, the only mediator between God and Man; and if so, it is equally certain that they were at the same time come to the heavenly Zion and Jerusalem.

David, the ancient king of Israel, took hold of the strong city of Zion under the dispensation of the law. This was Mount Zion in the land of Canaan. Christ, as the spiritual David, was exalted to the throne of the heavenly Zion under the gospel, and was the very foundation of that city; see the prophecy, Isaiah xxviii. 16; and the fulfilment declared, 1 Pet. ii. 4 to 8; therefore each covenant, the law and the gospel, had its Zion and Jerusalem—the one was temporal, the other spiritual.

The harvest then, as the End of the age, was the period from the day of Pentecost to the final advent of Christ, at the fall of Jerusalem, with the entire dissolution of the elements.
of that hierarchy and state; see 2 Peter chap. iii. What! say some, doth this Chapter apply to the destruction of Jerusalem and the Temple? Yes, this applies to that period and not to the destruction of our globe by fire, or by any other means, as some have asserted. Mark what Peter said, in his Epistle, at the time of his writing to the scattered Israelites, concerning the letters of the Apostle Paul, "That in all his Epistles he hath written to you of these things." What things? Why, that the coming of the Lord (in the Apostolic age, and according to the Apostolic teaching) was then near at hand; and this being so, the Apostle said, "Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Now it should be remembered that Peter was an Apostle over the circumcision—the Israelites. Paul was an Apostle over the uncircumcision—the Gentiles. See this arrangement and order, Gal. ii.7, 8, 9. Peter then writes to the Israelites, and speaks of the Lord's second advent in the symbolical language of prophecy which was delivered concerning the fall of nations, empires, and kingdoms, with their sceptres, nobles, and rulers. This is clear from the following prophecies concerning the first destruction of Jerusalem by Nebuchadnezzar; Joel ii. 1 to 11—The destruction of the literal Babylon; Isa. xiii., also chap. xxxiv. 8, 9, 10—Also of Egypt; Ezek. xxxii 7, 8—Thus we find that while Peter spake of those things in the symbolical language of prophecy, the Apostle Paul generally spake of the same great event in more familiar terms, in his various letters to the Churches, as in the following instances—Rom. xiii.11, 12—And that "Knowing the time"—"That now it is high time to awake out of sleep; for now is our salvation nearer than when we believed—The night is far spent—The day is at hand." In offering a few brief remarks on this passage, I would just notice that after the resurrection of Christ, and before his ascension, he was addressed by his Apostles, Acts i, 6, "Lord, wilt thou at this time restore again the kingdom to Israel." Verse 7, and Jesus said unto them, "It is not for you to know the times and the seasons, which the Father hath put in his own power." Now the Apostles were to tarry in the City of Jerusalem until they should be endued with power from on high; Luke xxiv. Then, as the period when they were to be endued with this power was not yet arrived, the Son of God further said, verse 8, "Ye shall receive power after that the Holy Ghost is come upon you; and 'YE'" (the Apostles, but not successors) "shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria; and unto the uttermost part of the earth." Is not this deci-
sive? Is not this plain? The Apostles alone were to be these witnesses, because they had been with Jesus from the beginning; and they were not only to be witnesses in Jerusalem, but in all Judea, in Samaria, and to the uttermost part of the earth. There is not a word concerning any successors of these witnesses and servants of the most high God, but they "alone" were to be the constituted and true witnesses for Christ, and the wonderful works which he had done, and should perform for the children of men. It was then a very different thing to stand in the Apostolic State, and under the immediate and infallible teaching of the Spirit of God, for the Apostle to say, "Knowing the time," to what it was before the outpouring of the Holy Ghost, when Jesus said to his servants, "It is not for you to know the times and the seasons." In consequence, then, of the gift of the Holy Ghost after Jesus was glorified, (see John vii. 39) the Apostle Paul was taught by the unerring Spirit to "Know the time," and therefore the Apostle gave the Roman congregations this important warning—"The night is far spent"—"The day is at hand." This was the day of the coming of the Lord, to which the Apostle Paul referred in his other Epistles as follows: 1 Cor. 1, 7, "Waiting for the coming of the Lord Jesus Christ, who shall also confirm you unto the End, blameless in the day of our Lord Jesus Christ." Chap iv. 5, "Judge nothing before the time until the Lord come."

Chap. x. 11 "Now all these thing happened unto them" (the ancients) "for ensamples, and they are written for our admonition, upon whom the Ends of the world" (ages) "are come."

Chap. xv. 23, "Christ the first fruits, afterwards they that are Christ's at his coming—Then cometh the End."

Phil. iv. 5, "Let your moderation be known unto all men—'The Lord is at hand.'"

2 Thess. iii. 5, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

1 Tim. vi. 13, 14, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ."

Now let these plain, simple, and unmistakeable testimonies of God's own divinely inspired Witness concerning Christ's second advent suffice. Many more might have been cited, but I leave other portions, especially of the Thessalonian Epistles, until we deal with that part of the subject concerning the Man of Sin.
On the last cited portion of Paul to Timothy, I would simply offer a few remarks. In his letter to Philemon he saith, verse 9, "I beseech thee, being such an one as Paul, "the aged," and now also a "Prisoner of Jesus Christ;" Paul was now a prisoner at Rome, and was an "aged man." Further, in his second Epistle to Tim. chap. iv., verse 1, he again saith, "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom." Verse 6, "I am now ready to be offered, and the time of my departure is at hand." The aged Paul knew at this period that he would shortly be taken, but at the same time he was persuaded that his son (in the faith,) Timothy, like many others, would not sleep, but remain to the change; and being persuaded that Timothy would remain to the period of the second advent, he delivered him the charge, and strongly admonished him to keep it unrebukeable until the coming of the Lord should be accomplished. Nothing can be more certain, clear, and intelligible, than that in all the Epistles of the Apostles to the then existing churches or congregations, they were admonishing them to be on the watch for the second coming; for Christ had asserted in the most positive terms, "Behold, I come as a thief!" "suddenly," "in a moment," "in the twinkling of an eye;" when the unbelievers in his name should be saying "Peace and safety;" but when sudden destruction should come upon them as travail upon a woman with child, and they should not escape. —"But ye brethren," (added the Apostle to the Thessalonians,) "are not in darkness, that 'that day' should overtake you as a thief,—Ye are all the Children of the light and the Children of the day.—We are not of the night nor of darkness."

I am here just reminded of a very important observation, in a note contained in a work of that learned Christian scholar, the Rev. Dr. Lee, late Regius Professor of Hebrew in the University of Cambridge, published in 1830, page 217, "People generally read the Bible just as they do a newspaper, and as if all had taken place only yesterday, destitute of all acquaintance with oriental idiom, usage, and antiquities, and hence have arisen the never ending varieties among us."

Nothing can be more just than the learned professor's remarks on this subject; how differently should we read the letters of the inspired Apostles, if we were to transport our minds back to the period when the Epistles were written; and if we could only imagine for a moment that we were members of one of the congregations then existing, to whom the Apostolic letters were sent, warning the people of that age of the then approaching Advent of the Lord, and which Christians were then taught fully to expect!
The Apostle James, too, was very urgent and intent on the subject; he also sent a letter to the Twelve Tribes of Israel, scattered abroad; and in his letter he thus addressed these tribes—chap. v., 6 to 8,—

"Ye have condemned and killed the just, and HE doth not resist YOU."

Doth this language apply to persons existing in 1853? If not, why are the following words to apply to them or any future generation or generations?—

"Be patient therefore, brethren, unto the coming of the Lord."

"Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain."

"Be YE also patient—stablish YOUR hearts, for the coming of the Lord draweth nigh."

Verse 9,—"Behold the Judge standeth before the door."

What could have induced the Apostle James to write to the Hebrew tribes about the year 60, declaring to them at that time that the coming of the Lord was drawing nigh, and yet 1800 years have nearly elapsed since the period when the Apostle thus addressed his letter to them? but notwithstanding this plain and simple statement of James, in the opinions of uninspired men, according to their commentaries, this event has not as yet transpired.

Mr. Gibbon, author of the Rise and Fall of the Roman Empire, delivered in the course of his history a very polite sneer concerning this event, by stating that the Christians in the Apostolic times, were taught by the Apostles to expect the appearance of the great judge in the time of the generation then existing, "but which error," he stated, had a salutary effect on the minds of Christians at the time, as they were daily taught to look for and expect the great and solemn event; notwithstanding this expectation, however, 1700 years had passed, and the coming of the Lord had not been fulfilled.

In consequence, therefore, of the Catechisms, Creeds, Articles, and Canons of human invention having been substituted in the place of the volume of Divine inspiration, the truth has been concealed, and many have concluded that Christ and his Apostles were mistaken, as in the instance of Mr. Gibbon; and Infidelity has in many cases followed. Now it if be right to attend to the united testimonies of Christ and his Apostles, and to receive them as divine and infallible authorities, we must believe that the coming of the Lord did take place within the natural existence of men of that generation, when Christ delivered his predictions, saying
"This generation shall not pass away, till all these things be done." On this point there is no room for selecting any party of Christians; here I would say to all—Catholics, Protestants, and Protestant Dissenters, (with but few exceptions) all are wrong, and never will be right-minded on the full and complete salvation of Christ, until the past Second Advent is fully acknowledged. It is to be feared that the great obstacle to its full reception is this:—that with that event the official ministry entirely ceased;—the Apostles, as the last on the official stage, and as the reapers, finished the harvest and the wheat was gathered into the garner—they were truly the labourers of God for this purpose; and Paul, as one of them, could faithfully declare "I have finished my course—I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at 'That Day,' and not to me only, but to all them also who love his appearing."

These views of Bible truth, I am aware, meet with strong objections and opposition from all quarters, with those who fancy they have some official ministry, and are willing that the Laity should believe they have. The Apostle said on another occasion "A little leaven leaveneth the whole lump:" and so it frequently happens, and has been proved with a witness amongst Protestants within the last ten years. The Protestant Clergy, as well as some amongst Dissenters, have claimed to be in possession of powers which were little thought of at the beginning of the present century. It has, however, within the last few years advanced step after step, and the consequence of it has been, that many who have considered the matter, have come to the conclusion that if there be any official ministry at all, it must necessarily be an infallible ministry; and as the Pope claims to be an infallible guide, many of the Clergy, acting up to this principle, like honest men, have given up the pounds, shillings, and pence, and have gone to Rome, where also one-half of the present bench of Bishops of the English establishment ought to go, if they would act in strict accordance with their professed principles. The Laity must not look to the walls of any building, but to the principles maintained within the building.

But however men may twist and turn about, the truth of God will stand the same; and this is a truth, and it is God's own truth, that there is no divinely commissioned ministry existing; and probably the shortest way of ending all disputation on the subject is, that I hereby offer the sum of one hundred sovereigns to any man living on the face of this globe, who can, without any doubt or question, prove that he is a messenger sent from God, or is commissioned by Christ, as
the Apostles were commissioned, to preach the gospel with
the Holy Ghost sent down from Heaven, accompanied by
miracles, signs, and wonders, which continued during their
ministrations. I entertain no fears for the loss of the one
hundred sovereigns; but still if such an authority does exist,
the sum would be well spent in ascertaining the truth of it.

The Son of God himself, and his Apostles, afforded
from time to time, ample proofs of their divine mission to
the people, in order that they might fully understand that
they possessed an authority which none but the arm of
Omnipotence could bestow; a few of these evidences we now
prove from the New Testament.

After Christ had delivered his sermon to his twelve Dis-
ciples, having previously passed the baptism of John, as well
as his temptation by the Great Adversary of Souls, he pro-
ceeded to call Peter, Andrew, James, and John, four of his
Apostles; and they went about Galilee, teaching in the
synagogues, and preaching the gospel of the kingdom, and
healing all manner of sickness, and all manner of disease
among the people. In the next place, in the v., vi., and vii.
chapters of Matthew, he delivered his sermon to the twelve
Apostles, and it was addressed exclusively to them; and
although it is said at the end of the sermon, the people were
astonished at his doctrine, still he only addressed the Apostles.

We find always that when a Judge in Court sums up the
evidence, on any question that has been brought before him,
he addresses himself only to the twelve men empanelled in
the jury box, though the court may be crowded with specta-
tors, who hear and may approve of what he says—but whe-
ther these were present or absent, the address of the judge
to the jury would be precisely the same.

Now in the course of this sermon to the twelve, Jesus said
to them in very explicit terms, chap. v. 14, "Ye are the light
of the world;" and at verse 16, "Let your light shine before
men;" the shining of this light was not by putting a sixpence
or a shilling into the offertory box, but it was that the
Apostles, as the ministers and stewards of God, were by their
preaching to shew forth the light of the glorious gospel of
God which was committed to their trust. It is very beauti-
fully expressed by Paul, 2 Cor. iv. 6, "God who commanded
the light to shine out of darkness, hath shined in our hearts,
to enlighten others in the knowledge of the glory of God which
shines in the person of Jesus Christ." I have copied this from
a translation of the New Testament by a learned Greek
scholar. The Apostles then preached Christ—"the way—
the truth—and the life." They preached Christ to sinners
as the only salvation of God; and thus, by walking in the
light of Jehovah's countenance, they might rejoice all the day, being exalted in his righteousness.

The Son of God thus ended his sermon, and it was immediately followed by a miraculous attestation.—Chap. viii. 2, 3. Then came a leper and worshipped him, saying, “Lord if thou wilt, thou canst make me clean; and Jesus put forth his hand, and touched him, saying, I will, be thou clean; and immediately his leprosy was cleansed.” See also other instances of the divine power of the Eternal Redeemer. Chap. viii. 5 to 13, and 14 to 16. Chap. ix. 20 to 35. But we proceed to notice one very important proof of miraculous attestation, chap. ix., verse 1 to 8. One would reasonably suppose that this passage concerning the Faithful and true Witness would be sufficient to silence all objectors, who assume the priestly power of forgiving or absolving sinners from their sins, or who stand up and say to their fellow man, I am the vicar of Christ, or a successor of the Apostles. Jesus, it is said, came into his own City, and a man sick of the palsy was brought before him. Now Jesus did not at once say, arise and walk; but he said, Son, be of good cheer, “Thy sins be forgiven thee.” "I his at once exasperated the Scribes of the law, who said within themselves, “This Man blasphemeth;” or, as it is expressed by Mark and Luke, they said, “Who can forgive sins but God only?” Then Jesus answered, "wherefore think ye evil in your hearts?” Hear my words. Judge for yourselves—whether is easier to say, “Thy sins be forgiven thee,” or to say, “Arise, take up thy bed and walk.” Then added our Lord, “But that ye may know that the Son of Man hath power on earth to forgive sins,” He said to the sick of the palsy, “Arise, take up thy bed, and go unto thine house;” “and immediately he arose, took up the bed, and went before them all, inasmuch that they were all amazed, and glorified God, and said, we never saw it on this fashion.”

Here then Jesus, who spake as never man spake, the anointed and sent of God, when he asserted anything as a witness for the truth of his divine mission and authority, it was borne out by unmistakable evidence before the people. He was invested with the power on earth to forgive sins, which he here confirmed by a miracle, to the great astonishment of all. Objections then, to his authority and mission, could not be met in any way but by a wilful and malicious resistance. If then the Lord himself thus bore witness of his authority, it is equally true that the Father who sent him, bore witness of him, and our Lord appealed to their law which held that the testimony of two men was true. Are we then to take it for granted, that any man living has any
power at all to absolve sinners, just because he is pleased to say so, without affording the least shadow of proof that he is endued with such power? Surely if the Christ, the anointed and sent of God himself, was pleased to afford the proof of his high power to forgive sins by healing the sick of the palsy, let those who say they have power to forgive sins, prove that they possess it.

I need not, however, multiply passages from the New Testament, for further proof of the miracles performed by the Son of God, in the days of his personal ministry. Mr. Walker may exhort the congregation over which he presides, (if he would allow it) daily to investigate the history of our Lord, given by the four Evangelists, where proof upon proof stands recorded concerning the miracles, wonders, and mighty deeds which were done by him.

The eternal Redeemer, at the close of his ministerial labours, offered up his prayer, John xvii., saying, verse 4, "I have glorified thee on the Earth, I have finished the work which thou gavest me to do." This was his ministerial and prophetic mission, which was now complete; and in this all important prayer, the Lord Jesus first having prayed for himself, verse 1 to 5, for his Apostles, verse 6 to 19, at verse 20 prays for all who should believe on him through their (the Apostles) word, and to this end, that they all (both the Apostles and the people believing through their word) may be one; that is, in this glorious union and oneness in Christ, which was to take place at his final and Second Advent. I repeat then, that there is no succession of a ministry from the Apostles, for the same men who were called to the work, were to render an account of their stewardship at the second advent of the Lord; and when Christ, as set forth in the parable, delivered over his goods to his servants, he said—"OCCUPY 'TILL I COME." Now, Mr. Walker wants to prove, that Peter was the first Pope, and that he was the foundation, because Christ said to Peter—"Thou art Cephas, and upon this Cephas will I build my church," page 6. Then, at page 7, Mr. Walker further says—"Who doubts that Christ is the primary foundation and rock of his Church, and that Peter if he is a rock, is one only by participation and subordination, but Christ speaks of the secondary foundation, not of the first." Then, at page 10, it is further said, "Peter was the first Pope, that he was vicar of Christ, and the head of the Church, and it must now be shewn that he was the first of that long dynasty of pontiffs, who are known by the name of Popes."

This is curious reasoning of Mr. Walker's; he says that Christ is the primary foundation; true, but is it necessary
that there should be a succession of primary foundations from that time to the present? Certainly not. Mr. Walker himself could not entertain such an absurd notion—but with regard to Peter's being the secondary foundation—for this appears to be Mr. Walker's theory—that as Peter was the vicar of Christ, he was ministerially the foundation of the Church. Then from this foundation, there is a succession of foundations in a long dynasty of Pontiffs. Now it is common in the nature of all buildings, that after the foundation is laid, the building, or superstructure, is reared up; and the New Testament affords no proof of a succession of foundations (according to Mr. Walker's theory) in the erection of the spiritual building of God for his habitation through the Spirit.

We have, indeed, the Apostle Paul asserting to the Corinthians, 1 Cor. ii. 2, "Other foundation can no man lay, than that is laid, which is Jesus Christ"—and further to the Saints at Ephesus, "Ye are no more strangers and foreigners but fellow citizens with the Saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner, Eph. ii. 19, 20—and as Mr. Walker freely cites from the Rev. of John, I trust he will consider that all-important passage which treats of the heavenly Jerusalem, in contradistinction to the earthly City of the same name. It is affirmed then, "That the wall of the City had twelve foundations, and in them the names of the twelve Apostles of the Lamb." No successors to these twelve men, as the foundations, are ever hinted at in the Scriptures; but even admitting that there were a succession of these ministerial foundations, how extraordinary it is to hear of the thousands, from one quarter and another, who claim to be the successors of these twelve men. Why, I would submit to Mr. Walker's own good sense, that this one passage from the Rev. of John, is sufficient to scatter to the winds the pretensions of all men, of whatever sect or party, who claim to be descendants of these divinely inspired messengers of God. It devolved on them, to unfold ALL his divine and heavenly will, concerning those blessings which the Great Redeemer of Man petitioned for in his all-embracing prayer before mentioned.

If there were any truth in the doctrine of an Apostolic succession; instead of the heavenly City having, as the foundations, the twelve Apostles, by whose ministry it was erected, (composed, as Peter saith, of lively stones, built up a spiritual house) we should have some thousands of successors as the foundations; so, in fact, it is now pretended, and the fruit of
the whole at present is, that there is nothing but strife and contention among the various claimants, from the Pope of Rome to Joe Smith, who also claims a right to the appellation. Oh! that men, of all sects, professing the name of Christian, would consider that God is a God of order, and not of confusion. What a picture does the religious world afford at the present time for the scoffing and derision of Infidels; and I will affirm, without the fear of its being disproved, that the great and chief cause of all the evil which now exists and has existed, arises from the claims of persons who assume to be in the possession of priestly and ministerial powers, without a single particle of evidence to prove it.

In the next place we proceed to the Apostles, to whom the Lord did in reality give his divine commission after his resurrection from the dead—"Go ye into all the world, and preach the gospel to every creature—and lo! I am with you always unto the End of the world;" (End of the age.) This End was at the destruction of Jerusalem, and there is no End beyond that period of the Lord's second advent. Now it is remarkable, that as Peter, with the first key of the kingdom, opened the gospel dispensation to the whole House of Israel, or all the Twelve Tribes of Jacob, Acts ii. 36—in chap. iii. we find it was followed by miraculous attestation in the healing of a cripple who had been lame from his birth; he was laid at the gate of the Temple for the purpose of asking alms of those who entered in, and as Peter and John were passing, he asked an alms. Then Peter, fastening his eyes on him, with John, said, "Look on us," and the lame man gave heed unto them, expecting to receive something of them. Then said Peter, "Silver and gold have I none, but such as I have give I thee—in the name of Jesus Christ of Nazareth, rise up and walk; and he took him by the right hand, and lifted him up, and immediately his feet and ankle bones received strength, and the lame man went into the Temple, walking, and leaping, and praising God; and all the people saw him walking and praising God." Then it was demonstrated before the people that the Apostles of Christ possessed the power of healing in the name of Jesus Christ of Nazareth, which was to be an invincible evidence that they were the sent servants of their divine and heavenly master. See the whole of Acts iii.

Now, who among the sons of men at the present time can shew by such evidence as this, that he is a successor of these divinely inspired men; for the promises of Christ personally made by him to his servants at this period, would hold good to their successors, if such existed. When our
beloved Queen Victoria (whom may the Lord Jehovah preserve and defend both spiritually and temporally) succeeded King William the IV. to the throne of these realms, she at once succeeded to the power, authority, and prerogatives which were possessed by her predecessors. But what a difference between the assumed successors of the Apostles and the originals! The Apostles could say to the cripple, we have neither silver nor gold to give you, but we can in the name of Jesus Christ of Nazareth, and acting under his authority, restore you to strength, which was instantly done—the assumed successors would have to say to a person in similar circumstances with the cripple, we can give you silver or gold to relieve your temporal wants, but we must leave you in the state of your infirmity; this is just the difference between the Apostles themselves and those who say they are the successors; and surely, if Peter, (the first Pontiff, as Mr. Walker asserts) was invested with this power, it is strange that not one in the long dynasty of Pontiffs could shew the like.

