

CHRISTIAN VISITOR.

"HOLD FAST THE FORM OF SOUND WORDS"—2d Timothy, i. 13.

VOL. XXXII.

SAINT JOHN, N. B., WEDNESDAY, DECEMBER 31, 1879.

NO. 52

THE CHRISTIAN VISITOR,

The largest Religious Weekly in the Maritime Provinces.

IS PUBLISHED EVERY WEDNESDAY

AT
No. 99 GERMAIN STREET,
SAINT JOHN, N. B.

Price \$2.00 per annum in advance, or 50 cts. extra if not paid within the year.

Rev. J. E. HOPPER, A.M.,
Editor and Proprietor.

All Correspondence for the paper must be addressed to CHRISTIAN VISITOR OFFICE, No. 99 Germain St., St. John, N. B.
All payments or remittances for the CHRISTIAN VISITOR, from May 1st, '78, are to be made to REV. J. E. HOPPER, No. 99 Germain Street, St. John.

THE CHRISTIAN VISITOR,

As the representative paper of a large and growing denomination is a most

VALUABLE MEDIUM FOR ADVERTISING.

It circulates, more or less, in all the Provinces of the Dominion and United States.

TERMS:

Per square—first insertion, . . . \$1.00
Per square—subsequent insertions, . . . 50
Per line—first insertion, . . . 10
Per line—subsequent insertion, . . . 5
Business Card per year, . . . 3.00

For special terms and yearly contracts apply at the

CHRISTIAN VISITOR OFFICE,

No. 99 Germain Street,
ST. JOHN N. B.

Decreed.

Into all lives some rain must fall,
Into all eyes some tear-drop start,
Whether they fall as a gentle shower,
Or fall like fire from an aching heart.
Into all hearts some sorrow must creep,
Into all souls some doubting come,
Lashing the waves of Life's great deep
From dimpling waters to settling foam.

Over all pathways some clouds must lower,
Under all feet some thorns must spring,
Tearing the flesh to bleeding wounds,
Or entering the heart with their bitter sting.
Upon all brows rough winds must blow,
Over all shoulders a cross must be laid,
Bowing the form in its lofty height,
Down to the dust in bitter pain.

Into all hands some duty thrust,
Unto all arms some burdens given,
Crushing the heart with its dreary weight,
Or lifting the soul from earth to heaven,
Into all hearts and homes and lives
God's dear sunlight comes streaming down
Oiling the ruins of Life's great plain—
Weaving for all a golden crown.

The Book of Isaiah—Its Interpretation.

BY M. J. CRAMER, D.D.

On account of the inexhaustible source of consolation which Isaiah found in proclaiming the coming, the nature, attributes, and work of the Messiah, some Fathers of the Church were inclined to style him the *Evangelist* among the prophets. Though he was not the first among them who attained to a knowledge of the personality of the Messiah, it was his vocation and privilege to render the knowledge of that personality clearer and more definite, as well as more efficacious upon the souls of the ancient people of God by giving it a greater individuality. Nor is this all. The spiritual riches of Isaiah are seen in the variety and comprehensiveness of style which always befits the subject. "When he rebukes and threatens, it is like a storm, and when he comforts, his language is as tender and mild as (to use his own words) that of a mother comforting her son."

For these very reasons some modern Biblical critics, especially of Germany, have attacked the integrity of the Book of Isaiah. The portions thereof which have been declared by them to be spurious are almost entirely such as contain prophecies of an especially definite character. It is this very definiteness which has been brought forward as the chief argument against their genuineness. Able, learned, and believing scholars like Dr. Delitzsch, have however succeeded in proving to candid minds the genuineness and integrity of the whole book. Negative critics are generally one-sided in the spirit and manner of their interpretation. They do not, or will not remember that all high criticism, whether it be Biblical or literary, presupposes the enthusiasm of a lofty ideal, which is incapable of partiality and meanness. The

