

## MESSENGER and VISITOR.

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C. G. GOSWELL, St. John, N. B.

## Messenger and Visitor

WEDNESDAY, DECEMBER 25, 1889.

WILL OUR LORD'S SECOND COMING BE  
DEFERRED AFTER THE MIL-  
LENNIUM?

No. IV.

We object to the Pre-millennial view,  
because:

1. It requires that the period covered by the millennium and the last great conflict with evil spoken of in Rev. 20, shall intervene between the resurrection of the righteous and the resurrection of the wicked.

Let us bring this which necessarily follows from the Pre-millennial view to the test of scripture.

First let us turn to John 5: 28-29. Mark the words: "The hour cometh in which all that are in the tombs shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done ill unto the resurrection of judgment." (Rev. Ver.) This is a general resurrection for it is of "all" who have done "good" and "ill" to a corresponding glorious reward or terrible doom. It is the same voice which arouses both classes, it is a single "coming forth" of both classes to their opposite fates. To interpret these words as meaning that reference is here made to two "voices" of our Lord and to two "comings forth" separated by a period so long that it may represent a year for each day in 1,000 years, with time for a growth of evil for its final death struggle thrown in, seems to us unchristian and unchristian. The difficulty is increased when we remember that this immense period which is thus utterly ignored is the crowning glory and the crowning victory of the church, for which all the ages have been making preparation—the period therefore least likely to be thus left unnoticed.

Of similar import is Acts 24: 15. Paul declares it to be his belief, according to the teaching of the prophets, that "there shall be a resurrection both of the just and unjust." He does not say there shall be resurrections of the just and unjust; he does not say there shall be a resurrection of the just and a resurrection of the unjust; he does not even say there shall be a resurrection both of the just and of the unjust. He seems to take the greatest care to shut out the idea of a separate resurrection for each class and to shut the reader in to a single resurrection of both classes. Is there any possibility of supposing the apostle to mean, in this simple expression, that there shall be two distinct resurrections, separated by great stretches of time covering the grandest triumphs and struggle of the church's history? His words seem most carefully chosen to exclude any such notion.

Let the reader also study Rev. 20: 11-15 in this connection. It is a single resurrection. It is of "the dead," "small and great." It is not of the wicked dead alone, for those raised are judged and rewarded "according to their works," as recorded in the "books." Only those whose names are not recorded in the "book of life" are cast into the lake of fire, implying that some of the dead raised and judged were of those whose names were written there. If they were all of the wicked, as pre-millennialists hold, then what need of having the book of life and searching it for their names? It is all labor lost, and a mere form, for it would be known their names, as belonging to the wicked, could not be there. This passage also makes one resurrection of righteous and wicked, and not two resurrections, separated from each other by an immense stretch of time.

The reader may also turn to Daniel 12: 2. While interpreters acknowledge a difficulty in the use of the word "many" here instead of "all," they, at the same time, have no doubt that this verse refers to the general resurrection, as there is no hint of a partial resurrection of both classes in the Bible. This passage is as conclusive as the others in declaring that there is a single awakening, but to two opposite destinies.

It thus appears that along this line of evidence, as along the others already referred to, the plainest teaching of scripture is against the pre-millennial theory. No less conclusive is the scripture teaching against another necessary consequence of pre-millennial theory, viz., III. That believers are raised from the dead the indefinitely long period referred to in Rev. 20, before the last day.

It cannot be disputed that the "last day" is an expression in the New Testament invariably associated with the final judgment and the end of Christ's mediatorial reign. We shall not take space to establish this statement, as it is generally admitted. So far, however, is our Lord from stating or even hinting that the resurrection of the righteous is centuries and centuries before the last day that he declares over and over again that they are to be raised at the last day, John 6: 39, 40, 44, 54; John 11: 24.

IV. Pre-millennialism requires that probation continue after our Lord's second coming; but the Scriptures ever associate this event with the end, after which there shall be no gospel offers.

Take, for instance, the parable of the ten virgins (Matt. 25: 1-14). It is at the time of the coming of the bridegroom—our Lord's second coming—that the door is shut, after the wedding procession enters the house. After this the door continues closed, signifying that the time for preparation and change has gone forever. This close of probation is not many centuries after His coming; but at His coming.

The parables of the pounds and talents declare the same truth. The servants' testing time ended with the coming of their Lord, and their final reward or doom began. There was no further opportunity given to retrieve themselves. Of the same significance is Matt. 23: 31, sq. All the passages which associate the judgment day with our Lord's second coming declare the same truth—that probation ends at our Lord's second coming. We fail to find any hint of a probation for any after our Lord shall come, as pre-millennialism necessarily supposes.

V. The second advent is to be accomplished by the conflagration of the earth. (2 Peter 3: 8-13; 1 Thess. 4: 16, 17). This is utterly irreconcilable with the idea which pre-millennialism makes necessary—that the race which is alive at our Lord's second coming is to continue to propagate itself by natural generation. How can the wicked live through that burning day?

VI. Pre-millennialism requires us to believe that the kingdom and reign of Christ are yet to be established; but see Matt. 4: 17: 16: 28; Acts 5: 31. Especially read carefully Heb. 10: 12, 13.