I recollect once reading in a newspaper report, the charge of a Bishop to his Clergy, in which he expressed himself concerning the cessation of miraculous attestation in substance as follows—"Why the Lord had withdrawn, his miraculous attestations from his servants, and why it was not continued at present he could not tell." Neither can the opponents of the Bishop answer this question; and the only answer that can be given must be from the words of the "faithful and true witness," "Lo! I am with you alway, to the End of the world." This End of the world was the End of the Jewish world, or age; the destruction of the City of Jerusalem, and the Temple of that City—this terminated the period of the Apostolic witness and mission; they had fully declared all the counsel of God, and had preached the gospel as a witness (remember the word witness) unto all nations, and then the End came, according to the words of Christ. Matthew xxiv. 14. Should a question here be proposed, "What are all the men who are now called preachers of the gospel, if the position before mentioned is correct?" I answer, in the first place, those that were sent to preach the gospel, did preach it with the Holy Ghost sent down from heaven. 1 Pet. i. 12—they therefore preached infallible truth. This was in accordance with the promises of Christ. John xiv. 16, 17, 26. Chap. xv. 26, 27, and xvi. 13, 14. The Apostle therefore said, "How can they preach except they be sent?" The Apostles then fully preached the gospel, and this having been done once for all, there are now no preachers.

There are, however, of one sort and another, thousands of
lecturers on theological subjects, who are supposed to lecture, according to the best of their judgment and understanding, on that gospel which has been fully laid down; but it would be rather a singular affair if one person went the same day to two churches of the establishment, even in one town, if one clergyman did not contradict the other in the course of the sermon, provided that doctrinal religion was the subject treated on. Now if they were sent of God, they would necessarily speak the same thing, and would be joined together in the same mind, and in the same judgment. The gospel stands fully recorded, and it is equally open to all who desire to seek after the truth—the whole truth—and nothing but the truth. A Bishop has not the least advantage over a Layman, nor a Layman over a Bishop. A Bishop may call the attention of a Layman to some important part of truth, and a Layman may be the means of pointing out important truth to a Bishop; and it may be that a Layman may see more clearly on some parts of divine truth, than some Bishops would wish to see.

In the xxi. Luke, when our Lord spake of his second advent, he gave his Apostles to understand, that previous to his second advent, the opposers of the gospel should lay their hands on them, and persecute them, delivering them into synagogues and prisons, being brought before kings and rulers for his name sake; “And it shall turn” (saith Christ) “to you for a testimony—settle it therefore in your hearts, not to meditate before what ye shall answer, for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.” If those who assume to be the successors of the Apostles were to be put to such a test at the present time, there would be a failure indeed. But mark how this promise of the “faithful and true” was borne out in the instance of the Apostles, when they were brought before the Chief Priests and Rulers of the Jewish House, before whom they contended for the truth of the gospel—why the very place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness. See the whole of Acts iv.

Acts v. 15. Here we find the sick were brought into the streets, lying on beds and couches, in order that even the shadow of Peter passing by, might overshadow some of them.

Verse 16. Not only the sick folks, but they also who were vexed with unclean spirits from the cities round about Jerusalem, were brought before the Apostles, and they were healed every one.
Verse 17, 18. The high priest and his company laid their hands on the Apostles, and put them in prison.

19. The angel of the Lord opened the prison doors, and directed them to go into the temple, and speak to the people all the words of this life; that is, the life in Christ according to the gospel.

Now when it was known that the Apostles were delivered out of prison, and that all the doors remained shut, the high priest and the chief priests were filled with terror, and began to think what would become of "Their, then ended rule and authority." The Apostles, however, remained firm, verse 32, and declared that they were the witnesses for Christ; and so was also the Holy Ghost, which God had given to them that obey him; which caused the priests and rulers to take counsel together to slay the Apostles; but in consequence of Gamaliel, who was a doctor of the law, reasoning with them on the subject, and after they had beaten the servants of the most high God, and commanded them not to speak or teach in the name of Jesus, they let them go. So the Apostles departed; but instead of acting in conformity to the command of the high priest and elders, they continued daily in the temple, and from house to house, to teach and preach Jesus Christ.

An important truth is also expressed in the 8th chapter, verse 20. "The gift of God is not to be purchased with money." A person may be sent to school to be educated—from thence to college—hundreds of pounds may be spent for his education—he may from thence be sent to a bishop for ordination—episcopal hands may be laid on him, and the words "Receive ye the Holy Ghost" may be pronounced—and all is still a blank; the money spent for education will not purchase the gift of God; the hands of a bishop or five hundred bishops may be laid on him, and the man stands exactly the same as he did before. Nothing is imparted; no gift is bestowed; nor does any bishop or other person so possess the spirit of truth, as by the laying on of hands to impart it to another.

Not so, however, with the Apostles of Christ. In the Acts, chap. xix, we find that there were certain disciples at Ephesus, who were only instructed as far as the baptism of John; and as the Holy Ghost was not given before Jesus was glorified, that is, in accordance with the grace dispensation—the Apostles put the question to these disciples—Have ye received the Holy Ghost since ye believed? And they said—We have not so much as heard whether there be any Holy Ghost, for they only knew the baptism of John. Then when Paul laid his hands on them, the Holy Ghost came
upon them; but instead of remaining as they were before, it is said “that they spake with tongues, and prophesied.” Here, again, the power with which the Apostles of Christ were invested, was manifested in another form.

In the 9th chap. of the Acts of the Apostles, we have the record of the conversion of Saul of Tarsus, who was afterwards called Paul, the great Apostle of the Gentiles. Now Paul, before his conversion to Christ, was one of the most able zealots for the law of Moses, being of that very rigid sect, the Pharisees; and therefore he speaks of himself, that after the most straitest of the religion of the Jews, he lived a Pharisee—Acts xxv. 5, and that touching the righteousness which was in the law, (of Moses) he was blameless—Phil. iii. 6; but notwithstanding his attainments in the law, he accounted himself the chief of sinners—1 Tim. i. 15, not because he had violated Moses’ law, but because he had been a blasphemer, a persecutor, and injurious against the gospel of Christ. And so when Christ met him in the way, he was proceeding to Damascus, under a commission and authority from the chief priests and rulers of the law, to beat and imprison all that called on the name of the Lord Jesus; and after the King Immortal, invested with all power in heaven and in earth, had arrested his progress by the light shining around him above the brightness of the sun, accompanied by that all-mighty and all-powerful voice, “Saul! Saul! why persecutest thou Me!!” This persecutor then became a new man in Christ; and so changed were the circumstances connected with Paul’s future life, that instead of his being a persecutor, he was himself the persecuted according to the words of Christ, “I will shew him how great things he must suffer for my name sake.” The circumstance of the calling of Saul, astonished Ananias, but he was commanded to go to Saul, and lay his hands on him, that he might receive his sight; and he said, “Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the chief priest to bind all that call on thy name,” verse 14. But the Lord said to Ananias, verse 15, “Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the Children of Israel.” This was pleaded by Paul when he stood before Agrippa, which we have recorded, Acts xxvi. 15 to 18,—Jesus said to Paul, “Rise, and stand upon thy feet, for I have appeared unto Thee for this purpose, to make thee a minister and A WITNESS, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people” (the Jews), “and the Gentiles, unto whom
now I send thee, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Thus Paul, this witness, was chosen, ordained commissioned, and sent forth by Christ himself; and if the New Testament, and especially the Acts of the Apostles, be carefully examined and compared, it will be seen that none even among the Apostles themselves, with the exception of Paul, could fully answer the description of "the Angel flying in the midst of heaven, having the everlasting Gospel to preach to all them that dwell on the earth" —(Land—the Land of Judea)—“and to every nation, and kindred, and tongue, and people, saying with a loud voice—fear God, and give glory to him—for the hour of his judgment is come.” Rev. xiv. 6. I would here remind Mr. Walker, that the angel or messenger here spoken of, is a Preacher of the Gospel, not a lecturer on the Gospel which has been fully preached. This Angel was to be a Witness for Christ, not only to the people of Judea, but to all nations, of which the Apostle shews the fulfilment. Rom. x. 18. “Their sound” (that is of the Apostles as Witnesses) “had gone into all the Earth” (Land) “and their words unto the ends of the World,” and the Gospel was therefore preached to every creature (saith the Apostle) under heaven, whereof he was made a minister, Col. i. 23, thereby verifying the fulfilment of the prediction of Christ—“This Gospel of the kingdom shall be preached in all the World for a Witness unto all nations, and then shall the End come.” Mat. xxiv. 14. When our Lord spake to his Apostles concerning this End, he alluded to various signs which should be manifested before the End should come, and one of the signs was to be that spoken of by Daniel. “When you shall see the abomination spoken of by Daniel the Prophet” said our Lord, “then let them which be in Judea flee to the mountains,” and when the flight to the mountains should be necessary, it should be so unexpected and sudden, that those in the fields were not to return to their houses to fetch their clothes, and withal they were to pray that it might not take place in the winter nor on the Sabbath Day; for that there should “be great tribulation, such as was not since the beginning of the World to this time—no—nor ever shall be.” I would here appeal again to Mr. Walker’s good sense on this subject, presented to our view by the testimony of Christ himself. How forcible are his words concerning that event, which should then shortly come to pass—which was to be attended with the destruction of the City and the Temple, as God’s own
habitation under the Law. If this Second Advent of the Lord was to be accompanied by the destruction of our globe by fire, (which thousands have believed, and do still believe) where would have been the use of warning those who should happen to be in the fields, not to return to their houses to take their clothes; and where would have been the difference whether the event should happen in the summer or the winter, or on the Sabbath Day, or any other day of the week. But the prayer taught by Christ, "Pray ye, that your flight be not on the Sabbath Day," was on account of the great assemblage of the Jews in the Temple of Jerusalem, which was what Peter alluded to when he said, "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 Pet. iii. 12. The Temple was the Heaven and Dwelling Place of God under the Mosaic constitution—see particularly Deut. xii. 1 Kings, viii.29. "My name shall be there"—See the whole of this important chapter relative to the dedication of the Temple of Jerusalem; but which was only a figure of the Heavenly Temple, as the Dwelling Place of God with his people to perpetual generations. Rev. xxi.22.

In the xii. chapter of the Acts of the Apostles, we find that Herod killed James, the brother of John, with the sword, and then proceeded, and took Peter, and put him in prison; and in order to keep him secure, a guard of soldiers was placed to watch over him. But how weak and ineffectual are all the contrivances of man against the arm of the Almighty!—A light from heaven shines in the prison—a messenger of God appeared, and commanded Peter to go forth. Peter immediately went, and as he passed the first and second ward of the prison, when he came to the great iron gate which led into the city, it immediately opened before Peter of its own accord, without the touch of any human hand. Well may it be said of the mighty acts of Jehovah—"Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints." Peter being delivered by the arm of Omnipotence, was joyfully received by his friends, but the next morning there was a great stir amongst the soldiers as to what had become of him; and so exasperated was Herod, in consequence of Peter's escape, that he commanded all the soldiers who were the guards over him, to be put to death. How hard it is to fight against God, and against his truth; and Herod soon found to his dismay, that the arm of the Lord was too powerful and strong for him—Acts xii. 23.

In the next place—Acts xiv.3—we find that Paul and Barnabas gave testimony to the Word of the Grace of God,
and granted signs and wonders to be done by their hands.

Verse 8—A lame man, a cripple from his birth, who had never walked. Paul said to him, stand upright upon thy feet, and he leaped and walked.

Acts xvi. 24.—Paul and Silas at Phillippi were cast into prison, and placed in the stocks, but at midnight they prayed, and sang praises to God, and the prisoners heard them.

Verse 26—And suddenly there was a great earthquake—the foundations of the prison were shaken—immediately all the doors were opened, and every man's bands were loosed. Now, these were among the signs alluded to by our Lord—"They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before Kings and Rulers for MY name's sake; "And it shall turn to you for a testimony," Luke xxi. 12, 13. On the occasion of Paul and Silas being thrust into prison, when these mighty signs were manifested, the keeper of the prison was about to commit self destruction. Now, the Apostles were invested with the power of remitting and retaining sins, John xx. 21 to 23—but neither were there to be, nor have there ever been any successors to this high and important office, or to the powers with which the Apostles were invested. The astonished jailor, who had been watching over the Apostles, in order to keep them safe in the prison, came before them, trembling, and saying, "What must I do to be saved?" Now, there was no retaliation by the Apostles—no charge brought against the officer for what he had been doing—but, instead of vengeance, it was, "Believe on the Lord Jesus Christ and thou shalt be saved"—the believing Jailor then received the glorious gospel of the remission of sins, through the redemption in Christ, and so rejoiced, believing in the Lord with all his house.

But how different was the affair with Ananias and Sapphira—here the Apostolic power of retaining sins was made manifest. These people, in common with others, sold their lands, but instead of acting like others who had sold, and bringing all the purchase money to lay at the Apostle's feet for the purposes of distribution, they only brought a part of the price, but under the false pretence that they had bought the whole. They had, therefore, lied to the Holy Ghost; and for this deception, both Ananias and Sapphira his wife, fell dead at Peter's feet. This was followed by other signs and wonders, done by the Apostles in the sight of the people, which caused great fear to come upon all that heard these things. See Acts v., throughout.

On another occasion, the power of the Apostles to retain sins was manifested in the case of Elymas the sorcerer.
Sergius Paulus, a deputy of the country of Paphos, called Saul and Barnabas, and desired to hear the word of God—but Elymas, the sorcerer, withstood the Apostles, seeking to turn away the deputy from the faith; “Then Saul (who is also called Paul) filled with the Holy Ghost, set his eyes on him, and said, O, full of all subtlety, and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And, now, behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And, immediately, there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.” Here was, indeed, a proof of the Apostolic power to retain sins. At the moment the Apostle, who was filled with the Holy Ghost, spake the word, Elymas was smitten with blindness, because he withstood the Apostle as a witness for Jesus, and consequently rejected his authority—Acts xiii. 6 to 12. Now, if such powers of retaining sins be possessed by any man at the present time, there are plenty of objects on whom the assumed successors might display the power; and here is one, now offering these remarks, who bears testimony against, and defies all such pretensions, come from what quarter they may. It may, very likely, be easy for an ecclesiastic to make credulous and ignorant people believe that he has the power of remitting or absolving sinners from their sins, but it is not so easy to prove that he can retain sins. Of this power the Apostles themselves gave proof, and the people were astonished at the manifestations of such power.

I need not, however, multiply evidences to prove that the Apostolic ministration and witness was confirmed by miraculous attestation, just as was that of their Divine Master, who gave them the commission, and who promised to be with them to the end of the world (age): I will, therefore, only refer to one more circumstance which occurred at an advanced stage of the Apostolic mission.

When Paul, and the company with him, were shipwrecked, they were cast upon the Island of Melita, and when Paul had gathered a bundle of sticks, and they had kindled a fire, a viper came out of the heat, and fastened on his hand, which, when the people saw, they came to the conclusion that Paul was a murderer, and as the viper was such a venomous beast, they thought he would have fallen instantly dead. But Paul shook off the beast into the fire, and felt no harm. The barbarians then changed their mind, and said that he was a God. Now in the same
quarters were possessions of Publius, who was the chief man of the island, whose father lay sick of a fever, and Paul entered in and laid his hands on him, and healed him. There was no previous preparation here. The father of Publius knew nothing of Paul—he was an entire stranger to him—he did not ask if he would like to be healed—but without proposing any questions to the sick man, Paul merely prayed, and laid his hands on him, and he was healed. This affair was published; and in consequence of it, others who had diseases in the island, came and were healed—Acts xx. 8.

I now close this part of the subject relative to the Apostolic mission and witness; and if these signs, miracles, and wonders were to continue to the End of the World, in accordance with the promise of him who is emphatically the "Faithful and true;" either the End of the World, according to the Scriptures, is a past event; OR, the miracles, signs, and wonders accompanying an authoritative ministry still continue, and all the objections that men may raise or bring forward with a view to disprove this, must necessarily fall to the ground. There is not, nor can there be, any middle course for an objector to take. There is a ministry in the full exercise of all the powers with which the Apostles were invested; OR, there is none whatever; and whatever men may say, or assert, or however displeased they may be with these sentiments, "It is the Truth of God," and when religion ceases to be a system of merchandize, and the BIBLE OF GOD, instead of the Cash Book, stands No. 1, instead of No. 2, then we may expect that religion and divine truth, which is now in a great degree made subservient to worldly aggrandizement, will be pre-eminent in the minds of those who desire to be "the true worshippers of God, and to worship him in Spirit, and in Truth!!"

Before I proceed to the consideration of the next article proposed, I would just make a few remarks on one observation which has been already mentioned. See Mr. Walker's publication, page 106, where he observes "That the New Testament contains a Gospel of realities, and not of shadows." I could heartily desire that the author had been as correct in every part of his work, as he is in this. Here is a lesson worthy to be learnt and practised by many of our Protestant Commentators, who, to carry out their delusive systems and uninspired interpretations, of what they are pleased to term "unfulfilled prophecy," have asserted that not only the law of Moses had the shadow of good things to come, but that the gospel itself (the great substance of all which the law shadowed forth), is but another dispensation of shadows of further things to come; and that therefore the desolation of
Jerusalem, and the coming of the Lord, and the judgment on the Jews at this period, were only typical of another coming and another judgment, at the end of the present habitable globe; and from this unwarrantable dealing with, and perversion of, the Scriptures, is raised the absurd application of the Anti-Christ, the Man of Sin, and Babylon the Great, to the Pope of Rome or the Papal see.

The next point to be considered is, what is meant by the Anti-Christ; and before I proceed with this, I will give some citations from Mr. Walker's work, that the imputation of mis-stating his views may not be brought against this reply.

Page 20,—"It must be remembered that the subjects of "revelation require time to receive their fulfilment, as indeed "Protestants themselves are most anxious to prove with "regard to Anti-Christ's manifestation, and that many things "which are really of divine right and origin, cannot obtain "their adequate application without the lapse of ages."

Page 108,—"Anti-Christ will be one definite individual "and no succession of persons. The time of Anti-Christ is "not yet come; it will come not long before the Day of "Judgment."

Page 109,—"The seat of Anti-Christ will be not Rome "but Jerusalem,"—Enoch and Elijah will be the two "witnesses."

Page 96,—"Another hypothesis, for which the order of "these remarks require attention, has found countless sup-"porters among Protestants ever since Luther and Calvin. "There is this general agreement among them, that the Pope "is Anti-Christ, and no wonder, since it is the most "expeditious of all ways for vindicating their separation. "But at the same time there is marvellous discord and con-"tradiction in the several theories, which have been concoc-"ted to make good this essential point; and therefore it is "worthy of notice that on this topic of immortal popularity "in Protestant communities, it is much more common, at the "present day, to find writers and speakers who will boldly "apply passages and texts of Scripture to the Pope, than "authors, who will attempt to shew precisely wherein the "application fits, and how it is compatible with other "Scriptures, or even with the context of the same passages; "and, what is more important still, how it can be made to "agree with expositions of other eminent Protestant Divines "on the same subject. For, on a point of accusation such "as this, agreement in the witnesses is of the essence of "evidence; and it has always been considered as a palpable "proof of the innocence of our Saviour, that the two false
witnesses who stood up against him, were found to contra-
dict each other."

The next is a very lengthened extract, from Page 136
to 140:—"The truth will be apparent, if it be inquired, not
where Antichrist will not reign, but where he will actually
place his seat. For, as has been remarked, there are not
wanting grave indications of the spot where he will estab-
lish his Throne. Let it, then, be premised, that it is
extremely probable that the seat of Antichrist will be 'at
Jerusalem,' that he will rebuild the Temple of Jerusalem,
and there fix the centre of his false religion. This opinion
is as old as the Church, and has every appearance of being
an apostolical tradition—For, St. Ireneus says that 'he will
transfer his sceptre to Jerusalem, and will sit in the Temple
of God, deluding those who will adore him as if he himself
were Christ.' Lanctantius says that he will reign in the
East of that part of Asia, which is called Syria, of which
Judea was a part.'

'St. Cyril of Jerusalem is very explicit—commenting on
St. Paul's words, 'he sitteth in the Temple of God'—he
says, 'What Temple? He means the Temple of the Jews
which has been destroyed; for God forbid that it should be
the one in which we are; since, he comes to the Jews as
Christ, and desires to be worshipped by the Jews, he will
make great account of the Temple, that he may more
completely beguile them; making it seem that he is the
man of the race of David, who shall build up the Temple
which was erected by Solomon, and Antichrist shall come
at the time when there shall not be left one stone upon
another in the Temple.' The Oxford Translators, of this
passage, justly observe that this is the common opinion of
the early Fathers, citing St. Gregory of Nazianzum, Sulpitius
Severus, and St. Gregory of Tours, who says that Anti-
christ will first introduce circumcision, declaring that he is
Christ, and then will place his image in the Temple of
Jerusalem.'

'The ancient tradition, just exemplified, is confirmed by
three significant passages of Holy Scripture. The first is
the very prophecy of St. Paul, which Protestants labour,
without success, to fasten upon Rome; 'unless there come a
revolt first, and the Man of Sin be revealed, the Son of Perdi-
tion who opposeth, and is lifted up above all that is called
God, or that is worshipped, so that he sitteth in the Temple
of God, shewing himself as he were God.' (2 Thess. ii.) St.
Paul asserts that Antichrist will manifest himself in the
Temple of God. Now, this Temple can be no other than
the Temple of Jerusalem? In the time of St. Paul, who
died before the destruction of Jerusalem, no other Temple was called the Temple of God, but that to which St. Peter and St. John went up to pray, Acts iii., and in which St. Paul, himself, in the latter years of his life submitted to the ceremony of purification—Acts xxi. Nor, was it permitted to the Jews to have any other Temple but that of Jerusalem. Hence, in the Scriptures, the word Temple, when spoken of antinomastic, always means that of Jerusalem. Nor, was there any Christian Temple in existence to which St. Paul could refer, so as to give any meaning to his words, and if he contemplated the erection of one, some explanation would appear necessary to avoid mistake. The Christians did not begin to build till the third century—and certainly the Bishop of Jerusalem, St. Cyril, who lived a century later, is a respectable interpreter of the sense of St. Paul, when he positively discards the idea of a Christian Temple, and refers the prophecy to the Temple of the Jews which Antichrist will rebuild. It may be objected that the Temple is destroyed. But buildings erected on the same spot and with similar objects, commonly receive the same name. Thus it is invariably said, that Adrian and Julian endeavoured to rebuild the Temple of Jerusalem which implies the idea of a moral identity. The modern St. Paul's will be looked upon as the restoration of the Church which was destroyed by fire in Charles the Second's time. Again, after that the veil of the Temple of Jerusalem had been rent asunder, the edifice still retained, in the language even of Christians and of the Apostles, the title of the Temple, though the intrinsic right had been forfeited at the death of its Lord. According, then, to this obvious sense, the Temple will again be erected on Mount Moriah, with the intention of restoring the Jewish sanctuary, and there Antichrist will exalt himself, as if he were God.

