Review.

For the Christian Messenger. " THE SECOND COMING OF CHRIST.' *

Some weeks ago a friend gave me a copy of this work, requesting me to peruse it, and to give an opinion respecting it. As it appears a canvass is being made in this Province in favor of the work, a sense of duty compells me to offer some remarks on the subject, that those who are soliciting subscribers, and such as are importuned to order it, may be able to form some idea, beyond the attractive appearance of the cover, and some fanciful pictures, of the intrincic value of the Book. C. TUPPER.

Mr. Shimeall remarks, in his Preface, pp. xxvi, xxvii, with reference to the question, "Whether the coming of the Lord is pre or post millenial," "With me it is an article of faith that your individual salvation and mine, with all others of this day, depends on being right in this matter." Is it then a tact, that all the sincere and obedient believers in Christ, recognizing His infinite dignity, and His first and second comings, of whom multitudes do not know the meaning of the terms ' pre and post millenial, will be deprived of beaven and eternally miserable simply because they are not " right in this matter?"

Our author professes to give an account of a variety of widely different views that have been entertained respecting the Millennium, regarding the time, the nature of it, &c., with refutations of those views. But, while he is confident that his system is correct in every point, in his case, as well as that of many others, the adage is evidently verified, 'It is easier to demolish a temple than to build a temple."

When a writer attempts to establish a theory from Scripture, we may be satisfied that it does not rest on a solid basis if he builds principally on obscure passages, and is obliged to put a forced construction or plain texts. Now it is obvious, and is generally agreed by sober critics, and prudent students of the Scriptures, that while many prophecies are somewhat obscure prior to their fulfilment, some parts of the predictions of Ezekiel, and of John in the Apocalypse, are among the most obscure parts of the Bible. But on these Mr. S. manifestly relies principally for the support of his theory. From Ezekiel's vision be infers " the future literal rebuilding of the temple, and the revival of sacrifices as a commemorative ordinance during the millenial dispensation," pp. 94, 96, 310. To sustain this view he puts a forced construction on, Hag. ii, 9, "The glory of this latter house shall be greater than of the former." Because Herod had repaired and adorned the second temple. (See Dr. Doddridge on Jno. ii. 20.) Mr. S. maintains that it had been destroyed, and alleges that this plain prediction-fulfilled by our Lord's appearance in the second templemust have referred to that spoken of in Ezekiel's vision. See p 71-75.

Undoubtedly some men have erred by attributing a figurative sense to what cught to be understood literally. But it is worthy of notice, that in a number of instances the disciples and others misunderstood our Lord by putting a literal construction on what was to be understood figuratively. (See Matth. xvi, 6-12. Jno. ii. 19-21, iii 3-6, vi. 51-58, xi. 11-14.) Prophets liv ing under the Mosaic dispensation might be naturally expected to use language in accordance with that dispensation. So the general spread and prevalence of the gorpel is expressed thus, "In every place incense shall be offered unto me, and a pure offering,' &c. Mal. i. 10. Compare Rev. v. 8, where the "vials full of odors' are said to be " the prayers of saints." So believers are directed to " present their bodies a living sacrifice;" to "offer the sacrifice of praise to Gcd continually;" and they are said " to offer up spiritual sacrifices." (Rom. xvii. 1. Heb. xiii, 15, 16 and 1 Peter ii. 5) But that such sacrifices as were offered under the Mosaic law are not to be introduced again, since Christ has offered the one perfect sacrifice, is distinctly taught in the same writ. (Heb. x. 1-14.) The disseminating of such a view appears to me adapted to disbonor the Redeemer, and to turn men from the simplicity of the gospel. (Gal. v. 1-6.)

and

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THE SECOND COMING OF CHRIST: Or, the Impending Approach of the Restitution of all things, (Acts iii. 21) by the Power and Coming of the God-Man. the Lord Jesus Christ, (2 New York. Henry S. Goodspeed & Co., Publishers, New York. Rogers & Black, Amherst, Agents.

