

channel the mist clears, and houses and green grass (oh, how refreshingly green!) become quite distinct. But, like others, it is time for us to think of preparing to land. All are busy. All ready, we again mount on deck. Now we are passing New Brighton, which looks quite pretty and attractive, with its sandy beach and finely-built houses.

And there at last is Liverpool—well, come Liverpool. We sail slowly up the Mersey, when about nine o'clock one of the officers shouts, "Let go the anchor," which is at once dropped. The voyage, which one of the officers tells us is the pleasantest they have had this summer, occupied ten days and twenty-one hours. A small steamer comes up alongside. We gladly get on board, and are brought up alongside the landing-stage, and once more put our feet upon English soil. "So He brought us to our desired haven," for which, and all His mercy and goodness since leaving it, and in bringing us safely across the ocean: "Bless the Lord O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget any of His benefits."

Correspondence.

For the Christian Messenger.

"So shall he sprinkle many nations."—ISAIAH lii. 15.

The advocates of infant sprinkling generally quote this passage in defence of, and as authority for their practice. But it is exceedingly doubtful that water baptism, or water in any sense is referred to in the passage. The meaning of sprinkle, as here used, may be ascertained by an examination of the two preceding verses, verse 13 tells that Christ should be greatly exalted, the 14th verse says, "His visage was so marred more than any man; and then, in verse 15 the Prophet is made to say, "So shall he sprinkle many nations," &c. Now it is evident that the little word so refers to what is stated in the preceding verse, viz., "His visage was so marred, more than any man." Jesus is the person here spoken of. The idea then, is this. As Jesus was wounded and his heart broken, while it pleased the Lord to bruise Him, and make His soul an offering for sin, Isa. liii. 10, so shall He (Jesus) wound the pride and break the heart of the people of many nations, and destroy, or dash in pieces their idol gods and ultimately punish all who reject His reign, yes, "the kings shall shut their mouths at Him." The doctrine taught in this passage is also taught in the 2nd Psalm verses 8, 9. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel. See also Rev. xii. 5 and Rev. ii. 26-27. "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." This last passage, indicates the means by which the nations shall be broken, and subdued. That is, by the church holding fast the doctrine of Christ, and faithfully proclaiming the same. For, as iron breaketh in pieces and subdueth all things, see Dan. ii. 40, so the truth shall ultimately prevail over all error, and the Kingdom of Christ prevail over all other kingdoms. See Dan. ii. 44, "And in the days of these kings 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 break in pieces and consume all these kingdoms, and it shall stand forever." Nothing is so powerful upon earth as the truth. And Jesus says "I am the truth." John xiv. 6. And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder." Matt. xxi. 44. As then, the passage Isa. lii. 14, refers to the sufferings and death of Jesus; and the sprinkling of the nations in vs. 15, is to be of a similar character, does it not seem clear, that, not water baptism, but rather, a baptism of fire is intended; if (baptism of any kind). The idea is by means of the gospel, the idols of the heathen nations shall be ultimately broken to shivers; and Jesus shall be exalted and extolled in every land. Yes, all kings shall fall down before Him, all

nations shall serve Him. Psalm lxxii. 11. And all those of every nation, who reject and despise Him, shall finally be crushed, and forever punished by Him, who once in Gethsemane sweat great drops of blood; and on the cross cried, "My God, my God, why hast thou forsaken me." While He bore our sins in his own body, and reproach broke His holy heart, and so (in like manner) will be the sprinkling of the nations according to Isa. lii. 15. Compare also Rev. xix. 15. Question. If there was no christian baptism until the day of Pentecost, Why should we go to the Old Testament, and to the Levitical Law, for scripture authority for baptism, and not rather to the teachings of the Apostles? R. S. M.

For the Christian Messenger. Letter from Germany.

(From our correspondent.)

BERLIN, Oct. 28th, 1879.

