

glory that should follow." (2 Peter i. 21. 1 Peter i. 11.)

Moreover, it is observable that astronomers in our day, when writing for the masses of the people, as in Almanacs, speak of things, like the inspired writers, according to appearance, and say, the sun rises and sets, &c.

2. It is not a proper use of the Old Testament to attempt to learn or determine from it our duty with reference to the peculiar ordinances of the gospel, enjoined in the New Testament. This is obviously to be learned from that part of Scripture in which they are enjoined; and especially from those passages which shew by whom these ordinances are to be observed, and what actions are to be performed. The introduction of ceremonies belonging to the old dispensation into the new, has evidently been productive of much confusion, superstition, and error. So likewise attempts to model the ordinances of the Gospel in accordance with any command under a former economy, necessarily tend to pervert them from their original simplicity, and to destroy their significance and utility.

The maintaining of the view now expressed has, in some instances, subjected the Baptists to the charge of undervaluing the Old Testament. But our high regard for it is distinctly avowed in our articles of faith and practice. The 3rd article reads thus:—"The Holy Scriptures of the Old and New Testaments, are the Word of God, in which He hath given us our only rule of faith and practice." 2 Tim. iii. 15-17. John v. 39. While, however, we most cordially express our full persuasion of the divine inspiration and authority of the Old Testament, as well as the New, we deem it needful, as in all reason we should, to apply it to those uses only for which it was designed. So applied it is of incalculable value.

3. Another abuse of the ancient Scriptures is that of forcing a figurative and unnatural meaning upon portions of them, which evidently ought to be understood in their obvious sense. Such means are not infrequently employed to establish visionary and unscriptural systems. This is manifestly exemplified in the case of the Swedenborgians, who regard the figurative, or mystical sense of Scripture as having been specially communicated to the founder of their sect. Even the Mormons, who running to the opposite extreme, maintain that the whole is to be understood literally, endeavor to obtain support for their extravagant scheme in the same way. For instance, to gain credence to their fanciful legend, that some of Joseph's descendants crossed the ocean and settled America, they represent this as the figurative or mystical import of Gen. xlix. 23, where Joseph is, by a natural figure, to denote a numerous posterity, said to be "a fruitful bough . . . whose branches run over the wall."

Obviously care should be exercised to avoid applying any portions of the Old Testament to uses foreign to their real design. What, then, it may be asked, are the appropriate uses of the Old Testament? A few of them may be briefly noticed.

1. The confirmation of the Gospel of Christ. Under this head reference may be naturally made especially to types and prophecies.

That typical sacrifices were divinely appointed shortly after the fall of Adam is evident from the recorded fact, that Abel's offering was acceptable and approved. This it could not have been, if it had not been offered in the exercise of faith, and in obedience to a Divine command. (Gen. iv. 4. Heb. xi. 4.) We are informed of other sacrifices being repeatedly offered, with the approbation of Deity, before the giving of the law by Moses. (Gen. viii. 20. xxii. 13, 14.) The prevalence of the offering of sacrifices among heathen nations, though these have become ignorant of their typical import, may undoubtedly be referred to the early appointment of this institution, designed to prefigure the atoning sacrifice of our Lord Jesus Christ. Under the law numerous sacrifices of animals regarded as clean were enjoined. These were unquestionably types of the all-sufficient sacrifice afterwards offered by our great High Priest. Accordingly the Apostle John applies expressly to Christ—"the Lamb of God which taketh away the sin of the world"—as if spoken directly of Him, the command given with reference to the paschal lamb. "Neither shall ye break a bone thereof." (Ex. xii. 46. John xix. 36.) The correspondence between the types appointed under the ceremonial law, which "had a shadow of good things to come," with the fulfillment of them, as recorded in the New Testament, affords con-