expected from one who is laboring to estab. lish an unscripional in y, Mr. S. white insisting on a rigid adherence to the literal sense, endeavors to sustain his scheme by attributing an extravagantly figurative and mystical sense to texts that evidently ought to be understood literally. As it is well known that among the Hebrews seven was often used as a term of perfection, or intensity, when it is said (Lev. xxvi. 28,) "I will chastise you seven times for your sins," this plain language obviously denotes thorough chastisement. (Compare Isa xl. and Jer. xvi. 18) But our author, while justly condemning Mr. Miller's system, has undesirably adapted his exceedingly fanciful exposition of this text, by which it is represented as denoting as many years as there are days in seven years; and be has strictly followed him in commencing the chastisement of the Jews at the captivity of Manasseh. From these data Mr. Miller affirmed positively, that Christ would come personally in 1843. But time, that great revealer of secrets; and exposer of fallacies, has demonstrated the incorrectness of this. Mr. S. from the same premises draws the inference, with assurance that " The times of the Gentiles will close A. D. 1868." This he represents as "the termination of the 6,000 years of the world," when, according to him, the Millennium should commence. pp. 185, 304, and Notes 132.

Mr. S. quotes Zech. xiv. 5., thus, "The LORD my God shall come, and all His [resurrected and glorified] saints with Him;" and subsequently affirms; "This work of the conversion of the nations, commenced by Christ PERSONALLY, will be continued in exact analogy to the first propagation of the gospel among the Gentile nations." p. 93. Is it not presumptuous for any man, not endowed with an infalli ble spirit of prophecy, to make such a statement? Of the "Ten lost tribes," he says, "Prophecy makes their conversion, unlike that of the house of Judah, to precede their restoration to Palestine." p. 95. He asserts, p. 98, of the "future restoration, reunion, and conversion of the literal seed of Abraham to Palestine. . . their national conversion is dependent upon, and can only be effected by, THE PERSONAL MANIFESTATION to them of the Lord Jesus Christ." I ask, "Is any thing too hard for the Lord?" If He can convert one sinner by His word and Spirit, through faith in an unseen Saviour. (Jno. xx. 29./ 1 Pet. i. 8.) can not He in the same way convert

To obviate an objection of "scoffers," who would, in effect, deny that Christ would ever come, because His coming seemed to be delayed, the apostle Peter referring to the fact that time, as contrasted with eternity, and in reference to JE-HOVAH, is as nothing, remarks, " that one day is with the Lord as a thousand years, and a thousand years as one day." (2 Pet. iii. 3-9.) This is a very plain text. It exactly accords with the language of Moses, (Pe. xc. 4,) "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." But our author, who professes strong aversion to the putting of a figurative construction upon Scripture, by an unprecedented figure thus comments on this text; "One day, i. e. the day of judgment is as a thousand yearsone judgment day. p. 115. He affirms " the day of judgment here is not to be understood of a natural day of 24 hours, but as running coeval with the thousand years of the millennial era; and he repudiates the "idea that the trial, sentences. &c., &c., of the myriads of myriads of the raised dead will be disposed of in a natural day of twenty four hours." pp. 206, 245, 254. As he maintains that the wicked dead will not be raised till after the thousand years occupied in judging them, his ture—that they will be judged, condemned, and their final sentence passed upon them, while "their spirits are in hades," (p. 247.) and their bodies in their graves. -(See Matth. xii. 36. Rom. xiv. 12. 2 Cor.

Determined to apply almost all the prethe Gentile age in 1868." Is this verified? God." Unwilling to admit that these predictions could in any sense refer to the destruction of Jerusalem by the Romans, he insists, Peter i. 26). Scripturally, Philosophically, and Historically demonstrated; by the Rev. R. shall not pass till all these things be fully constraints. Shimeall, member of the Presbytery of shall not pass till all these things be fully constraints. shall not pass till all these things be full the Work; but a few closing remarks may filled," relates to the generation that will be added. be living when Christ comes. At this rate

With such inconsistency as might be one may make any text mean just what he in especially urging the necessity and impleases.

