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Poetry.

At the Door.

O Jesu, Thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er.
Shame on us, Christian brethren,
His name and sign who bear,
Oh shame! thrice shame upon us,
To keep Him standing there!
O Jesu, Thou art knocking;
And lo! that hand is scarred,
And thorns Thy brow encircle,
And tears Thy face have marred.
Oh love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!

O Jesu, Thou art pleading,
In accents meek and low,
"I died for you my children,
-And will ye treat Me so?"
O Lord, with shame and sorrow
We open now the door;
Dear Saviour, enter, enter,
And leave us never more. Amen.

Sunday at Home.

Snow,
O, where do you come from feathery snow?
Flitting and whirling,
Tossing and twirling,
Then sailing down to your place below,
Till your fairy flakes,
On bushes and brakes,
Make the world a wonder. O dainty snow!
Out of my window I watch the snow;
Across the way,
On the boulders grey,
The stars lie thick in a tender glow;
It changes the lines
Of blackberry vines
To ropes of pearls—the magical snow.

It touches the desolate world—and lo!
The thistle grey
By the old highway,
The Indian-posy with drooping blow,
In white are found,
Like mortals crowned
And clothed in heaven. O lovely snow!
It falls so softly—the pitiful snow—
On lowly mounds
In burial grounds,
Transfiguring all the signs of woe;
Till wild-rose hips
And sad fir tips
Shine like God's city—in the snow.
O, why do you come to us, delicate snow?
Faded and sighing
The earth was dying—
You come to cover her breast, I know;
To make her sweet,
Fair, and complete
As when she was blooming—generous snow!

Mrs. M. F. Butts in Baldwin's Monthly.

Religious.

"Pardoned."

Queen Victoria was not twenty years of age when she ascended the throne. Coming into possession of power with a heart fresh, tender and pure, with all her instincts inclined to mercy, we may be sure that she found many things that tried her strength of resolution to the utmost. On a bright, beautiful morning the young Queen was waited upon at her palace at Windsor by the Duke of Wellington, who had brought from London various papers requiring her signature to render them operative. One of them was a sentence of court-martial, pronounced against a soldier of the Line—that sentence that he be shot dead! The Queen looked upon the paper, and then looked upon the wondrous beauties that Nature had spared to her view. "What has this man done?" she asked. The Duke looked at the paper, and replied, "Ah my royal mistress, that man, I fear, is incorrigible! He has deserted three times." "And can you not say anything in his behalf, my lord?" Wellington shook his head. "Oh, think again, I pray you!" Seeing that her Majesty was deeply moved, and feeling sure that she would not have the man shot in any event, he finally confessed

that the man was brave, gallant, and really a good soldier. "But," he added, "think of the influence!" "Influence!" cried Victoria, her eyes flashing and her bosom heaving with strong emotion. "Let it be ours to yield influence. I will try mercy in this man's case, and I charge you, your Grace to let me know the result." A good soldier, you said. Oh, I thank you for that. And you may tell him that your good word saved him." Then she took the paper and wrote, with a bold plain hand, across the dark page, the bright, saving word—"Pardoned!" The Duke was fond of telling the story; and he was willing also to confess that the giving of that paper to the pardoned soldier gave him far more joy than he could have experienced from the taking of a city.

A Word to Pastors.

Make up your minds you must work, but if you consider yourself a fellow-member, don't work alone. Help your church, but don't carry it! If you find meddling busybodies, give them plenty to do; they hate real work as a mosquito hates smoke.

Your main business is to preach, but to do this you must know your people and ascertain their wants. Don't visit just to please, but to help on your work. Some families will need six visits to another's one. Go where you can hurt the devil most. Be governed by men's wants not their complaints. Preach not as others do, but as you and God can best arrange it. Fill your hearers with sound reason, then cork them tight with sound application, bind them tightly with a "Thus saith the Lord." Be sparing, if not a little stingy, in using old sermons. Remember when the stream of study stops flowing, the pulpit pond lowers. Give no censures, unless there is love enough to prevent their drowning in hatred. It requires much love to praise, more to reprove.

Attack measures; "hit" people when they stand between you and the devil. You must begin in time, and not be too long in uttering what you have to say—if you would have this busy age stop and listen. If you would preach the best sermons, practice them faithfully beforehand. Endeavour to be the greatest man in the parish, and that by being the servant of all. Be childish enough to think you never can be left away from Christ. Run to show him all you have, and ask Him for all you want.