man who would, for example, criticise a great poem, must himself be pervaded with the spirit of poetry, or, in other words, must have an imagination behind his judgment. The man who would analyze a great religious book, like that of Isaiah, must, apart altogether from questions of inspiration, be permeated with the spirit of religion; must have within his heart an ideal of what the sacred portrait should be. The trouble with these negative critics is that they take to their task little more than a knowledge of language, grammar and the logical rules of interpretation, coupled, perhaps, with a mind of natural acuteness. In their operations they transform criticism from a means to an end. Is it, then, a wonder that those who adopt the standpoint of cold judgment, unmixed with feeling, and come to the task of interpreting the Biblical books with a mind altogether indifferent to either their truth or their falsity, their beauty or their deformity, will receive from them no greater warmth than they have brought to them and will emerge from their perusal with the same indifference with which they entered upon their work? Nor is this all. Such critics enter upon their work with a pre-conceived prejudice against, and a positive disbelief in the *supernatural*, and place themselves upon a purely *naturalistic* standpoint. It is plain, however, that no one who is held in the chains of naturalistic speculation is qualified to expound the writings of the prophets. They who deny the possibility of a man's spirit being elevated, illuminated, inspired and informed by the Spirit of God, oppose themselves to what is stated or implied in every part of the sacred Scriptures from the first chapter of Genesis to the last of the Apocalypse. "Such persons are as little fitted to speak on matters of Biblical exegesis, as one who denies the law of gravitation is to lecture on astronomy. They have yet to gain the very basis of theological science, a belief in God as the Creator and upholder of the universe."

Professor Dr. Franz Delitzsch, the author of the commentary on Isaiah, is not however, such a naturalistic interpreter. Being personally acquainted with him, I can testify to his genuine piety, his child-like faith and trust in God, and in his Saviour, Jesus Christ, and in the Holy Spirit, his sanctifier, and to his love for the holy Scriptures. It is really a privilege to talk with him. One leaves him intellectually and spiritually enriched and strengthened. He is one of the ablest and most learned champions of the Christian truth in Germany. With a thorough knowledge, lexical and grammatical, of the Hebrew language, and an intimate acquaintance with Jewish and Rabbinical literature, ancient and modern, he combines a natural acuteness of mind, delicacy of feeling, exactness of scholarship, accuracy of statement, and precision and definition, seldom met with in commentators. But above all this, his heart is all aglow with love to the Word of God, and behind his judgment there is a fine poetic imagination. In his commentary on the Prophecy of Isaiah, the third edition of which, entirely rewritten, has recently appeared, though always just and exact, erudite and profound in his exegesis, he nevertheless grows warm and sometimes eloquent in the defence of the integrity and genuineness of those prophecies and in the interpretation of their several parts. A warm sunshine spreads itself over his pages dispelling the mist of skepticism, clearing up the bewildering chaos of negative criticism, and bringing to light the deep meaning of those prophecies. In the introduction he discusses and demonstrates the genuineness and unity of the entire book; his exegesis is critical, exact, and full of great and noble thoughts; his theology is as conservative as the case permits, and satisfactory to candid believers; and the chronological difficulties are generally satisfactorily solved. We can heartily recommend this volume to critical students of the old Testament. They will scarcely ever be disappointed in their search of the true meaning of a passage or in the solution of difficult questions, and will always be gratified with the reverential spirit in which the author deals with divine truth.
Copenhagen, September, 1879.

The Millennium.

The following article which was published in one of the last numbers of the *Chicago Standard*, is from the pen of Dr. Boise, the learned Professor of Greek Literature in the Chicago Baptist Theological Seminary, and we copy it by the special request of one of our New Brunswick pastors.

Rev. xx. 4.—"The question of the millennium has interested the Christian church in all ages; and perhaps never more than in our day. It may not be unprofitable to inquire what the New Testament actually teaches on this point, and to distinguish as far as we can between that which is revealed, and that which has been only imagined. Our guide in this inquiry is found near the end of the Apocalypse. The course of thought is as follows:

Ch. xix. vs. 17-21. The beast and the false prophet cast into the lake of fire, their armies slain and devoured by birds of prey.

Ch. xx. vs. 1-3. Satan bound and shut up in the abyss a thousand years.

Ch. xx. vs. 4-6. The first resurrection: the martyrs, raised from the dead, reign with Christ a thousand years.

Ch. xx. vs. 7-10. Satan loosed from his prison, rallies the heathen in the four corners of the earth against the saints; is defeated and cast into the lake of fire.

Ch. xx. vs. 11-15. The general resurrection and the last judgment. Ch. Matt. xxv. vs. 31-46; 1 Cor. xv. vs. 35-58.