The same doctrine is indicated by Jesus Christ himself in the 24th chapter of St. Matthew—When, therefore, you shall see the abomination of desolation which was spoken of by Daniel, the Prophet, standing in the holy place,' is well known to have been a consecrated name for the Temple of Jerusalem, and the Jews, who were hearers of Christ, could have attached no other sense to it. Nor is it to be supposed that he would seek to mislead them by the recondite use of a popular name. Difficulties, no more than miracles, are not to be multiplied, especially by the patrons of Biblical simplicity. The Fathers were content to receive Christ's word in their ordinary sense—as, for instance, St. Ambrose, or the ancient author of the Commentary of St. Luke, attributed to him, who says that our blessed Lord was speaking 'de templo interiori Judæorum.'
Lastly, the Apocalypse evidently shews that Jerusalem will be the centre of Antichrist's dominion, by representing in its streets one of the principal and final acts of Antichrist's rule of iniquity. In the 11th chapter the sacred writer, speaking of the two witnesses who are to encounter him, says—' The beast that ascendeth out of the abyss shall make war against them, and shall overcome them, and kill them, and their bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.' It is needless to say that Jerusalem is the city where the Lord of the Prophets was crucified. Consequently, Jerusalem will be the scene of the greatest triumph of Antichrist against God's saints; and therein will very shortly after descend the vengeance of God upon the chief perpetrator of the murder.

Antichrist himself will be a Jew by origin, of the tribe of Dan, and therefore he will doubtless unite with the rest of his people in preferring Jerusalem to all other places."

From these extracts we have the following important particulars of Mr. Walker's views on these subjects, which I take to be as follows:

1.—That the Temple of Jerusalem will be the seat of Antichrist, or the Man of Sin.

2.—That no Temple is called the Temple of God but the Temple of the Jews at Jerusalem; and that as Antichrist must sit in the Temple of God, it must at some future period be rebuilt on Mount Moriah.

3.—That the Antichrist to sit in this Temple, must necessarily be a Jew.

4.—That after the destruction of the former Temple by Titus, there was no other building that could be denominated the Temple of God; and that there was no other Temple to which the Apostle Paul could refer, but the one at Jerusalem; for Christians did not begin to build until the third century.

5.—That after the veil of the Temple of Jerusalem had been rent asunder at the death of Christ, the edifice still retained, in the language even of the Apostles, and of Christians, the title of the Temple, though the intrinsic right had been forfeited at the death of its Lord.

On this last important and beautiful passage may God be pleased to give Mr. Walker, as well as all other Christians, to see fully, the force and power of this one truthfully and scriptural exposition.

6.—That the destruction of the Man of Sin sitting in the Temple at Jerusalem, will be contemporary with the second coming of Christ, and the final judgment.

7.—That the slaying of the two witnesses must also
necessarily take place at Jerusalem, because it is said that they should be slain where our Lord was crucified.

On these points I would say, Mr. Walker is so correct in principle, that I have only to prove to him from the New Testament that he has MISTAKEN THE TIME. The Apostles (if he will attend strictly to their infallible expositions,) will clearly prove to him the "Times and Seasons," as they were opened to them by the Holy Ghost on, and after the day of Pentecost. How important to learn our religious creed from the Apostles alone, instead of the dogmas of human invention; and Mr. Walker might have learnt the times and the seasons quite as well as the believing Jews at Thessalonica, whom the Apostle addressed in the very familiar terms—1 Thess. chap. v., 1—2,—"But of the times and the seasons, Brethren, ye have no need that I write unto you." The Thessalonians were well instructed on this subject. The Apostle then adds, "For yourselves know perfectly that the day of the Lord cometh as a thief in the night," they were to expect this event in their day and generation, and were called on by the watchmen in Zion to watch the signs of the times; that is, the signs of the times, not in 1853, but about the year 54 of the Christian era.

Now, although the Anti-Christ and the Man of Sin are, in some instances, coupled together by Mr. Walker, yet we find in the New Testament that there were many Antichrists, but only one denominated the "Man of Sin." This was, as Mr. Walker says, "a single individual who was to sustain that character."

In the first place then, with regard to the many Antichrists, we have the unmistakeable testimony of the Apostle John. In his first Epistle, he writes to the Christian converts, chap. ii. 21—22. "I have not written unto you, because ye know not the truth—but because ye know it, and that no lie is of the truth. Who is a liar, but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son." Again, chap. iv.—"Beloved, believe not every Spirit, but try the Spirits whether they are of God, because many false Prophets are gone out into the world. Hereby know ye the Spirit of God: every Spirit that confesseth that Jesus Christ is come in the flesh is of God: and every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that Spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world." Then, at verse 6, the Apostle ministerially, officially, and authoritatively saith, "We" (the Apostles) "are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of Truth and the Spirit of Error."
In the face of these plain and decided testimonies of an Apostle, it appears strange, indeed, that Commentators should ever have attempted to apply the Antichrists to the Pope, or the See of Rome, for they existed in the times of the Apostles; and although the same Commentators have admitted that there was no Pope of Rome for at least five or six hundred years after the Apostolic Age, yet they have charged the Pope and the Priests of the Romish Hierarchy with the denial that Christ had come in the flesh, when such emblems concerning the manifestation of Christ in the flesh are continually produced to prove the adherence of Catholics to that part of truth. The great defect of the heads of the Catholic Hierarchy, has been the want of a thorough understanding in the power of Christ in the Spirit, or resurrection character, sustained by him after his ascension, as the High Priest and King on the Throne of Zion, and of the fulfilment of the oath and promise unto David. It is said, by the Apostle, concerning our Lord, that he was "God, manifest in the Flesh, but justified in the Spirit." So, again, saith Paul, "Jesus was delivered for our offences, and was raised again for our justification." And then the Apostle adds, "Being justified by faith we have peace with God through our Lord Jesus Christ." The truth is that when the gospel dispensation was opened, the sword of the Spirit divided the Jewish House according to the words of our Lord. "I am," said he, "not come to send peace on earth, but a sword, for from henceforth there shall be five in one house divided, three against two, and two against three; the father against the son, and the son against the father, and a man's foes shall be they of his own household." Now, as the Jewish body was thus divided, that section, or part of the body which received Christ as the Way, the Truth, and the Life, and who entered by Christ, the door, into the sheepfold, is represented by him in that striking passage, Mark ix. 43 to 48, as entering halt and maimed into life; while the other section or part of the Jewish body fell under the weight of that awful prediction at the close of the prophecy of Isaiah, when the worshippers in the new heavens and the new earth (that is, the constitution of the gospel in the Apostolic age), should go forth and look on the carcasses of the men that had transgressed against him, for their worm should never die, nor should their fire be quenched, and they should be an abhorring unto all flesh. The same thing was represented by Christ, by the eye being plucked out, or the hand or the foot cut off; and the dead member should be cast to the state where the worm dieth not and the fire is not quenched. This is in exact accordance with the same prophecy of Isaiah.
But there is another portion concerning the Antichrists, 1 John ii. 18, which any one would reasonably suppose could not be overlooked or mistaken; and how, in the early ages, persons who are now very improperly termed the Apostolical Fathers could have so departed from the Apostle's statements is truly astonishing. How great and glorious are the Epistles of the inspired Apostles; and how childish, weak, and imbecile are those of the so termed Fathers. I might cite largely from their idle notions and old wives' fables, but it would be both a waste of time and paper. The learned Dr. Whitby has given some copious quotations from them, at the end of his Commentary on the New Testament, where they may be found by those who desire to refer to them.

But, to proceed with the passage before mentioned; John said, “Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time.” This was one of the signs which was to precede the coming of the Lord; and how clear is this testimony of the Apostle, that the last time prophesied of by the Prophets had arrived in the Apostolic Age; for many Antichrists were then appearing which could by no means refer to the Pope, or the Heads of Rome, as no Pope of Rome existed at the time: hence it is evident that the Antichrists referred to by the Apostle existed in the Apostolic age, and could only apply to those of the Jewish Priests, Pharisees, and Rulers, who did deny that Jesus Christ (their expected Messiah) was come in the flesh. This was the Antichrist prophesied of, which was to appear; and now, saith the Apostle, it is already in the world. The last time was then come when John wrote his Epistle; and he was therefore shewing, also, that the coming of the Lord would then speedily take place, according to what he had said—verse 28; and it is worthy of notice that those two verses commence with the same words—“Little children.” Verse 18, “Little children, it is the last time.” Verse 28, “Little children abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming.” Here I would appeal to the common sense of all religious common-sense people. How could those believers in Christ who were addressed by the Apostle, “Little children,” understand from this, the Apostle's letter to them, either that the “Last time,” or the coming or appearing of the Lord was then at least 1800 years distant?

I will here affirm that no man existing on the face of the earth at the present time, if he had lived between the years 50 and 70, and had then read the various letters addressed by the Apostles to the various congregations then existing,
and had fully believed the truth of their statements, would have had the least idea that the Apostles were alluding to a remote period, in their writings respecting the second advent of the Lord.

What would have been thought, for instance, by Paul, if he had visited Thessalonica, about ten years after his two Epistles were sent to them for their confirmation in the truth of that gospel which he had preached to them, if half a dozen members of the congregation had asked him whether he thought that the coming of the Lord was then at a distance of two thousand years? I could here allude to several authors, who are sending out various publications concerning the coming of the Lord at the commencement of the expected Millenium; and one, especially, who uses the Apostolic terms, "The Lord will shortly come"—"The time is at hand"—"Those who cannot see the signs of the present times must be blind," and so on. Now, I would ask the authors of such publications what they would think of the readers of their productions if they were to ask them the question, whether they thought that the coming of the Lord would take place by the year 2853? This would be allowing them 1000 years to run. I venture to believe that they would think such a querist fit for a lunatic asylum; and yet this is the very way in which they are pleased to deal with the inspired writings of the Apostles. The words "shortly," "quickly," "the time is at hand," "the coming of the Lord draweth nigh," could not, according to the theories of these uninspired interpreters, mean what is expressed by the Apostles concerning this event. This was not the case, however, with Professor Whiston: he saw clearly what Christ and his Apostles meant; but boldly asserted that both the Master and the Servants were mistaken.

In the next place we refer to the Prophetic testimonies concerning the period of the last days, or last times. The difference between the Prophets and the Apostles was simply this: the Prophets prophesied of the last days to come; the Apostles said, in their times, "These are the last days." The prediction of Isaiah is very important; chap. ii. 1 to 5. The chapter commences, "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem, And it shall come to pass in the last days," that is, of Judah and Jerusalem. This prophecy, then, has no reference to England, France, Spain, or any other nation now in existence. (How necessary is it, rightly to divide the word of truth.) The Prophet also prophesies concerning Babylon, chap. xiii.: this was an oracle which concerned Babylon alone—it had nothing to do with
Egypt. Then, again, at chap. xviii., we have a prophecy concerning Egypt. This was likewise distinct from Babylon; and so are all the predictions distinct oracles of God, concerning different kingdoms, nations, and peoples; and must, therefore, be necessarily kept distinct and separate to the nations, or peoples to which the predictions applied. This is precisely the case with the oracle of God, delivered by the Prophet Isaiah, which was to receive an accomplishment in the last days, or last period of Judah and Jerusalem, under the Mosaic Covenant: it was the expiring state of Judah and Jerusalem, according to that economy. In the last days, or “latter days” (as Bishop Lowth translates the passage) of Judah and Jerusalem under the Mosaic Law, “The mountain of the Lord’s house shall,” said the Prophet, “be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” The law which was to proceed from Zion, here alluded to by the Prophet, was the Gospel of our Divine Redeemer; and as the law of Moses was delivered from Mount Sinai, so this law was also to proceed from a mountain termed Zion. The Mount Sinai was a literal mountain, from which was delivered the earthly law. The Mount Zion is a spiritual mountain, from which proceeded the spiritual and heavenly law, termed by the Apostle, “The law of the spirit of life in Christ Jesus,” which makes free from “the law of sin and death,” Rom. viii. 2. So again, 2 Cor. iii., where the Apostle terms the law of Sinai, “The ministration of death and condemnation;” but, notwithstanding this, it had a glory in it. But then there is another ministration, termed the ministration of righteousness, or justification, which has in it an excelling glory. Then, at verse 11, the Apostle proves that the Sinai Covenant, written and engraven on stones, as the ministration of death and condemnation, was abolished, or done away, but which was glorious during its continuance; yet, the gospel of the grace of God which remained, excelled in glory. At the close of the chapter the Apostle also shews the change which had taken place in the worship. Verses 17, 18—“Now, the Lord is that spirit; and where the spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord” (that is by the gospel), “are changed into the same image from GLORY TO GLORY, even as by the Spirit of the Lord;” as if the Apostle had said; we Jews by nature,
were in times past under the glory and the worship of God, according to the old covenant, which was glorious during its time and continuance, but now, in consequence of the new state, or "reformation,"—we are changed to a new order of worship by and through Christ the new and living way; and this state is an excelling state of glory, as compared with that of the former; and thus the old things, connected with the old covenant and its glory are passed away; and all things, by the introduction of the new covenant, are become new. Therefore Paul could say, that as a man under the law he exceeded all the Pharisees in strict conformity to the worship of the law; but, as a changed man, and a man in Christ, he could look back on all those high attainments which he formerly possessed, and count them all but dross and dung for the excellency of the knowledge of Christ Jesus his Lord.

The gospel, then, as the law of the spirit of life in Christ Jesus, was that which thus proceeded from Zion; and the time appointed for its proceeding, was to be in the last days of Judah and Jerusalem—so the Apostle shews to the Hebrew people the fulfilment of the prediction. And here I would call Mr. Walker's attention to the vast importance of this fact: that this Epistle was addressed to the Hebrews—not to the Gentiles; the reason, then, for the Apostle's language in this Epistle is obvious. He is proving to his own nation and people the change which had taken place by the introduction of the Christian dispensation instead of the Mosaic: the latter containing the types and shadows; the former, the substance of all. The Apostle then proves to the Hebrews the fulfilment of this prophecy of Isaiah in their last days, saying, "Ye are come to Mount Zion, the City of the living God, and to the Heavenly Jerusalem, to Jesus the mediator of the new Covenant." (See the whole of this portion, Heb. xii. 18 to 24). Now, if the Hebrew converts to Christianity were, in the Apostolic age, come to Jesus as the mediator of the new Covenant, which I should think would not be disputed by any Christian; then it is evident that they were also come to Mount Zion, the city of the living God, the Heavenly Jerusalem; and if they were come to this city, it is evident that such a city existed: Thus we see the fallacies of the literal interpreters of such prophecies, which apply to the spiritual kingdom of Christ, in referring them all to some future period for their fulfilment, and thereby rejecting the plain and infallible testimony of an inspired Apostle. Compare, again, the last cited passage in the Hebrews with Isa. ii 2; and remember that this was to be fulfilled in the last days of Judah and Jerusalem. Many Protestant writers
would condemn every thing proceeding from the pen or mouth of a Roman Catholic, merely because the person is a Roman Catholic; but those very persons, by adhering to their literalizing interpretations, can no more answer Mr. Walker's objections on the ground of revelation and common sense, than they can create another world.

The Apostle commenced the Epistle to the Hebrews as follows:—"God, who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, 'Hath in these last days,' spoken unto us by his Son." The last days were then come; also expressed in other parts of the sacred writings as the latter days—last times—latter times. It was the last days spoken of by Jacob, when he called his sons, who were the heads of the Twelve Tribes, and who spake concerning Judah, "The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be"—Gen. xlix. 10. The coming of the Shiloh was to be in the last days of Judah; and the Sceptre to rule was not to depart from this tribe until it was established in Christ, as the Lion of the tribe of Judah, and the Root of David—Rev. v. 5. It was the last days also shown in the vision and dream of Nebuchadnezzar. Daniel was God's interpreter on this occasion; and, as Joseph said, on a former occasion, "Do not interpretations belong to God?" When Daniel had received the revelation concerning this dream from the Lord Jehovah, he said to Nebuchadnezzar, God maketh known to the king what shall be in the "latter days"—Danl. ii. 28. At verse 44 we find that in these last days, and the time of the kings alluded to in the fourth monarchy (Heathen Rome), the God of heaven should set up a kingdom which should never be destroyed. Was not this the kingdom of Christ, set up at the time of his ascension, when he was exalted at the right hand of the Majesty in the heavens—when he was invested with all power in heaven and in earth—when he possessed the seven spirits of God sent forth into all the earth; and commissioned his Apostles, guided by the Holy Ghost into all truth, according to promise, to open up and declare all the counsels of God? The seals of prophetic testimony were broken open by the Lion of the Tribe of Judah; and the ministry of the Apostles was accompanied by miracles, signs, and wonders throughout, in order to prove that they were the accredited messengers of heaven; but at the Second Advent of the Lord, when his kingdom was established in power, victory, and triumph; the rule, authority, and power vested in the Apostles were abolished—1 Cor. xv., 24. The glorious work of God was accomplished
and his Kingdom fully established; and the truth remains perfectly independent of the reception or rejection of self sufficient and self-conceited man.

I would here remark, that those who say that this kingdom which was to be set up in the "last days," has not yet been set up, may learn an important truth by referring to Mr. Walker's work, page 123, as follows:—"Furthermore, no one went to Heaven before that Christ by his death had opened the way. St. Paul saith that 'The Way' into the sanctuary was not yet made manifest, while the former tabernacle was yet standing—Heb. ix.; and that Jesus Christ first entered into the sanctuary when he made propitiation for the sins of all men. At the death of Christ, the veil of the temple was rent in the midst, to shew that the way was now opened. If the same Apostle is believed, "see Heb. vi. and x., and John xiv. Hence Protestants who retain the Te Deum, are 'taught to say' when thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers."

With what consistency can Millenarians, who attend the Establishment, repeat these words of the ritual to which Mr. Walker refers—"When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of Heaven to all believers?" How could the kingdom of Heaven be opened for believers to enter into it, before the kingdom itself was set up? Mr. Walker has here well remarked that Protestants are "taught to say." This is the mischief of all Catechisms and Creeds, which people are "taught to say," without understanding why, or wherefore. Now we find that Christ opened the understanding of his servants to understand the Scriptures, and the truth of the before cited observations of Mr. Walker's, concerning Christ's kingdom, I have long learnt and understood from the Scriptures, and believe it to be the truth according to the Scriptures. I heartily wish that Mr. Walker and all other Christians were as correct in all other parts of the Scriptures as he is in this.

It is however singular, when we reflect on it, how a Roman Catholic Priest, notwithstanding the asserted infallibility of the Church, may wander from his own statements and assertions. At page 152, Mr. Walker says—"The Scriptures, as independent self-existing witnesses, have no claim upon the hearing of men." Nevertheless, in his work, just cited, he refers his readers in this one single page (123) to the seven following chapters—4th Book of Kings, chap. xii., John xiv., Rom. v., Heb. vi., ix., x., and xi.; and all this, with the idea of proving what he asserts, to be in accordance with the Scriptures. Is it not then right for Mr. Walker's
congregation, as well as all his readers, to possess the Scriptures to refer to, according to his own showing; for if the readers of his work were not allowed to refer to these seven chapters, where would be the use of citing them at all? More than thirty years ago, I came to the same conclusions from the Scriptures, as Mr. Walker has done, in page 128; and if one layman has searched the Scriptures, and, has come to the same conclusions with Mr. Walker on these parts, why may not millions of laymen besides, come to the same conclusions, if they possessed the Scriptures, and would spend some portion of their time in searching after the truth, by diligently comparing spiritual things with spiritual, as the Apostle instructed the Corinthian converts?

But we refer to another Scripture on the last days of Judah and Jerusalem. The Apostle Peter, who possessed the keys of the heavenly kingdom, (as has been already noticed), stood up with the eleven, on the day of Pentecost, to open the heavenly mystery which was contained in the promises of God to the fathers, as well as in the prophecies of the Prophets; and while the people thought they were drunken with new wine, Peter assured them that it was not so; but, saith he, “this is that which was spoken by the Prophet Joel; and it shall come to pass, in ‘the last days,’ saith God, I will pour out of my Spirit upon all flesh, and ‘your sons, and your daughters shall prophesy.’ ” What can be more conclusive? Peter was filled with the Holy Ghost, and declared on the day of Pentecost, that the last days of Judah and Jerusalem, according to Joel’s prophecy, had then arrived; and, further, that the prophesying was confined to what the Lord said to Joel, “Your sons and your daughters.” The Gentiles are not spoken of as Prophets; and whatever men may assume, as prophets or successors of the Apostles, they have not the gift. It was solely confined to the sons and daughters of Israel. Moreover, the Apostle Peter not only speaks of prophecetic gifts to be bestowed in the last days; but also in the (same) last days, saith the Lord, “I will shew wonders in heaven above, and signs in the earth beneath, blood and fire and vapour of smoke;” nor was this all, but in the same last days of Judah and Jerusalem—“The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come; and it shall come to pass, that whoever shall call on the name of the Lord, shall be saved.” This is in exact correspondence with what our Lord prophesied—Matt. xxiv., 29 to 31—and also with the opening of the sixth seal—Rev. vi., 12 to 17—which refers to the final advent of Christ, as Mr. Walker has justly remarked; only that he has mistaken the time. It is an event
long ago past, and not one to come. The outpouring of the Spirit, and the final coming of Christ, according to Joel's prophecy, and Peter's interpretation, were to take place in the last days of Judah and Jerusalem. If Mr. Walker would, in searching the New Testament, consider that the Apostles were speaking and writing 1800 years ago concerning events then transpiring, or then shortly to come to pass, he would see the whole in a very different light; but instead of looking at the New Testament in the way just pointed out, it is looked at and treated on just in the same manner as people would now read the newspapers concerning the funeral of the late Duke of Wellington, or as being only of yesterday's occurrence.

