

Missionary Intelligence.

MISSION TO SWEDEN.

The work in Stockholm.—The work here in Stockholm is going on as usual. One after another is added to our churches. We have preaching and Sunday-schools in three different places. We have now rented another room on the south nearer to the city proper, which will seat about 500.

Baptism of a young man from Finland.—Stockholm, June 12, 1868.—I have baptized sixteen during the last two months. Among these I had the privilege last Friday of baptizing a promising young man from Finland by the name of Franz Victor Heikel. He was born in 1842 in Abo, where his father was a professor in natural science and a member of the Consistory. He had travelled extensively, and the Lord has wonderfully led him in the way of the Baptists. He is a medical student, and has spent some months here in Stockholm, to go through a course in our principal gymnastical Institute. He will soon leave for Finland, but intends to return in September on his way to Germany, where he expects to finish his studies and then open practice in Helsingens (capital of Finland) as a physician. We hope he will exert a good influence and be the means of introducing Baptist sentiments in his native country.

Baptism of a Sister of the above.—Aug. 21, 1868.—I mentioned in my last the baptism of bro. Victor Heikel. I have now the pleasure of informing you of the baptism of his sister, Miss Anna Heikel. Br. H. had kept writing to her about the Baptists in Sweden. That caused her to feel interested in the Baptists, and she resolved to come over to Sweden, and see and hear the Baptists for herself; and, if they were wrong, she wished to be convinced of it from their own lips. She came on to Stockholm the first day of June, and witnessed the baptism of her brother. The impression made upon her mind was powerful. On the following Sunday she told me that her mind was much exercised on the subject of baptism. But as she was a superintendent of a deaf and dumb asylum in Jacobstad, Finland, and we feared she would lose her situation as soon as it should be known that she was a Baptist, I advised her to count the cost and consider the matter. On the 20th of June she came on to Orebro, 130 miles from Stockholm, to receive baptism. I baptized her in the baptistry of the Orebro Baptist church on June 24th.

The following day she went her way rejoicing, intending to return in company with her brother to Finland at the earliest opportunity. The following is an abstract of a letter which she wrote to a sister of the first church here in Stockholm soon after her arrival on her native shore.

Interview with the Bishop.—Abo, July 2.—"Yesterday morning we went immediately to the bishop. He received us very kindly, expressing himself much pleased that we had made him a visit. I replied that our visit was a matter of conscience. We had called to inform him that we had been baptized in Sweden, and consequently were Baptists. For a moment he seemed thunderstruck; but afterwards exclaimed vehemently, 'Childishness, foolishness! How could you be seduced to anything like that!'

"He tried to blacken the doctrine of the Baptists, as well as the Baptists themselves, in our eyes, by saying all possible evil about them. But from the Bible he had nothing to quote. That was self-evident.

"My brother then remarked, 'I suppose then, if it comes to the worst, you will have to resign your place.' 'Yes,' answered the bishop, 'if you cannot instruct the children in the doctrine of the Lutheran church, we must indeed place another teacher there, and that will after all be necessary,' he added. 'If you spread Baptist sentiments,' he said, 'we shall have to treat you according to law (meaning the law of banishment), though we would so willingly let you remain unmolested.'

"Thus our conversation ended. The Lord granted us grace to say in a meek and humble way the little that was allowed us to say. We felt it strange already to see the thunder clouds of persecution gathering on the horizon. But God is omnipotent. He will not let His name be dishonored through us, His weak children. He will give us strength."

The Spirit's Work in Finland.—I have exceedingly much to tell about the work of the Lord among us. God has heard prayer for us and for Finland. He has done great things among us, but still we hope this is only the beginning of what will be done. There is a great movement here, and we have cause to thank and praise God, as also to continue in prayer.

It was on Saturday evening, Jan. 5, when the first movings of the Spirit were visible among us. It was a very precious evening. In the Sunday-school Jesus seemed to knock at the hearts of the children. The movement was not only among the children, but extended to grown persons. Many said they were willing to give their hearts, although they seemed not as yet to know Him. We prayed together and had a precious season.

