

Correspondence.

For the Christian Messenger
The Coming of the Lord.

No. 3.
(Concluded.)

We may begin with the Second Psalm. What find we here? Confederation on a grand scale. The kings of the earth and the rulers, have had a "conference," and they have come to a unanimous decision to do without God. Jehovah and his Messiah they scorn; they need none of their aid and they defy their power. The old "superstition" is to be abolished and the Bible is to be considered henceforth as a mere collection of old "Shemithic Records," with which they and their subjects shall have nothing to do. (It has already begun.)

But if they can forget God, and ignore his authority, He cannot forget them, nor will he be in the least thwarted in the establishment of Messiah's reign over Israel and the whole earth.

There is no hint in the Psalm that these kings and nations are to be converted from the error of their ways: they do not become Christians tho' a friendly admonition is connected with the threat of utter judgement. "He that sitteth in the heavens shall laugh, Jehovah shall have them in derision. Then shall he speak to them in his wrath and vex them in his sore displeasure." How is it possible to understand this as a prophesy of the grace of Pentecost, or the grace of any other Remarkable Revival of Religion. Is that the way God speaks to a poor sinner when about to deliver him from the wrath to come?—Does he then speak in "wrath?" and vex the poor soul in "sore displeasure?"—Oh, no, no, no! "Yet have I" (in spite of you) "set my king upon my holy hill of Zion." If "Mount Olivet" is on the "East" of Jerusalem, we know just as well where "Zion" is, the city of the great king. It is "on the side of the North," and if any other place, or any thing else on this earth, is ever in Scripture called Zion, I for one, would like to be shown where. "I will declare the decree,"—the unchangeable "purpose" of God. "The Lord hath said unto me, Thou art my Son; this day have I begotten thee, ask of me, and I will give thee the heathen for thine inheritance—and the uttermost parts of the earth for thy possession." Here people generally stop when the passage is quoted, to prove that it refers to gospel grace. These who so quote it seem to feel somehow that the next verse does not tally with their theory.

It seems so incredible or at all events, so mysterious, that subduing people's hearts in grace, and filling them with all joy and peace in believing, should be expressed by such a terrible figure, as, "breaking them with a rod of iron, and dashing them to pieces like a potter's vessel." Nay, this cannot be. But as a terrible unparaphing judgement, upon audacious foes, like Pharaoh and his hosts. The Midianites, the army of Senacharib, or on apostate, Christ-rejecting Jews, or Gentiles, who have banished the Bible, despised the grace of the gospel, and set themselves in bold defiance against high heaven, it is exceedingly appropriate and striking, and to this I solemnly believe it refers.

Now turn to Revelation xix. 11, and we will after that look at Daniel ii. "And I saw heaven opened, and behold a white horse, and he that sat on him was called Faithful and True, and in righteousness he doth JUDGE AND MAKE WAR. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed in a vesture dipped in blood and his name is called "The Word of God." Now follows a clear reference—almost a quotation—to Psalm ii. "And out of his mouth goeth a sharp sword, that with it he should smite the nations." So far, it is freely confessed, the words could be understood as subduing people to the obedience of faith, by the word of the truth of the gospel. But the concluding part of the sentence—and, observe, it is one and the same sentence—will bend to no such theory. "HE SHALL RULE THEM WITH A ROD OF IRON: and he TREADETH THE WINE-PRESS OF THE FEROCENESS AND WRATH OF Almighty God." No; it is not grace but judgement, and judgement upon living men, kings and nations

up in arms, to cut off and exterminate the lost hope and the last prospect of a reigning Messiah. "And I saw the Beast and the kings of the earth, and their armies, 'gathered together,' to make war against him that sat on the horse and his army." How exactly this tallies with Ps. ii. "Let us break their bands asunder and cast away their cords from us;" and again Zechariah xiv. "For I will gather ALL NATIONS against Jerusalem to battle," "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olivets, &c."

Look, too, at the figure in verses 17, 19, of Rev. xiv. "All the fowls of heaven called to the great supper;" and again, verse 21, "And all the fowls were filled with their flesh." Compare Ezekiel xxxix. 17. Surely this is war—real literal war; the destruction of an immense army. How can it mean anything else?