Ch. xxi. and xxii. vs. 1-5. A new heaven, a new earth, the new Jerusalem.

The above is, I believe, a correct outline of the course of thought in the conclusion of the Apocalypse. What then is taught respecting the thousand years, commonly called the millennium? Is Christ to appear on the earth, and with the martyrs, after their resurrection from the dead, to become visible to mortal eyes, setting up an earthly kingdom? The language of John on this point is simply this: "And I beheld thrones, and they sat upon them, and judgment was given to them; and (I beheld) the souls of those who had been beheaded on account of the testimony of Jesus, and on account of the word of God, and who did not worship the beast nor his image, and did not receive his mark upon their forehead, and upon their hand; and they lived and reigned with Christ a thousand years." If this language is carefully examined, either by itself or in its connection, it will be seen that nothing whatever is said of a reign here on the earth visible to mortal eyes. That there will be peace on the earth may be inferred from the fact that Satan has been bound and shut up for a thousand years; but at the end of this period he is again to be loosed from prison and to rally the heathen in the four corners of the earth against the saints. On this question, as to the visible reign of Christ on earth during the thousand years, Professor Stuart forcibly and pertinently remarks: "As to the notion of a *descent to the earth* by Christ and the martyrs and their visible reign here, there is not a word in the text, nor even an implication; at least I can find none. What a gross conception it would be to mingle celestial and terrestrial beings in one common mass! The glorified Saviour, and the glorified martyrs, mingling with material and perishable beings, and becoming again subject to the laws of matter! If it be said that the earth itself is to be changed entirely at the beginning of the millennium, and to be fitted for the abode of such glorious beings raised from the dead; where then, I ask, are Gog and Magog to live during this period, and nurture their hosts like the sands of the sea for multitude?"

The difficulties of the hypothesis, that Christ is to descend to the earth and reign here visibly for a thousand years before the general resurrection, seem to me insurmountable; but it is enough to say, with Stuart, there is not a word in the text to favor this hypothesis.

For a most valuable presentation of this subject, the reader is referred to Hovey's *Manual of Theology*, page 349; and for a clear *resume* of the history of this doctrine, to Shedd's *History of Christian Doctrine*, Vol. II., page 389. It will there appear that "Millenarianism has been the opinion of individuals and parties only," and not the prevailing opinion of the Christian church.

Many questions, not easily answered, present themselves in the study of this subject; but I do not care to discuss them here. Is it strange that, on that borderland of the great unknown, many things should be obscure to us who were born but yesterday? We shall know more hereafter. I regard it as of the first importance to distinguish between divine revelation and human speculation. "Not beyond what is written;"—let this ever be borne in mind in the study of the divine word.
Morgan Park, Dec., '79. J. R. B.

For the Visitor.

Does Death Imply Extinction of Being?

There are several questions like the above, which are being asked by certain persons, and which, with your consent, I purpose answering through the columns of your valuable paper.

Death implies separation, and is generally defined to be the separation of the soul from the body." (See B. B. Edwards, *Encyclopedia of Religious Knowledge*.)

Rev. John Brown says in his dictionary of the Bible, that "death is the separation of the soul from the body, in consequence whereof, the body becomes destitute of natural life, and corrupts into dust." Worcester says that death is "that state of an organized being in which all the vital functions have entirely ceased to act," and that "sometimes it implies imminent peril," and quotes 2 Cor. 11: 23. "In deaths oft," that it implies the "state of being under the power of sin, of being spiritually dead," and quotes 1 John 3: 14, "He that loveth not his brother abideth in death;" that its theological meaning is "damnation; endless punishment; everlasting death," that its civil signification is "the state of a person who, though having natural life, has lost all his civil rights."