vincing proof of the truth of the Gospel. Hence the Apostle Paul, when writing to the Hebrews, in order to convince the unbelievers that Jesus of Nazareth was the promised Messiah, and to confirm the faith of believers, urges this decisive argument. He shews that the Scriptures of the Old Testament, which they all recognized as given by Divine inspiration, contained many institutions which, unless they were regarded as typical, must be unmeaning and useless ceremonies; but that they had manifestly received their accomplishment in Christ, and viewed in this light they appeared significant and valuable. He reasons from the frequent repetitions of these sacrifices, that they could possess no saving efficacy; and states the self-evident fact, "It is not possible that the blood of bulls and of goats should take away sins." Elsewhere he remarks "If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." (Heb. x. 1-4. ix. 13, 14.) Referring to the special sacrifice offered on the great day of atonement, and the entrance of the high priest into the holy of holies, he says, that into it "went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people;" and subsequently adds, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. ix. 7, 24.)

These specimens may suffice to shew how valuable are the numerous types of the Old Testament for the confirmation of the gospel of Christ, which is more distinctly revealed in the New.

The prophecies furnish indubitable evidence that Jesus Christ is the true Messiah. It pleased God, whose ways are past finding out, to give intimations of the coming of a Saviour from time to time, as to His infinite wisdom seemed fit. Immediately after the fall of our first parents, the gracious announcement was made to them that the woman's "Seed" should "bruise the head of the serpent." (Gen. iii. 15.) In accordance with this promise the offering of sacrifices, undoubtedly typical, as shown above, was appointed. To Abraham the promise was expressly made, "In thy seed shall all the nations of the earth be blessed;" and that in the line of Isaac, to whom also the same assurance was given. (Gen. xxii. 18. xxi. 12. xxvi. 4.) To Jacob it was revealed, that the Messiah should descend from Judah according to the flesh. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and to him shall the gathering of the people be." (Gen. xlix. 10.) To Moses also was an express revelation made of the coming of Christ, under the designation of a Prophet, to whom the people should "hearken;" or otherwise be called to account by JEHOVAH for this presumptuous disobedience. (Deut. xviii. 15, 18, 19. Acts iii. 22, 23.) As time advances the predictions become more numerous and distinct. By David, from whom as to the flesh Christ was to descend, were many explicit prophecies of Him delivered, relating to His humiliation, the opposition raised against Him, His sufferings, death, and resurrection, and the happy results that would ensue. (See Ps. ii 1-3, 8, 12. xvi. 8-11. xxii. 1, 7, 8, 16, 18, 27, 30. xl. 6-8. lxxii. 5-19, &c.) So minute were some of these predictions, delivered more than a thousand years before the birth of Jesus, that they specify the "piercing of His hands and feet," the reviling which He endured in the time of His excruciating agonies, the parting of His garments, and the casting of lots upon the vesture, as also His speedy resurrection.

Isaiah is, if possible, still more explicit. He states that the Redeemer would be born of a virgin, and that in him would be united the Divine and human natures, so that He would be called "Immanuel," that is, "God with us;" (Isa. vii. 14. ix. 6, 7. xl. 10, 11) and that through His sacrifice an abundant feast would be provided, and "death be swallowed up in victory;" for that He and His people would rise triumphantly from the grave, (xxv. 6-9. xxvi. 19.) Isaiah, as well as Malachi, plainly foretold the coming of John the Baptist, and the happy effects of his ministry. (xl. 3-5. Mat. iii. l. iv. 5, 6.) In the closing part of the 52nd Chapter of his prophecy, and the 53rd throughout, written above seven hundred years prior to the accomplishment, he speaks very distinctly of the humble condition of the Messiah, "despised and rejected of men, a man of sorrows, and acquainted

with grief," as having the iniquities of His people laid upon Him, enduring reproach and exquisite sufferings with lamb-like patience, flowing out life-blood unto death, and making intercession for the transgressors. It may be proper to remark, that the prediction, "He made his grave with the wicked and with the rich in his death," is not so definite in the Common Version as is the Hebrew, in which the word rendered "wicked" is plural, and evidently refers to the two malefactors, while that rendered "rich" is singular, and obviously relates to "Joseph of Arimathea." (Matth. xxvii. 57-57.)