When our Lord was privately instructing Peter, and James, and John, and Andrew, four of his Apostles, on this important subject of his second advent, he assured them in words too plain and intelligible to be misunderstood, (and he was not speaking to them in parables) "Verily, I say unto you" (my four servants), that "this generation shall not pass until all these things be done." The same words are expressed by Matthew, and also by Luke. Now, if any man living can rest better satisfied with what uninspired men are pleased to term "the voice of the Church," and no one need be informed at the present time how uncertain "that voice is," I shall, for myself, be content to stand on the testimony of him who is "the faithful and true witness," and who said, "every one that is of the truth heareth my voice." It is evident then that these last days were the last days of Judah and Jerusalem, and in the "last day" of "the last days" of that people, their Temple—their Priesthood—their Covenant—their Inheritance—their Services and Worship were all removed. The Lord came according to his word, and their Heaven and Inheritance was destroyed and consumed according to the testimony of Peter—2 Peter iii., throughout; at which period the New Heaven and the New Earth, or Inheritance in Christ, or the Christian State, was fully established and confirmed.

But before I conclude this part, with reference to the last days, it will be necessary to offer a few remarks on the fourth and fifth verses of Isa. ii., which speak of what follows the law proceeding from Mount Zion, and the word of the Lord from Jerusalem. This was the new law, or the gospel, as preached by the Apostles both to Jews and Gentiles. The verses are these—

4.—"And he shall judge among the heathen, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation
shall not lift up sword against nation, neither shall they learn war any more."

5.—“O House of Jacob, come ye, and let us walk in the light of the Lord.”

This was also to take place in the same “last days” of Judah and Jerusalem, which the Apostles have interpreted as applicable to the Apostolic period; or from the day of Pentecost to the destruction of the Temple by Titus; see the passages referring to it, Acts ii. 16, 17—Heb. i. 1. If men reject God’s own inspired Interpreters, who preached the gospel, with the Holy Ghost sent down from heaven, I cannot help it—they must abide the consequences be what they may. This I must leave with him who is the great disposer of all.

It is however manifest that in the “last days of Judah and Jerusalem,” the wars alluded to in the Prophecy were to cease. Now as the last day of the last days terminated nearly 1800 years ago, it could have no reference whatever either to the battles of Trafalgar or Waterloo—it has nothing to do with the people of the nations of Europe, or of any other nation now existing; and if searchers after truth would take the whole five verses of this prophecy, they would see that at the time when the wars should cease, (verse 4) the House of Jacob, which comprises all the Twelve Tribes of Israel, was to be called on to walk in the light of the Lord, (verse 5). Now, in these “last days,” the Apostle James wrote and sent an Epistle to the Twelve Tribes. Peter’s Epistles are also sent to the Israelite strangers scattered abroad, and John, Rev. vii., proves the sealing of the Twelve Tribes of Jacob; and in Rev. xiv. he declares that these as the sealed, or called of the Twelve Tribes, were the first fruits unto God and to the Lamb. This took place before the Apostle Peter went to Cornelius, which was the commencement or opening of the gospel to the Gentile World. As the prophecy then so distinctly relates to the House of Jacob, or the Twelve Tribes of Israel, we must necessarily refer to the history of Israel, concerning the wars alluded to in the prediction, and remember that Isaiah prophesied contemporary with Hosea, which was in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam, the son of Joash, King of Israel.

The reader should consult very carefully the books of the Kings and the Chronicles, in which the histories of the Kings of Judah and Israel are recorded, as well as the wars and hostilities which continued with these two nations, and in which other people and nations were at times involved. In
the history of Israel, we find that Saul was the first King: he reigned over all the Twelve Tribes. The next King was David, and then Solomon, both of whom also reigned over all the Twelve Tribes; but after Solomon’s death, when he was succeeded by his son Rehoboam, the kingdom was divided, and Ten Tribes were separated from the House of David, and given to Jeroboam the son of Nebat, who had been a servant in Solomon’s house. Thus Rehoboam, the son of Solomon, reigned over Judah, to which the Tribe of Benjamin was joined, and this constituted the Kingdom of Judah; while the other Ten Tribes which were given to Jeroboam, constituted the Kingdom of Israel. Thus the House of Israel was divided, and became two houses. The cause of this division will be fully discovered by reference to the books before mentioned. After the separation, these two kingdoms commenced war with each other, and it should be borne in mind, that both were still under the Mosaic Covenant. We have recorded, 2 Chron. xiii, one of the battles which took place in the days of Abijam, King of Judah, who was the son of Rehoboam and grandson of Solomon, and during the reign of Jeroboam the son of Nebat, King of Israel, when their two armies were brought against each other in array for battle; Abijam’s army contained 400,000 chosen men of Judah, and Jeroboam’s 800,000 chosen men of Israel, which was just double the army of Judah. The address of Abijam, King of Judah, to Jeroboam, King of Israel, on this occasion was most admirable. (See the whole chapter). Judah’s men were surrounded by the armies of Israel, but Judah cried unto the Lord, and the Priests of God, (the Levites) who were with Judah, sounded their trumpets—see Numb. x. 9; and when the trumpets sounded, the men of Judah gave a shout, and God smote the army of Jeroboam, which fled before the men of Judah, and five hundred thousand chosen men of Israel fell slain in this one single battle. This so weakened the kingdom of Jeroboam that he did not recover it to the day of his death. Hostilities, however, were again renewed between Asa, King of Judah, and Baasha, King of Israel; and so from time to time, war between these two kingdoms continued until the kingdom of Jeroboam, the son of Nebat, in the time of Hoshea, King of Israel, was taken by Shalmanezer, the King of Assyria, and the people carried away captive; and this kingdom then ceased and was cut off from the covenant and inheritance, and there was none left but the Tribe of Judah only. But although they were thus cut off and ejected from the land, they were not cut off from the promises of God to Abraham, Isaac, and Jacob, concerning
that seed, which was Christ. In which seed not only the families of Israel, or the Twelve Tribes of Jacob, but the Gentiles also were to be blessed.

In the days then of the gospel dispensation, when all the Tribes of Jacob should, by the preaching of the gospel, be called on to walk in the light of the Lord, ancient hostilities between Judah and Israel should not be renewed, and every man, as a believer in Christ among them, should sit under his own vine, and under his own fig tree—Micah iv. 4. The Prophet, alluding to the same period, Isa., chap. xi., said, "There shall be a root of Jesse, which shall stand for an ensign of the people—to it shall the Gentiles seek, and his rest shall be glorious;" of which prophecy Christ himself proves the fulfilment, Rev. xxii. 16, saying, "I am the root and the offspring of David, and the bright and the morning star." See the Apostle Paul also, Rom.- xv. 12. By the Gentiles then, having access to God by the gospel, it is proved that the time had come when the Gentiles should seek to him, who in the resurrection state, was "the root of Jesse." The Prophet also, verse 13, follows out the subject, saying, "The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Ephraim then, as the dead and lost son under the old Covenant, Luke xv. 11 to 32, was brought back and restored to the new life in Christ Jesus, who is emphatically "the resurrection and the life." It was then, in these last days, that this prophecy was fulfilled. Judah and Israel, who had under the old Covenant in former times been engaged in war against each other, should under the new Covenant of reconciliation to God, in and through Christ, be at peace with each other; Ephraim being again joined with Judah, all envy and vexation which formerly existed, should now cease; nation should not lift up sword against nation, neither should they learn war any more, and again, this was to be accomplished in the last days of Judah and Jerusalem, which have no application or reference to kingdoms, nations, or peoples, since the time of Jerusalem's destruction. All the world may be in arms; and war, commotions, and bloodshed may exist, and have existed since that period, but this prophecy of Isaiah has no reference whatever to them, and Commentators may, with equal propriety, take the prophecies, Isa., chap. xiii. and xxxiv, which applied to ancient Babylon and the Land of the Chaldeans, and apply the same to the Kingdom of England.

The same subject of Israel's, or Ephraim's restoration was beautifully shewn to Ezekiel in a vision, by the valley of dry bones, which were, as beheld in the vision, under a certain
process raised to life. This was the first resurrection in Christ under the gospel. The same thing was again shewn in the same chapter by the vision of two sticks—one stick for Judah, and another stick for Ephraim. The stick of Ephraim was joined to the stick of Judah, and being so joined, they became again one stick in God's hand. The none King (Christ) was to be King to them all; they were all to have one Shepherd, (Christ) and not to be divided into two nations any more at all. See Christ as the Shepherd, John x., and Christ as the King, Acts ii. 29 to 36. It is not then, under these considerations, surprising to hear an inspired Apostle assert "Christ is all and in all."

Having fully proved from the Scriptures (and there is no other authority) that the last days meant the Apostolic State, and the last days of Judah and Jerusalem; that there were then many Antichrists, whose principal features were that they denied that Jesus Christ was come in the flesh, there is no necessity for appealing to those uninspired men who formed the Councils of Nice, or of Trent. Mr. Walker lays very great stress on the Council of Trent, inasmuch as it was attended by 255 Prelates, and that about 200 of them had the episcopal character. Well, and what of all that? If this Council had consisted of 255 captains in the navy, or army, neither the Council of the Prelates, nor the Council of the Captains could alter one single point, or portion, of the great and glorious plan of Jehovah as laid down by his own divinely commissioned and inspired servants; and the same revelation of God which is open to the consideration of a Bishop, is open to the consideration of the most humble individual. Mr. Walker may think I am treating learning contemptuously. Not so. But I heartily wish that those who possess the learning would make a better use of it than they generally do, for it frequently happens that very learned men know but little of the simplicity of truth as it is in Christ.

Protestants, in the height of their zeal for the Protestant cause, have greatly damaged that cause by their unscriptural and uncalled for applications of the Antichrist to the Pope of Rome, as has been before noticed; for it is evident that the Jews were the first to deny that Jesus Christ had come in the flesh, and they therefore rejected the Messiah as the sent of God, although he appeared among them by miracles, signs, and wonders, which God did by him in accordance with the predictions of the Prophets; yet, notwithstanding all, the Jews caused him to be put to death—even the death of the cross. And after his resurrection and ascension, and the outpouring of the Holy Ghost on the Apostles, which
was also accompanied with the like miraculous attestations, the High Priest, and the Under Priests of the Law, together with the Pharisees, and Rulers, and many of the people, who constituted the many Antichrists, rejected him; and this was continued by these adversaries up to the awful period alluded to by the Son of God, when he spake to the weeping women of Jerusalem, saying to them, "Weep not for me, but weep for yourselves, and for your children." And what is still more remarkable, when the Divine Redeemer himself came near Jerusalem, he beheld the City, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes—for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation."—Luke xix. 41 to 44. Professors of the Christian Religion, who will take the New Testament as the only standard and guide to the right interpretation of the Old Testament, cannot help discovering that the last days, last times, or latter days, so frequently alluded to by the Prophets, were applied by the divinely inspired messengers of God to the Apostolic period; and nothing but a preference for dogmas of human invention to the volume of divine inspiration, can prevent men from a free and full reception of this great point of Scripture truth.

Having proved from the New Testament, that the many Antichrists spoken of by John, existed at the time of his writing, (and by this sign of the times it was to be understood that the last times had arrived), I now proceed to prove that the Man of Sin, mentioned by Paul to the Thessalonians, was the High Priest of the law, whose province it was, according to the law, to sit in the Temple of God; for the High Priest was the highest authority appointed under the old Covenant, to minister in and before the congregation of Israel. Now as long as the Temple of Jerusalem remained, the High Priest of the law continued his ministrations, at the very time the Apostle sent his Epistles to the Thessalonian congregation; we shall be able, therefore, to proceed with Paul's interpretations, without the rebuilding of the Temple at some future period, or looking for some Jew to sit therein according to Mr. Walker's theory; which theory of his has entirely arisen from his not having discovered that the final advent of Christ took place at the period of the destruction of that Temple, when the Man of Sin was consumed by the spirit of Christ's mouth, and was destroyed by the brightness of his coming.
There is a little variation in the words of the translation used by Protestants, and those given by Mr. Walker; but that no contention may arise on this point, I will take the words as given by him, and which I think the most simple and plain of the two. They are then as follows; page 137.

"The ancient tradition is confirmed by three significant passages of Holy Scripture. The first is the very prophecy of St. Paul, which Protestants labour without success to fasten upon Rome. See Thess. ii. 'Unless there come a revolt first and the Man of Sin be revealed, the Son of Perdition, who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the Temple of God, showing himself as if he were God.' St. Paul asserts that Antichrist will manifest himself in the Temple of God. Now this Temple can be no other than the Temple of Jerusalem, in the time of St. Paul who died before the destruction of Jerusalem, no other Temple was called the Temple of God but that to which St. Peter and St. John went up to pray, "Acts, ii."

If I had inadvertently opened Mr. Walker's work at this passage, and had immediately glanced at it with the remarks thereon, I should have concluded that Mr. Walker saw the whole force of this passage. He very justly remarks that at the time of Paul's writing to the Thessalonians, "no Temple was called the Temple of God but the Temple of Jerusalem," and that Paul died before its destruction. Was not this sufficient to prove to the Thessalonians (among whom were a number of Jewish Converts to the Christian faith) that Paul was speaking of the then existing Temple in which the Man of Sin, the High Priest of the law, sat for the purpose of carrying on the sacrifices and worship which were offered in accordance with the Mosaic ritual.

Another passage of the last mentioned chapter is cited by Mr. Walker, at pages 114 and 115, which is by him very properly connected with Matthew xxiv. The passage I here cite from his work is as follows:—

"It is certain according to Catholic theology, that Antichrist will be manifested not long before the day of Judgment, or the second advent of Christ. The Saviour of the World himself has declared this point—immediately after the tribulation of those days.' He says in the xxiv. chap. of St. Matthew, 'the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved, and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with great power and..."
"Majesty." Here the day of judgment is evidently spoken of, and the circumstance to be especially remarked is, that it is said to follow 'immediately after the tribulation of those days.' A great calamity to the world is therefore to be expected immediately before the day of judgment; and it is described in the same chapter in words which shew that none other than the tyranny of Antichrist, is contemplated, 'There shall be then great tribulation, such as hath not been from the beginning of the world till now, neither shall be.' St. Paul's language conveys the same lesson. 'Then that wicked one,' he says, writing to the Thessalonians, 'shall be revealed, whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming.' The Apostle connects the persecution of Antichrist with the coming of Christ. Now it is known from the iii. chap. of the Acts of the Apostles, that heaven must indeed receive Christ until the times of the restitution of all things. This second coming, then, will be the last event of this world, and consequently Antichrist, whom Christ will kill at his coming, will manifest himself near the consummation of the world.

Mr. Walker has frequently used the term Antichrist in his remarks, when it is the "Man of Sin" as expressed by Paul, which is alluded to. I think it necessary to make this observation, because Mr. Walker himself allows that there are many Antichrists, but only one Man of Sin. The author has very correctly applied the coming of the Lord, in Matt. xxiv., to the period of the day of judgment, and the destruction of the Man of Sin; and although many very excellent and learned men of the English establishment saw clearly that the prophecy of our Lord, in Matthew xxiv., applied to the period of the coming of Christ at the destruction of Jerusalem, yet the very same men looked for what they have termed a third coming; at which third coming the Man of Sin is to be destroyed. Now the New Testament plainly makes mention of this great fact, that "Christ appeared once in the End of the world to put away sin by the sacrifice of himself; and to them that look for him, he shall appear the second time without sin unto salvation." There are these two greatcomings, advents, or appearings, of Christ, and no more. Mr. Walker is so far correct in principle, but as before noticed, he has erred as to the time when "these things should come to pass." It is quite clear that the Man of Sin stood as an opponent against Christ and his glorious gospel. This was precisely the case with the High Priest of the law, from the time of Christ's manifestation in the flesh, to the second coming of the Lord, which was accomplished
at the destruction of Jerusalem; but notwithstanding the position in which the High Priest of the law stood as an opponent of the gospel, yet it is remarkable that after Aaron, the first High Priest, was appointed to that office, God was pleased to give his especial directions how he was to act in carrying out the ministration of the Sinai Covenant, with the sacrifices and offerings which were to be offered under the law. (See the xvi. chap. of the Book of Leviticus). Aaron, the High Priest, was to come into the holy place (the Tabernacle) with a young bullock for a sin offering, and a ram for a burnt offering—verse 4. He was then to put on the holy garments, after washing his flesh in water; then to take of the congregation of the Children of Israel, two kids of the goats for a sin offering, and one ram for a burnt offering. Then it is said, verse 6, “And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.”

This is worthy of notice, that the High Priest himself was reckoned a Man of Sin; inasmuch as before he was allowed to offer a sin offering for the people, he was under the necessity of offering a sacrifice for sin, and making an atonement for himself. After this was effected, he went forth and offered a sin offering for the congregation of Israel. When the sin offering part of the atonement was complete, Aaron proceeded to offer for himself, and afterwards for the people, the burnt offering which completed the atonement. See the whole of this important chapter, Lev. xvi.

Now it was the blood only of the animals slain in sacrifice, that was to be carried into the holy place; the bodies, with the skin, were to be burned without the camp; verse 27. It was the blood of the animal by which the atonement was to be effected, and the blood was thus set forth as the figure and type of the life. This is clearly stated, Lev. xvii. 11, “For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh the atonement for the soul”—as if it had been said, it is the life which maketh the atonement for the soul. How then will this apply to the great and glorious Antitype in the person of our Divine and Glorious Redeemer? It is said, Isa. liii. 6, “The Lord hath laid on him the iniquity of us all.” And the Apostle saith, “God hath made him sin for us who knew no sin,” 2 Cor. v. 21. It was then Jehovah that laid on him the iniquity. Now Christ was not a Priest on earth. This assertion will not be very palatable to some, but that is nothing new. There are a
great many things which are not palatable to modern systems of Christianity; but with all the diversities of existing opinions, the safest way is to hold fast by the skirt of an Apostle, so far as knowing the truth is concerned. In the viii. chap. of the Epistle to the Hebrews, the Apostle, when speaking of Christ, expressly saith, "If he were on earth, he should not be a Priest, seeing that there are Priests who offer gifts according to the law;" and therefore as he was not a Priest on earth he was not like the earthly Priests of the old Covenant. The under Priests went always into the first Tabernacle accomplishing the service of God; but into the second went the High Priest, alone, once every year, not without blood, which he offered for himself, (as before shewn by the law) and for the errors of the people, Heb. ix. 6, 7. Now all these sacrifices and offerings, it is said, were imposed upon them (the Jews) until the time of reformation. What difficulties would be removed from the minds of thousands, if this word "reformation," were understood, as well as the time and the season when "this reformation" (or regeneration) took place—verse 11. Christ was the High Priest of good things to come, by a greater and more perfect tabernacle, not made by hands, neither by the blood (life) of goats and calves, but by his own blood (life), he entered in once into the holy place, having obtained eternal redemption for us; for if the blood (life) of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh—how much more shall the blood (life) of Christ, who, through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God; and for this cause he is the mediator of the New Testament. This New Testament, or Covenant, is quite distinct from the Old. Moses was the mediator between God and the People of Israel under the Mosaic Covenant, and Aaron and his Sons were the appointed Priests. Under the New Covenant, Christ himself was the mediator, and also the High Priest; not, however, after the order of Aaron, but after the order of Melchizedek, which was after the power of an endless life. Now the Son of God had no successors, he was not like Aaron in this respect; and when he gave his Apostles the commission to preach the gospel, and promised to be with them to the End of the World, (or End of the Age) there were no successors promised or alluded to; and there is no succession, either of Apostles or Priests, provided for under the New Covenant; all who assume either the one or the other at the present time, or have so done from the close of the Apostolic ministry, have not, nor can they prove, the least authority from God for such assumptions.
The Priests of the Law were not suffered to continue in their office by reason of death. Had Christ been a Priest on earth, it is evident he would have been subject to death. It may be objected—did not Christ die the death of the cross; and was not Christ also the High Priest? Most certainly; but he did not die in his official character as the High Priest—he died as the Lamb of God—as said John the Baptist, "Behold the Lamb of God which taketh away the sin of the world." Christ was likewise a Prophet on earth; but it was after his resurrection that he sustained the characters of Mediator and High Priest; and at his ascension, he entered as the High Priest into the holiest, being holy, harmless, undefiled, and separate from sinners, and made higher than the heavens—Heb. vii. 26. Now if Christ, as the High Priest, was separate from sinners, it is quite evident that he sustained a different official character from that which he held at the time when the Lord laid on him the iniquity of us all; or, as the Apostle saith, when he was made sin for us.

The Apostle also fully proves this point, 1 Cor. xv. 17, "If Christ be not raised your faith is vain—ye are yet in your sins—then they also which are fallen asleep in Christ are perished—if in this life only we have hope in Christ, we are of all men most miserable—but NOW" (saith the Apostle in triumph) "is Christ risen from the dead, and become the first fruits of them that slept." He is thus the foundation of the life—he is the first delivered from the reign and dominion of death which came by the first Adam: and, as Mr. Walker has clearly stated, none could enter into the life state, until Christ had abolished the death and brought life and immortality to light by the gospel. Then saith the Apostle, "Since by man came death—by man came also the resurrection of the dead." Christ was thus the first fruits of them that slept—"afterwards they that are Christ's at his coming—then cometh the End;" and here again I assert, that there is no coming of the Lord after this alluded to in the Scriptures, nor is there any End after the End here mentioned: and this End and coming of the Lord was at the period of the fall and destruction of the Temple, and the final dispersion of the Jews, and the fulfilment of the prophecy of Isaiah—chap. lxvi. 24—and this is for certain the truth of the New Testament Revelation, as it is that the faithfulness of God is established in the very heavens; and here I would join in the triumphant and glorious song, "Alleluia! The Lord God omnipotent reigneth." It may be that some may think it very presumptuous to be so positive; and especially as this view of Scripture is not simply in opposition to one or two sects, or parties, but that it is a
standard against all, with the exception of but a few, at present, who accord with it. I cannot help this. I find that Christ prayed for all who should believe on him through his Apostles' word—John xvii. 20. I have then the Acts and the Epistles of the Apostles to refer to, and I rely on their immutable testimonies; and therefore all sects and parties of Christians, by whatever denomination they may be called, who deny the past second advent of Christ must necessarily be wrong.