If published rumors are true, there has been a narrow escape of a duel between the two Princes Imperial of Germany and Russia, whose personal quarrel has caused a coolness between the two Great Powers, and all this mischievous war talk of the Press. It appears that on the occasion of an official dinner given some months ago in Berlin, the Prince Imperial of Germany, in discussing the Turko-Russian war, spoke with great contempt of the conduct of Russian generals during the campaign, especially of the Hereditary Grand Duke who was accused of a want of personal courage. These hasty and most diplomatic words, reported at St. Petersburg, reached the ears of the Czarewitch, whose first impulse was to despatch a couple of high military officers to Berlin to demand satisfaction. The rumor, of course, produced a tremendous agitation at both courts, and the Prime Ministers set themselves at work to prevent the scandal. The Emperor William and Prince Bismark succeeded in obtaining explanations and concessions which were deemed satisfactory at Berlin, but which were not accepted at St. Petersburg. One of the great objects of the recent meeting of the Emperors was to settle this difficulty between their sons, and it is said that they have so far succeeded in appeasing the wrath of the Czarewitch that he has just left in good humor on a visit to his royal father-in-law at Copenhagen. But in order to establish absolute harmony between the Princes, and give a good appearance to the world, Prince Orloff has been sent to Copenhagen to try to induce the Czarewitch to visit Berlin on his way back to St. Petersburg. This would put an effectual stop to the belligerent articles of the newspapers, and secure the peace of Europe a little while longer.

The great show of farm products at Vienna recently held at that city attracted thousands of visitors from Germany as well as from France. I made this my occasion to revisit this beautiful city again and find that numerous improvements have been steadily going on since the great International show of 1873. The flour of Austria. Hungary is known as the best in the world, and as far as breadstuffs are concerned, this is truly a land of Canaan. No other people under the sun can make a penny sausage go as far with a loaf good bread as these good-natured Austrians. These annual exhibitions of cereals from all parts of the Empire, have so far worked much good, and invariably brings together a large number of practical men who think and talk of nothing but their business and of the most practical means of improving the same. The show also gives an opportunity to manufacturers of agricultural machinery and implements to exhibit their time-and-labor-saving appliances to those who stand most in need of them. I was not a little surprised to notice the absence of American manufactures of this class, i. e., of goods manufactured in the United States.

A pamphlet published at Stockholm in French has attracted some attention; the authorship being generally attributed to the King of Sweden. The ambition of Russia, according to this author, has always been "to obtain the keys of the Sound and of the Bosphorus, these two gates to the German Ocean and the Mediterranean." She has had to give up all hope of obtaining the first; and unless she also abandons the idea of

securing the second; this, in the opinion of the writer, will be her fate:—"Should Russia again endeavor to seize Constantinople or establish herself in the Balkans, she would find Germany barring the way with the formidable arms at her command in a struggle with Russia.—These arms are Finland, the Baltic Provinces, Roumania, Servia, and Poland; for those who have eyes to see and ears to hear know that Polish nationality is not extinct as Russia would have us believe. The mouth of Poland is closed, but the fire of revenge still burns in their hearts. It happens by an accident as sinister to Russia as it is favorable to Germany that these four nationalities—to which Hungary, the most implacable enemy of Russia may be added—form a line from north to south, which divides Europe and the Muscovite empire.

The Emperor of Russia came from Livadia on Tuesday, and held a review of the troops stationed around Sepastopol. His Majesty afterwards returned to Yalta. News has been received from Cannes that a villa has been engaged there for the Empress of Russia for the coming winter. General Kanfmann, the Governor General of Turkestan, has left St. Petersburg for Livadia, and is expected to return in a fortnight. A fresh Nihilist trial is to be proceeded with at St. Petersburg next week. The Russian Government are anxious that the case should be concluded and judgement given before the Czar's return to his capital. The case possesses some political interest and attracts much attention from the public. The number of prisoners to be tried is thirty, including several women. Dr. Weinsar and Lieutenant Mirsky are the best known among the prisoners accused. M. Makoff the Minister of the Interior, has given a second warning to the editors of the Russkiya Pravda, and has prohibited the sale in the public streets of the Novoe, Vremya and the St. Petersburg Vyedomosti. The Government, it is announced is about to institute a new mode of dealing with editors of newspapers, not subject to the preliminary censorship, who may be condemned for infringing the existing press laws. The Minister of the Interior will have the right, in certain cases, to prohibit such papers from receiving advertisements.

LOUIS.

For the Christian Messenger. The Coming of the Lord.

