

A LOVE SONG.

BY REV. C. H. SPURGEON.

Addressed to his wife from Hull.

Over the space which parts us, my wife, I'll cast me a bridge of song: Our hearts shall meet, O joy of my life, On its arch, unseen, but strong.

Even as the stream forgets not the sea, But hastes to the ocean's breast, My constant soul flows onward to thee, And finds in thy love its rest.

The swallows must plume their wings to greet New Summers in lands afar, But dwelling at home with thee, I meet No Winter my way to mar.

The wooer his new love's name may wear, Engraved on a precious stone; But in my heart thine image I wear, That heart has been long thine own.

The glowing colors on surface laid Wash out in a shower of rain; Thou needest not be of rivers afraid, For my love is dyed in the grain.

And as every drop of Garda's lake Is tinged with the sapphire's blue, So all the powers of my mind partake Of joy at the thought of you.

The glittering dew drops of dawning love Exhale as the day grows old; And fondness, taking the wings of a dove, Is gone like a tail that is told.

But mine for thee, from the chambers of joy, With strength comes forth as the sun; Nor life nor death shall its force destroy, Forever its course shall run.

All earth-born love must sleep in the grave To its native dust return; What God hath kindled shall death out-brave, And in Heaven itself shall burn.

Beyond and above the wedlock-tie, Our union to Christ we feel, Uniting bonds which were made on high, Shall hold us when earth shall reel.

Though he who chooses us, all worlds before, Must reign in our hearts alone, We fondly believe that we shall adore Together before his throne.

Visitor Pulpit.

For the Visitor

THE KINGDOM OF GOD.

BY A. T.

The VISITOR comes as a welcome friend from week to week. In the issue of March 19th I see an article from a correspondent, a Moncton friend—J. S. T., and headed "The Kingdom of Heaven." I do not know who J. S. T. is, but from the subject he has chosen to write on I take it for granted he is some good brother, and shall take the liberty to call him brother. He tells us there is to-day in the minds of some good people some very strange notions with reference to the kingdom of Christ,—when, where, and how established. They not only believe, but seem confident, judging from some late published articles, "that Christ has not yet any kingdom in and over which he reigns on earth," nor will he have, until on and after the resurrection, when his kingdom and his reign shall commence. I do not know anything about the articles above referred to, but I do say, in all kindness and in all sincerity, that I cannot believe the statements, or several of them, given in our brother's article from Moncton. He has quoted Dan. 2: 44, and to prove that this kingdom was set up in the Saviour's time he quotes Mark 1: 14, 15, where Jesus says, "The time is fulfilled, the kingdom of God is at hand. He then says, evidently showing that the time had come when the kingdom spoken of by Daniel which God should set up and stand for ever was to be established on earth: can there be any evidence produced that where Jesus says "The time is fulfilled and the kingdom of God is at hand, Mark 1: 15, has any reference to the kingdom spoken of in Dan. 2: 44? If there can be such proof I would like to see it. Now I write to show some evidence to the reverse. I see, Mr. Editor, in reading the VISITOR, that you give credit for all articles you publish from other papers. I notice in reading, the New Testament writers so far as I remember, give credit to the Old Testament for all they copy into the New. These Old Testament writers are very many. Now as there is no reference given to the Old Testament in Mark 1: 15, to me it is some evidence that the kingdom in Dan. 2: 44, is not the kingdom that was set up when Jesus was here on earth. The kingdom that Jesus had while here on earth, the subjects were all