Having proved that the High Priest of the Law entered into the holiest under the law as the Man of Sin, first to make an atonement for himself, before he made an atonement for the people; and that Christ entered into the holiest under the New Covenant, after his resurrection from the dead, as separate from sinners; we proceed further to prove from the Scriptures, that the High Priest of the Law, as the highest official under the Old Covenant, became an opponent of God and of Christ under the New Covenant.

In the first place, as Jesus proceeded in the fulfilment of his prophetic and ministerial office to the House of Israel, which was accompanied by miraculous attestations, we find, in John xi., that after Lazarus had been dead four days, Jesus called on him to arise from the dead; and Lazarus came forth, bound hands and feet with grave clothes, and Jesus said, "Loose him and let him go." This mighty power of the Eternal Redeemer here manifested, caused many of the Jews to believe on him. This was mentioned to the Pharisees, who were the bitter opponents of the Son of God, as well as of his mission, and in consequence of the miracle which Jesus had performed, the Chief Priests and Pharisees called a council, and said, "What do we?" This man doeth many miracles—if we let him thus alone, all will believe on him, and the Romans shall come and take away both our place and nation. Now Caiaphas, being the High Priest that year, said unto them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not; and this he spake not of himself, but being High Priest that year, he prophesied that Jesus should die for that nation; and not only for that nation," (the Jews) "but that he also should gather together in one, the Children of God that were scattered abroad." This prophecy related to the scattered Israelites of the Ten Tribes, who were dispersed at the time of the Assyrian Captivity, but were to be restored under the New Covenant in Christ, which New Covenant was to be with the House of Israel and the House of Judah. See Jer. xxxi. 31 to 34, compared with the application and the fulfilment by the Apostle, Heb. viii. 8 to 15.
In the next place we proceed to Matt. xxvi., which is itself a sufficient proof, without referring to the other Evangelists, where the same things are spoken of. As the Son of God drew near the close of his ministry, the opposition of the Chief Priests and Pharisees continued to increase. The High Priest carried out the institutions of the law, and therefore constantly ministered in the Temple of Jerusalem. In Matt. xxvi. 1, 2, Christ intimated to the Disciples, that the passover was near at hand, and that the Son of Man was betrayed to be crucified: Verse 3, “Then assembled together the Chief Priests, and the Scribes, and the Elders of the People, unto the Palace of the High Priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety and kill him:” but the Council were cautious that it should not take place at the feast, lest it should create an uproar among the common people. Now Judas Iscariot had agreed with the Chief Priests to betray him—he was among the Apostles at this time, and went in and out in common with the others, but he obtained, it is said, only a part of the Ministry and Apostleship. It was not intended that Judas should hold that commission connected with the promise, “Lo! I am with you alway, to the End of the World,” (End of the age). This promise was solely to the eleven, who received the promise of the Holy Ghost to guide them into all truth, which Iscariot never received—he was the traitor prophesied of by David—Psa. xli. 9, and cix. 6 to 13, compared with Acts i. 16 to 20; he therefore went and covenanted with the Chief Priests to betray Christ unto them for thirty pieces of silver, which was also in accordance with another prediction—Zech. xi. 12. Now after the Apostles had prepared the passover, according to Christ’s directions, when the even was come, Jesus sat down with the twelve, and as they did eat, Jesus said, “Verily I say unto you that one of you shall betray me.” Here I would appeal to Mr. Walker’s good sense. Did not Christ at this time address the twelve who were sitting with him at the table; and when he said unto them, “one of you” shall betray me, did the Apostles for one moment conceive that he was speaking of one of the multitude without? Did not the twelve take it so deeply at heart that every one of them began to say unto him, “Lord is it I?” they all understood that it was one of the twelve sitting at the table, and each, with the exception of the Traitor, trembled for the consequences. The doubt was, however, soon removed by Christ handing the sop to Judas Iscariot, and when he had received it he went immediately out. Then the Son of God spake to the remaining eleven Apostles, all that is contained in the Gospel
by John, chap. xiii. 31, to the end; chaps. xiv., xv., and xvi.; and in chap. xvii. he offered up his prayer for them, and included in this prayer all who should believe on him through their word. No more was heard of Judas Iscariot, until he came with the band of men and officers from the Chief Priests and Pharisees, with lanterns, and torches, and weapons, in order to take Jesus to be crucified—chap. xviii., 3. Now, in Mark xiii., when four of the Apostles only were present, they enquired privately of Jesus respecting his coming, or second advent—verse 3. The Son of God then entered into a detail of the various signs and wonders which should be manifested, before his coming should be fulfilled. Then said he to the Disciples, take heed to yourselves, when they shall lead you, and deliver you up—and ye shall be hated of all men—and when ye shall see the abomination of desolation spoken of by Daniel the Prophet—pray ye that your flight be not in the winter; then if any man shall say to you, Lo! here is Christ, or there, believe it not—take ye heed— I have foretold you all things. Then after these cautions given, to the four Disciples, our Lord proceeds to show the manner of his coming, which is mentioned also by Matthew and Luke. After this the Son of God illustrated the whole by a beautiful parable of the fig tree: When the branches should shoot forth the leaves, they well understood the approach of summer; and so, likewise, said he, “When ye see these things come to pass, know ye that the kingdom of God is nigh at hand—Verily I say unto you this generation shall not pass away, till all these things be done.” I trust Mr. Walker will reflect on this. Jesus said to the twelve, “One of you shall betray me.” Jesus said to the four— I say unto you, “This generation shall not pass until all these things be done.” But, to return to Matt. xxvi., after Christ had withdrawn from the Disciples, he went into a place to pray alone; then he returned, and informed them that he was betrayed into the hands of sinners; and while he was speaking, Judas, with the Chief Priests, came, and the traitor went forth and kissed him, which was to be a signal to the Chief Priests and the band who came to take him. Then they took him, and led him before Caiaphas, the High Priest, at the palace where the Chief Priests, and Elders, and all the Council were sitting; and when the witnesses came, they alleged that Christ said, I am able to destroy the Temple of God, and to build it in three days. This was a mighty charge indeed against him, as they understood it to be the Temple of Jerusalem, which was God’s own habitation under the Jewish Covenant—but how little did they understand of what Christ meant when he spake to the Pharisees concern-
ing the ministration of the Priests in the Temple—"But I say unto you, that in this place is one greater than the Temple"—Mat. xii. 6—as if Christ had said; notwithstanding the divine manifestations of the Lord Jehovah in the Temple made with hands, in accordance with the worship of the law; there standeth one before you greater than the Temple, in and through whom the divine manifestations shall greatly excel in glory all that took place in the earthly Temple.

Now when the false witnesses brought this charge against Christ he remained perfectly silent, to the great astonishment of the High Priest, who immediately answered and said, I adjure thee by the living God, that thou tell us, (by us, was meant the High Priest and the Council) whether thou be the Christ, the Son of God. Then said Jesus, I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven. Compare Matt. xxiv. 30. Then the High Priest rent his clothes, saying, he hath spoken blasphemy; what further need have we of witnesses—behold now ye have heard this blasphemy—"What think ye?" They answered and said, "He is guilty of death." This was the judgment, not of the multitude, but of the High Priest who sat in the Temple of God at Jerusalem. This sentence was pronounced on the Son of God because he had spoken the truth. Then did they spit in his face, (a greater insult could not have been offered) but it was necessary that all things, according to the Scriptures, should be fulfilled—Isa. l. 6. They next smote him with their hands, and mocked him concerning his prophetic office; saying, thou Christ, prophesy, who is he that smote thee? and when the morning was come, chap. xxvii, the Chief Priests and Elders took Counsel against Jesus to put him to death. He was then taken away, and delivered over to Pontius Pilate, the Roman Governor, who sought to release Jesus: this the Chief Priests and Elders would not allow, but were unanimous in crying out, "Let him be crucified." And when Pilate found that he could prevail nothing, and that a tumult was made, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person—see ye to it." Then answered all the people and said, "His blood be on us and on our children." How awfully were their words verified at the time of Jerusalem's desolation, when "the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God—and the wine press was trodden without the City, and blood came out of the wine press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs"—Rev. xiv. 19, 20. To
this period our Lord referred, Matt. xxiv. 21, "Then shall be great tribulation, such as was not since the beginning of the world to this time; no nor ever shall be"—compare this with the same event prophesied of by Daniel—chap. xii. 1—and especially by Amos—chap. viii.—where the Prophet foretells the final desolation of Jerusalem and the Temple, in language most expressive of the direful calamity—verse 3. "And the songs of the Temple shall be howlings in that day, saith the Lord God—there shall be many dead bodies in every place—they shall cast them forth with silence." And again, verse 10—"I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all loins, and baldness upon every head, and I will make it as the mourning of an only son, and the End thereof a bitter day." This was to be the "full End" of Israel, as a nation and people, under the Covenant of Moses, with its Temple and Priesthood; and when this End should come—when this time of trouble should arrive—when the daughters of Jerusalem should weep for themselves and their children—and when the words of the Jews should be verified which they uttered before the Roman Governor, "His blood be upon us and on our children." Then indeed, at the fall of the Temple, the words of the Prophet Amos were also verified and fulfilled—"I will not again pass by them any more."

When the Son of God was suspended on the Cross, we find he was mocked by the Chief Priests and Scribes, saying, "he saved others, himself he cannot save." When Jesus yielded up the ghost, the veil of the Temple was immediately rent from the top to the bottom. Here Mr. Walker has justly observed, that this was the End of that state of worship; and the new way, in and through Christ, was afterwards opened. Now after the body of Christ was removed from the Cross, and entombed in the Sepulchre, the Chief Priests and the Pharisees went to Pilate, the Governor, saying; sir, we remember that "that deceiver" said, while he was yet alive; "after three days I will rise again." So the Sepulchre was made as sure as man could make it, by setting a seal and placing a watch. Death however could not hold him beyond the time appointed, and he was therefore triumphant over death; and from that time the reign of death, which entered by the fall of the first Adam head, was abolished; and through his resurrection and ascension, the promised life and immortality was brought to light by the gospel; and when the risen Saviour appeared to the Apostles, he came and spake, saying, "All power is given unto me in heaven and on earth—go ye therefore and teach
all nations;" or, as Mark expresses it, "Go ye into all the world, and preach the gospel to every creature, and Lo! I am with you always, to the End of the world." Whatever men may affirm, however they may oppose, however their assumed authority may be damaged by it, it is the eternal and unalterable truth of the faithful and the true witness, that this commission to preach the gospel was confined to the Apostolic Era, when all the Counsel of God was unfolded: and this passage, "The End of the world," ought to have been translated "The End of the age;" which End terminated at the second advent of Christ at the destruction of Jerusalem, as before remarked: and after that period, notwithstanding the assertions of uninspired men, no succession of such persons was ever promised, has ever existed, nor ever will exist. It will be vain to raise objections respecting Timothy, Titus, and other excellent men who lived in the Apostolic age; for they were to the Apostles of Christ in their time, as the under officials of the Government of England are to the ministers holding office under the Crown, who are, in all respects during the time of service, the responsible servants of the Crown. The under secretaries and officials only assist the ministers in carrying out the measures authorized by the Sovereign; and such was Timothy in relation to the Apostle Paul. In Paul's first letter to the Corinthian congregation he saith; "I have sent Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach, every where, in every congregation;" 1 Cor. iv. 17. Timothy, Paul's son in the faith, was not authorized to teach any thing concerning the gospel but what had been preached and laid down by Paul as the original. I fancy Mr. Walker must be highly delighted with the proceedings of the High Church Party in the English Establishment, who are so vigorous in doing the work for Rome, and sending so many, both of the Clergy and the people, to the Roman Catholic Hierarchy; and if things proceed in the English Establishment for the next fifty years, with the same rapidity with which they are now proceeding, the majority of the inhabitants of this country will again be of the Roman Catholic persuasion. The same dogmas of an Apostolic succession, and a future End of the world are held by the Bishop of Rome, as by the High Church Party: and those who do not approve of either, have not the courage, boldness, and fortitude, to lay the axe at once at the root of the tree, but are contented to meddle only with some of the branches, such as baptismal regeneration—auricular confession—penance, &c. Now instead of this meddling
and trifling, look at the promise, "Lo! I am with you" (the Apostles) "alway, to the End of the world," (age)—"The harvest is the End of the world," (age). To what period does this refer? I again assert that the harvest ended at the aforesaid coming of Christ; and with that End, the labourers and reapers of the harvest finished their work; and until this End is fully known and understood from divine revelation, Protestants, with all their zeal in calling public meetings, and with all the eloquence and display of "platform oratory," will not prove successful in their endeavours to break down the advance of the Roman Catholic Religion in this country. What a wonderful religious reform might be brought about in twenty years, if this great and mighty truth concerning the End, were thoroughly understood, and the Apostles' ways concerning it were entered into. The Apostles were clear both on the first and second advents of Christ; being infallibly taught the truth by the spirit of God. But, say uninspired men, we will hold convocations and synods, and make and invent catechisms, creeds, articles, and canons, and then we will endeavour to bring the people into subjection to them; and we will assume an authority, (though we do not possess it) and endeavour to fasten the belief of it on tens of thousands of credulous people, who will not search the Bible for themselves to see if it be right or wrong. Such is at present the state of religion in this country, and until the Laity (for it rests with them) will come to the determination to sift and search the word of truth for themselves, so it must remain; and as the Apostle said in his days, "If any man be ignorant, let him be ignorant."—1 Cor. xiv. 38.

The Apostles, invested with the high commission of Christ as King in Zion, and Peter being invested with the power of the keys, as has been already stated in these pages, he, with the other Apostles, on the day of Pentecost, began to open the kingdom to all the house of Israel who believed his preaching; and he therein proved, as before noticed from Joel's prophecy, that the last days were then come; that the oath and promise which God had made unto David was fulfilled, and that Christ was then exalted as the Prince and Saviour to give repentance to Israel, and the remission of sins. Now under this first address delivered by Peter, there were about three thousand of the Israelites converted to the Christian faith. The kingdom to be set up in the last days, which was spoken of by Daniel (when he interpreted the dream of Nebuchadnezzar) had now taken place; and after Peter had delivered his sermon with such effect among the Israelites, on a certain occasion Peter and John went up into
the Temple. This was the Temple in which the High Priest (the Man of Sin) sat and officiated in accordance with the Law and Covenant of Moses; and here a poor man, a cripple from his birth, received a miraculous cure, performed by the Apostles, in the name of Jesus Christ of Nazareth; and all this was done in the sight of the people, who were struck with wonder and astonishment. The Apostle seeing this, and having the glory of God always in view, assured them that it was not on account of any holiness or power which they possessed as men, but that Jesus who had been crucified, was now glorified at the right hand of the Majesty in the heavens; and that he, through faith in his name, had made the cripple strong, and given him this perfect soundness in the presence of them all. The Apostle continued his address to the people, but when the Chief Priests and the Captain of the Temple heard these things, they came upon them, and were greatly grieved, because the Apostles preached through Jesus the resurrection from the dead—now at this period there were five thousand who believed. Then the Apostles were taken and put in ward, and the next day came Annas the High Priest, and Caiaphas, and others, who were the kindred of the High Priest, and entered into an examination of the Apostles concerning the cured cripple. Then Peter, filled with the Holy Ghost, (see the promise of Christ, Matt. x. 18, 19, 20,) at once gave the High Priest and Rulers to understand that by the name of Jesus Christ of Nazareth, whom they had crucified and put to death, but who was risen from the dead—"even," saith Peter, "by him doth this man stand here before you whole—this is the stone which was set at nought of you builders which is become the head stone of the corner—neither is there salvation in any other; for there is no other name under heaven given among men whereby we must be saved." Now, in the remaining part of the chapter, we find the Apostles were emboldened to speak the word of truth, disregarding the authority of the High Priest. They had the people with them, and it was not for want of a desire to punish the Apostles with severity, but they feared the people, for the people glorified God for what they had seen and heard. The Apostles then offered up their prayers to their Divine Master for strength and support to speak God's word faithfully and fearlessly, and also that God would be pleased to accompany their divine mission by stretching forth his hand to heal, and that signs and wonders might be done by the name of his Holy Child, Jesus; and when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God
with boldness. And herein again was verified another promise of Christ, which was made exclusively to his Apostles, Matt. xviii. "Again I say unto you, that if any two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven: for where two or three of you are gathered together in my name, there am I in the midst of them." Bishop Porteus has a beautiful remark on this passage; he very properly applies it exclusively to the Apostles of Christ; and this fully answered to the Apostles' prayer as already cited, Acts iv. 31. In chap. v. we have the awful visitation in the case of Ananias and Sapphira his wife, who sold their land, and pretended, in common with others, to have laid down the whole of the purchase money at the Apostles' feet, in order that the same might be thrown into the general distribution for the benefit of the poor converts. This man and woman however privily concealed a part of the price, but at the same time pretended that they had handed over the whole amount of the purchase money. Among other gifts of the spirit bestowed on the Apostles, they had the discernment of spirits, 1 Cor. xii. 10, and as they possessed the power also of retaining sins, we here perceive how their power was made manifest, for both Ananias and Sapphira fell dead at the Apostles' feet—they had lied to the Holy Ghost by keeping part of the price of the land; but they were not called on either to sell it or to give up the purchase money—they might at their pleasure have kept the whole—but it was their deception which brought on them the judgment of Peter, and both of them were smitten with death; and on this occasion again multitudes from the assembled people were added to the Lord, both men and women—verse 14; and many sick and diseased were brought before the Apostles, and they were healed every one.

Now, again, the High Priest (the Man of Sin) was sore displeased, and his company were filled with indignation; and in order to put an end to the proceedings and doings of the fishermen of Galilee, they caused them to be taken and put in the common prison. The doors, however, were soon broken open by an Angel of the Lord, and the Apostles went forth and preached to the people in the very Temple of Jerusalem itself, all the words of the life of Christ. In the morning, while the Apostles were preaching in the Temple, the High Priest called the council and senate of Israel, and sent to the prison to have the Apostles brought before them. So the messengers went, and found all the prison doors shut, and the keepers standing without, but the Apostolic prisoners were gone. This caused considerable alarm to the
High Priest, the Captain of the Temple, and their confederates, and they all began to question and doubt where this would grow. Then came one and said, the men who were put in prison are now standing in the Temple, and preaching to the people. The Apostles were again taken into custody, and brought before the council; and the High Priest said, Did we not charge you that ye should not teach in this name, and now you have filled Jerusalem with your doctrine, "and intend to bring this man's blood upon us?" Then, said Peter, "we ought to obey God rather than men." What an appeal was this! It is a hard thing indeed to fight against God and against his truth; whoever does this is sure of defeat. Peter then appealed to the fulfilment of the promise in the resurrection of Jesus from the dead, and declared that he was exalted as a prince and a Saviour, to give repentance to Israel, and the remission of sins;—"And we are his witnesses of these things, and also the Holy Ghost, whom God hath given to them that obey him." This so exasperated the High Priest, that he took counsel to slay them; but Gamaliel, a doctor of the law, being a prudent man, advised that they should let the Apostles alone, and if the work which they were proceeding with was of man's device, it would come to nought; but saith he, "if it be of God, you cannot overthrow it;" so they commanded that the Apostles should be beaten, and charging them that they should not teach in the name of Jesus, they let them go. The Apostles then departed, rejoicing (in tribulation) that they were counted worthy to suffer for his name; and daily, in the Temple and in every house (for there was but one Temple), they ceased not to teach and preach Jesus Christ—Acts v.

In chap. ix. we have an account of the conversion of Saul of Tarsus, who had previously rendered much assistance in carrying on persecutions against those Jews who had received the gospel through the preaching of Peter, John, and others; and he received authority from the High Priest to bind all that called on the name of the Lord Jesus, and to bring them bound to Jerusalem; when the Lord was pleased to meet him in his mad career, and instead of being any longer a persecutor, he was called and sent an especial messenger of the gospel, particularly to the Gentiles, and was thenceforward found a more extensive labourer in the gospel than either of the other Apostles.

It is very remarkable that after the conversion of Saul of Tarsus, and of his preaching the gospel, it is said, verse 31,—"Then had the Churches REST throughout all Judea and Galilee, and Samaria, and were edified; and walking in the
fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." This was about the year 37; and in the next chapter, about the year 40 or 41, Peter was sent with a message to Cornelius, and so with the second key of the kingdom of Christ, he opened the door of faith to the Gentile world; a circumstance which was not fully approved of at first by the Jews, but afterwards they better understood the design and purpose of God, that the promise in Christ now extended to the Gentiles, in accordance with what the Lord said to Abraham,—"A Father of many nations have I made thee;"—see the fulfilment explained by the Apostle, Gal. iii., 8.

From the time that Paul went to the High Priest to obtain authority, about the year 35, we find nothing more is said concerning the High Priest in the Acts of the Apostles, until we come to chap. xxii., about the year 60, so that for 25 years the Apostles proceeded from place to place preaching the gospel; and though meeting with opposition from unbelieving Jews and Gentiles, we perceive no interference by the High Priest (the Man of Sin), who sat in the Temple of Jerusalem. There was indeed great uproar and tumult at Ephesus and other places; the Ephesians trembled for their Great Diana, on account of the preaching of the Apostles; and the craftsmen trembled for their trade, but at length the assembly dispersed.

Before we proceed to chap. xxiii., where we find the High Priest and the council assembled, it will be necessary to notice Paul's visit to Thessalonica; because the Epistles to the Thessalonians are so important on the subject of the Second Advent, connected with the destruction of the Man of Sin. About the year 53, after Paul and Silas had been delivered from jail at Philippi, they passed through Amphipolis and Appolonia, and came to Thessalonica. Now there was at Thessalonica a synagogue of the Jews; this is remarkable; Paul went into a Synagogue of the Jews; they, at this period, continued to worship God according to the custom of the Jews, and the law of Moses, and three Sabbath days (that is the seventh day of the week, not the first,) he reasoned with the Jews out of the Scriptures. Here I would remind Mr. Walker, that the Jews were conversant with the Scriptures of the Old Testament, and this circumstance gave Paul an opportunity to reason with them; and so he shewed them, from the Scriptures, that Christ must needs have suffered, and risen again from the dead, and so said Paul—"this Jesus whom I preach unto you, is Christ." The preaching of the Apostles was followed by its effects; some believed the words of Paul, and others did not believe,
the unbelieving portion were moved with envy, and collected a company of men, and set all the city of Thessalonica in an uproar, and asserted that the men who had turned the world upside down, were come thither also, who affirmed that there was another king beside Caesar, which was one Jesus. Then the Apostles were sent away by the brethren in the night, and they came to Berea, where also they found a Synagogue of the Jews. Now the Jews at Berea were found more noble (it is said) than those at Thessalonica, because they received the word with all readiness of mind, and searched the Scriptures daily, to see if the things which Paul and Silas had preached were in agreement with what the Prophets had foretold. Surely one would suppose that Mr. Walker's prejudice must fall before the power of this testimony; for if the Jews at Berea were highly commended for searching the Scriptures, they must of course have had access to the Scriptures; there is, however, an immense gulf between the Apostles and the assumed successors, inasmuch as the Apostles desired that the people should understand all things; while the assumed successors want to keep them so blindfolded, as not to be able to perceive any distinct object.