No. 3.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." "That ye may be mindful of the words that were spoken before by the holy prophets, and of us the Apostles of the Lord and Saviour." 2 Pet. i. 19. iii. 2.

It is often said that prophecy cannot be understood until the events have transpired. This is a statement that will not bear a moment's examination. Of what use could it have been to Adam, to Noah, to Abraham, to Lot, to Moses, Samuel and David, and all the prophets, to be forewarned "of things not seen as yet," if they could not know what was meant until after the events had transpired? How could Noah have prepared the ark to the saving of his house, or Lot have made his escape out of Sodom, or Joseph have laid up corn for the seven years of famine, had there been any ambiguity or uncertainty in the statements that forewarned them of these events? And, pray, how do we know that there is to be a Millennium, and a day of Judgement; or that the knowledge of the Lord is to cover the earth; and many other things that christians look for and fully expect, if Prophecy is so blind and dark a matter that no one can find out any thing by it? Surely it must be as easy for God to foretell what is going to happen, as it is for him to tell what has happened. The very terms used by the prophets in foretelling the calamities that came on the Jews, could be used by the historian in relating these events.

A passage in the eighteenth of Luke, will illustrate the point I am upon.—There we have an event foretold by our Lord, in which his disciples at the time were, equally with ourselves, deeply interested, but which, with all their wisdom and knowledge, they failed to make any sense of. "Then took he unto him the twelve and said unto them: Behold we go up to Jerusalem, and all things that are written by the prophets concern-

ing the Son of Man, shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated, and spitted on; and they shall scourge him, and put him to death, and the third day he shall rise again." "And they understood none of these things: and this saying was hid from them, neither knew they the things that were spoken." Now where was the trouble? Evidently not in the language used. These were no metaphors, no figures of speech, no symbolical language, upon which they could exercise their ingenuity and puzzle their brains. Alas! here was the whole trouble. They were evidently bent on making the language figurative, and as such it defied all their powers to attach to it any reasonable sense. For they were all agreed, evidently, that the words could not be understood literally. Something no doubt would happen "as if" the Son of Man were to be condemned, mocked, spitted on, crucified, (see Matt. xx. 19) and rise again the third day. But their false theory, their own ignorance of what the prophets had spoken, led them off the track. Imagine an outsider listening to their discussion. Each one in his turn proposing a solution or pointing out the defects of that of his neighbor, waxing, it may have been, somewhat warm occasionally over the matter. How naturally the stranger would have concluded that their master must have used very ambiguous and obscure language; and when they gave the solution up in despair, his convictions as well as theirs, would have been confirmed. But was there any ambiguity in the language? Certainly not. And would it not have been wisdom in those excellent men, had they concluded that since no possible sense could be attached to the statements of their Lord, by any or all their attempts to torture them into figure or symbol, that therefore they would understand them to mean exactly what they said; as the literal sense was perfectly clear. And if this course had been a wise one in their case, is it not equally so in our own?

At a meeting of ministers not many years ago in King's Co., N.S., a question was put to a venerable brother, a Doctor of Divinity, who was present, respecting the last chapter of 'Zechariah,' "did he think it was to be taken literally or figuratively." The doctor replied that in his opinion, it was to be understood figuratively. "Well," said the brother who put the question, "give us such an exposition of it, upon that principle, as will approve itself to the judgement of a sober critic," (or words to that effect). "IT CAN'T BE DONE"—was the doctor's instant and decided answer. And he was right. It can't be done! But take it literally, and the words and sentences all have a very clear sense, and the whole, as we shall attempt to show, is in exact harmony with other passages, especially those mentioned in my last—Psalm ii., Daniel ii., and Revelation xix.

