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Messenger and Visitor

WEDNESDAY, December 11, 1890.

WILL OUR LORD'S SECOND COMING BE BEFORE OR AFTER THE MILLENNIUM?

NO. III.

Two weeks ago, we gave some of the reasons why we could not accept the interpretation by which alone our Pre-millennial brethren suppose they gain support for their view from the prophecies of the Old Testament. We proceed to give some of the objections to the pre-millennial view which are positive, and, to our minds, convincing.

Let the reader fix firmly in mind some of the points of difference between the pre-millennial and post-millennial views, and then carefully examine the Scriptures to which we shall refer him, and draw his own conclusions.

Pre-millennialists, believing our Lord's second advent to be before the millennium, are compelled to hold:

1. That the 1000 years of the millennial reign and the time of the great last uprising of evil referred to in Rev. 20: 7-11 come between our Lord's second coming and the resurrection of the wicked, the last judgment, and the end of the world.

Post-millennialists believe our Lord's second coming to be in immediate connection with these tremendous events, which view his teaching of the New Testament in its support?

First, let our readers turn to Matt. 25: 31-46. No one will deny that this coming of the Son of man in His glory, accompanied by the angelic hosts, is His second personal coming. No one, who reads the passage with no reference to any preconceived notion, will have any other idea than that the scene which follows is the general judgment, and that it follows immediately upon his glorious appearance. When "He shall come . . . then shall be gathered," links the two events together in closest connection. There is no possibility of thrusting the space of 1000 years and a great after conflict between good and evil, between this "when" and "then." Equally vain is it to assert that this is a judgment of different classes of the wicked, as some have attempted. Who ever heard of a class of wicked and ungodly people, blessed of the Father, are to inherit an eternally prepared kingdom and to possess eternal life. Equally vain is it to try and make it appear that the judged here are the classes of the righteous and saved. A strange calculation, to cast in everlasting fire prepared for the devil and his angels, because they are cursed of God. Not much better is the attempt to make this judgment of two classes of nations and not of individuals, at all. As well might it be argued from Matt. 28: 19, because it is said "disciple all nations," that this meant that nations as nations, and not nations meaning all the individuals of the nation are to be disciplined. All nations here must include all men, just as the great commission had "every creature" in view when the same expression is used; because all men are comprised in all nations. The idea, then, that these nations are here judged according to the way they have treated the saints, cannot be made good; for all the saints as well as all the sinners are included in these nations. Then again, how can nations as nations have such a final and terrible or glorious sentence upon them? The good and the bad are in all nations, and, so far as any Scripture evidence is concerned, will be to the end. This being true, then, some of the good in nations predominantly bad will have to depart into the eternal fire prepared for the devil and his angels, and be punished eternally, while some of the bad people in nations generally kindly disposed to the saints will be blessed of God by a share in His eternal kingdom and life. Believe this who can; we cannot.

This would make it necessary for us to believe that our Lord when he comes to judgment, instead of righting the wrongs of life will but intensify the wrong and make it final and irremediable. This interpretation, making this a judgment of nations, does not explain how it is that nations as nations can hold a colloquy with the judge on his throne. Has a nation as a nation an ear to hear and a tongue to reply? How can nations answer? Do they as nations visit the sick, etc.? Finally, as this is a judgment which fixes state and condition forever, it follows that there is to be a judgment when each man shall not give account for himself to God, in which each will not be rewarded according to his deeds; but in which his destiny will be fixed according to the general conduct of millions. As their state will be finally fixed, in this judgment, in this way, the Scriptures must declare an untruth when they assert, with reiterated emphasis, the fact that each man will have to be judged according to his own deeds, and

shall be rewarded or punished, accordingly. From these reasons, we cannot accept any of these attempts to force this passage into harmony with the pre-millennial view. The truth remains, our Lord's second coming is associated with the general judgment, and does not precede it by 1,000 years and another indefinite period thrown in, and thus, this theory goes down before the clear teaching of this explicit passage. But this is only one of the many bearing the same way.

Turn to 2 Thess. 1: 7-10, where it is declared that the "everlasting destruction" of the wicked shall take place when He "shall be revealed from heaven with His mighty angels," and "shall come to be glorified in His saints." Here, also, His coming is associated with both the glorification of His saints and the destruction of the wicked. There is no way to interpret; we do not know how much more than 1,000 years between the two first and the last. This destruction of the wicked with which His coming is here associated, is the final destruction of them, for it is everlasting. This, then, cannot refer to anything which happens before the millennium. This destruction will leave none of those who know not God and that obey not the gospel, the two classes including all the wicked on the earth, to propagate the sinful race and to make it possible for an after uprising of sin and evil. No one can read the two passages and not be struck with the similarity of the descriptions of the accompaniments of the great transaction.