When the Jews at Thessalonica heard that the word of God was preached by Paul at Berea, they went there also and stirred up the people; and Paul was sent away by sea, and came to Athens, and he sent back a message for Silas and Timothy to come to him. The Apostle found the whole city of Athens given to idolatry, and he stood in the midst of Mars-hill, and proclaimed before them the true God, and preached unto them Jesus and the resurrection. Now from the city of Athens it appears Paul sent his two letters to the Thessalonians, and in both epistles he instructs them concerning the Second Advent of Christ, which they were taught to expect in the course of the generation then in existence, and while some of them remained on earth. And here I would again appeal to Mr. Walker's calm and deliberate reflection, and judgment. If the second advent was then an event afar off, where would have been the propriety of Paul's addressing Jewish Converts, then at Thessalonica, in the following terms—"But YE brethren are not in darkness, that 'that day should overtake YOU as a thief—YE are all the children of the light, and the children of the day—WE are not of the night, nor of darkness." What could possibly induce those believing Jews at Thessalonica to believe that the Apostle was speaking of an event which, although 1,800 years have since elapsed, has not (according to general belief) as yet transpired; nor is there now the least shadow of a sign existing for its fulfilment. Until people will search and read the New
Testament, and especially the Apostolic letters, written and sent 1800 years ago, and thoroughly consider the vast magnitude and importance of the personal pronouns used in the Epistles, and the New Testament—such as we, they, thou—ye, you, your, and so on, they never will, nor ever can understand the New Testament as it really stands.

The Apostle James directs his letter to the whole Twelve Tribes of Israel, and in this letter of instruction he exhorted them to patience, saying, "Be patient therefore brethren to the coming of the Lord;"—chap v. 7, 8,—"For the coming of the Lord draweth nigh." Now suppose the Christian Converts from among the Twelve Tribes of Jacob, at that time, had believed that the Apostle did not mean the portions of his epistle concerning the coming of the Lord to apply to them, nor the times in which they lived, but had concluded that the Apostle was speaking of an event to happen at a very remote period; and then in pursuing the reading of the letter they came to verse 12, where the Apostle gives another exhortation to the same people—But above all things my brethren "swear not;" on the same principles they might have said, this is not intended for us, but for people who shall exist at the time of the coming of the Lord, which is far, very far, distant from the generation now existing. Logic of this kind would have been very similar to that used now by professing Christians, in their treatment of the New Testament Scriptures, on the doctrine of the second advent of Christ.

Now as Paul sent these two letters to the Thessalonians from Athens, 1 Thess. iii. 1, and as there were among them Jewish Converts to the Christian Faith, who were acquainted with the law and the worship carried on in the Temple of Jerusalem, which was then standing—therefore, saith the Apostle, 2 Thess., chap. ii., "Now we beseech you brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him—that ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by letter, as from us, as that 'the day of Christ is at hand.'" Now as this letter was sent about sixteen years before the coming of the Lord, and as the Jews at Thessalonica might have supposed that the coming was much nearer than the period alluded to, by what Paul had before written, he takes occasion to remind them, that previous to the coming of the Lord, certain fore-running signs were to take place, according as Jesus instructed his four Disciples—Matt. xxiv., and Mark xiii. Jesus said that there should be false Christs and false Prophets arise, and if one said, "Lo! here is Christ, or there, believe it not." If they should say "he is in the desert," go not forth. Another should say, "He is in the secret chamber" (of the
Temple), believe it not. This was not to be the manner of his appearing or coming—but, "As the lightning cometh out of the east, and shineth unto the west, so shall the coming of the Son of Man be;" "For wheresoever the carcase is, there will the eagles be gathered together."—Compare Isa. lxvi. 24.—That is the carcase or dead body of the Jewish House. The Apostle continued concerning this great day of the Lord—that day shall not come except there come a falling away (or revolt) first, and that Man of Sin be revealed, the Son of Perdition; at this part of the text we find that one of the signs was to be a revolt, or the falling away of some. This, the Apostle John, at a late period in the last days, shews was fulfilled—1 John ii. 18. The Apostle proves that it was the last time on account of the many Antichrists being then manifested; and at verse 19 he speaks of the revolt, or falling away—"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest, that they were not all of us." "But ye" (those who shall continue to the End) "have an unction from the holy one and know all things"—and then, at verse 28, the Apostle encourages those who had this unction and knew all things—"Little children abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." This proves to a demonstration that the revolt, or falling away, as mentioned by Paul to the converted Jews at Thessalonica, had taken place when John wrote his Epistle, for the purpose of strengthening the faith of the Children of God, who were, at the period of his writing, to be looking out for the great day of the Lord.

Now, to return to Paul, concerning the Son of Perdition, he saith—he opposeth and is lift up above all that is called God, or is worshipped, so that he SITTETH IN THE TEMPLE OF GOD, shewing himself as if he were God. Remember YE not, that when I was yet with YOU, I told you these things, and now YE know what withholdeth that he (the Man of Sin) might be revealed in his time—for the mystery of iniquity DOTH ALREADY WORK, only HE who now letteth will let, until he be taken out of the way—"Then shall that wicked one be revealed whom the Lord shall kill" (consume) "with the spirit of his mouth, and shall destroy with the brightness of his coming." This is according to Mr. Walker's own translation of the passages, and in commenting on the same, he says, "The Apostle connects the persecution of Antichrist with the coming of Christ." This is quite correct, but as before remarked, Mr. Walker errs as to the time. What grounds has he for believing
that the Temple of Jerusalem will be rebuilt for the Man of Sin to sit in, when the Temple of Jerusalem was at the period of the Apostle’s writing, standing and in existence, and the High Priest of the law (the great opponent of the gospel) was from time to time sitting in that very Temple and exercising his high priestly functions according to the Law, but at the same time acting in direct rebellion against the new and living way opened by the gospel. And does not the Apostle affirm to the Thessalonians, that this mystery of iniquity was at the period of his writing, then at work, and does he not remind the Thessalian converts that he told them the same things when he was present with them, and now repeats the subject in his very instructive letters. Surely all these cautions, so earnestly recommended by the Apostle to the Thessalonians at that time, would have been quite unnecessary if, as modern Christians endeavour to prove, the signs connected with the coming, as well as the coming of the Lord itself, have not yet transpired.

Let us still pursue the subject of this revolt, by referring to the Acts of the Apostles, remembering that the Apostle cautioned the Thessalian converts, by saying, “Let no man deceive you;” they were commanded to watch the appearance of the preceding signs connected with the second advent, as Mr. Walker himself allows.

In the Acts of the Apostles, chap. xxi. 8, we find that Paul went to Cæsarea and entered into the House of Philip, the Evangelist, who was one of the seven—Acts vi. 5—and Philip had four daughters, virgins, who did prophesy, (Acts ii. 17—Joel ii. 28) and as Paul remained with Philip many days, there came from Judea a certain Prophet, named Agabus, and when he came, he took Paul’s girdle and bound his hands and his feet; and Agabus said—thus saith the Holy Ghost, “So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.” This was a prophecy which immediately concerned the Apostle Paul; and when Paul’s friends heard the words of Agabus, they besought him not to go up to Jerusalem. Then said Paul, “What mean ye to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.” Then replied Paul’s friends, “The will of the Lord be done;” verse 14.

Paul then, with his friends, accordingly proceeded to Jerusalem, and the brethren received them gladly. The day after their arrival, Paul went in to see James, and all the elders were present—Paul then declared to them his successful mission and preaching among the Gentiles, which
caused much joy among the brethren. Then they told Paul that there were many thousands of Jews who believed, but that they were all zealous of the law, and also that they had been informed that Paul had taught both Jews and Gentiles to forsake Moses and the Jewish customs. Now (continued the Elders at Jerusalem) to show them that you walk orderly and keep the law, (although the Gentiles have nothing to do with this Mosaic rite) go up into the Temple to signify the accomplishment of the days of Purification. To this Paul consented, to satisfy the believing Jews, and for the sake of peace. But it happened that there were also some Jews of Asia, who saw Paul in the Temple, and they stirred up the people and laid hands on him—verse 28—crying out, "Men of Israel, help." "This is the man that teacheth all men, every where, against the people, and the law, and this place: and further brought Greeks also into the Temple, and hath polluted this Holy Place." It was supposed that Paul had taken Trophimus an Ephesian into the Temple. This is sufficient to prove with what veneration the Jews regarded the Temple as God's habitation under the Mosaic Covenant. The people then laid hold of Paul, and drew him out of the Temple, and were about to kill him; and all Jerusalem was in an uproar: but the Chief Captain and the Roman band came and rescued Paul out of the hands of the Jews who were beating him; and the Chief Captain commanded that he should be bound with two chains; thereby fulfilling the very prophecy of Agabus, who foretold that Paul should be bound at Jerusalem. The Apostle was then taken to the Castle by the soldiers, amidst the uproar of the Jews, who cried out against him as they did against Paul's Divine Master, "Away with him." The Chief Captain then questioned Paul as to his pedigree, as well as to his proceedings; and Paul informed him that he was a Jew of Tarsus, a City of Cilicia, and requested permission to speak unto the people, which being granted, he addressed them in the Hebrew Tongue, which caused them to keep the more silence. Now read Acts xxii. Here Paul asserted what he had been as a Jew—how he was brought up at the feet of Gamaliel and taught according to the perfect manner of the laws of the fathers—that he was zealous toward God, and to the law, and he called on the High Priest to bear him witness; he relates to them his marvellous conversion to Christ, and acknowledges that he was privy to, and consented to the shedding of Stephen's blood; and when Paul had finished his address to the Jews, they cried out, "Away with such a fellow from the earth, for it is not fit that he should live." The people cried out, and cast off their clothes,
and threw dust into the air, which caused the Chief Captain again to command that Paul should be taken to the Castle, and that he should be examined by scourging; and as they bound him with thongs, he informed the Centurion that he was a Roman: when this was known, he was loosed from his bonds, and the Chief Captain commanded the Chief Priests and all their Council to appear and hear Paul's defence. Chap. xxiii. Paul, then beholding the Council, said, "Men and brethren, I have lived in all good conscience before God until this day." Now here we have the High Priest of the Law again making his appearance; his province was to sit in the Temple, and to carry out the Mosaic Institutions; and when Paul began his speech, the High Priest Ananias commanded them that stood by to smite him on the mouth. This command of the High Priest was a manifest proof of his high official character as the Minister of the Law; but when he gave this command to smite Paul on the mouth, Paul said unto him, "God shall smite thee, thou whitened wall;" and they that stood by said, "Revilest thou God's High Priest?" Then answered Paul, I wist not that he was the High Priest, for it is written, "Thou shalt not speak evil of the Ruler of thy people." Is it not clear then, that Ananias was held by the Jews as God's High Priest, and being the Chief Ruler, as Paul said, he sat in the Temple of God, shewing himself as if he were God; and that, because he was the High Priest of God in accordance with the Mosaic Covenant, for all the people under this Covenant received everything from God through the medium of the High Priest; but notwithstanding his high authority and office, he was, as before noticed, acting in defiance of, and direct disobedience to Christ, as the High Priest of the Gospel. For both the Law and the Priesthood were changed, by the new and living way consecrated through Christ; but this "Man of Sin," disallowing that either a change of the Law or Priesthood had taken place, still proceeds to carry on the worship according to the old constitution which had been superseded by the new, as the Apostle asserted, "Old things are passed away, and behold all things are become new."

Paul perceived that the assemblage of people against him were one portion Sadducees, and another Pharisees. Now the difference between these two sections of Jews was simply this: the Sadducees said there was no resurrection, nor angel, nor spirit. But the Pharisees confessed both. Then, said Paul, "Men and Brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question." When he made this assertion, the
Scribes and the Pharisees said, "We find no evil in this man."

The Apostle, in consequence of what he said, raised a dissension between his enemies. The Pharisees and Sadducees began to quarrel among themselves, and fearing that Paul would have been pulled to pieces, the Chief Captain directed the soldiers to go down and take him by force into the castle. However, Paul was not left without a friend at his side, for the night following the Lord stood by him, and said "Be of good cheer, Paul, for as thou hast testified of me at Jerusalem, so must thou bear witness also at Rome." Here was a matter of joy and consolation—"Be of good cheer, Paul."

It is not surprising to hear Paul say on another occasion "Rejoicing in tribulation." What if all the world had forsaken him, and the Lord had said "I am with thee,"—"Be of good cheer." This was his joy and crown of rejoicing—his triumph and consolation.

After this some of the Jews banded together, and bound themselves by an oath that they would neither eat nor drink until they had killed the Apostle; and no less than forty men entered into this conspiracy. This was a human contrivance to put Paul to death; but the faithful and true witness had said that his servant should bear witness of him at Rome. How easy was it for the King Eternal to break to shivers this covenant that the forty men had entered into, and which he was pleased to nullify by human agency. The men who had entered into the conspiracy to kill Paul, went to the Chief Priests and Elders and gave information of their perfidious plot, and besought the Chief Priests and Elders to aid them in carrying out their design. Now it happened that Paul's sister's son overheard these men when they spake to the Chief Priests, and acquainted them with their intentions, and he went and informed Paul. When the Apostle knew it, he requested one of the Centurions to take the young man to the Chief Captain, who had something to say to him; and being so taken to him in a private place, the young man informed the Chief Captain what was designed by this council against Paul. Now, remember again, the Lord's promise to Paul—"I am with thee,"—"Thou must bear witness also at Rome."

The Chief Captain, who on a former occasion commanded Paul to be bound with chains, instead of now leaving him in the hands of his enemies, after desiring the young messenger to keep all a secret, called unto him two Centurions, saying, make ready two hundred soldiers—seventy horsemen and two hundred spearmen, to go to Cæsarea at the third hour of the night. Here was an army of four hundred and seventy men with seventy horses, at once sent to rescue Paul from the hands of these conspirators, which was effected
in the most prompt and decisive manner. Well did the Prophet affirm that God was wonderful in counsel and excellent in working. The Chief Captain, who was Claudius Lysias, in sending out this army, accompanied the same with a letter to the Governor Felix, giving him all necessary information; and when the soldiers delivered over Paul to Felix, and Felix had read the letter of the Chief Captain Lysias, he commanded Paul to be kept in Herod's judgment hall, promising to hear him in his own defence when his accusers came. In chap. xxiv., after five days, Ananias, the High Priest, descended with the Elders, and a certain orator, Tertullus, who, on behalf of the High Priest, addressed Felix in the most flattering terms, and alleged that they had found Paul a most pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; that he had gone about to profane the Temple; whom we (the Jews) would have taken and judged according to our law, but the Chief Captain Lysias interfered, and commanded his accusers to come unto thee. Here the Jews confirmed what Tertullus had alleged before Felix, and they would have judged Paul according to their own law. This judgment would have then taken place before the High Priest, the Man of Sin, sitting in the earthly Temple, which, according to their belief, Paul had profaned; and the sentence of death would have been soon passed upon him, according to the Mosaic covenant. This is the way in which the Apostle speaks of the Man of Sin sitting in the Temple of God as God's High Priest, professing to act by divine authority, which would have been right before the manifestation of Christ.

Taking all these circumstances connected with the Roman and Jewish authorities into consideration, the Roman power, acting under its government, and the Jewish High Priest, acting by the authority of the Mosaic Law, it is evident that the two beasts of the xiii. Rev. are these two powers. At verse 1, the beast rising out of the sea is the Roman power; and the beast, verse 11, rising out of the earth (or land) was the Jewish power, of which the High Priest, the Man of Sin, was the chief, and the head; and it is remarkable that the beast rising out of the earth caused the earth to worship the beast rising out of the sea. Judea was tributary to Rome, and was, in fact, as far as the temporal sovereignty was concerned, governed by Rome; and it was on this account that the High Priest and the Elders came down before Felix, and laid the charges against Paul, thereby submitting to the decision of the Roman power. But in consequence of his having appealed to Caesar, they were obliged to send him before
Caesar to be judged. Thus the beast rising out of the earth gave his power to the beast rising out of the sea. The same things concerning these two powers are again brought forward in the xvii. chap., where the beast (the Roman power) carries the woman; (the Jewish power) Judea being, as before noticed, tributary to Rome. Now it is remarkable "That the Woman," and "not the Beast," is said to be drunken with the Blood of the Saints, and with the Blood of the Martyrs (witnesses) of Jesus, which will be particularly observed in the next division concerning Babylon the Great.

After the charges had been made against Paul before Felix, he was again allowed to stand forward in his own defence. He confessed that he was a worshipper of God, in the name of Jesus Christ, who had been crucified and put to death; but that the same Jesus was again risen, that he had ascended, and was seated at the right hand of the Majesty in the Heavens, and that all this was in accordance with what the Prophets foretold should come; and when Paul further affirmed that there was a judgment to come, (which did take place at the Second Advent of Christ) Felix trembled, and requested him to go away, and when convenient he would again call for him; but nevertheless Felix being desirous of pleasing the High Priest and the Elders of the Jews, instead of discharging the prisoner, he left Paul bound.

Then, after a lapse of two years, Portius Festus took the office of Felix, and when he was come into his province he ascended from Cæsarea to Jerusalem. Now, again, we find that the High Priest, the Man of Sin, who sat in the Temple of God, not being satisfied with what had been done concerning Paul, applied to Festus, chap. xxv., and desired favour against Paul, that he would send for him to Jerusalem; there were, however, again those who were laying in wait to kill him. Paul was now brought before this tribunal, and the Apostle again in his defence said "that he had done nothing against the law of the Jews, nor against the Temple, nor against Cæsar; and Festus being willing also to please the Chief Priests and the Jews, enquired of Paul if he would go up to Jerusalem, and there be judged concerning the things laid against him by the High Priest and the Elders. "No," said Paul, "I appeal to Cæsar." Then said Festus, "unto Cæsar thou shalt go." After this King Agrippa and Bernice came to Cæsarea to salute Festus, when Festus related the case of Paul to the King, saying, that when he was at Jerusalem, the Chief Priests and Elders of the Jews desired to have judgment against him; but, said Festus, "they" (the Jews) "brought no such accusations against the man as I supposed,
but only certain questions of their own superstition, and of one Jesus which was dead, whom Paul affirmed to be alive. Paul himself, however, hath appealed unto Caesar." Then said King Agrippa "I should like to hear the man myself." "To morrow," replied Festus, "thou shalt hear him." Paul then, on the morrow, was brought before the King, and Festus said, King Agrippa and all men here present, ye see this man about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. The King then said unto him, thou art permitted to speak for thyself. The Apostle then addressed himself to the King, Acts xxvi., and being filled with the Holy Ghost, according to the promise of Christ to his own inspired servants, Matt. x. 17 to 20, he delivered himself of one of the most splendid appeals concerning the cause of his Divine Master that was ever delivered by man—inasmuch that the King himself said to Paul, "Almost thou persuadest me to be a Christian," and finally delivering his opinion concerning him, said, "This man might have been set at liberty if he had not appealed unto Caesar." How beautifully was the promise of Christ to Paul verified personally to him; Acts ix. 15, 16. "He is a chosen vessel unto me to bear my name before the Gentiles, and Kings, and the Children of Israel, for I will shew him how great things he must suffer for my name's sake." Now all these things concerning the persecutions of the Apostles of Christ were foretold, and warning given them by Christ, Matthew x. 23, "When they persecute you in this city, flee ye into another—for verily I say unto you" (the Apostles) "ye shall not have gone over the cities of Israel till the Son of Man be come." Here again, I would ask Mr. Walker, whose words are to be believed—the words of Christ, or the words of uninspired men? Is it contended that the promise was to the successors of the Apostles, as well as to the Apostles themselves? I answer, never have any successors existed, nor ever will, for the whole work was finished, and completed by the Apostles, as the last upon the stage; and all the counsels and purposes of God were perfected and completed in Christ. These were the witnesses for Christ to the New Covenant, and all the blessings therein contained; and when Christians of all denominations can rest fully satisfied with what God's chosen witnesses have left for their consideration and research, they will know what it is to stand and admire the wonderful works of God, and will discourage men from assuming or usurping powers and offices which do not belong to them, by which assumption they are only entrapping weak and deluded minds, and thus debarring them
from a full reception of the whole counsel of God, as laid down by his own chosen servants, and are consequently promoting the spread of infidelity in the land.

The object of all, professing the Christian Religion, ought to be not as to how it will affect the increase of pounds, shillings, and pence, but to give Christ and his word in all things the pre-eminence—but if I could be so degenerate as to make a profession of the Christian Religion, and change from one system to another to please men, or for the purpose of obtaining worldly wealth, I should think myself unworthy the name of Christian. I just recollect a character allegorized by John Bunyan in his “Pilgrim’s Progress,” which he has denominated “Mr. Bye Ends,” who was at all times ready to embrace any and every Religion that was most likely to be productive of worldly gain; and it is to be feared that the contemptible family of the Bye Ends are very numerous in our country at the present time.

Can any person honestly believe that Christ in this promise did not mean what he affirmed to his Apostles, that his coming would be within the period of the then existing generation—Matt. xxiv. 34. The words of our Lord could not be contradictory, and it was impossible that Christ and his Apostles could be mistaken concerning this grand and glorious period of the second advent, notwithstanding the opinion of Professor William Whiston and others that they were mistaken.