Jeremiah also speaks plainly of Christ, calling Him "a righteous Branch, and a King," and "The Lord [JEHOVAH] our righteousness." (Jer. xxiii. 5, 6.) So likewise does Daniel, in effect specifying the time when Messiah should be cut off, but not for himself; and when His kingdom should be set up. (Dan. ix. 24-26. ii. 44.)

So definite and unmistakable was the prophecy of Micah relative to the birth-place of the promised Messiah, that "all the chief priests and Scribes" unhesitatingly told Herod that it was "Bethlehem of Judea," and referred to Micah's prediction as rendering this certain. (Micah v. 2. Matth. ii. 3-6.) As the same person who says, (Zech. xii. 10.) "They shall look upon me whom they have pierced, and mourn" says also, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications," the text evidently can relate to none other than our Lord Jesus Christ.

(To be continued)

For the Christian Messenger.

LUKE VII: 5.

What more commendatory introduction could be given for a man, to Him whose heart seemed ever yearning in compassion for the people, than the Jewish elders gave to Jesus, for the centurion of Capernaum,—"He loveth our nation."

Ah! says Jesus,—he is one suited to my mind. Nothing is more congenial to me. This is the mind of Christ, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life," "I and my Father are one."

But how does he manifest his love for the nation? In providing for their highest, their spiritual and eternal interests;—in seeking to bring them to an acquaintance with the requirements of the God of Israel: "He hath built us a synagogue."

"Well done." "As my Father hath sent me into the world, even so have I sent you into the world." "Go ye into all the world, and preach the gospel to every creature." "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

Such were some of my thoughts in reading, not long since, of the noble deed of the Halifax centurion.

"He loveth our nation, and he hath built us a synagogue." So let the many, cheered and incited by such generous example, breathe the name, and request blessings on the head of this benefactor of his nation. (2 Cor. ix: 12-14.)

And is it then commendable, and well pleasing to Jesus, for an individual to build for the people, and especially for the poor, a sanctuary? So would it be for a christian church, in like manner. "The poor have the gospel preached to them."

Would to God that throughout the length and breadth of the land, in city and country, the spirit of the centurion might influence every christian, and every christian congregation; till of every christian church it might be said, as it was of the centurion; and may now be said of the Baptist Church of Windsor: "He loveth our nation, and he hath built us a synagogue."

Feb. 1870.

H.

Missionary Intelligence.

GERMANY.

LETTER FROM MR. ONCKEN.

A whole town become Baptists. Alt Danzig, Oct. 4, 1869.—I thought my engagements of yesterday would be the end of my work here, but the brethren insist upon my remaining yet another Sunday, as some matters still remain to be set in order which could not be done yesterday on account of the examination of candidates for baptism. I shall therefore pass next Sabbath here in Alt Danzig and shall then, accompanied by Dr. Pritzkau, proceed to Einlage, 240 versts from here. The Lord's day, yesterday, was to me a day never to be forgotten. At 9 o'clock the church bells began to ring for our services; they are now used for no other purpose, and the Lutheran pastor of the town has left his whole flock to their fate. Infants are

not sprinkled any more at all, and the pastor of the Baptist church, Dr. J. Pritzkau, is registrar, and enters all births, deaths, and marriages which take place, into his registry. Hitherto our brethren have not made use of the church, but assemble in the school-house of the place; but as almost all the country people are baptized, and they have the church at their disposal, I dare say it will not be long before the Baptists will conduct Divine service there. I was fully occupied all the day. Preached in the morning and afternoon to large assemblies. Among my hearers were Russians and Poles belonging to the nobility, who had come in their Russian droschkes drawn by four horses abreast. These strangers had come chiefly to witness the baptism, but were disappointed, because the baptism could not take place until nine in the evening. Between the services I had to examine twelve candidates for baptism, who were received by the church, and several others who were not received.