mortal, not one immortal amongst them. Where are they to-day? Every one destroyed by death, that is their bodies, Job 19: 26. Their souls, where are they? Those that were like the wise virgins, with Jesus in Paradise; those like the foolish virgins, in that place where, when that time comes that death and hell has to give up the dead that are in them, they will have to come forth, certain, none of them here on the earth, for Jesus to reign over. Does the above represent the kingdom that Daniel tells us of, that the God of heaven should set up, which should never be destroyed? I think not. "He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke 19: 12. I suppose there will be no dispute as to whom the nobleman was that Jesus referred to who left his talents with his servants to occupy till he came back. If a king has a kingdom and reigning over it, why does he go away to receive it? how can he receive what he has already in possession? Paul says, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" Rom. 8: 24. If a man cannot hope for what he already has, how can he receive what he already has. "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." Luke 9: 27. If the above kingdom is the same as the kingdom likened unto ten virgins, five of them wise and five foolish; why did Jesus intimate that they would have to taste of death, with the exception of a favored few that he was going to show the likeness of its glory to before death, in order that they might be prepared to bear witness to its exceeding great glory, while he was away to receive his kingdom? Because the people he was conversing with were all mortal, the kingdom he was going to set up in the future was immortal, and would not be set up until long after they were dead. "And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow: so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus." Mark 9: 2, 4. In this representative we see Jesus in his glorified state; we see Moses that had died long before now immortal, as a representative of all the saints raised immortal, we see Elias, that had long before been translated and taken to heaven, as representative of those that had past the change without death, and all saints that will be changed when Jesus comes. Hence we see the reason of Jesus' intimation that the saints had to taste death or be immortal before they saw the kingdom of God. Peter tells us, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him on the holy mount. We have also a more sure word of prophecy; where unto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1: 16, 19. In the above we see Peter making reference to the prophecy as I have before intimated, which undoubtedly was Dan. 2: 44. Jesus came from heaven to earth to do a work. At the commencement he says, the time is fulfilled to commence the work he came to do: at the close he cries, "it is finished," the work he came to earth to do. Again, our brother tells us in the Lord's prayer we are taught to pray, "Thy kingdom come." Can any sensible, Bible reading man for a moment suppose that Christ intended we should pray for the end of the world to come, or that the sleeping bodies of the saints should arise in the resurrection that Christ might set up his kingdom. The

next sentence or petition in the prayer, "Thy will be done on earth as in heaven" strictly forbids this construction, and clearly defines and limits this prayer to this life, this world, and not the world or life to come. On the 29th of March as I was just writing the above quotation from our brother's article, I was interrupted: A man stepped into the room and reached me a paper, I opened it, and almost the first thing that struck my eye on the first page was a little article, "Paradise Restored." I read it. It was just to the point on what I wanted to produce in this article, and so much better done than I could do, that I could not but think that God that numbers the hairs of our head and takes notice of the falling sparrows had something to do in sending the paper just at that time. I give it here in full: (From Messiah's Herald.) PARADISE RESTORED. He will change this world itself. We look for a new heaven and a new earth, wherein dwelleth righteousness, and there will come a time when the lion shall eat straw like an ox and the leopard shall lie down with the kid. We expect to see this world that is now so full of sin as to be an acedama, a field of blood, turned into a paradise, a garden of God. We believe that the tabernacle of God will be among men, that he will dwell among them and they shall see his face, and his name shall be on their foreheads. We expect to see the New Jerusalem descend out of heaven from God. In this very place where sin has triumphed we expect that grace will much more abound. Perhaps after those great fires of which Peter speaks when he says, the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, earth shall be renewed with more than pristine loveliness. Perhaps since matter may not be annihilated, and probably cannot be, but will be as immortal as spirit, this very world will become the place of an eternal jubilee, from which perpetual hallelujahs go up to the throne of God. If such be the bright hope that cheers us we may well groan for its realization. O long expected day begin Dawn on these realms of woe and sin. C. H. SPURGEON. It will be seen from the above that Mr. Spurgeon sees no want of common sense in a man praying with all earnestness of soul "Thy kingdom come," looking forward to the coming of Jesus to establish the new heaven and earth wherein dwelleth righteousness; there the will of God will be perfectly done and the prayer will be answered, "Thy will be done on earth as it is in heaven." The objector may say, we don't care for Mr. Spurgeon; his opinion is no more than another man's. I grant it; but think his opinion as good as any man's. I now produce some infallible proof, passing over many witnesses that might be produced, I come to the closing up of the Book that gives God's revealed mind and will to man; "He which testifieth these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus," Rev. 22: 20. Who makes the promise surely I come quickly? Jesus. Who makes the prayer come Lord Jesus? John, he was one that Jesus had showed his kingdom to on the holy mount; he had seen his bright face and shining garments; he had seen his immortal companions. Is it any wonder that he would pray earnestly for deliverance from this blood-stained, sin-cursed earth, that he might enter the kingdom of God in the new heaven and new earth, where the will of God will be done as it is in heaven. Now, if John eighteen hundred years ago was right in praying, so are the children of God—who are so much nearer wrong in praying the same "Come Lord Jesus, come quickly." The objector might ask, is their really Scripture evidence that God has promised to create new heavens and a new earth for the future abode of his children? I answer we have, and proceed to give the evidence, "For behold I create new heavens and a new earth," Isa. 65: 17; "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," 2 Peter 3: 13; "And I saw a new heaven and a new earth: for the first heaven and the earth were passed away," Rev. 21: 1; "The righteous shall inherit the land and dwell therein forever," Psa. 37: 29; "Blessed are the meek for they shall inherit the earth,"