We see the same teaching in several of the parables. Take that of the pounds, Luke 19: 13-27. In this the return of the nobleman after having received the kingdom, represents our Lord's second coming. The calling of the servants to account to whom he had given the talents, represents the general judgment, for the faithful and unfaithful are both called before Him. This general judgment happens at His coming, not 1,000 and more years after that event. Of similar import is the parable of the talents (Matt. 25: 14-30; Mark 8: 38; Rev. 20: 11), and other passages which might be quoted. These, however, seem to us sufficient to establish the fact that our Lord's second and personal coming is in connection with the final judgment and the end of the world, which succeed the millennium, and not a very long period before these events. If this be admitted, then the pre-millennial is not the view supported by the New Testament. We shall test this view along other lines in communications yet to appear.

JOTTINGS.

With the present dearth of ministers, it is cheering to know that so large a number having the high calling of the ministry in view, are at our various institutions. We learned from a brother who has had in hand the gathering of exact information on this most interesting and vital subject, that there are in Acadia College thirty-two students holding licenses to preach from churches, and ten having the ministry in view who have not yet obtained them. There are also in Horton Academy five students for the ministry and seven at St. Martins. This makes a total of fifty-four. We should all be thankful that the Lord has given us so many prospective leaders for our churches. May they all be richly fitted for their work.

These students for the ministry, because of the dearth of pastors, are called upon for Sabbath supplies all the way from Halifax to Annapolis. While the more distant calls are heeded, work in the vicinity of Wolfville is not neglected. From ten to a score of these brethren are out each Lord's day. They are thus doing a most important work, in helping churches to keep up the preaching of the gospel, while deprived of pastors. They are well received by the churches, and it is hoped that the practice of preaching on the Sabbath, while interfering somewhat with the studies of the week, may more than make good this loss in spiritual quickening to their own higher selves. We are glad also to learn that almost all those who professed conversion last year are holding on their way, and promise to make earnest workers, in due time. The religious interest on "the hill" is earnest and well sustained, and the signs of ingathering are not few.

Business took us on a flying visit to Windsor. We caught sight of Bro. Fosbury, who is looking forward to his change over to Yarmouth with deep regret at the prospect of separation from old friends and with the usual fear about the work on the new field. He has this to encourage him, that while he leaves a church which has a fine force of solid and earnest workers, he goes to one equally blessed. As is usual, neither church nor pastor knew how hard it would be to face. Perhaps neither knew how much each thought of the other. If we could whisper a word, it would be, don't let either leave the other unaware of kind and loving regards, until the knowledge will only give pining regrets. This is too much like husband and wife keeping each other ignorant of love until the tell-

ing of it but makes it hard for one to die. It may be possible that the church may induce one of our men abroad to return.

An afternoon was spent in Hantsport. We found Bro. McGregor just recovered from illness; but full of his work. He is one who has found it such a blessing to lay aside the tenth of his income for the Lord, that he has been pressing the privilege upon his people, and some are adopting the rule. The prayer meetings are enlarging. He has the old evangelistic spirit upon him, and he is longing to see sinners saved. The house of worship has been re-roofed and the vestry repaired, at a cost of about \$2,000. The expense has all been borne by Churchhill Bros. It is proposed to proceed and re-seat the audience room. This will give the church a large and well appointed place of worship. Churchhill Bros. are pressing business with their usual energy. A new steamer is on the stocks at present.

A few hours stay at Kentville did not elicit much information or bring much result. The church is pastorless and needs an earnest worker badly. Kentville, from its location, should be a centre of moral and religious power. Its reputation is not of the best, however. There is all the more need that the Christians of the place be circumspect and earnest, that they may help make it what it should be and needs to be.

THE LATE REUBEN M. RAYMOND OF BEAVER RIVER, YAR. CO., N. S.

This servant of God passed on to his heavenly home on the 19th day of November last, at the advanced age of 84 years. At the age of 26 he professed faith in Christ the Saviour, and was baptized by the late Rev. W. Jackson. For 58 years he has been a consistent and useful member of the Beaver River Baptist church. In his religious life were happily blended all the joyous, emotional experiences of the early "new lights," so common in the days of his espousals to Christ, together with the firmness of religious principles as inflexible and constant as truth itself. His pastor and brethren always knew where to find him, and he well knew how to help them by a joyous service. His religion was tested by financial prosperity and its reverses. In all this it failed him never. With a courage born of faith in Jehovah he safely voyaged; and when the end came it was peaceful. He leaves an aged sister, the companion of his last days, together with 12 children, 23 grandchildren and 30 great-grandchildren to mourn his departure. His beloved wife had passed on three years before him.

