

I hope to have a better chance to see her; she looked at me so beseechingly and as if she thought I was her friend, I felt I ought to do something for her. In beginning to talk to those women I know there is so much darkness to penetrate, that you feel almost discouraged to begin, unless you have a good opportunity and some assurance that you will be interrupted, and these two things are just what you can seldom have. Some time ago I noticed in a communication from Mrs. Armstrong a request to pray for the youngest born of your mission station, Chicacole, and I feel like repeating the request, now that you have another a year younger still, and asking you to pray earnestly for Bobbilly, the youngest and darkest of all your mission stations. Pray especially that the Lord would make the light bearers so faithful and so earnest in their work that the dense darkness must be illuminated ere long and flee away, and all the glory shall be His, whose work it is, and whose is the power. With much love to you all I am as ever your sister in Christ.

M. F. CHURCHILL.

His Appearing and His Kingdom.

No. 4.

Various causes concurred to give popularity to Whittier's "new hypothesis" of a advent millennium, such as the disturbance of Europe, the powerful preaching of the Wesleyans and others, the "Great Awakening" that followed, the commencement of foreign Missions, Bible Societies, general prayer for the conversion of the heathen, etc. "Eminent divines embraced it, wrote it, preached it—Vitrina, Edwards, Hopkins, Bellamy, Bogue, Scott and many more."

But if the theory found able advocates, also met with the opposition of such learned and pious men as Sir Isaac Newton, Bishop Newton, Archbishop Newcombe, John Gill, Dr. Benson, Augustus Toplady, John and Charles Wesley—together with Isaac Watts, Cowper, Coke, Edwells, Horsley, Wells of Oxford, Dr. Huxley, of Cambridge, and many other English writers mentioned by Dr. West in this connection; and in Germany, that great master of exegesis, Bengel, with a multitude of scholars, followed him. I do not mean to say that all these expressed themselves as directly opposed to the Whittier theory, but that they are quoted holding and asserting pre-millennial views. To quote the language of all these writers would occupy too much space; a few specimens must suffice.

Dr. Gill, the eminent Baptist commentator, wrote: "Christ will have a special, glorious, peculiar and visible Kingdom, in which He will reign personally on earth. This Kingdom will be bounded by two resurrections:—first, by the resurrection of the just, at which it will begin; and second, by the resurrection of the wicked, at which it will end."

Toplady, the author of the well-known hymn beginning "Rock of Ages," says in one of his sermons, "I am one of the old-fashioned people who believe the doctrine of the Millennium, and that there will be two distinct resurrections of the dead:—first, of the just, and second, of the unjust; which last resurrection of the reprobate will not commence till a thousand years after the resurrection of the elect. In this glorious interval of 1,000 years, Christ, I apprehend, will reign in person over the Kingdom of the just."

Archbishop Newcombe speaks with equal clearness:—"I understand this (Rev. 20: 4-6), not figuratively of a peaceable and flourishing state of the Church on earth, but literally of a real resurrection, and of a reign with Christ who will display His glory in the New Jerusalem. This is the great Sabbatism of the Church." Bengel, in his Gnomon of the New Testament, says: "The events in Rev. 19th chapter are plainly followed by those which take place from chapter 20: 11 to chapter 22: 5. The millennium comes in between. He must deny the perspicuity of the Scripture altogether, who persists in denying this, and endeavors to refute it. The time will come when a pure Chiliasm will be thought an integral part of orthodoxy."

Referring to the effect of Bengel's writings, another eminent German Theologian, Delitzsch, is quoted as ascribing it to him that "the Orthodox Church of the present time does not brand the Chiliasm view of the last times as a heterodoxy, so that there is scarcely a believing Christian now who does not take this view." This relates, of course, to his

own country; and Dr. West asserts that since Bengel's day, evangelical Germany has become pre-millennarian.