But the Lord had done exceeding abundantly above what we dared to ask or think. After nearly all had dispersed, a youth of seventeen years came to me, and told me with tears of joy that he had been enabled to believe in Jesus, and receive peace in Him. He now for the first time heard and understood that "Jesus had come to save sinners" such as he; and he was enabled at once to cast himself with all his sins, which for weeks had lain upon him as a heavy burden, upon the merits of Jesus' atoning blood. It was an exceedingly happy day. The family of the youth were so ignorant that they could not understand the meaning of this change, and he had to suffer much persecution. But the Lord has supported him. He has been since that

day happy beyond measure, and has had grace given him to witness without fear, about Jesus both with word and deed. And the Lords seem to hear his prayers and bless his work. He told me the other day that his family were beginning to listen to the Word about Jesus. One of his cousins (they live together), who also goes to the Sunday-school, is deeply concerned, though he has not found peace. I have strong hopes about several of the other scholars; they seem eager to read the word of God, and seemingly wish, with upright hearts, to surrender to Jesus and follow Him. But I scarcely think that any of them experience such a decisive change as the youth referred to. I have spoken too little to them individually, for their number is so great; and besides, there are a great many parents and relatives who attend the meetings. We are slandered and misrepresented in every possible manner, and yet the number of Sunday-school scholars increases every week, and also the number of grown persons who come on Saturdays and Sundays to hear the word of God. On Saturday evening our room is crowded to excess. Many of our persecutors have at last been persuaded to come and listen, have been convinced, gone home rejoicing, and have continued to be present at the meetings.

Spurgeon's sermons have been read with great interest; the people like them exceedingly. Last Sunday we assembled in the large hall of the Deaf and Dumb Institution. The number of children present was between seventy and eighty. Above 120 persons were assembled.

Need of more helpers.—From our inmost heart we are longing that some brother from Sweden may soon come here to preach Jesus to these lost sinners, who are now eagerly longing to hear the Word. The Lord is our Shepherd. He will lead us beside the still waters and make us lie down in green pastures. But why does He still tarry? Will not His appointed time come soon? I have heard that many have said in the town, that "women should be silent in the church," and that I consequently act contrary to the Word of God in this respect. I would fain be silent if there was only a brother who could speak to them of Jesus; but I cannot be silent about Him, when there is one else to speak. My mother and sister are my helpers. I hope that you will not think we preach sermons. By no means; but we only read aloud from the Bible and Spurgeon's sermons, and sometimes the "Evangelist," beginning and closing with prayer. In the Sunday-school we must of course make addresses; we do it with as much simplicity as possible. And in closing we do not wish to omit prayer, because there are many grown persons present.

On the 13th of January all the Sunday-school scholars spent the whole day with us, and I read to them the story of the "Jewish twins." On that occasion 130 persons were assembled. We had a very pleasant time. We sang praises to the Lord who was with us. This little gathering has given much offense. Pray that the name of Jesus may not be dishonored through us. Everything else is nothing compared with this. Many souls have found peace in Jesus during this winter, many of them having been in bondage for years. Now they are very happy, and think they cannot enough praise the Lord. They often come to see us, because they feel that we understand one another.

Correspondence.

For the Christian Messenger.

Mr. Editor,—

Mr. Davis asks if I consider "the gift of the Holy Ghost (Acts ii. 38) the miraculous endowments of the Holy Spirit, or his sanctifying ones? I understand that to be the gift of the Spirit to dwell with the obedient believer—bearing witness with his spirit that he is born of God filling him with joy and peace, and *not* the power to work miracles. Those convicted Jews asked, "What shall we do?" and were promised the gift of the Spirit on specified terms. The same gift was promised to their children and to all that were afar off. Every one the Lord calls by his gospel till the end of time, has the same promise on the terms mentioned by the Apostle. A miraculous power was not promised, but a power to become sons of God, and because they are sons God sends forth the Spirit of his Son into their hearts, crying, Abba, Father.