After the appeal of Paul, before Agrippa, he, with other prisoners, was sent on to Rome under the charge of Julius, a centurion of Augustus’ band, who treated him very courteously; and during the time Paul was a prisoner at Rome, he sent letters to the congregations at Ephesus, Philippi, and Colosse, and also a letter to Philemon, in which he speaks of himself as a prisoner of Jesus Christ, verse 1, and designates himself as Paul the aged, verse 9. This was about the year 64. In his second Epistle to Timothy, Paul the aged gives his son Timothy a certain charge—Timothy, from a child it appears, was well acquainted with the Scriptures: Mr. Walker is again reminded that Timothy, when a child, must have had access to the Scriptures. Paul then shews Timothy that the time of his (Paul’s) departure was at hand. In his first Epistle he admonishes Timothy to keep that which was committed to his trust, saying, “I give thee charge in the sight of God, that thou keep this commandment without spot unrebukeable until the appearing of our Lord Jesus Christ.” What can be more clear? How forcibly must this charge have recurred to Timothy’s mind, when Paul said concerning himself, “The time of my departure is at hand.”
So likewise in his Epistle to Titus, whom he also admonished to the same effect—"Looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ." All these things prove to a demonstration, that Paul expected the coming of the Lord as then near at hand;—thus he addressed the Thessalonians in an earlier stage of the gospel concerning the same event.—You must, said the Apostle, watch the signs—"For the day shall not come until the Man of Sin be revealed." (or made manifest). This was the chief opponent of the gospel, the great adversary to the cause of Christ, who insisted on the continuance of his high priestly authority by virtue of the law, and on his claim thereby to sit in the earthly Temple of God: but this Man of Sin, this adversary to Christ, was, at the destruction of the Temple, consumed by the spirit of Christ's mouth, and was destroyed by the brightness of his coming. That coming of the Lord, represented as his coming in the clouds of Heaven, with power and great glory, when the Tribes of the Land (the Tribes of Israel) did indeed mourn—for their heaven was dark—their sun became black as sackcloth of hair—their moon, blood—their stars fell to the ground—their Temple, being on fire, was dissolved, and all its elements melted with fervent heat—2 Pet. iii. 12. Well did the Prophet Amos, moved by the Holy Ghost, express himself concerning this great event—"The songs of the Temple shall be howlings in that day, saith the Lord God." A very remarkable account is given by Josephus concerning the Priests of the Law at the destruction of the Temple, which is as follows:—

"The Priests that were pined with the famine came down, and when they were brought to Titus by the guards, they begged for their lives—but he replied, the time of pardon was over as to them, and that this very Holy House, on whose account only they could justly hope to be preserved, was destroyed; and that it was agreeable to their office that the Priests should perish with the House itself to which they belonged; so he ordered them to be put to death."

Another remarkable prophecy on the same subject will be found, Isa. xxiv. 1, 2; indeed the whole of this chapter is a prophecy of the same great event, the destruction of Jerusalem. It is said, verse 2, "And it shall be, as with the People, so with the Priest;" both the People and the Priests should alike perish in this great day of tribulation, Matt. xxiv. 21; this prediction of Isaiah also contains the three last woes, Rev. viii. 13; expressed by Isaiah, verse 17, as the fear—and the pit—and the snare. We need not then expect the rebuilding of the earthly Temple at Jerusalem,
nor a Jew, as the Man of Sin, to sit in it, seeing they are both shewn by the Apostle to have existed in the Apostolic times. Now the High Priest sat in the Temple at that period, in his high official authority according to the law, and at the same time was acting in utter rebellion against Christ as David's Lord and High Priest on Zion's throne, yet there was no open manifestation which side of the question was right. It is true the Apostles were contending for the gospel, and the High Priest and Jewish Rulers were contending for Moses and the Law. This is termed a war in heaven, Rev. xii. 7, and while this war continued the victory was not manifested nor proclaimed, nor was the Man of Sin fully revealed; but at the coming of the Lord the true way in Christ was made manifest, and the Man of Sin was consumed by the spirit of his mouth, and destroyed by the brightness of his coming. This was the great day of the wrath of the Lamb. The Temple and the Priesthood were all demolished, and the Christian state and kingdom fully established. There could be no longer any doubt concerning the victory; the Apostolic witness was fully justified by this glorious coming of the Lord, when all the divine counsels were fulfilled, and every promise ratified and confirmed in Christ, the faithful and the true witness.

I will just raise an hypothesis on this point;—suppose the destruction of the Temple had not as yet taken place, we should then have been without any evidence whether the Jewish state of religion, or the Christian state of religion, was the right, for the Christian religion could not stand as fully established, without the great evidence of the past Second Advent, at which period the Jewish religion, with its Priesthood, fell to rise no more.

But further, some millenarians have concluded that the Temple is again to be rebuilt, and the Jews are to return to the land. This would be making the destruction of Jerusalem by Titus of no greater importance than its destruction by Nebuchadnezzar; for the Jews were delivered from the Babylonian captivity, and the Temple with the Jewish worship restored.—(See the Books of Ezra and Nehemiah.) It would indeed be a longer captivity, but according to our modern but uninspired interpreters of prophecy, a similar restoration and rebuilding of the Temple is to take place; and if this were really true, we should still be without evidence whether the Jewish or the Christian religion was right. These "would be" interpreters of prophecy are doing more to increase Infidelity than they can possibly imagine. The destruction of Jerusalem by means of the Babylonians, was only a fall to rise again. It was not a full end,—Jer. iv.
27; Ezek. xi., 13. But the fall of the same city, with its Temple, by means of the Roman power, was the full end, a fall from which it was not to rise again—Isa. xxiv., 20. It was the dead carcass which should be a prey for never dying worms, and a burning fire which should never be quenched—Isa. lxvi., 24.

It is singular that professing Christians have still to learn the important distinction between the Old Covenant and the New. Under the Old Covenant alone, we find provision made for the return of the Jews to the temporal inheritance, or land, if they should, at any time during the continuance of that covenant, be carried away captive—see 1 Kings, viii., 46 to 48. Compare this with Daniel's confession and prayer, where he pleads with God for the return of Judah from the Babylonian captivity, Dan. ix., which return did take place; but no provision whatever was made under the New Covenant for any temporal restoration to the earthly inheritance. See the New Covenant provision—Jer. xxxi.,—and expounded and applied by the Apostle to the Hebrews,—chap. viii., verse 6 to 13. Ample provision was made under this better covenant, as established upon the better promises in Christ, for the return of Israel unto Christ as the true shepherd, and bishop of souls,—1 Pet. ii., 25,—and as David's Lord reigning on Zion's throne,—Acts ii., 36,—and Heb. xii., 22 to 24. The same glad tidings were opened also to the Gentiles,—Acts x.,—and the middle wall of partition, which existed under the Old Covenant, was broken down,—Eph. ii., 14. It is surprising to read the productions sent out from time to time by millenarians concerning a temporal return of the Jews; it may be truly said of them, in the language of the Psalmist, "This their way is their folly, yet their posterity approve their sayings."

It appears, from Mr. Walker's theory, that the Temple is to be rebuilt for the Man of Sin to sit in; and as Enoch and Elijah were translated not to see death, Mr. Walker thinks they are now existing in natural bodies, and at the period of the second advent they will be taken to Jerusalem, as the two witnesses, and there be slain—Rev. xi. 34. Now these two witnesses which were to be slain, were to prophesy a thousand two hundred and three score days, clothed in sackcloth. But where is the necessity of applying this to Enoch and Elijah, when we have Peter and Paul before us. These servants of Christ were his special witnesses—Peter to the Jews, and Paul to the Gentiles; see the arrangement made by the Apostles, Gal. ii. 7 to 9, and well may it be said that they prophesied in sackcloth, when we remember the proofs which have been adduced concerning their bondage.
and imprisonments on account of the High Priest and Rulers of the Jews, who oftentimes would have taken their lives, had it not been that they were protected by their Divine Master, who, according to his promise, upheld them with the right hand of his righteousness until their course should be finished; and it is a very remarkable circumstance that about the same time these two witnesses for Jesus and the resurrection affirmed in their Epistles as follows:—

Peter—1 Pet. iv. 17—"For the time is come that judgment must begin at the House of God," (this was the great judgment day of Christ to which the Apostle alludes) "and if it first begin at us, what shall be the end of them that obey not the gospel of God."

2 Pet. i. 13—"I think it meet as long as I am in this Tabernacle, to stir you up by putting you in remembrance."

Verse 14—"Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shewed me."—John xxi. 18 to 22.

Verse 15—"Moreover, I will endeavour that ye may be able 'after my decease' to have these things always in remembrance."

Paul—2 Tim. iv. 6—"I am now ready to be offered, and the time of my departure is at hand."

Verse 7—"I have fought a good fight, I have finished my course, I have kept the faith."

Verse 8—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

Here are both of these Apostles, "as Christ's witnesses," speaking of their death by violence, and of the time then drawing nigh. These witnesses were to be slain in the great city, which is spiritually called Sodom and Egypt, where our Lord was crucified, which can be no other than the City of Jerusalem. This was where he suffered and was put to death; and, said our Lord, "It is not possible that a Prophet can perish" (or be put to death) "out of Jerusalem."—Luke xiii. 33. Then our Lord added, "O Jerusalem, Jerusalem, that killest the Prophets." Peter and Paul were then without doubt these two witnesses who were thus to be slain.

I trust Mr. Walker may see the propriety, as well as the force of the Scripture testimony adduced, of what has been stated; how far he may be carried away by prejudice I cannot judge; suffice it for me to affirm, that from the principles he has himself laid down, he ought to see the position I have taken to be the correct one; and should he discover the truth of this position as laid down in the Scriptures,
instead of keeping the word of God out of the hands of every individual who can obtain a copy, he would say to all—procure the Bible—be diligent and search the Scriptures—compare spiritual things with spiritual, and tell me all the high and glorious things which you discover therein revealed, as it is very likely we may be helpers of each other in the understanding and reception of the truth as it regards the promises made to the Fathers; the Sinai Covenant, with its priesthood and appendages, as applicable alone to Israel after the flesh; and lastly, the more glorious and excelling Covenant and administration in and through Christ, the blessings of which extended to both Jews and Gentiles as heirs of the same (spiritual) body of which Christ is the life-giving head.

Having now proved from the Scriptures alone, that the many Antichrists referred to were the officiating Priests and Rulers under the Mosaic Covenant, and that the High Priest of the Jewish Establishment was the Man of Sin; we next proceed to the consideration of the Great City Babylon, shewing to what City the appellation applies according to the Scriptures; and, in proving this, I shall not offend Mr. Walker by applying it either to Heathen or Papal Rome: neither will it be necessary to take Mr. Walker's suggestion and offend the Protestant Establishment by applying it to London: nor shall we offend Napoleon the III. by applying it to Paris—for the Scripture shall be our only guide, and if we attend to the voice of God in the Scriptures, we shall clearly discover without any doubt or question, "That this Great City, Babylon, the Mother of Harlots and abominations of the earth is JERUSALEM," and therefore the cry—"Babylon the Great is fallen, is fallen"—hath long since been accomplished, affording another proof of the past second coming of our Lord. In the days of the Apostles, the Church was in the time of its espousals unto Christ, but at the second advent, the Church passed to the Marriage Union in Christ, and his prayer was fully answered, "That they all may be one."—John xvii. 21.

In pursuing this part of the answer to Mr. Walker it will be necessary to repeat many Scriptures which have already been cited on the subject of the final advent, for this reason—the destruction of "The Man of Sin," and the fall of "Babylon the Great" were necessarily fulfilled at the second appearing of our Lord "without sin unto salvation."—Heb. ix. 28.

The view here to be taken concerning the fall of Babylon the Great, will be as opposite to the opinions of the generality of Protestants as they will be to Mr. Walker's. We trust
aside, however, all the fanciful notions of those whom the late
learned and Rev. Professor Lee has well denominated
"almanack makers;" whose interpretations and applications
of prophecy, are very like Moore’s almanack on the weather;
the whole is wild conjecture; but we shall prefer being
guided into the mighty truth by the wisdom of Christ and
his unerring authorities, who have fully interpreted the word
of God.

We find a remarkable coincidence in regard to this sub-
ject, by comparing the revelations of John with the prophecy
of Daniel. While Daniel, the beloved of God, was with the
Jews in the captivity of the literal Babylon, those great and
glorious visions, pertaining to the kingdom of God to be set
up in the last days of Judah and Jerusalem, were shewn to
him, and he was then very desirous to understand them.
This, however, was not permitted; the book was to be sealed
until the time of the End; Daniel was therefore to rest, and
to stand in his lot at the End of the days. St. John, design-
nated the beloved disciple, while the captivity of the great
spiritual Babylon remained, received the visions and revela-
tions pertaining to the same glorious kingdom; Daniel, no
doubt, was that angel or messenger of God spoken of, Rev.
xxii.9, who shewed John those things; for when John fell down
to worship before the feet of the Angel, he said to him, “See
thou do it not, for I am thy fellow servant, and of thy brethren,
the Prophets, and of them which keep the sayings of this book.”
Further, when those things were shewn to John, the time
also for the fulfilment of them, was at hand; they were not
eighteen hundred, or two thousand years distant. “Blessed”
(said John) “is he that readeth, and they that hear the words
of this prophecy, and keep those things which are written
therein: for the time is at hand;” and he concludes the book
in those remarkable words—“He which testifieth these things
saith, surely I come quickly, amen, even so come Lord Jesus.”

Babylon is described as the Mother of Harlots, and
abominations of the earth. Now the Scriptures abundantly
testify concerning Israel, as being the mother; and especially
will this appellation be found in the 16th of Ezekiel’s
prophecy, throughout. “Again the word of the Lord came
unto me saying, Son of Man, cause Jerusalem to know her
abominations.” Then, addressing the House of Israel, and
shewing them how God had selected, and called them as a
nation and a people, with whom he entered into covenant
and they became his; he continues, “I decked thee also with
ornaments, and I put bracelets upon thy hands, and a chain on
thy neck, and I put a jewel on thy forehead, and earrings in
thine ears, and a beautiful crown upon thine head; Thus wast
thou decked with gold and silver, and thy raiment was of fine linen and silk, and broidered work; thou didst eat fine flour, and honey, and oil, and thou wast exceeding beautiful, and thou didst prosper into a kingdom." From this Scripture it is plain, that God, by his Prophet who was sent to the House of Israel, was declaring to them the privileges and peculiar blessings they possessed above all the other nations of the earth, in which the Apostle concurs, and says that they had "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Israel was called on by Moses to follow that law which he was commanded of God to give them; and when the nations of the earth should see them as a mighty nation, they should say, "What nation in the earth is like Israel, whom God went to redeem to be a nation to himself?" and Israel, thus walking before the Lord their God, and abiding by his law, statutes, and judgments, should be a dread and a terror to all other nations of the earth. This is so clear and evident from all the circumstances connected with the nation of Israel, that no one can for a moment doubt it, who is acquainted with the history of the sacred historians concerning them; but while they were thus blessed, and under covenant unto God, Ezekiel testifies, chap. xvi. 15, "But thou" (Jerusalem) "didst trust in thine own beauty, and playedst the Harlot, because of thy renown, and pouredst out thy fornications on every one that passed by, his it was." This must be also manifest to those acquainted with the history of Israel, in the idolatrous worship to which they were continually turning, instead of worshipping the true God according to the law of Moses, from which they were not to depart, either to the right hand or to the left; but they were sacrificing to Idols, and committing fornication with the Egyptians, Assyrians, and others; and saith God, verse 26, "Thou hast increased thy whoredoms to provoke me to anger." "Wherefore O Harlot hear the word of the Lord. Thus saith the Lord God, because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the Idols of thy abominations, and by the blood of thy children which thou didst give unto them," "I will judge thee as women that break wedlock, and shed blood are judged, and I will give thee blood in fury and jealousy."—Verses 35, 36, 38. All this was in a very striking manner foretold by the Lord to Moses, Deut. xxxi. 16. "And the Lord said unto Moses, behold thou shalt sleep with thy fathers, and this people will rise up and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant.
which I have made with them;" then Moses was commanded to write his Song, which was to be put in the side of the Ark of the covenant, that it might be there for a Witness for God against the Children of Israel.—See Deut. xxxi., xxxii., throughout. Thus it is evident that the appellation of the Mother of Harlots, under the first covenant dispensation, can only apply to the Israelitish Nation, or to Jerusalem.

Further as to the gospel, or the second covenant ministration; here, also, it is evident and manifest that the Jews were the first to oppose the gospel of the kingdom of Christ, and the appellation of the Mother of Harlots under this dispensation will apply only to them. The testimony was to begin at Jerusalem; and the first who came against the Apostles were the Jewish High Priest as the Man of Sin, and the Rulers who were described by the Apostles as the Anti-christs, Sodom and Egypt, and in this place the Great Babylon; and as the literal Babylon was to the Jews a state of captivity, so this spiritual Babylon was a state of captivity of mind to those who were led by this Jezebel, who called herself a prophetess, and was found seducing the Servants of Christ to commit fornication, and to eat things sacrificed to Idols; which was what the Apostles termed a subverting of the soul, or turning them from the dispensation of grace, to the weak and beggarly elements; or back to the Jewish law, worship, and service, which, under the introduction of the new dispensation, (or the dispensation of the gospel) had, as far as regarded the presence of God in that service, entirely ceased; a new and living way being consecrated through Christ; a change of the Priesthood, from the Aaronical order, to the Melchizedec order; a change of the law, from the law of works, to the law of faith; and, in consequence of the removal of the first covenant and service, and the establishment of the second covenant and service, it was just as idolatrous, under the dispensation of Christ, to follow the law and dispensation of Moses with its appendages and service, as it was idolatrous, under that dispensation, for Israel to be drawn aside to the worship of Baal. God's worship is of the first importance; the worship must be according to the state of the church, the appointment and constitution of God; and he it is who directs and orders his worship according to his own will.

When the woman of Samaria was conversing with Christ, concerning the worship, she said, "Ye say that in Jerusalem is the place where men ought to worship." Jesus saith unto her, "Woman believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.—Ye worship, ye know not what; we know what we
worship, for salvation is of the Jews.—But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.—God is a spirit; and they that worship him, must worship him in spirit and in truth.”

The Apostle in writing to the Church at Philippi, calls upon those Christians to beware of dogs—to beware of evil workers—to beware of the concision (the Jewish seducers, who were to appear in the last time). “For we,” saith the Apostle, “are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” Here, the Jews, who still adhered to Moses, with the services pertaining to the first Covenant and Priesthood, were continually endeavouring to seduce the servants of Christ to commit fornication, and to eat things sacrificed to Idols; and under either dispensation, law or gospel, the Jewish nation alone, in departing from the worship of God, can be considered as the Mother of Harlots. There may be many harlots and children from this mother, but the parent of them is referred to as Babylon the Great.

We next proceed to examine the subject of the fall of this great city, when the Mighty Angel proclaimed with a loud voice, “Babylon the Great is fallen, is fallen.” We have stated that Babylon is Jerusalem; this now remains to be proved, and if true, the present state of the Church, must be that which takes place immediately after the fall of Babylon; for after this circumstance, the state is that of victory, and triumph, and glory of the kingdom, to which the Church of God is now brought.

Being then desirous to be guided by the Great Head of the Church, and the united testimonies of the Apostles and Prophets, who were, by the Spirit, led into all Truth, we shall from thence draw our conclusions.

The Lord Jesus in addressing his Apostles, in the days of his flesh, relative to that mission on which they were to be sent after his resurrection, said to them, “Behold I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents, and harmless as doves; but beware of men, for they will deliver you up to the Councils, and they will scourge you in their Synagogues; and ye shall be brought before Governors and Kings, for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought, how or what ye shall speak: for it shall be given you in that same hour what ye shall speak: for it is not ye that speak, but the spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the
child; and the children shall rise up against their parents and cause them to be put to death: and ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved: but when they persecute you in this city, flee ye into another—For verily I say unto you ye shall not have gone over the cities of Israel till the Son of Man be come."—Matt. x. 16 to 23. Now this was to be the ministry of the Apostles, after the resurrection of Christ and the outpouring of the Holy Ghost, who was to guide them into all truth; to explain and shew the great subjects, that the Prophets did say should come, namely the sufferings of Christ and the glory that should follow. The Apostles, as the witnesses of the resurrection were not to pass over the Cities of Israel till the Son of Man should come. It is very evident that they had to endure great trials and sufferings for the testimony which they bore; they were indeed delivered up to the Councils, and scourged in the Jewish Synagogues, and it was the means, as Christ foreshewed, of turning to them for a testimony: he promised that words should be put in their mouth, and that they should be filled with wisdom that their adversaries should not be able to gainsay, nor resist. The Acts of the Apostles, as well as their Epistles to the Churches, abundantly confirm the fulfilment of this Scripture, which believers in Christ would soon discover, if they would diligently search the word for it.

The Lord Jesus, further addressing the Scribes and Pharisees in the days of his ministry, (and we believe none will disallow the application of this passage to the opposing Jews), said, "Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our Fathers, we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the Prophets. Fill ye up then the measure of your Fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you Prophets, and Wise men, and Scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your Synagogues, and persecute them from City to City: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the Temple and the Altar. Verily I say unto YOU, all these things shall come upon this generation. O, Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy
children together, even as a hen gathereth her chicken under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you—Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.” Mat. xxiii. 29 to 39.

From this most comprehensive and very decisive passage, one would suppose that the believer in Christ, unfettered by human traditions, must clearly perceive that Jerusalem is this Great Babylon. The Lord shews them, that they were the children of them who killed the Prophets; and, saith Christ, fill ye up the measure of your Fathers; there was more blood to be shed; the Jews were those who were to fill up this measure; and to this end, that upon them might come all the righteous blood which had been shed, from the blood of righteous Abel to the blood of Zacharias. Here we see the antitypical Cain, when the voice of his brother's blood cried to God for vengeance from the ground, which had opened her mouth to receive it from his hand. See Psalm 1. 20 to 22.

If we refer to the opening of the fifth seal, in Rev. vi., John saw under the (Jewish) Altar, the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice—" How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." They were however to rest for a little season, until their fellow servants also, and their brethren that were to be killed should be slain; this is quite a confirmation of the testimony of Christ in the passage under consideration, that not only the blood of the Prophets should be required of Jerusalem; but some of you, said Christ to his Apostles, shall they kill and crucify, that upon Jerusalem may come all the righteous blood. "All these things," saith Christ, "shall come upon this generation." Now, what part of the Divine Record will lead us, to Rome for the fulfilment of this? Surely, no part whatever. The Lord then breaks out on Jerusalem; "O, Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that were sent unto thee." " Behold your house is left unto you desolate." See the parallel passage—Luke xi.