We now come down to the nineteenth century, since the beginning of which, says the same writer, "no doctrine has come to the front of Christian thought more prominently than that of the pre-millennial return of Christ." This is borne out by the authority of Dean Alford, who says in the introduction to his second volume of the Greek Testament, speaking of commentators on the Revelation since the time of the French Revolution. "The majority, both in number, learning and research, adopt the pre-millennial advent, following the plain and undeniable sense of the sacred text."

Diversities of opinion there are among pre-millennialists, in reference to questions of order and sequence, locality, condition, etc., as regards predicted events; necessarily so on account of the difficulties of interpretation and the greatness of the theme. None but a superficial thinker or a prejudiced observer would look for unanimity on such a question, or would refuse to accept the doctrine because its adherents are not agreed among themselves entirely as to the how and the when.

Among the distinguished names on the roll of pre-millennarians in the present century are those of Bishop Heber, Birks, Ellicott, Hoine, Maitland, Elliott, Ryle, Bickersteth, Gresswell, Tregelles, Alford, the two Tyngs, Robert Hall, Thomas Chalmers, Edward Irving, Candlish, Guthrie, McChesney, the three Bonars, Gilfillan, Cunningham, Jamieson, Faussett, Cumming's, Hugh Miller, Mackay, Duffield, Kellogg—and on the Continent of Europe, Lange, Olshausen, Schlegel, Krummacher, Auberlen, Roch, Delitzsch, Dörner, De Wette, Richter, Van Oosterzee, Christlieb, and many others. Besides these, I have before me some two or three hundred names of ministers, pastors, professors and writers, in Great Britain, the United States, Germany, France and Holland,—of the Anglican, Presbyterian, Baptist, Methodist, Congregational, Lutheran, and other communions, all with one accord maintaining the belief in the personal return of Christ and the literal resurrection of the just, before the incoming of "the thousand years of peace."

With three or four illustrative quotations I shall close. The first shall be from that most distinguished theologian, pulpit orator and scholar of the Church of Scotland, and founder of the Free Church, Dr. Thomas Chalmers. He said, as quoted by Bonar: "Of this I am satisfied, that the next coming of Christ will be a coming, not to final judgment, but a coming to usher in the Millennium. I utterly despair of the universal prevalence of Christianity as the result of a missionary process. I look for its conclusive establishment through a widening passage of desolations and judgments, with the demolition of our civil and ecclesiastical structures." Elsewhere we find him saying, "I desire to cherish a more habitual and practical faith than heretofore in that coming which even the first Christians were called to hope for with all earnestness, even though many centuries were to elapse ere the hope could be realized."

The next reference is to the great English Baptist, Robert Hall, whom Dr. Jamieson characterizes as "the most eloquent preacher of modern times," and who, at the close of his life, lamented that "he had not preached the pre-millennarian views he entertained."

Again turning to German biblical scholarship, we have Olshausen declaring, "The Coming of Christ, i. e., the Parousia is to be conceived of as coinciding with the times of refreshing, and His sojourn in the heavenly world closes with His return to earth for the completing of His work," and Koch maintaining that "upon the indissoluble connection between the 19th and 20th, chapters of Revelation, all anti-Chiliasm expositions are forever shattered."

In the Declaration of Faith of the Free Italian Church, published at Milan in 1870, and at Florence in 1876, two resurrections are spoken of, one at the beginning when "the dead in Christ shall rise first," the other at the end, "after the Kingdom," when "all the rest shall arise to be judged in judgment."

The "Confession" of the Evangelic Free Church of Geneva embodies in its 13th and 14th Articles, virtually the same declaration; the Creed of the Reformed Episcopal Church of the United States is said to contain the elements of Christian Chiliasm; the Westminster standards of the Presbyterians are implicitly pre-millennarian; and the Baptist Confession of 1680 was explicitly so.

We might almost be led to expect that the Chiliasm belief will eventually become universal, but for the significant question of our Lord, "When the Son of Man cometh, shall He find faith on the earth?" and the predicted antagonism of those who, like "Mark" in the *Christian Messenger* a few weeks ago, continue to cry "Where is the promise of His coming?"

LUKE.

August 23rd, 1879.

St. Martins Correspondence.