Now we are prepared to consult Daniel. Please read over the whole of chapter ii. I may return to it hereafter, for it deserves an entire separate dissertation. I only ask the reader now to note in vs. 34, 35, that the "Little Stone" did not grow up around or absorb the Image but completely destroyed it, and that before the "Little Stone" began to grow. "Then was the iron, the clay, (for mark, it struck the image on the feet,) the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Such was the dream, and "we will show the interpretation." "And in the days of THESE KINGS [represented by the ten toes, evidently,] shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall"—what? Convert and absorb all those kingdoms? leaving them as they were, only Christianized? No, not that at all, nor anything that can be made to look like it, without the utmost violence, as it seems to me,—"but it shall BREAK IN PIECES and CONSUME all these (ten) Kingdoms, and it shall stand forever," vs. 44. Here I pause. "I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office." "Be not highminded but fear, for if God spared not the natural branches, take heed lest He spare not thee." "Behold therefore the goodness and the severity of God; on them which fell severity, but toward thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." (Rom. xi. 13, 21, 22.)

For the Christian Messenger.

Mr. Muller in Brantford, Ontario.

The Rev. George Muller, of Bristol England, founder of the Bristol Orphanage, spent four days in Brantford, last week, and preached to large and deeply interested audiences.

On Tuesday evening in the (Y. M. C. A.) Wyckliffe Hall, he preached from 1 Tim. i. 15, 16. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." After dwelling briefly on some salient points of Paul's character, history, and experience, the speaker said—whatever men of learning, influence, and eloquence may say, let us cling to this, to the end, "that Jesus Christ came into the world to save sinners." This statement is not questionable, as multitudes, like Paul, from their own experience, can testify. He came to save sinners, and he can save to the uttermost, for he saved me.

The statement, that he "came into the world," indicates that he was Divine. That he had a previous existence.

And this was necessary, that he might be able to bear the awful load of human sin and suffering, and to give a sufficient value to the atonement which he made. He needed to be divine too, in order to be able to carry on and to complete the work of human redemption which he began. But he was born of the Virgin Mary, He must needs be human. That he might suffer and die for sinners: and that he might fully sympathize with us in all our temptations and sorrows.

Of the need there was that Christ should come into the world to save sinners, the speaker said, men are all, by

nature lost, the children of wrath, dead in trespasses and sin. Spiritual life we have none. I have travelled in eleven different countries, but I have never seen a man who was not a sinner, who was not deserving of hell. I have been a preacher, and by God's grace, somewhat consistent christian for over fifty-four years, and yet I deserve nothing but hell.

"In my flesh dwelleth no good thing." The only worthiness we can boast, are the all-worthy merits of the Lord Jesus Christ.

Whoever comes to God, and passes sentence on himself, acknowledging himself to be a guilty, hell-deserving sinner, and putting his trust in the Lord Jesus Christ, as his Saviour,—in his blood, to atone for his sins, and in his righteousness, to give him acceptance with God—may know that his sins are forgiven, and that he is accepted in the Beloved, no longer under condemnation, but a justified and saved sinner, a child of God. John i. 11, 12. v. 24, &c. Any poor sinner may become a child of God, by believing on the Lord Jesus Christ. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." The most horrible wickedness of which any one can be guilty, is to despise, reject, not to believe on, or receive, the Lord Jesus Christ. As he is offered to us in the gospel. John iii. 18, 19.

From notes taken by W. H. P.

P. S.—Mr. Muller, although I suppose a Second Adventist, does not appear to give so much prominence, or to lay so great stress upon the doctrine of the "Second Coming," as some do, who would seemingly substitute this doctrine for the gospel of Christ.

In his sermon, reported above, in speaking of the Christian's privileges to know that his sins are forgiven, and of the effect of such a knowledge on the believer's experience and life, Mr. Muller said, "The greatest stimulus to holiness is the knowledge of what the Lord has done for us as forgiven, saved sinners. There is no stimulus to holiness like this."