Another very powerful passage, quite in confirmation of this, will be found respecting Christ himself; the Pharisees said that Herod would kill him—Luke xix. 32, 33. Then Christ said, "Tell that Fox, behold I cast out Devils, and I do cures to day, and to morrow, and the third day I shall be perfected; nevertheless, I must walk to day, and to morrow, and the day following, for it cannot be that a Prophet perish out of Jerusalem.—O, Jerusalem, Jerusalem, which killest
the Prophets." The Son of God here alluded to himself in his prophetic character and office, as the great prophet spoken of by Moses, who was to appear in the latter days of the Jewish dispensation and age; and in this character he could not perish, or be put to death, out of Jerusalem, because all the blood of the Prophets was to be required at Jerusalem. Here I would desire Mr. Walker particularly to notice this assertion, that Christ could not perish out of Jerusalem; if he had, his blood, as a prophet, could not there have been required; and it is impossible to get rid of this mark, which Christ hath fixed on Jerusalem, namely, the blood of the Prophets. It is possible that many Christians might have been put to death elsewhere; and it is evident, from history, that one sect has persecuted another, even to death, merely for a difference of religious belief, and much depended on the strength of the party in power; but this is evident; none of the Prophets were among them. All the things to which this Scripture refers, are of a previous date, and it is the blood of the Prophets that was to be required of Jerusalem, and there Christ himself must be slain; and no Prophet, sent of God, has existed since the fall of that City,—all prophesying ceased from that period.—1 Cor. xiii. 8.

When the Son of God was brought before Pilate, the Roman Governor, the Chief Priests and Elders stood as his accusers, in order that he might be sentenced to death: when they, therefore, were gathered together, Pilate said unto them, whom will ye that I release unto you; Barabbas, or Jesus, that is called Christ; for he knew that for envy they had delivered him. When he was set down on the judgment seat, his Wife sent to him, saying, "Have thou nothing to do with that just man, for I have suffered many things in a dream because of him." The Chief Priests were now very urgent that Christ should be crucified; and the Governor could not prevail. He then took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see ye to it." Then answered all the Jews, and said, "His blood be on us, and on our children." This indeed was verified to the uttermost, and in exact correspondence with the afore cited Scriptures; all the righteous blood should be required of that generation. Now, as they were leading Christ on to Calvary, followed by many who were lamenting him, Jesus turned to the women and said, "Daughters of Jerusalem weep not for me, but weep for yourselves and for your children, for behold the days are coming, in the which they shall say, blessed are the barren, and the wombs that never bare, and the paps which never gave suck; then they shall begin to say to the mountains—Fall on
us, and to the hills, cover us;" corresponding to the
time of the opening of the sixth seal, Rev. vi.; the
great day of the wrath being then come in the desolation
of Jerusalem; when the Jewish heaven departed as a scroll
when it is rolled together, and the stars of that heaven (the
Jewish Priests and Rulers) fell to the earth, even as a fig-
tree casteth her untimely figs, being shaken of a mighty wind.
See Heb. xii. 22, 28.

Another glorious testimony is found in Acts vii. 51, 52;
while Stephen was suffering martyrdom for his faith in the
Son of God, he delivered this testimony to the persecuting
Jews: "Ye stiff-necked and uncircumcised in heart and ears,
ye do always resist the Holy Ghost; as your fathers did, so do
ye; which of the prophets have not your fathers persecuted;
and they have slain them which shewed before of the coming
of the Just One, of whom ye have been now the betrayers and
murderers." "When they heard this they were cut to the
heart, and they gnashed on him with their teeth;" this goes
further to prove the same things which the Son of God de-
clared should come on Jerusalem, namely, the blood of the
prophets, who shewed before the coming of Christ. Now,
wherever the blood of the prophets is found, that place is the
Old Jerusalem; and it cannot be otherwise, according to the
testimony of Christ, of Stephen, and of the prophets that
went before. The prophecy of Ezekiel, chap. xvi. 38, men-
tions the judgment of God concerning them as a people. "I
will judge thee as men that shed blood are judged, and I will
give thee blood in fury and in jealousy. And the angel pouring
the third vial upon the rivers and fountains of waters, Rev.
xxvi. 4—they became blood. "And I heard," saith John, "the
Angel of the Waters say, Thou art righteous, O Lord, because
 thou hast judged thus, for they have shed the blood of Saints
and Prophets, and thou hast given blood to drink, for they are
worthy." Nothing can be more conclusive than that all those
Scriptures refer to Jerusalem, which had thus shed the blood,
of Saints and Prophets, and that the Jews were to fill up
the measure of their Fathers.

Now Christ declared that all the blood should be required
at Jerusalem, and all is found at Babylon. What then?
Surely, Babylon is Jerusalem, not Rome. Recollect
Jerusalem is spiritually called Sodom; it is spiritually called
Egypt; the two witnesses were here to be slain; but all the
blood was to be required at Jerusalem; it was therefore
spiritual Sodom, for wickedness;—Isa. i. 10—spiritual Egypt,
for bondage; spiritual Babylon, for captivity. Turn now to
John for his testimony which discloses the blood. Rev.
xxviii. The Mighty Angel proclaims the fall of Babylon,
which is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird; very strikingly represented in the type of the ancient city of Babylon, where nothing but wild beasts and serpents and every thing that is hateful and unclean could dwell from the time of its desolation; and then, after speaking of her fornication as the Mother of Harlots, a voice from heaven calls to the people of God, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues," the Apostle, at the 12th verse, in speaking of her merchandize and attire, is remarkably significant as to the colours; the scarlet, the purple and fine linen; that this refers to Jerusalem, no one can question, if the Scriptures be taken as a guide. In Lamentations iv. 5, Jeremiah, bewailing the state of the Jewish nation, declares them as brought up in scarlet. And when the Lord delivered his parable, concerning that nation as the rich man, he saith, "There was a certain rich man clothed in purple and fine linen, and fared sumptuously every day." When they took Christ to crucify him for saying he was the King of the Jews, out of derision at their professsed King, they put on him a scarlet robe, and bowing the knee before him, said, Hail! King of the Jews. Under the Jewish law, the clothing of the priests was to be of purple and fine linen and scarlet; and at the death of Saul, the King of Israel, it is said, 2 Sam. i. 24, "Ye daughters of Israel weep over Saul, who clothed you in scarlet with other delights." And this harlot, having the name of Babylon the Great, the Mother of Harlots is represented as arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, alluding to the costly stones placed in the vestments of the Priests under the Jewish law, as well as to the riches, costly stones, and gold and silver used in building and ornamenting the Temple.

Now, as they were standing afar off, and beholding the downfall of this city, they said; What city is like unto this Great City? and they cast dust on their heads, and cried, weeping and wailing, saying, "Alas! Alas! that Great City, wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate;" then follows the triumph in Rev. xviii. 20, "Rejoice over her thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her." Notice here, that the Apostles and Prophets are named, and God had avenged their blood on Babylon, but Christ declared that it should be required of Jerusalem; he tells the Jews that they had killed the Prophets, and should fill up the measure of their iniquities, by killing the Apostles; and this being done, the inqui-
sition is made for blood, it is diligently sought for and is found, and the blood is avenged on Babylon, which, allow us again to repeat, was to be required of Jerusalem; "And a mighty angel took up a stone like a great mill-stone and cast it into the sea, saying; thus, with violence shall that great city Babylon be thrown down, and shall be found no more at all; and the voice of harpers, and musicians, and of pipers and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride, shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived." Compare this with similar symbolic representations on the desolation of Jerusalem by Nebuchadnezzar, Jer. vii. 34, xvi. 9, xxv. 10. All the things here enumerated pertained to the Jewish nation under the first covenant, and especially the music used in the temple service, according to the stipulations of that covenant; now mark the following passage, Rev. xviii. 24, "And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth." Remember again, a Prophet could not perish out of Jerusalem—the blood of the Prophets was to be required of Jerusalem; but it may be argued, it is added, "and of Saints,"—certainly—"and of all that were slain on the earth;" this is true to that time; it does not follow, on this account, that those who have suffered within the last two or three centuries, if this be sought after to prove any thing, it will be difficult to find, on what state to fix Babylon. If we look at the present state of things, we find different sects of professing Christians opposing each other, and we clearly perceive that some of those sectarians only want the power, and they would proceed to acts of persecution and violence, to the greatest degree, except, perhaps, that of actually putting death; and this may be only refrained from, on account of the improvement in the general state of society at large.

The last cited passage very strikingly accords with Isaiah xxvi. 20, 21. "Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as if it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Here was the complete disclosure of the blood; it was all found in Babylon, and as it had been some
time concealed as it were from sight, the voice of this blood cried for vengeance from the ground, and after the fall of Babylon, followed the song of triumph by the church of the living God, "I heard a great voice of much people in heaven, saying, Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." Surely if any one subject in the whole of the divine revelation of God is plain, it is this, that the great Babylon is the old Jerusalem; here is the acknowledgment of the fulfilment of that for which the Saints of God were crying at the opening of the fifth seal: it is no longer, "How long, O Lord, holy and true, dost thou not judge and avenge our blood?" but the thing is accomplished, and the Alleluia of divine triumph sounds forth on account of the everlasting God having rendered vengeance on his enemies—"He hath avenged the blood of his servants at her hand."

Other Scriptures might be adduced from the prophetic testimony, proving Israel to have been partakers in the blood of the Prophets; and especially the declaration of Elijah, who said, 1 Kings, xix. 10, "I have been very jealous for the Lord God of Hosts; for the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy Prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." Again, Nehemiah ix. 26, "Nevertheless they were disobedient and rebelled against Thee, and cast thy law behind their backs, and slew thy Prophets, which testified against them to turn them to Thee, and they wrought great provocations." If then the testimony of God is to be taken as a guide, and if Scripture is to be interpreted by Scripture, nothing can be more plain than that Jerusalem was the Great Babylon alluded to in the Revelations of John. It is impossible to bring the mark of the slaughter of the Prophets to any City but Jerusalem; and as it was found in Babylon, it is impossible, by all the reasoning that man is capable of exercising, to fasten this stain of the blood of the Prophets on any other. It is vain to apply it to any place except where the blood of the Prophets was found.

I trust Mr. Walker will now discover, from the Scriptures, that there is abundant proof to show that this great city, Babylon, was Jerusalem, and that its fall was contemporary with the second coming of the Lord. Another great point of Scripture fulfilment is this—that at the fall of this great city, which was also called Sodom and Egypt, (as has been noticed) the Church passed from the time of her espousals unto Christ,
2 Cor. xi. 2, to the Marriage Union and oneness in him; see John xvii. 21—Rev. xix. 7, 8, 9—and Matt. xxv. 1 to 13. At this great period was the consummation and restitution of all things, and it was the same period referred to by our Lord—Matt. xiii. 39 to 43—"The harvest is the End of the world,"—(the End of the age)—at which End it is said—"Then shall the righteous shine forth as the sun in the kingdom of their Father." The vast importance of these words, "The harvest is the End of the age," has been noticed before; and it is plain enough to be understood, if we give the pre-eminence to the words of Christ and the Servants of his Household, who were put in trust with the stewardship of the gospel, on this point. I would remind, not only Mr. Walker, but all those usually termed Teachers or Ministers of Religion, (to whatever sect or party of Religionists they may belong) that if they do not choose to take the lead in this great subject, and boldly, manfully, and fearlessly, proclaim "the truth," that the harvest— as the End of the age—was the period of the fall of Jerusalem, and the second and final advent of Christ,—the time will come when the (so termed) Laity will teach them the mighty truth, and shew them their defective understanding in the Scriptures, or that they have wilfully perverted the words of the living God to keep the people in ignorance. Be it remembered, by all who may read these pages, that it is hard work to fight against God and against his word.

Having so far proved, from the Scriptures, the several positions laid down, I would observe, that although Martin Luther (as Mr. Walker says) halted midway in the legitimate career of private judgment, the reason was simply this—Martin Luther saw clearly that the Church was come to Mount Zion and the Heavenly Jerusalem in the Apostolic age, Heb. xii. 22, &c., but he did not see the Temple of that City of the New Testament opened, which event did not transpire until the second advent. At this period the Temple was opened. Under the law, there was the Mount Zion and the City of Jerusalem in the Land of Palestine—but the City existed before the Temple was built. When the Temple was erected, there was the City and the Temple; and the Temple was God's habitation and dwelling with the People of Israel under this Covenant. In like manner in the antitype, the City of the New Jerusalem was under the Apostolic State; but when the seventh trumpet sounded, which was the last—Rev. xi. 15, 1 Cor. xv. 52, 1 Thess. iv. 16, Isa. xxv. 8—the Temple of God was opened in heaven, and this is not like the old Temple made with hands, "For the Lord God Almighty and the Lamb are the Temple of this
"Heavenly City." If Martin Luther existed at this present time, possessing the mind he did, he would see this great subject, and would be so powerful in his conveyance of the truth of the Apostles' statements that it would be said of him, as it was of Paul, he turneth the world upside down. While the Apostolic power, rule, and ministry lasted, every one was not allowed the right of private judgment, because the Apostles alone were to lay down the truth, and the rejection of their testimony would render their opponents subject to condemnation; but, at the second advent of the Lord, this rule, power, and authority, vested in the Apostles, was abolished—1 Cor. xv. 24—and the kingdom, at this period of the End, was delivered up to the Father. All the counsels, purposes, and promises of God in Christ, were then perfectly fulfilled and completed. The full manifestation of the power at the second advent having taken place, the book of God is open alike to all, and all have the same right to examine, and compare, and judge for themselves, concerning the truths therein revealed. It is quite true that the Apostles had a power and a divine right to say to the people, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give an account." They were Zion's watchmen, called and appointed of God; and the Apostle Paul, as one of the watchmen, in taking his departure from the Church at Ephesus, said, "I am pure from the blood of all men, for I have not shunned to declare unto you all the Counsel of God;" Acts xx. 26, 27. The Apostolic Commission, then, has been finished, and is ended; and whether it is the Pope of Rome, a Cardinal, or Priest of the Roman Catholic Hierarchy; a Bishop, D.D., or Priest of the English Hierarchy; or the Layman now writing this answer; all are alike referred back to the Apostolic witness and testimony; and all are alike privileged to read, mark, learn, and inwardly digest the words of truth as laid down and opened by these divinely inspired messengers of heaven. All the Councils and Synods, or Convocations of Bishops, that have ever been held, cannot alter or set aside in any way or by any form, what the Apostles of the Son of God, by their preachings and writings, have laid down; nor can the old wives' fables, of those termed the Apostolical Fathers, vary or alter any position laid down by those for whom the Son of God addressed his prayer to the Father, saying, "Sanctify them through thy truth—thy word is truth"—and "I pray not for these alone, but for them also who shall believe on me through their word." John xvii.

The Apostles of Christ could clearly prove their mission by credentials that could not be mistaken, for God bore them
witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will—Hab. ii. 4. And if it was not too much for Christ to attest his Divine Mission by miracles, signs, and wonders, which power was also extended to his Servants throughout the Apostolic age, surely it is not unreasonable for men now to ask those who pretend to be the successors of these ancient divinely inspired messengers, to prove their authority in some tangible form, whereby it may be discovered and known that they possess a divine commission also. But all the ordinances and laying on of hands which have taken place since the Apostolic period, by whomsoever it might have been done, have left every person so ordained, and on whose head the episcopal hands may have been laid, precisely the same as they were before.

At the time of the battle of Waterloo, there was the thunder of the artillery, and the fire of the musketry by the armies engaged in the battle—the slain were lying on the ground, and the cries and groans of the wounded were heard—all this was reality—there was no sham work here. Now, I recollect that on a certain occasion, during the time of that war, which was concluded by the battle of Waterloo, I was a witness to what is termed a sham fight. Here were the two contending armies brought into the field. In the first place there was a great deal of marching and manoeuvring—then came some skirmishing—after a short time the armies were brought into close contact—there was then, also, the thunder of the artillery—volleys of musketry—each army levelling and firing against each other—but no slain were found in the field—no cries or groans of the wounded were heard—and according to a very common saying, the whole affair ended in smoke. This comparison will very fitly apply to the difference between the Apostles of Christ and their assumed successors. It is indeed said at the ordination, "Receive ye the Holy Ghost," but no kind of gift is bestowed, nor any power received by the person so ordained. The whole of this was confined to the Apostles themselves, and I again repeat, no successors have ever existed.

Now I would ask all who may feel concerned on this subject—would it not be more acceptable in the sight of God, for those who will diligently search the Scriptures, and who delight in speaking or lecturing on the same to others, to use the best of their ability, judgment, and understanding, to do so without having recourse to such practices of deception by the assumption of powers, which they must know they do not possess?

One observation more on that important question of Mr.
Walker's—Page 21 "Whoever reached a landing place of certain

tainty under the guidance of Protestant Divines?" I admit
Mr. Walker's propriety in asking this question—but still he
is in the same predicament. The certain landing place of
the whole family of God is "that rest" which remaineth for
the People of God, that perpetual Sabbath to which there is
no end—Heb. iv. 9. This state of Rest was established at
the Second Advent of the Lord for the people of God; and
since that period, believers in Christ, whether existing in the
body or disunited from it, are privileged to enjoy it. It is
the present Rest of the Apostles and the Prophets, and it is
likewise our Rest, who believe in and receive the testimony
of God. The Apostolic period was the time of labour—
therefore, said the Apostle, "Let us labour to enter into that
Rest"—and again, "We are Labourers together for God"—
they were the reapers who gathered the harvest into the barn;
and all being finished and done, and the state, or labouring,
or reaping time ended, we have the rest that remaineth, and
the possession of the kingdom not to be moved—Dan. vii.
22. Mr. Walker may very likely object, and say, how can
this be when the people don't see it? If I were to meet
some friends of mine, and ask them the question, how
they liked the Great Exhibition of 1851, they would readily
answer—I did not go to see it, I remained at home, I did
dot like the trouble of going to London for the purpose, be-
sides I had other things to attend to. So it is with respect
to the Bible, and especially the New Testament, as
given by Christ and his Apostles. This is the Great Exhi-
bition of the counsels and purposes of Jehovah concerning
the Redemption and Salvation of Man. Many say, I have
not time to attend to it, my business calls me so many ways,
and the little time I have for recreation I cannot devote to
the Bible Exhibition. Again, others who went to see the
Exhibition in Hyde Park, very likely in company with a friend
or two, walked and passed from division to division, but
took so little notice of what they saw, that on
being questioned they could give but a poor account of it
to others. Thus it is also with some who take up the
Bible and read, perhaps, three or four chapters, and
close the book, and after all there is no minute inquiry, no
diligent search, no deep investigation, no comparing Scripture
with Scripture, no observation concerning dispensational
truths; no dividing the Word of Truth. Such readers of the
Scripture may be well compared to those last mentioned per-
sons, who in walking through the Hyde Park Exhibition,
took no particular notice, and made no particular observation
concerning any part or parts of it. Now, with respect to
others who visited it, they were particular in their examination, distinctly noticing the various divisions and departments containing the manufactures of different nations, and could therefore speak to their friends of the beauty and magnificence of the Exhibition in its detail and variety; so it is with those who diligently search and examine the Scriptures, who enter into detailed particulars of its beauty and variety, marking distinctly the path of the justified as being a shining light, and shining more and more to the perfect day—that perfect day of the Second Advent of Christ, when all darkness passed away, and all became open day-light under that glorious Sun of Zion which should never go down—Isaiah lx. 20.

Now, every person must be aware that, notwithstanding the variety of opinions entertained concerning the Hyde Park Exhibition, whether persons did or did not visit it—whether those who did visit it attended particularly to it or to its contents, or not, or whether others did all in their power to see it through, to attend to its particular divisions, and mark its variety of detail—still the Exhibition itself was precisely the same. So it is with the Bible, and the full revelation of God. It stands the same whether men attend to it or not—whether they see much or little, or nothing at all, of its divine contents. No addition by all the Synods, Convocations, and Councils of uninspired men can add to it, nor can all the negligence and inattention of man take from it.

Before I conclude my remarks, I will just allude to a species of folly of many Protestant Commentators, who have, under the vain pretensions of interpreting prophecies, (or being as Dr. Lee has observed, almanack makers) ventured to affirm that the End, or coming of Christ, would take place according to their various calculations, at the fixed periods following—1716, 1793, 1814, 1825, 1843, 1847, 1849, 1852, 1864, and 1866, and a few have gone so far as the year 1999. These periods have been marked down as the time for the restoration of the Jews to Palestine—the beginning of the Millennium—and the coming of Christ to reign on earth. Now all the dates up to 1852 are passed and gone, and no such events have transpired—1864 and 1866 will come, and the year 2001 will come, and those who are then in existence as inhabitants of this earth will know that no such events as those before mentioned have transpired, and the generation of men then in existence will see that the thousands of volumes of mystification which have been printed and circulated in the nineteenth century of the Christian Era will be as so much waste paper, and will only serve to exhibit the ignorance and presumption of uninspired men, who have ventured to assert that events which absolutely transpired and were
all fulfilled about the year 70 of the Christian Era, (now nearly 1800 years ago) are all, according to some of these interpreters, now "looming in the future," and still remain to be fulfilled. From what I have learnt from another quarter, concerning the Roman Catholic belief, it is this; that the Scriptures, as explained by the Apostles at the time they wrote, were right to that time, and that the instructions of the Apostles existing at that time, to the church, were also right to that period—but that since the demise of the Apostles there have been the Successors, who, from time to time, have held Synods and Councils, and have determined on other rules, orders and traditions, which were not known in the time of the original Apostles; so that, according to this notion, there is not only a succession of Apostles, but also, a succession of Revelations, and these successions are to continue as long as the world shall last, whether it be ten, or ten thousand years to come. What confusion has been caused by uninspired men venturing to assume powers and authorities which do not belong to them? and when will the Laity learn that wisdom which is from above? when will they bend to the testimony of the true and faithful witness, who asserted in the days of his own ministry to the four Apostles, concerning his second and final advent, "Verily, I say unto you, this generation shall not pass away till all these things be done." The Second Advent is past, and we therefore join in the triumph. "ALLELUIA! THE LORD GOD OMNIPOTENT REIGNETH." Amen.

THE END.

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Page 18—First word—read "term."
,, 26—Line 27—read Now all these "things."
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