In the death of our aged brother we are reminded that a generation of rare usefulness has all passed away. On nothing else does a country so much depend for success, as upon the character of its inhabitants. Few countries in our Maritime Provinces have been so highly favored in this particular as the county of Yarmouth was in its early history. Its remarkable prosperity had its foundation in the industry, economy and temperate habits of its first settlers and their children. These tollers on the sea and on the land, while with skill and care they conducted commercial enterprises to a successful issue, did not fail to provide religious and educational advantages for their children. The homes, churches and school-houses, so numerous, tasteful and commodious, that are here seen, are all the fruits of the forethought and self-denying toils of a former generation. These fathers and mothers were the subjects of strong religious convictions. In these convictions the cause of total abstinence from strong drinks was firmly rooted, so it is bound to survive. The first temperance society in Nova Scotia, and probably the first in these Provinces, was here organized on April 25, 1828. This was doubtless the fruitage of a revival of religion, of unusual power, in the Baptist church of that day, and still known as the Ainsley revival, because of the prominent labors therein of the late Rev. Thomas Ainsley, in association with Father H. Harding. By the death of Bro. Raymond, the last of the original members of that society has passed away. These noble sires are worthy of the grateful remembrance of the present and coming generations.

The most fitting monuments that can be reared to their memory by their children, is the faithful maintenance of the high moral principles which guided and sustained them in all the ways and walks of their useful lives.

THE WEEK.

The state of British politics has become much more lively, during the last week, and declarations and deliverances of great importance and far reaching influence have been made. At a meeting of the Liberal Federation held at Manchester, Gladstone made a more definite exposition of the Liberal programme for the future than he has done hitherto. He advocated unburdening parliament by referring to county councils all local matters, the question of the liquor traffic included. He believed that home rule for Scotland and Wales would have to be considered as well as the question of disestablishment. He saw signs of the dis-

solution of the Unionist party, and that the leaders were laying plans with this probability in view, as they now have no further ground for existence when final action was taken on the Irish question, as he believed it would be done as soon as the people had a chance to speak and make home rule triumphant.

In the line of Gladstone's remarks the Liberal Federation declared "for a prompt settlement of the question of the disestablishment of the Church in Wales, for free education, has protested against the use of British funds to endow sectarian colleges in Ireland, and has condemned any Irish land purchase bill which would entail a burden on the British taxpayer, holding to the principle that the Irish landlord should not be paid by the English people. It has also declared in favor of one man one vote, the abolition of the duty on tea, coffee, and cocoa, a direct vote on the liquor traffic, and for shortening the life of parliament. Perhaps its most significant vote is that which demands that the question of disestablishment of the Church of England shall be submitted to the people at the polls for a direct vote."

This is a very radical programme. The Liberals have evidently determined to trust themselves to those whose sense of justice will let them see that all religions should be equal before the law, and to the Nonconformists, who have ever been the best exponents of this idea.

Balfour has also spoken, and striven to explain away the false step made by the proposed Irish Catholic University. He did not intend to press the measure unless English, Irish and Scotch were all in favor of it. In other words, he wanted to have the help of the Pope to quell Ireland, and made a promise with secret impossible conditions attached. This will not do, Mr. Balfour. The more you struggle to get your foot out of the mire, the more deeply you sink into it.

There is a hitch between Portugal and Great Britain. For so small a kingdom, Portugal makes immense claims upon African territory. She has long been like a wall about much of Southern Africa, not opening up the country herself, nor allowing others to do so. Salisbury seems determined to put an end to this, and has decided that Great Britain has assumed a protectorate over Mashonaland. The government at Lisbon has protested and threatened; but it is probable that Great Britain will not go back from this action.

President Harrison has delivered his message, and Congress is in session at Washington. The message is a voluminous document and touches upon too many questions to be very able in reference to any one of them. He commends the considerable way in which Canada has enforced the fisheries laws. He recommends the lessening of the surplus by a revision of the tariff, but not in a way to conflict with the principle of the protection of home industries. He would have legislation to prevent trusts and great monopolies, and here taken a leaf out of Cleveland's book. He laments the virtual extinction of the merchant marine of the United States, and would cure this evil by light subsidies to American steamship lines.

Already a bill has been introduced into Congress to protect the United States railways from the competition of the Canadian Pacific.