The absurdity of the idea that death is the extinction of being is seen in many passages of Scripture, among which the following may be mentioned. "For in the day that (or when) thou eatest thereof, thou shalt surely die." Gen. 2: 17. B. Davison, in his *Analytical Hebrew and Chaldee Lexicon*, says that the "Be Yom" followed by an Infinitive,—on the day that, or when." Gesenius confirms this statement. *Be Yom* is also translated by Parkhurst as, "in the day." "Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life, etc. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the East of the garden of Eden Cherubim, and a flaming sword which turned every way to keep the way of the tree of life." Gen. 3: 8, 16, 17, 23, 24. Here we have the sentence and its execution, so far as a separation from communion with God is concerned. Adam was 930 years old when he experienced literal death. Thomas Scott, when speaking of Gen. 2: 17, 18, says, "Immediately he would become liable to pain and disease, which as a tedious execution, would not cease but in the dissolution of the body: that he would experience the torment of sinful passions, and that the terror of his Creator's vengeance, which, according to this covenant, must endure coeval with the existence of his immortal soul." And Adam Clark says on the 17th verse, "Thou shalt not only die spiritually, by losing the life of God, but from that moment thou shalt become mortal, and shalt continue in a dying state till thou die. This we find literally accomplished: every moment of man's life may be considered as an act of dying, till soul and body are separated. Other meanings have been given of this passage, but they are in general either fanciful or incorrect."—Read Eph. 2: 1, 5. "You hath he quickened, who were dead

in trespasses and sins. Even when we were dead in sins, hath quickened us together with Christ." To be "dead in trespasses and sins," implies utter incapacity for spiritual employment and satisfaction; the want of all desire after that felicity, which holy creatures enjoy in the favor and service of God, and a moral inability of worshipping and obeying Him with love and delight.

The Scriptures represent men as being dead while they are living, and living while they are dead. Read Rom. 6: 2, 8; 7: 4; 2 Cor. 5: 14; Col. 2: 13; 2 Tim. 2: 11; Col. 3: 3; 1 Peter 2: 24; Rev. 20: 12.

B.

For the Visitor.

To the Churches and Friends of the Baptist Denomination.

In the *CHRISTIAN VISITOR* of October 29th, I had inserted an article respecting our position, and how we were obliged to erect a house of worship in Derby, on account of a public building being maliciously closed against us. I also said at that time that we were few in number, and very poor and hence unable to go on without the sympathy and aid of our brethren. We have the house up and boarded in; the roof partly shingle, the work is going on but we need means to do it; and we are expecting and hoping to receive some aid from all our Churches in the Province. Do not give us the cold shoulder. This interest is yours to look after and help on. Send us what you can, and do it speedily.

We want to get in our house by May next. We are now suffering for want of a suitable place to serve the Lord in. Dear Brethren, think of this when you are assembled in your fine and comfortable places of worship, and then act by sending us some of that money which God has bestowed upon you.

This is a Missionary field and needs the sympathy of the entire body. "Come along and help us." Do what you can soon, or I shall be obliged to leave and seek another field of labor.

Any monies can be sent to me, which will be acknowledged in due time.

T. M. MUNRO.

Newcastle, North Co., N. B.

Sunday School Papers for 1880—for Teachers, The Baptist Teacher and the Christian Helper—for Scholars, The Youths Visitor, The Young Reaper and The Band of Hope—All supplied at publishers prices through the Visitor Book Store.

Items of Interest.

Mr. Spurgeon's people conduct, in connection with the Metropolitan Tabernacle, 19 Sunday-schools, in which are 5000 teachers and 5,853 scholars.

Rev. M. Levy, D. D., has been pastor of the Berean Baptist Church, Philadelphia, Pa., for thirty-five years, during which time he has baptized over one thousand converts.

Rev. John F. Gaucher, of Baltimore, Md., proposes to give \$20,000 to specified objects in M. E. missions. He gives \$10,000 to the training-school in Japan; \$5,000 to the publishing house in Germany; and \$5,000 to the Martin Mission Institute.

Mr. Gladstone was married at the age of thirty. Seven of his eight children are living. His eldest son is a member of Parliament, his second a clergyman, and his third is followin; mercantile pursuits. His eldest daughter is the wife of the Head Master of Wellington College.

It is stated the Rev. Joseph Cook is to be invited to deliver a series of lectures in Exeter Hall, and Mr. Spurgeon's Tabernacle in London.

The company appointed to revise the authorised version of the Old Testament completed their sixtieth session on Friday afternoon in the Jerusalem Chamber. The second revision of the historical books was continued nearly to the end of the Second Book of Samuel.

The Egyptian obelisk at Alexandria has been successfully lowered, and will soon be shipped for New York.