Baptism by torchlight. Between eight and nine o'clock, A. M., we went forth to the water. The whole village was assembled there, but perfect order prevailed, and the baptism took place without any mishap. My own costume on the occasion as well as the costumes of the candidates—the latter consisting of the strangest old garments,—would have elicited a smile from the dear Hamburg people. Fortunately it was dark, and only the light of a few lanterns afforded me a glimpse of the curious figures before me. All the candidates were exemplary in their deportment, and in half an hour later, the school-house was a third time filled with devout hearers and communion guests. We enjoyed blessed moments of direct communion with our risen Lord and with each other.

A Russian Church. From far and near brethren and sisters had hastened hither; they had come even from Odessa. Among the Russian population the Lord's work is likewise progressing. Twenty-seven persons have already been baptized. They form a separate church, although they have fraternal intercourse with their German brethren. I recommended the movement among the Russian to the special intercession of the church. If the authorities ignore this movement, then a fire may be kindled by it, which no power of the earth shall be able to extinguish. Even since my visit to St. Petersburg, I have cherished the pleasing hope that the Lord would gather a great people to Himself in this vast empire.

Two new Churches Organized. Nov. 13, 1869.—I have now been engaged in mission work six weeks, preaching among the German colonies, composed of Lutherans, Calvinists, Mennonites and Baptists, located in the two governments of Elisabethgrad and Jeckenroslov. I have met everywhere with a favorable reception, received much personal kindness and hospitality, and was helped on my way through the immense dreary and dusty prairies with horses and carts furnished by kind and generous brethren, thus greatly reducing my travelling expenses. Notwithstanding the fatigue and discomforts of travelling, I have met with no interference from the imperial government. Forty believers, Germans, have been baptized. Two churches, numbering 300 baptized, have been formed, and pastors and deacons have been ordained over them. Dr. Johan Pritzkau, who was under my instruction for a year at Hamburg, and who was ordained as pastor over the church at Alt Danzig, is the right man for the important work assigned to him over the first New Testament church in the vast empire. The Lutheran worship in this village has been given up, and he has been chosen by the unanimous voice of the villagers as the religious instructor of their children.

Russians Baptized. There is no doubt that an investigation into the above movements will be made; but I think it will not provoke any persecution as far as the Germans are concerned. In the immediate vicinity of Alt Danzig however, about twenty-eight Russians, formerly slaves, have been baptized and thus left the church. A strict investigation has already been entered upon, and these poor brethren may have to pass through severe trials, perhaps banishment. I commend them to the prayers of our brethren in the United States. Interesting and valuable connections have been formed in different parts, by which Scriptures, tracts and good books will in future be widely circulated, both in the German and Russian.

Here I have preached for the last eight days nearly every night to an interesting class of German mechanics,—among them from seventy to a hundred believers, and mostly convinced of the Scriptural views we entertain of believers' immersion; but they are afraid of the consequences of obedience to the Divine command, as they do not have the same civil rights as the colonists. I have received much personal kindness from these brethren, and hope that with the Divine blessing my ministry will prove to have been owned by the Master.

Plans of Journeying. My work here, as far as I can see, will close to-morrow, when I propose, with a few baptized brothers and sisters, to commemorate the Saviour's death, and toward the close of the Sabbath give my farewell address to the above believers, and then on the morrow, D. V., proceed with an Austrian steamer across the Black Sea to Tultscha in Turkey, and after visiting the little banished church from Russia, proceed to Bucharest in Bulgaria, and homeward pass through Hungary and Austria, where I pray the Lord may have work ready for me.

Theological Instruction at Hamburg. We are now erecting at Hamburg a story over our old chapel, as our first college, and, D. V., in the course of the ensuing year, so soon as we have the pecuniary means, we shall commence a course of instruction with probably twenty brethren, recommended to us by their respective churches.—Missionary Magazine. Feb. 1870.