> of evangelical Christians of this day (the is " in a state of perfect consciousness . . . Baptists excepted,) profess to believe in, of happiness or misery " between death and and pray for, the ingathering and conver- the resurrection. p. 263, 266 If persons sion of both Jews and Gentiles to Christ, are truly prepared for death, assuredly and of their introduction to a state of happiness during a period of a thousand years." Why does he "except the Baptists?"-Whatever some individuals may think, we do not, so far as I know, hold, as an article of faith, any one definite view with holy. But surely this effect does not always regard to the general prevalence of the follow. The Mormons, who insist that all gospel; but certainly, as a body, we do scripture is to be understood in its literal hope and pray for the conversion of both sense, assert that Christ is coming very Jews and Gentiles; and accordingly we led the way in modern Missions to the in a sermon nearly forty years ago, "1 will beathen in India; and we continue our efforts, encouraged by the numerous openings | say, there are some in this room who will in Providence, and the success attending be living when Christ comes darting down Foreign Missions in many parts of the | the parted skies." But are these " Latter-

scheme respecting the second coming of Christy that he evidently applies to it prophecies which relate to His first coming-For instance, Danl ii. 44, "In the days common duties of life, and embrace perof these kings shall the God of heaven set | nicious errors, as the annihilition of the up a kingdom," &c. To make this, which | wicked, &c. plainly refers to gospel times, suit his view, he adds the word "last," and so quotes the text, " In the last days of these kings," &e, and adds, "during the last stage of tation of many persons, that the millen fum their existence," thus applying it to the in their sense, was at hand; and its comsecond advent. He affirms (p. 243,) "That | mencement has been expected in every cenonly six out of forty-one prophets of the tury since the Christian era. It has been Old Testament, viz, Jacob, Moses, Isaiah, fixed for several different years during the David, Daniel, and Malachi, predicted the period of my own short life. I believed first coming of our Lord, while most of these predictions to be vain, and I have these, together with the others, prophesied lived to see them such" I may add, so of His second personal coming." We have anxious are some persons to find out, and seen how he attempted to dispose of Hag gai's prophecy; but how could he evade the very distinct prediction of Micah, (Ch. v. numerous to be cited here? Is it not obviously adapted to foster infidelity to apply to any other object prophecies which relate to the first coming of Christ, the fulfilment of which clearly proves Him to be the true Messiah? If we can really convince people, whether Jews or Gentiles, of this momentous fact, they can scarcely fail to believe in His second coming. Is it not, then exceedingly inconsistent for professed believers in Christ to attempt to explain away these irrefragable proofs of His Messiahship? If this be not believed, a hundred plain predictions-not yet fulfilled of His second Advent, will evidently be of

years will elapse between the literal resur- converted state, in the holy city, shall rection of the pious and that of the wicked | incite them to arms; when once more, but from the detached clause-' the dead in for the last time, an unprecedented storm Christ shall rise first'-Mr. S. thus defines, of persecution shall be brought down upon or rather perverts, the statement, We the heads of Daniel's people." Surely which are alive, &c , shall not prevent them which are asleep i. e. from being raised, p. 246, an unlettered man might honestly, though very erroneously, construe the word prevent in this text as meaning to hinder; but certainly this learned writer could not fail to know, that the Greek word (phthano) | truly said of Christ's second coming, " the never has any such import; nor that the time is at hand," (Rev. xxii. 10-12, 20.) word prevent is constantly used in the and we know not how soon it may come; Common Version-published in 1611-in | and to make it our care to be in readiness? its ancient sense of preceding. See Ps. exxix. 8. exix. 148.) The plain meaning gard certain expressions in the Apocalypse, of the passage (1 Thee. iv. 15, 17.) is, that together with them."