I fully expected to be at the Convention in Truro, but when the time came, obstacles were in my way, that could not be removed; and as I could not be there, I resolved to commence special services with my own people at St. Martins. The first in order was held Monday evening, 25th ult. Months of earnest labor had prepared the way. One young woman inspired hope by following her Saviour in baptism, Aug. 17th. Our first meeting, on Monday evening, was rich in spiritual blessing. Services continued through the week with deepening interest. Several of the converts were received for baptism, an on the Sabbath five promising young men and two young women put on the Saviour in this delightful ordinance, in the presence of a large assemblage of all classes. The day was beautiful, the people very attentive, administrator and candidates joyful, and the impression most favorable. The services of the day throughout were most inspiring.

Three of the candidates were converts from Popery, gradually but effectually enlightened by a careful and prayerful study of the Word of God. Their faith in Romanism having been shaken, they visited different Protestant churches for light and instruction, until they finally became constant attendants upon our own church, and after much searching of the Word of God, they came to the conclusion that there was no stopping-place for them between Popery and the Baptist church. The one first awakened told me he must either return to Popery or find a home with us. He and the other two mentioned accordingly, voluntarily offered themselves to the church in one of our deeply interesting services, and were joyfully received. May the Lord especially bless these three young men, and sustain them in the hour of bitter persecution!

Bro. Isaiah Wallace came unexpectedly to our help on Saturday evening. He read the Scriptures at the baptismal service, preached morning and evening, addressed the Sunday School in the afternoon, and assisted in the social meeting at the close of the preaching service. His visit was timely and useful. He returns to the city to prosecute Home Mission work in New Brunswick. May prosperity large and full attend his work!

Dear brethren, pray much for St. Martins. We are having the drops—O for the abundant shower! The special meetings continue through the week, and we are hoping and praying for the salvation of many souls.

In the bonds of Christian love,
I. E. BILL.

Payments.

Andrew Blair, May '79, \$2; A. Thompson, May '79, \$2; A. Dow, May '79, \$1; Mrs. C. Harper, Jan. '80, \$2; W. F. S. Stevens, Jan. '80, \$2; M. Gunn, May '79, \$2; J. Mullins, Jan. '80, \$2; W. Lewis, Jan. '80, \$3.34; G. W. Fletcher, Jan. '80, \$2; James G. Corey, Jan. '80, \$2; J. D. Cook, August '79, \$1; John H. Watson, May '80, \$4; Nellie Davidson, Nov. '79, \$3; F. Webb, May '79, \$2; John Stevens, May '79, \$2; Joseph Stevens, May '79, \$2; J. A. Moore, Jan. '80, \$2; James A. McDonald, May '79, \$2; C. A. Randall, July '79, \$2; Geo. Dixon, August '79, \$2.65; Mrs. R. Close, Jan. '80, \$2; D. D. Bony, August '79, \$2.50; Mrs. Knight, July '80, \$2; E. McVane, Oct. '79, \$2; Rev. G. W. Thomas, August '80, \$2; Rev. G. F. Miles, July '79, \$2; Rev. J. E. Goucher, Jan. '80, \$2; John McLeellan, May '79, \$2; A. Davidson, August '79, \$2.65; Thomas Boyer, May '79, \$2; J. Bennison, Jan. '80, \$2; Moses Jewett, May '80, \$4; T. Coy, August '79, \$2.

Notice.

The Carleton and Victoria County Quarterly Meeting will convene with the Hodgdon and Richmond Baptist Church on the 2nd Friday of September next, at 7 o'clock p. m. We trust to see a large attendance of ministers, delegates and visitors. A portion of the session will be devoted to Sabbath School work. All interested in the above work are cordially invited to attend.

A. H. HAYWARD, Sec'y.
Rockland, Carleton Co., Aug. 27, 1879.

We offer no apology for frequently calling attention to Johnson's Anodyne Liniment, as it is the most valuable remedy that has ever been produced. It is a sure cure for diarrhea, dysentery and cholera morbus.