Work when you can, retire when you must, and you shall have favor with God, when you will.—Congregationalist.

It is not safe, says *Zion's Herald*, to presume too far upon the cultivation of average hearers. A young man presented himself to a quarterly conference of a New England M. E. church for examination for a license as a local preacher. It was arranged for him to preach a trial sermon on the evening of the weekly prayer-meeting. The young man's text was, "He that winneth souls is wise." He naturally discussed the nature and capabilities of the soul, and in the progress of his remarks uttered the familiar truth, that while the body was material, and thus perishable, the soul was immaterial. At the close of the sermon, the young man's qualifications were thoroughly discussed. One of the official brethren objected, peremptorily, to license, for the reason that he had uttered the "strangest doctrine he ever heard from the pulpit;" for he had declared "that the soul was immaterial—a thing of no value [?] when the Bible says it is worth more than the whole world."

In cases of charity where both men and women claim relief, the latter should be first assisted; if there should not be enough for both, men should cheerfully relinquish their claims.

If the fox is king, bow before him.

(Published by special request.)

The Second Coming of our Lord.

BY REV. DR. CRAMP.

AN ESSAY PREPARED BY REQUEST OF THE KINGS COUNTY BAPTIST MINISTERIAL CONFERENCE, AND READ BEFORE THAT BODY AT KENTVILLE, FEBRUARY 3RD, 1879.

(Concluded.)

V. The order of proceedings on "that day" is briefly stated in the New Testament, and may be now sketched, as far as the materials are supplied.

It must be supposed, then, that the preliminary events have occurred. All the seals have been opened;—all the trumpets have been blown;—all the vials have been poured out; all the visions of the Apocalypse, the various, obscure and conflicting metaphors, which have exhausted the efforts of the mightiest minds of Christendom to explain them, have been fulfilled. The time of the consummation has come. The transaction of affairs, of all kinds is going on as usual; no uncommon tokens of divine manifestations have been presented to notice, except, it may be, some remarkable displays of power in missionary stations, such as have gladdened God's people for many years, and occasioned a revival of that watching, waiting state of mind which is evidently agreeable to the Lord's will.

1. On some wondrously bright morning all eyes are turned to the appearance of a cloud unlike all other clouds, gradually covering the hemisphere, and moving towards the earth. The Lord is there, with his escort of "mighty angels" coming to wind up all affairs, and "make all things new." He is not seen as yet but his presence is felt, and consciousness of the fact begins to spread among God's servants, producing ecstatic joy, while others are filled with trembling apprehension, crying, "The great day of his wrath is come, and who shall be able to stand?" [Rev. vi. 17.]

2. There will be a "great sound of a trumpet," and forthwith squadrons of angels will leave the clouds in every direction, whose mission will be to raise the "dead in Christ," and gather in God's elect "from one end of the heaven to the other." This will be "the first resurrection," the event so termed in Rev. xx. as has been already remarked; is clearly of a spiritual kind, one of those highly-wrought figures with which the Apocalypse abounds. It is Christ's prerogative to raise the dead, and he employs the instrumentality of angels for that purpose. We must not omit, however, that the resurrection which will follow will be spiritual bodies; there will be nothing fleshly about them, for "flesh and blood cannot inherit the kingdom of God," [1 Cor. xv. 50.] We do not know what a "spiritual body" is; but we shall "know hereafter."

3. This being done, the saints then living in the world will be prepared to meet the Lord. They will not die, but they will be "changed, in a moment, in the twinkling of an eye, at the last trump" [1 Cor. xv. 52] for Christ shall "change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able to subdue all things unto himself" [Phil. iii. 21.] A new power of locomotion will be given them, and they will be able with ease to ascend to the cloud and "meet the Lord in the air." That will be the most glorious assembly ever convened. The sun never shone upon anything like it.

4. We do not inquire about time and place, for we are out of the region of those things. All that we can now say is, that the next transaction to be considered is the last judgement. We have an account of this great event in the words of our Lord himself, who has told us as much as we are to be permitted to know in the present state. These are his words:—

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats; and he shall set the sheep on the right hand, but the goats on the left."