For the Christian Messenger.

Western U. S. Correspondence.

CRAWFORDVILLE, IND.,
Oct. 31st, 1879.

The County and State Fairs of the West terminated last month in the Grand Industrial Exposition of Cincinnati. When manufacturing industries are making such rapid strides forward, and art tastes are being so fully developed, such an Exposition to exhibit the nation's progress is a necessity. Cincinnati has the honor of being the first to occupy the field of annual exhibits of the arts, sciences and industries. Indianapolis, St. Louis and Chicago have followed the example, but none with the success that has attended her efforts.

The Music Hall, with the broad wings attached, occupies the center, and is the most prominent feature in the vision from the hills surrounding the city. This structure is to the Queen City of the West what St. Paul's as a point of observation, is to London, and St. Peter's to Rome.

The papers state that "in point of magnitude, variety of display, and general attractiveness, this year's Exposition surpassed all others ever held in the country, except the International Exhibition, in Philadelphia, in 1876."

THE STATE OF OUR DENOMINATION.

From the Minutes of the recent Associations, and from the Baptist papers of the West, we learn that the churches during the past Associational year, have enjoyed a fair degree of success. Though the experience of sunshine and shadow is indicated in many of the reports, yet there has been a large amount of quiet, faithful work done for the year past; and the sheaves gathered over the field, here and there, a few may count for the garner, as well as in other years when there were more demonstrations and larger gatherings in fewer places.

The Sunday School work which is here considered an integral part of Christian work has been greatly prospered; a large number of converts have been gathered from the schools.

The Baptists of Chicago can justly congratulate themselves on the recent accession of Dr. George Lorimer and T. J. Burhoe to their already efficient ministry. The former has left Tremont Temple, Boston; the latter, Marlboro; Massachusetts. He is a native of Prince Edward Island.

The strangest circumstance, perhaps, that has ever occurred in the history of the Baptist Church, if not in any other christian denomination is the apostasy of Dr. Boyd and a part of the 3rd Baptist Church of St. Louis, from Christianity towards Judaism. Such a course is difficult to understand.

DULUIS.

For the Christian Messenger.
Our Foreign Mission.

The last English mail brought brief letters from Rev. R. Sandford and Miss Hammond of Bimlipatam.

Mr. S's letter dated 30th Sept., contains an item which may be of general interest. He says, "Perhaps you are aware that we have been living on the Mission premises since the first of June. It was awkward, and added much to my labor to be living 1 1/2 mile distant from the scene of my daily toil. We moved into the "Go-down."

From the first of October, we shall use our own School-house for day and Sunday schools and for religious meetings. Thus future payments of rent will cease."

Miss Hammond writes, Oct. 1, thus: "Since 1st Aug., the weather has been extremely trying. There have been much suffering and fever among the natives. From three to five deaths occur daily."

My school was nearly broken up, but we managed to keep a few pupils together by hard work and constant looking after them. But we feel that God's blessing rests upon us, which is a source of unfailing strength.

This morning we took possession of our new School-house with a feeling of thankfulness.

To have facilities for doing part of my work on the compound, where I can go to it any moment, is much more to the purpose than to be obliged to reach it at a distance from my lodging place.

It is a great advantage to us all to be on our own premises. From them we can obtain a firmer hold of our work, and aim more definitely to accomplish our purposes.

I was unable to spend much time in the school this morning, but now I hear the pupils singing, "Salvation! oh, the joyful sound!" in Telugu, and I know they are busy and matters are going on satisfactorily.

The house is a very good one, and will answer for all our services until our Mission in this place assumes larger proportions.

I hope that in it many will learn the way of righteousness, and both teachers and pupils will receive the Divine blessing.

We must win our way into the hearts of this people. They must be made to feel that we have sympathy for them and interest in them, before we can do them good, or before many of them will come to us.

The ground must be broken up and seed sown, before we can expect a harvest. To do that, hard, faithful and prayerful labor must be expended.