Matt. 5: 5. I think the above prove that we have a right to look for a new heaven and earth, and I do pray our Father in heaven hasten the day when thou wilt "say to the North, give up, and to the South, keep not back, bring my sons from afar, and my daughters from the ends of the earth." Salisbury, April 10, 84.

THE "MAN OF SIN."

In Thess. ii. 3-10 is a prediction of the coming of the Man of Sin. A certain class of persons at the present day eagerly and confidently assert that this prophecy has reference to some future infidel Antichrist that is to arise and take his seat in a temple at Jerusalem which is to be built. Rev. A. J. Gordon, D.D., has a very sensible article on this subject in the Watchword, in which he defends very ably, and it seems to us conclusively, the old view that the mysterious power foretold in this passage is the Papacy, springing up and holding sway in the christian church. We venture to give the chief points of his paper in our own language mainly.

1. The seat of the Man of Sin is in the christian church. "He sitteth in the temple of God, setteth himself forth as God." Now the Greek phrase, rendered "the temple of God" in the New Testament usually refers to the christian church, individual or corporate, as may be seen by referring to 1 Cor. iii. 6, 17. This is certain, that there is not an instance where it can be shown to refer to the temple at Jerusalem. Hence the reasonable conclusion is, that Paul means by "temple of God" the christian church in this passage. Here then is where we must look for this "lawless one."

2. The Origin of the Man of Sin is in apostasy from the truth. Speaking of the return of Christ the apostle says, "it will not be except the falling away come first." The Greek for "falling away" is apostasia, apostasy. Furthermore it is the apostasy, the one noted and memorable in the history of the christian church. This word describes very accurately the beginning of the Papacy, which consisted in a forsaking of the simple faith and worship of primitive christianity for Jewish rites and Pagan ceremonies. In 1 Tim. iv. 1, 3, the falling away or apostasy is described: "The Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies; . . . forbidding to marry and commanding to abstain from meats." This does not describe blatant infidelity, assailing the church from without, but a spiritual defection, the germs of which were planting already in secret, and which "in later times," that is, in times subsequent to the apostles, were to develop into manifest departure from the faith.

3. This view is confirmed by the description of the Man of Sin. He is called "the son of perdition." Elsewhere in Scripture this phrase is only applied to Judas. He was a minister of Christ before he was revealed as "the son of perdition." He was not an open infidel, reviling the truth, but apparently honoring Christ, and even in betraying Him said: "Hail, Master, and kissed Him!" It was not atheism but hypocrisy that characterized Judas and made him a type of the Man of Sin. Under the guise of friendship he accomplished his treasonable purpose, and not by an open avowal of hostility. Thus while professing to serve Christ, the Papacy has betrayed him, by perverting his doctrines and ordinances and by mixing them with Pagan and Jewish corruptions. "It was not the apostasy of open denial, but of false profession—exactly that which Paul warns against when setting forth the duties of a bishop, in his epistle to Titus, admonishing him of such as give heed to Jewish fables, and commandments of men that turn from the truth, who profess that they know God, but in their works deny him."