Again he asks, If man first begins with God and, self-determined, chooses him, &c? Strange as these questions appear, coming from one who has read what I have written on the subject, it is a privilege to answer them. It is certain that man of himself would never choose God or seek his favor. He is so depraved as to render this impossible. But God has sought man by every means consistent with his justice and mercy. Just here New Testament doctrine and modern preaching stand in striking contrast. Much of the preaching of the present day dwells on the sinner seeking God. The grand theme of the New Testament is God seeking the sinner. Sinners are now urged to seek and wrestle, and agonize, that Christ may come and save them, and many a troubled soul is led to think that although he and his advisers are anxious to do anything God requires, still he withholds the blessings of his salvation. The Apostles left no such impression. They declared that Jesus died and rose again to save men. They gave the

conditions of salvation so plainly that every one who desired salvation knew exactly how to obtain it. "The Son of man came to seek and to save that which was lost." "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." Thus God sought the sinner. Jesus lived and labored and died among sinners in order to seek and save them. After his resurrection he sent his gospel to seek the sinner. And after he "ascended on high," he and his Father sent down the Holy Spirit to convince the world of sin, of righteousness and of judgment, and to be with his church to qualify them for the grand work of seeking sinners and leading them to Jesus. The gospel reveals God's great love to the sinner in giving Jesus to seek and save him by his life and death, and also declares the plan by which the sinner receives Jesus. Instead of requiring the lost sinner to strive and grieve and vex his soul in fruitless efforts to find God the Gospel tells him all about Jesus, and requires him to trust in Jesus and submit to him with the helplessness and confidence of a child. In so doing he acquiesces in God's counsel and yields to the sweet constraining influence of divine love, and his eternal testimony will be "We love him because he first loved us." The man who rejects the gospel is guilty of the highest offence against the Father and the Son and the Holy Spirit. God's counsel was also to save him, but he rejects the counsel of God against himself; and in a lost eternity will feel the bitterness following the rejection of that Saviour who died for him and sought to save him.

Mr. Davis further asks, "Is a man elected because he believes or does he believe because he is elected?" The Bible makes election reasonable and plain. It treats of at least three elections, one to office, another to eternal happiness in heaven and also an election to enjoy the present salvation of God on earth. It is of the last mentioned we now propose to treat, viz. a present salvation from sin and communion with God on earth. When men elect one of their number for a certain purpose the matter is quite plain. The law declares the conditions on which he will gain his election. If he comply with those conditions he is duly elected, if he do not he loses his election. The question now comes up, Has Jesus given a law by which men are elected to enjoy salvation on earth? There is no doubt of this. Jesus has given a most plain and positive law in the words following, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. But he that believeth not shall be damned," (Mark xvi. 15, 16.) He who complies with this law gains his election, he who does not loses it. If this is true, Mr. Davis' question stands answered. The man is elected because God loved him, gave Jesus to die for him, and the man believed and obeyed Jesus. Thus he is chosen by God THROUGH sanctification of the Spirit and belief of the truth. As it was the will of our merciful Father that many should be saved he made the electing law very plain. Those who are thus elected are exhorted and comforted and warned by the Holy Spirit, through the letters written to Christians by the Apostles to make their calling and election sure. This cannot be their election to the present salvation for that was already past, but to a future salvation in heaven. In the first chapter of Peter's second letter he refers to the faith and salvation they had already obtained and urges them to add certain graces to their faith. These persons had been chosen to salvation and were now candidates for an election into the everlasting kingdom. Peter tells them how to gain this election and urges them to give all diligence to make it sure. "For" he adds, "if ye do these things ye shall never fall for so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