Stanley has emerged from the Dark Continent, and will shortly be on his way to England. All kinds of honors and fetes are in store for him. One feature of his letters is most pleasing, his devout and outspoken reference to a higher power for his preservation from the besetting dangers of the last three years. Poor Emin Pacha had scarcely reached civilization when he fell from a window and was seriously if not fatally injured.

Colporteurs.

In compliance with a request from the Eastern Baptist Association of Nova Scotia for colporteur work, the Baptist Book and Tract Society have engaged the services of John Nichol, Mira Gut, C. B., as colporteur, who is laboring in Cow Bay and vicinity.

The Society have also engaged as colporteurs, brethren E. F. McLaughlin, Rolland Dam, N. B., and Rev. D. W. Crandall, Milton, N. S.

We bespeak for these brethren your kindest hospitality, and by your prayers and assistance encourage this branch of our society's work.

On behalf of Com. of Management,
Geo. A. McDONALD,
Sec'y-Treas. Baptist Book and Tract Society, Halifax, N. S.

ACADIA SEMINARY.—The first of the music recitals by the ladies of Acadia Seminary was given on the 6th inst. The audience was large and attentive, and the several pieces were received with marked favor. The following is the programme: Piano Solo, Walth, Miss Florence Seabourne; Vocal Duet, "Birds of Spring," Misses Coffin and Eaton; Piano Solo, Improvisation, Miss Annie Rice; Reading, "Leap of Roussin Bay," Mr. H. F. Wang; Song, "Two Castles," Miss Clara King; Instrumental Duet, "Caprice Heroique," Misses Harding and Bent; Reading, "Doom of Claudius and Cynthia," Mr. C. A. Eaton; Trio, "Sweet and Low," Misses Nelson, Eaton and King; Piano Solo, Andante in F, Miss Helen Reeves; Song, "Beautiful Bird, Sing On," Mrs. H. W. Thomson; Male Chorus, "Good Night."

Appeal.

The Foreign Mission Board, through the undersigned committee, especially call the attention of the Maritime Baptists to the following:

1. The impaired health of Sister Archibald, who has been on the foreign field for a period of eleven years, makes her return to her native land in the near future an imperative duty. This sister must not be sacrificed.

2. The great Chicaco field, where Bro. and Sister Archibald now toil, with its 800,000 perishing souls, and in some respects the most important of all our stations, must not be left without a missionary family.

3. We have only one missionary family on each of the other fields and their presence is a necessity at their respective stations. It is well known that Bro. and Sister Higgins, now on their way east, have been designated to the new station at Visianagram.

4. A new missionary family is, in the opinion of your Board, a present, pressing necessity. We therefore appeal to those who have heard the call of the Master for foreign work to communicate with us at their earliest convenience.

The fields are whitening for the harvest, and the outlook for a large ingathering was never more hopeful than at present. On the Chicaco field Bro. Archibald reports six lately baptized.

Who responds? Who will say "Here am I, send me?"

5. Your Board ask all our brothers and sisters to unite with us in prayer to the God of Missions that He will lay the burden of this appeal on some consecrated hearts; and also ask of you in this attempt to honestly discharge our duties—that you cheerfully come to our aid with increased financial gifts, while we make ready to send to the relief of those now so worried and weary. Who will be among the first to send us the hundreds of dollars needed for the increased expenditure?

Faithfully yours, in the cause of the Master and in behalf of the Board,
W. J. STEWART, } Com.
G. O. GATES, }

A Little Still Theology.

Among the great body of Christians whose thought is not confined by the iron rules of the Roman church, the changes in theological opinion succeed each other so rapidly that it is quite impossible to enumerate the new theories that appear, and for that matter, disappear, in the course of a single year. Each of these discoveries tries to make itself another plank in the platform of somebody's creed. In other words, it assumes with the brush of language to exhibit on the mental canvas a view of heart convictions so profoundly important that its author expects that it will accomplish nothing less than an ecclesiastical revolution on a vast scale. Usually its individual influence is equivalent to that of a light zephyr which may produce a faint ripple across the ocean billows, without the slightest extent affecting their size or momentum. But collectively, such views and opinions may be the source of considerable mischief. In the religious world the majestic march of divinely appointed events goes forward precisely as it would if the din made, as these small affairs frantically strive to prove themselves large, were forever silenced. And yet this noise and confusion occasions a certain amount of worry and perplexity. Any view, however unreasonable, that is vigorously advocated, secures converts. The powers of many a mind while still in the formative state, are thus turned into channels where true usefulness is permanently prevented.