This view of the passage, defended by Dr. Gordon, is substantially the one held by the Reformers and by expositors generally until recent times, and it seems to us that it accords with the words used by Paul and is illustrated by the facts of history.

Selections.

Heaven is never deaf but when man's heart is dumb.—Francis Quarles.

We grow broader, not by seeing error, but by seeing more and more of truth.—James Freeman Clarke.

If Christians must contend, let it be like the olive and vine, which shall bear most and best fruits; not like the aspen and elm, which shall make the most noise in the wind.

No soul was ever lost because its fresh beginning broke down; but thousands of souls have been lost because they would not make fresh beginnings.—F. W. Faber.

Many of the Psalms begin mournfully and end triumphantly, to show us the prevailing power of devotion, and convince us of the certain return of prayer.—Bishop Hooper.

"I am not come to destroy, but to fulfill." The mission of our blessed Lord was not destructive, but constructive; he came not to pull down, but to build up. In this, Jesus differs essentially from modern so-called liberals. They glory only in the ruin that is wrought through their teachings.

There is but one thing you have to fear on earth or in heaven,—being untrue to yourself, and therefore untrue to God. If you will not do the thing you know to be right and say the thing you know to be true, then, indeed, you are weak. You desert God, and therefore cannot expect him to stand by you.—Kingsley

Christ comes to the soul harassed by sins and cares, and says, "Peace, be still," and there is a great calm. Anarchy and discord reigned supreme a little while ago, but now there is law and order. Every jarring note is attuned to the harmonies of heaven. Now there are "songs and choral symphonies" upon the tongue once mute to the praises of God. Oh, wondrous grace that can effect such a change.

Our salvation is in Christ, and with Him, but not apart from Him. When a bank note or a gold coin is put into my hands, my money is in that, not apart from it. When a deed is signed, sealed, recorded, and delivered to me, my title is in my deed, and not apart from it. My deed will insure me my farm. Even so, in Christ, I have my debt cancelled, my journeying support, and my heavenly inheritance all secure.

A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed her true and beautiful answer was, "Something I know is changed; it may be the world, it may be my heart. There is a great change somewhere, I am sure, for every thing is different from what it once was." A very apt commentary on that passage, "Therefore if any man be in Christ, he is a new creature; old things are become new."

A calm, self-possessed captain of a vessel was asked: "Captain, I suppose you know where every rock and shoal is along this whole coast; do you not?" "I know where they are not," was his reply—which is a more important thing. Admirable answer. If your faith is fixed on God, and your heart is wedded to his service, you will know where the dangers and difficulties, and mysteries and contradictions are not. Riding peacefully upon the great deeps of his love, your greatest joy will be that you no longer live by doubts, but by affirmations.—Dr. A. J. Gordon.

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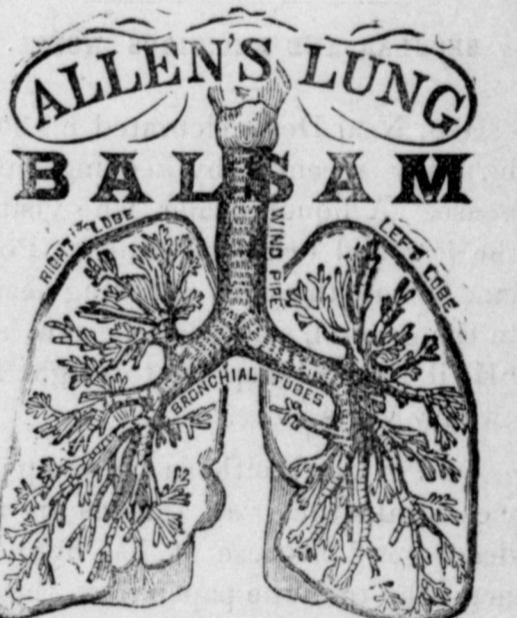
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