War, famine and pestilence all combined do not produce the evil consequences to a nation which result from impure blood in our veins. Parsons' Purgative Pills make new rich blood and prevent all manner of diseases.

If you are going West, purchase your Tickets from G. A. Freeze, the agent on Water Street, St. John. Passengers for Winnipeg or other Western points have choice of route. Cushioned seats provided for all classes and baggage checked through.

News from the Churches.

SMITHTOWN K. C.—The church in this place has been worshipping in their new edifice since May last and much interest is taken in the services of the Lord's House. The people are most attached to their pastor Rev. S. W. Kierstead, who is laboring for the Master's glory. On June 1st we organized a Sunday-school which already numbers 50 persons and is increasing every week. We have a very nice S. S. library of 50 volumes purchased at the Visitor Book Store. May the Great Shepherd guard His little flock and bless the earnest labors of His faithful servants in this place.

Few are aware of the importance of checking a common cold or cough in its first stages, before it has an opportunity to work upon the lungs to such an extent as to produce serious results. The best remedy for this checking, healing and curing that we know of is Adamson's Botanic Cough Balsam. Price 10, 25 and 50c.

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Combines the Tonic effects of Peruvian Bark and the Strengthening and Blood making properties of Iron with the finest Sherry Wine, and is highly recommended in all morbid conditions of the system; convalescence from Fevers, or any enervating disease; Chronic Disease, with Debility, and in all cases of Weakness from whatever cause arising. It strengthens the Digestion, and promotes Assimilation of the Food, thereby increasing the Appetite, relieving Dyspepsia, Indigestion and Weakness, Depression of the Stomach, etc.

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strength and vitality to the Mind and Body, and is beneficial in all troubles arising from Impure Blood, or a Low and Debilitated state of the system.

INTELLIGENCE OFFICE, 102 PRINCESS ST., SAINT JOHN, N. B., JULY 29TH, 1878.

MESSES. HANINGTON BROTHERS: Gentlemen.—Three years ago I was going to write you how much benefit I received from taking two bottles of your QUININE WINE AND IRON, being then very weak and low, with no appetite for any sort of food, after a severe attack of Erysipelas in my head. Again, after all my efforts, I was nearly gone, and was restored to strength and activity by taking two bottles more, and last May I had to have recourse to the QUININE WINE AND IRON again with the same beneficial results. While I was taking it at last, a person came in who had left her situation to get into the Hospital, being so weak she could not work. I said, I will send you to a place where you will get seven dollars a month; take two bottles of HANINGTON'S QUININE WINE AND IRON with you, and if you are not able to earn the seven dollars I will pay you for the medicine. At the end of the month she was quite smart, and is still filling the situation. I send you these few lines for the benefit of society (if you trouble to publish it), as there are so many sick at present. It would greatly benefit persons after Sickness or Diphtheria, and would most certainly prevent sickness by strengthening and building up the system by taking yours very truly, JANE A. LEE. Price 50c. per Bottle. Six Bottles for \$2.50. For Sale at the Drug Stores.

Pulmonary Consumption arises from a decline or deficiency of vitality in the natural bioplasm or germinal matter, and this deficiency manifests itself not only in a general wasting or atrophy of the whole body, but also in a peculiar degeneration, chiefly in the lungs and lymphatic system, of portions of this bioplasm into a sluggish, low-lived, yet prolific matter, which instead of maintaining the nutrition and integrity of the tissues, (which is the natural office of bioplasm) clogs them, and irritates them with a substance which is more or less prone to decay, and eventually involves them also in its own disintegration and destruction. To remedy this deficiency by sustaining the vitality of the bioplasm, and thus provide for the general building up of the whole system, is the office and design of Robinson's Phosphoric Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime. Prepared solely by J. H. Robinson, Pharmaceutical Chemist, Saint John, N. B., and for sale by Druggists and General Dealers. Price \$1 per bottle; six bottles for \$5.

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REFERENCES: T. H. Rand, Esq., D.C.L., Fredericton; Rev. G. M. W. Carey A.M., St. John. 6aug2m

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