In 2 Thess. ii. 13, Paul thanks God that he had "from the beginning chosen them to salvation through sanctification of the Spirit and belief of the truth." Now it is most evident that they were not chosen *before* they believed the truth, but through belief of the truth and sanctification of the Spirit. God elected them through the electing law of his beloved Son. We speak not now of God's fore knowledge, or of God's purpose to choose these persons, but of God's choosing them. Paul says he had chosen them through a belief of the truth, and not *before* such a belief. But the word "BEGINNING" is at once the boast and the puzzle of the mystic. Because God had from the beginning chosen them, that choice must be away back in eternity. I have read most marvellous disquisitions on this beginning, in which the imagination travels back into a past eternity, and counts years and centuries by the million. But still they fail to find the be-

ginning of eternity, and the imagination is further strained to a period more oppressively remote, and millions upon millions of ages are added in order to find out this mysterious "beginning." But after every effort the modest conclusion is reached that eternity has no beginning, and he who set out to explain the time at which the Thessalonians were chosen, concludes that they were not chosen in time at all but in eternity, and is content to leave the passage in deeper mystery than when he began. Let it be borne in mind that where ever the beginning is mentioned in the Bible there is a point of time expressed, and the passage or context indicates that point. Thus "In the beginning God created the heavens and the earth." "In the beginning was the Word," that is when God began to create, the Word with him. This exalted person called the Word was with God from the beginning of the creation, all things were made by him and for him, and he is before all things, &c. Jesus says of the Devil (John viii. 44), "He was a murderer from the beginning and abode not in the truth." Here "the beginning" does not mean from eternity, nor from the beginning of Satan's existence, for Jesus says "he abode not in the truth," plainly showing that he was once in the truth, but left it. When then is the beginning in this case? It is plainly implied,—from his first intercourse with men. From that beginning his influence with men was deceptive and murderous. The Bible and reason show that beginning marks a point essential to time. God has no beginning. From everlasting to everlasting he is God. What then does Paul mean when he thanks God for choosing these saints to salvation from the beginning. It must be from the beginning of something. I understand it to be from the time they heard the gospel as recorded in Acts xvii. 4. Paul labored and suffered in that city. Many rejected the truth, which grieved him much. Besides this he saw the working of the man of sin even among the professed followers of Christ, all of which tended to crush him and lead him to think his labors and sufferings were all to no purpose. In the midst of these depressing feelings he remembered his success when he came to Thessalonica, and burst out in praises to God who had from the beginning of his labors there chosen these saints to salvation through sanctification of the Spirit and belief of the truth.

Having, as I presume, expressed my understanding on the points in Mr. Davis' letter, I shall defer any further remarks until I hear from him again. My great anxiety is to know the truth and spread it before others. If any one points out from the Bible wherein I am wrong, I will most cheerfully renounce it, and consider myself the gainer.

In the hope that God's truth may prevail and triumph,

I remain yours fraternally,

D. CRAWFORD.

New Glasgow, P. E. I., June 15th, 1869.

Religious Intelligence.

A HIGH CHURCH CLERGYMAN ON TRIAL.—Considerable interest is felt among the members of the Protestant Episcopal Church in the presentment for trial by Bishop McIlvaine of the Rev. Colin Tate, of Columbus, O., for an alleged violation of his engagement to conform to the doctrines and worship of his denomination. The question involved is whether it is lawful to make the singing of processional hymns by a surpliced choir a part of the regular order of worship. Mr. Tate has applied to the American Church Union for their advice, and they have determined to furnish him with the necessary pecuniary means for trying the question on its merits.—*N. Y. Methodist.*

RELIGIOUS RIOTS IN PERSIA.—Religious excitement appears to be greatly on the increase in the Mohammedan world. The greatest trouble the English in India at present meet with is from the Mohammedan sect of Wahabees. The same sect last year obtained complete control of Muscat, the greatest Mohammedan State in Arabia. Last week a cable despatch informed us of a desperate riot between two religious sects in the streets of Teheran, the capital of Persia. Three hundred men were killed before the troops were called out and suppressed the riot. The name of the sects concerned in the riot is not stated; but as Persia several years ago was greatly disturbed by a sect of reformers called Babis, or followers of Bab, of whom we gave a few weeks ago a full account to *The Methodist*, and as this sect, notwithstanding its cruel persecution by the Persian Government, is reported to have now numerous adherents in every town and village of Persia, and to number in all some three millions of adherents, it is probable that it was not foreign to the riot. The Persian Government made about five hundred arrests of persons who participated in the riots.

Who is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.