Mr. S. states, in the first sentence of his advertisement, "The Scriptures of the Old is said to "separate them one from another," of the Lord Jesus Christ, and of two only" but besides the first personal coming, which is past, he evidently represents two as future. scheme presents to us the strange anomaly p. 228. In his comment on the passage all that are in the graves shall hear his alike repugnant to both reason and Scrip- cited above, he says, "This coming of voice and shall come forth; they that have Christ in the first instance will be not openly, or visibly . . . but as it were secretly. like a thief in the night, to steal away his waiting and watching saints." pp. 304, 307. Christ will, indeed, 'come like a thief in the night.'-unespectedly, but not to "steal." How could Mr. S. make the dictions to the second Coming of Christ, statement now noticed, when he says ex-Mr. S. alleges, (p. 178) that "the great pressly, "The Lord himself shall descend tribulation" [of the Jews] Matth. xxiv. 21, from heaven with a shout, with the voice 22, commences . . at the close of of the archangel, and with the trump of

> The specimens of gross inconsistency, and perversion of Scripture, now adduced, to which many more might be easily added, may surely suffice to show the character of

Mr. S. thinks that Ministers greatly err | such a book.

portance of a preparation for death. He, Mr. S. s., 7, (p. 261.) "The great he by however, professes to believe that the soul they are likewise prepared for Christ's coming whenever it may be.

He seems to imagine that those who maintain the near approach of the Saviour's Advent will be peculiarly self-denying and soon. I heard one of their preachers affirm, not say at what exact time, but this I will day Saints" eminently pious? It is well Mr. S. is so much engrossed with his known, also, that of others who profess belief in the immediate Advent of Christ, some are eager to accumulate wealth, and some become wild fanatics, neglect the

The learned Dr. Adam Clarke, in his comment on Rev. xx 3, written in 1817, remarks, " It has long been the idle expecmake known, what Jehovah has, in his infinite wisdom, seen fit to conceal.

These speculations, though they may 2. Matth. ii. 3-8.) with those of others, too excite transient sensations, are adapted, by their non-fulfilment, to increase and strengthen infidelity, and tend to turn the minds of people from attention to the allimportant matter of their own salvation, and that of their perishing fellow men.

But Mr. S. after affirming that the coming of Christ " is now at our doors," has, by his scheme, placed it at such a distance that no person now living can reasonably expect to live till its arrival. According to his views, prior to this event, (p. 305) "The last Antichrist—a false Messiah—will restore their [the Jewish] nation to Palestine:" and he says, (p. 180,) "the jealousies of the crowned heads of Gentile rulers against the house of Judah, To establish his theory, that a thousand now dwelling nationally, but in their unthese events imply the elapsing of a considerable space of time.

> Is it not, then, the part of wisdom for us, instead of entering into such wild speculations, ever to bear in mind that, in comparison with eternity, it may always be

Surely it is much more consistent to rewhich in many parts abounds with strong the saints living when Christ comes will figures, as figurative, rather than to repeat not precede, or go before, those who had or to evade the express and plain declarapreviously died, but 'the dead in Christ will tions of Christ,-adapted to alarm the rise first,' that is, before the living are impenitent—that the literal resurrection changed, and then they will be caught up | " of the just and of the unjust" will take place when He comes, at one and the same time. See Matth. xxv. 31-46, where He and New Testaments speak of two comings | and to pronounce the final destines of both classes, which will be simultaneously carried into effect. So in John v. 28, 29, he says, "the hour is coming in the which done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation " See also Jno. vi. 44, Acts xvii. 31. 2 Cor. v. 10. 1 Thes. i. 6-10. Rev xx. 12-15.

In fine, another serious fault of this Work, like that of most of its kind, is, that it is adapted to discountenance and paralyze efforts for the conversion of both Jews and heathens. The author denies (p. 194.) that "through the ordinary agencies of the Church "-the means divinely appointed-" all nations are to be subjected to the obedience of Christ." pp. 194, 301. If people are induced to believe that the nations are to be converted " miraculously" (pp. 93, 98,) without the use of means, they will naturally neglect

or remit efforts to that end. On the whole, it is my deliberate opinion, that money and time can be much better employed than in purchasing and perusing For the Christian Messenger.

TREASURER'S REPORT, 1873.

Missionary Aid Societies.

HALIFAX, Dec. 31, 1873. General Account of the Treasurer of the Nova Scotia Central Board of the Women's

By Subscriptions from Societies. \$1676 66 By Donations do...... 114 84 By Interest on Deposits in Savings Bank.....