Each evangelical denomination has a share in this peculiar phase of the nineteenth century unrest. Even Baptists, who on all things theological are supposed to be anchored in God's Word, while commonly holding exactly that safe position, have to acknowledge a great many sadly drifting misrepresentations. Just where some of our youthful scholars (?) who are now sailing away on the ocean of inquiry, expect to land, is a question they seem unable to answer themselves, and it is wise for every one else to squarely give it up. Their minds, not always of the strongest texture, are thus turned into channels where true usefulness is permanently prevented.

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If any reader of the Messenger and Visitor should feel the touch of this many-sided doctrinal miasma, the writer would suggest a good dose of stiff theology as the remedy most likely to prove a true tonic and restore the full measure of healthy religious thought. But to obtain this certain curall, do not

search in the fields of the multitude of doctrinal doctors. Rather seek to get the pure medicine from the one "in whom we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." To the mental stomach that has been fed on theological candy until reduced to a condition of mournful weakness, each drop of the elixir may seem almost cruelly stimulating. But the great Physician knows how to make His sick younger brother both well and strong. And the ailing child had better be a good boy and drink it down without complaint.

By a careful attention to this prescription he will find Bible authority for many things which he has vigorously denounced without clearly understanding their character; while many of his advanced views will be found purely human creations, and opposed to the letter and spirit of scripture. Even what is known as Calvinism, which seems to be the special nightmare that disturbs the slumber of these interesting invalids, and has more terror for them than all else combined, may be discovered occupying a thoroughly scriptural and, therefore, impregnable citadel.

Having been regenerated by the power of Christ, and through the liquid gateway of baptism passed into the membership of His visible church, it is our right to believe that the universe does not contain a force able to "separate us from the love of God which is in Christ Jesus our Lord." How sweet to accept the clear declaration of Him who hath saved us with His blood, who "had glory with the Father before the world was," whose disciples were foreknown and also predestinated to be conformed to the Divine Image, that our Saviour might be the first born among many brethren.

Is there not an all comprising sufficiency in the realization that our interests are entirely in the hands of One who is "The same yesterday, to-day and forever." Certainly if we are growing in grace we are growing into the Divine unchangeableness. Apprehending this precious knowledge we are privileged to advance along our ordained course with the sunlight of Divine approval shining upon us; through a cerulean undimmed by the smallest cloud of fear or doubt. The spirit directs our labors, and behind our effort is the all-compelling force of the highest. We can do nothing of ourselves. But it pleases God to work in us to accomplish the will of His own good pleasure. And the fact that the disciple has been with His Lord from the beginning, is a fundamental reason why his witness should be of a character which cannot be gossamed.

ADDISON F. BROWN.

Tusket, Nov. 30.

Ontario Correspondence.

Your welcome paper has made its weekly visit to me now for the last few weeks, and as the historian and exponent of your work in the Maritime Provinces, I shall still continue to welcome it, and I trust that you, Mr. Editor (as your name indicates) may truly have good speed in its management and circulation. I don't know that I can do much for you in the latter respect, being so far removed from the sphere of your labor, and having our own Canadian Baptist; but if an occasional few lines to your paper will in any way tend to bind the east and west together, shall only be too glad to render any little service I can in that respect. I may say I have now been in this locality nearly eighteen years, and when I look at our position to-day and compare it with what it was at the time I came here, well may I say, What hath God wrought! To give you an idea: In what is now known as the Northern Association and of the churches now comprising it, only four were in existence at that time, with a united membership of seventy, whereas to-day there are nineteen churches in the Association, with a united membership of over eight hundred, or over elevenfold what there were then, besides four more churches which are organized but not recognized or received into the Association, making in all twenty-three churches, in addition to which there are some forty or fifty preaching stations, either regular or occasional, in connection with one or other of the churches. The true, many of these churches are weak, but still the work goes on in spite of all obstacles. To God be all the praise. In other parts, too, of the Western country, the work is advancing, as you will see from the Canadian Baptist from week to week, and calls for our heartiest gratitude as well as earnest prayer, that it may only be a stepping-stone to higher things. Wishing you every blessing.

Wm. JAMES.

Orillia, Nov. 26.

Donations.—The 3rd Hillbore church made us happy by a number of its members visiting our home not long ago, and after spending a very pleasant time together and partaking of the good things prepared by the sisters, they presented us with goods and cash amounting to about \$27, for which we wish to express our thanks. The evening being very unpleasant, prevented many from coming. These visits are often very cheering to pastors; they are genuine tokens of esteem, and I think they are very pre-stable to the people in more ways than one.

S. W. KNESTAD.