"We may sum up the contents of Zechariah, chap. 14, thus:

- 1. There is a gathering of the nations in battle array against Jerusalem.
- 2. The city is taken by the besiegers.
- 3. They gather up half the captives and half the treasures of the city, when a sudden stop is put to their victorious career.
- 4. This sudden check of the victorious army is by a miraculous intervention of the Lord. It can be compared to some former divine interposition, very probably the defeat of the Midianites by Gideon and his three hundred, which was so remarkable that it was remembered and referred to ever after. (See Judges 7, and compare Ps. lxxxiii. 9-12, and Isa. x. 24-26.)
- 5. There is a great earthquake, and Jehovah descends and stands upon Mount Olivet, special pains being taken to point out the exact locality. It is on the east of Jerusalem—a fact, and not a figure.
- 6. This mountain cleaves asunder, and the valley remains as a monument of the wonderful deliverance granted to the terrified inhabitants.
- 7. As the result, Jehovah becomes king over all the earth, and there is thereafter "ONE LORD AND HIS NAME ONE."
- 8. Among the means used to destroy the invaders, a terrible disease, of which diphtheria may be a prelude, will so affect the tissue of their bodies, and do its work of destruction so rapidly, that their "eyes" and their "tongues" will

ulcerate, and corrupt, while they are able to walk about; and the animals will suffer in a similar way.

9. The nations after this acknowledge Jerusalem as a great political and religious centre.

10. Every thing is now dedicated in Jerusalem to the Lord's service. They serve him in all things. [It is the Millennium.]

Now I submit, with all due deference, that it would be very difficult to show that there is in all this chapter any thing but the plainest prose; and it is clear that nothing resembling it has as yet ever occurred. It must therefore be all future, and I believe that it will be literally fulfilled, and that the sum and substance of it is clearly taught in other Scriptures. Let us see. PAUL.

(Conclusion next week.)

For the Christian Messenger. The Letters of "Luke."

No. 2.

Dear Brother,—

In my first I made some strictures upon the introduction of his earliest article, on "His appearing and His kingdom." Besides, I invited attention to various statements, which he seems pledged to prove. I understand that he is to show, (1) That Chiliasm is true, (a) by the testimony of Scripture. And (b) by that of history. And (2) that he, and his brethren of this faith are "the better part of the christian world." But he has not, hitherto, advanced any evidence to support the latter. But, as to this, I have no fault to find, as he may consider doctrine the Science, and christian virtue the Art. If so, there is doubtless much propriety, in the method which he has adopted. But the statement, the public—all concerned—demand the evidence. And it is now full time that it was forthcoming.

But I must proceed to notice his Second article. In which, he has taken into the embrace of his quotation marks many of the "Fathers," or more literally, many declarations from their writings. But, where these declarations are to be found is beyond the knowledge of the most intelligent—unless the "walking encyclopedia." But "Luke" leaves his readers in the great kingdom of letters without anything to guide them, except an author's name, and an inverted comma! Truly, they need faith, and patience. Let them have both. Yet it seems to me that this hop-scotch method of quoting proof, is exceedingly objectionable. Does he suppose that his brethren, in turning away from the doctrine of their Lord's Second appearing, gave themselves to the study of the writings of the "Fathers", so that by this time they can find the whereabouts, in the original, of a quotation from them by instinct. Or does he imagine that they are so fond of fancies, as to be willing to forego the privilege of examining original sources, in order to see for themselves. This, or that, or something else. He assumes to quote from Barnabas, Papias, and Justin Martyr, but never gives the book, the chapter nor the page! What would an audience think, if their preacher, in rising to address them, should say—"You may find the text in Luke?" "In Luke!" Or would it not be richly amusing to hear a polemic announce—"You may find this proof-text in the Bible?" In the Bible! Yet a child may observe that this is his method of citing evidence—to prove a sweeping proposition. My Bro. will pardon this harmless criticism, I do not say that it is useless. It tends to show that all are not likely to be misled by an array of second-hand quotations. And it indicates that, in controversy it is not wise to quote "hit or miss" as the good Methodist Bro. said—"Amen." Second-hand articles, in these hard times, pay at a large discount. But the writer of the article under review, may justify himself in withholding the desired information touching his "declarations."

In the meantime, however, I shall be anxious to hear again from him, with reference to his testimony from Barnabas. Where does he find it? He may reply—In the Pre-Millennial Essays of the Rev. Nathaniel West, D. D. But this will not suffice. Rev. at one end of a man's name, and D. D. at the other, is not to me unmistakable evidence of either reliability, nor infallibility. It is well known, that it is generally supposed that Barnabas, mentioned in Acts iv. 36, did not write the Epistle attributed to