\$1801 45

To amounts remitted to Z. G. Gabel, Esq., Treasurer of Foreign Missionary Board: Quarter ending March 31st.\$ 735 74 June 30th... 349 29 Sept. 31st... 361 54 Dec. 31st... 344 93 To Discount on N.B. & P.E.I. notes. Postage, Stationery & Printing. Balance in hand.....

\$1801 45

M. R. SELDEN. Secretary of Treasurer.

The above account has been carefully examined and found to be correct. L. M. SMITH, Auditor.

List of Societies and amounts received from

them respectively during the year, 1873. Aylesford...... \$65 00 Amherst..... Bridgetown..... Bedeque, P. E I..... Billtown, Cornwallis..... Berwick, do. Beaver River, Yarmouth Co..... Bridgewater..... Cla ence, Annapolis Co...... Canard Cornwallis..... Canning, do. Canaan, Horton..... Canso Cavendish. P. E. I..... Clementsvale, Annapolis Co..... Charlottetown, P. E. 1..... Chelsea..... Deerfield, Yarmouth Co..... East Point, P. E. I..... Falmouth..... Guysboio Halifax, Granville St..... Halifax. North Church...... Hantsport..... Hebron, Yarmouth Co..... Hillsburg, Annapolis Co..... Hall's Ha bor, Cornwallis..... Indian Harbor, Margarets Bay..... Liverpool..... Margaree, C. B..... Milton, Queens Co..... North River, P. E. I North Sydney North Brookfield, Queens Co...... Nictaux..... Ohio.... Osborne..... Pine Grove, Wilmot..... Pereaux, Cornwallis..... Pugwash..... Summerville, Hants..... Scotts Bay Sydney, C. B..... Truro..... Tryon P. E. I..... Weymouth..... Windsor Wolfville.... Waterford, Digby Co..... Ya mouth, Temple Church..... Yarmouth First Church..... DONATIONS, 1873.

\$1676 66 Mrs. Joseph Hunt. Mabou, C. B..... \$1 00 Rev A. Cohoon Paradise..... Two filinds of Missions, Port Hastings Mrs. E. B. Hubley Mrs. G. Whitley, Baddeck, C B..... Mrs. M. Wylie, Granville..... "In name of the Master" for Miss Nortis Joseph S bean, Weymouth Miss Amelia Kendrick, Barrington Gideon Fleck, Holland's Harbor..... Miss E. Carter, Rawdon Knitting Circle, Cleveland, Nictaux... Mrs. Jephtha Elde kin, Athol..... A Friend Helifax.... C. A. Hammond, G and Falls A Friend, Baddeck C. B..... Rev. I. J. Skinner, Chester..... do. Mrs. E. C. Burnaby, Pleasant R. ver.. Mrs. C. Rockwell, Amherst Shore.... A Friend Digby..... Friends of Missions. Walton..... Mrs. Elisha Bancroft..... Rev. Jas. Stevens, Gaspereaux..... Mrs. Thos. Uhlman, Deerfield...... Mr. Stephens..... Col. by Mr. A. J. Stevens at Margaree. Ruth Miss L. Mr. P., Lawrencetown.....

Mis. E. C. Card Chester....

J. G. Ross and wife, Margaree.....

For the Christian Messenger.

Mr. Editor ,-

Have you room for the following extract from the Pall Mall Guzette? If so please publish it in the interests of the cause so ably advocated in your columns by "Modern Culture." I make the request not so much for the sake of adducing Prof. Blackie, as another instance of thick-headed prejudice in favour of the moribund Greek Classics, as in the hope that " Modern Culture" may be encouraged to labour for the substitution of " Chemistianity" with its practical and awful "Chemistien lore" for the crudities and absurdities of the Homeric myth, now happily on the high road to obsolete-

" Professor Blackie, in his introductory lecture to the Greek classess of the University of Edinburgh, the other day, said that " it had been his fortune to dip into various languages, and that the Greek language and the Greek literature are worth them all put together;" and further added that every person who despises Greek literature and language " proves himself to be a conceited puppy and an