I hope that our work here will rest with weight on the hearts of our people at home,—with such weight as shall compel them to go frequently to God on our behalf. Until we get in earnest about a matter, we do not accomplish much."

*A sort of storehouse.

For the Christian Messenger.

Rise and Progress of the Good Work of Grace at St. Martins.

During the protracted ministry of Rev. J. A. Smith, of some seventeen years, as pastor of this church, extensive revival influences had been enjoyed at different periods, and many had been baptized by him and added to the church. But years of spiritual declension had produced their legitimate fruit, difficulties had arisen and the pastor had resigned.

After our return from Europe in the Summer of 1875, I came by invitation to spend a couple of Sabbaths, and here I am still. The church was not only without a pastor, but was in a fearful state of disorganization. So much so, that it was a grave question with many, whether the old ship of Zion, tossed in the tempest of internal division and external opposition, would be able to withstand the fury of the surging-billows or be dashed upon the rocks and smashed in atoms.

One thing was certain, that pastoral guidance in a conciliatory line with a special blessing from above, alone could save the church from ruin.

In the midst of the storm-cloud I consented; at the earnest request of the acting members to accept the pastorate of the church and see what could be done to resuscitate the cause.

The first thing to be done was to remove financial embarrassment. This, by the generosity of friends, was soon accomplished. Then came the effort for spiritual improvement. Solid work, and affectionate, faithful dealing with the conscience of saint and sinner, became the ruling spirit of the times and the seasons.

A few weeks of earnest labor and agonizing prayer prepared the way and then came a gracious refreshment from above. In the space of a few weeks some forty persons professed a new-born faith, were baptized and added to the church. Just at this juncture, the labor and anxiety of the pastor brought on physical prostration and special services had to be closed.

The church as a whole had not been thoroughly aroused, but the flame had been kindled that continued to burn in some hearts with increasing brightness.

But to go forward successfully, a new church must be built. How this was to be done became the all-absorbing question of the hour. Those having the means, came forward generously, made the necessary arrangements, and the work went forward to a successful issue.

From the day of our dedication of our new and commodious house to the worship and service of God, the aim of the ministry and the power of the church have concentrated on the one important object, a general revival of pure and undefiled Christianity.

The vision tarried but we have waited for it in faith and prayer until it has come in all the fullness and glory of a divine manifestation.

Feeling sad that I could not attend the Convention at Truro I resolved to commence special services at home, and did so on Monday the 25th of August and they have gone forward with deepening and widening interest to the present. The church has come up nobly to the line of duty. Many who had been enwrapped in midnight spiritual slumber for long years have been raised to newness of life. Some that had been led very far astray have been graciously reclaimed, and scores of redeemed converts pressed into the kingdom of God.

Alienations which had disturbed the peace of the church for years, have been removed, and peace and harmony prevail to an extent seldom if ever before enjoyed in this place. The preaching from the beginning has been unusually plain, pointed, and earnest, and directed to the conscience through the understanding and judgment. The utter ruin and moral helplessness of the sinner, and his entire dependence for salvation alone on the Crucified One, and his obligation to surrender himself entirely and immediately to the claims of the gospel, and be reconciled to God's method of saving the lost, have been placed prominently and constantly before the people, and the unconverted have been given to understand that there is no middle course for them. They must either accept God's terms and be saved, or reject and be lost. As these vital facts have been urged and re-urged upon the consciences of the people in ever varying forms of expression and illustration by the pastor and the brethren, souls have trembled as if upon the perilous edge of battle, or as if soon to stand before God in final judgement.

Your readers will form some idea of the richness, power, and freedom of our meetings when I tell them that at our last monthly conference on Friday evening, no less than one hundred and seven persons gave audible expression to their religious convictions and aspirations. The meeting was in progress with singing and devotional exercises, in addition to the speaking only about two hours and a half. It was marvelous to see so many bearing their testimony for their Saviour in so short a time. After three sisters had spoken, one after another, their aged mother arose and said with great emphasis "Bless God I now see the answer to my prayers."

The pastor's hands have been greatly strengthened by the whole hearted cooperation of the deacons, and the members of the church generally. Many of