Neither our Lord nor any one of his apostles has given any account of the process of the judgement. There are great blanks which cannot be filled up. The separation, general and final, seems to be the act of judgement. Omniscience is on the throne, and the effect of His presence is felt throughout the vast assembly. Every individual's conscience is awake—and active—and true, securing in all cases a just and unerring decision, which is immediately carried into effect. There will be no mistake. Not a sheep will be found among the goats, nor a goat among the sheep. Every individual will be in his or her "own place."

The Lord proceeds—
"Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.'"

"Then shall the righteous answer him, saying, 'Lord, when saw we thee an hungred, and fed thee, or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in, or naked, and clothed thee? Or when saw we thee sick or in prison, and came unto thee?' And the King shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

"Then shall he say also unto those on the left hand, who appear to have been raised from the dead at the same time, or nearly so, as the saints. [See John v. 28, 29.] Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungred, and

ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall He answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into everlasting life."

AND THEY WILL ALL GO.

VI. This will be the end of the Gospel dispensation. All power was given unto the Saviour, "in heaven and in earth." He was commissioned to govern the nations, and he did govern them, though they knew it not. They executed His will, while they thought that they were performing their own pleasure, and securing their own glory. At the same time He has cared for the interests of the Church, in every part of the world; in raising up and sending forth gifted men, by whose instrumentality the cause of truth and holiness has been maintained, revived, and defended; in preventing the success of wicked schemes, and making the "wrath of man to praise Him," [Ps. lxxvi. 10]; and in bestowing all manner of spiritual blessings on his servants. "Of his fulness have all we received, and grace for grace," (John i. 17); that is, grace answering to His grace; the fulness belongs to the Church, and is continually imparted, and will be as long as need requires. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For He must reign, till He hath put all enemies under his feet. And when all things shall be subdued unto him; then shall the Son also himself be subject unto him that put all things under Him, that God may be all in all," (1 Cor. xv. 24-28).

Then will a passage in the old record receive its amplest verification:—"There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Josh. xxi. 45).

We know not what arrangements will follow this dispensation: But we may venture to affirm that "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost" will be as precious and as powerful in the experience of the saints in their final dwelling, and that the faithful will be raised to the honour of "the Lamb that was slain" will be heard for ever all over the plains of heaven, to its widest extent.

VII. The general conflagration will follow. When and how we know not. But were it the authority:—

"The day of the Lord will come as a thief in the night; in the which, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." [2 Peter iii. 10.]

Many questions might be asked; to none of which any answer could be given in the present state of our knowledge. We might quote poetry by the bushel—but with what result? Spiritualists and dreamers might cover reams of paper with ink—all uselessly. Darkness rests upon the prospect. All we can say is, that every thing around us is doomed to the fire.

VIII. The new heaven and the new earth:

Where? We do not know, for no sufficient clue is given. From the last two chapters of the book of Revelations we might gather that this earth is intended; but the figurative and the literal are so mingled in those chapters that a satisfactory decision is hardly attainable. Still it must be granted that many divines have held that this world, purified by the conflagration will be the abode of the blessed; though, how stones and earth can be purified by being burnt is difficult to be conceived; perhaps, however, all that is meant is, that the exclusion of the wicked will itself be a purification. "There shall in no wise enter into it [the new Jerusalem] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." (Rev. xxi. 27).

Yes—"Thy people also shall be all righteous" [Isa. lx. 20.] No mere professors or hypocrites will be seen there. The wants, desires and habits of the redeemed host will be so different from those of earth, every thing fleshly having ceased to exist, and marriages, births, sickness and death being unknown, every saint existing in a spiritual body, that a clear idea of the state of society in the new world is not to be looked for, and probably would not be comprehensible. But of this, we may be certain, that all truth will be discovered, and currently received; that all holy affections will be perfected, and in constant exercise; that every member of the glorified Church will be heard exclaiming, "THEY WILL BE DONE," and that throughout the wide extent of the vast territory occupied by God's servants, they will be all "of one heart and one soul." (Acts iv. 32), as they were at the first. There will be no controversies. Divisions will be reported dead and buried. Strife, hatred, suspicion, unbelief, will be only known as things of the past, and there will never be any reaction.

Finally, the Lord Jesus will be there. "We shall see like Him," says the beloved disciple, "for we shall see Him as He is," [1 John iii. 2]. "They are before the throne of God, and serve him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water, and God shall wipe away all tears [better, "every tear"] from their