This last passage proves that His reign in heaven began with His resurrection—that this is His only reign—that under this reign He expects the final triumph of His Kingdom. This passage, therefore, states explicitly the opposite of the pre-millennial idea that His kingdom will not triumph until He leaves His seat at the right hand of God, comes to earth, and forces on the triumph by the exercise of His Omnipotence.

VII. Pre-millennialism requires the existence of a state of things almost, if not altogether, inconceivable.

According to this theory, saints with glorified bodies, and saints and sinners with mortal bodies exist together on the earth. Glorified saints associate with sin and misery and death, and this state is to be considered superior to the disembodied state in paradise.

As the reader will have perceived, we have only glanced at the objections to the pre-millennial theory. The passages we have quoted under each are plain and explicit, and each, unless greatly wrested from its natural and apparently necessary meaning, is sufficient to overthrow the theory. It must be shown by our pre-millennial brethren, in opposition to all these plain passages, that our Lord's second coming is not in connection with the resurrection of the wicked, the final judgment, and the end of the world,—that there intervenes between the resurrection of the righteous and that of the wicked an immense stretch of years, embracing the grandest period of the church's history and her most terrific struggle with the powers of evil,—that the same long and fearful period intervenes between our Lord's coming and the last day, unless it be even attempted to be shown that it is all included in the last day,—that our Lord's second coming does not close the state of probation; but that probation goes on for centuries and centuries,—that the wicked live through the fires of the last conflagration, and continue to people the earth,—to marry and to be given in marriage, to live and die. Objection might be taken to other of the necessary presuppositions or consequences of this belief, and many more passages might be quoted to sustain the positions taken; but we shall not at present refer to them. Let it be remembered that either one of the objections we have referred to is sufficient to overthrow the idea of the pre-millennial advent of our Lord, and that therefore they must all be explained away before that idea can stand, and the reader will see that there are the best of reasons for refusing to accept it.

## THE BROAD WAY IN THE CHURCH.

In these times of energetic church work, church extension and church exaltation, all of which is most commendable, there is need of caution and careful thought, with a prayerful study of the Word of God, lest much of all this so-called Christian work with the religious profession attached thereto, be but a misleading device of evil, by which souls are the more seriously enslaved instead of being saved thereby. This danger arises from two directions: First, it may not be forgotten that the devil's most successful work has always been done in angelic garb. As a messenger for good he presents himself for service at the door of every church, and it may be noticed that he is quite sure to come with plans, and devices which are sure to take—sure to bring in the outsiders—

something striking, sensational, drawing, amusing, entertaining, etc. For anything to be said or done which may have an irreverent aspect, the end to be accomplished is presented as a justification. It is really wonderful how the devil has managed to keep good, as well as bad company. "When the sons of God came together, Satan came also." He had a pet agent among the apostles of our Lord. It is not therefore to be wondered at if he find a place—even a chief seat—in modern churches. Then the danger we name is vastly increased by the fact that in these modern days the door of the church is a wide one, and often wide open at that. This it is said must be so to meet the modes of modern thought. This is the swing from the strict "puritanical" stringency of the past. Accompanying this open door idea is another, which is most earnestly propagated, that is, that the church is a very safe place for all sorts of people to be in.

Denominationalism is very apt to set up this plea when looking for an increase of membership. That this open door theory is popular we have abundant proof in the wonderfully large membership of Christian churches; and again in the sad fact that this membership embraces all sorts of people—the best and the worst to be found in the commonwealth. Since this is so we cannot affirm that the church is, under these circumstances, a place where all who enter are sure of salvation, or a place in which they are greatly helped thereby. May it not be feared that of all the ways taken by the servants of sin, on their way to perdition, the church may afford the one most respectable and enjoyable for them. How plainly it is seen that if the church of Christ lowers its standard of righteousness for the accommodation of the spirit of worldliness that it must be shorn of its power for good. That when it opens its doors for the admittance of the unregenerate, and when unsanctified services, such as her Lord has not ordained for her, are practiced by her members, she, by whatever name known, becomes a snare and delusion, instead of a light to guide lost souls heavenward. To gather the young into our Sabbath schools is only a blessing as it is a means of bringing them into the love and service of Christ. Church membership is a blessing, too, and a safe place for those, and only those, "who are born not of blood, nor of the will of flesh, nor of the will of man, but of God;" who have received Christ as their Saviour, and of Him have received power to become sons of God. Christ is the way, the truth and the life; no man can be saved only by Him, in His way. This is a narrow way, and it is worse than folly for His church to attempt to make it otherwise.

## RAMBLINGS.

On Saturday, the 8th, we started on a ramble—not precisely a pleasure trip; but still a trip made very pleasant by the kindness of numerous friends. We spent Sunday and Monday in

## AMHERST.

We were glad to find Bro. Steele improved and improving in health. We had the pleasure of listening to a vigorous and searching sermon preached by him in the morning, and of attempting to speak in the evening ourselves. Bro. Steele has evidently trained his people to expect to hear something worth listening to; for they ever give the closest attention. We were told that scarcely a week passes in which applications for seats have not to be refused; because there are no more to be had. This means that there will be a steady overflow into churches of other denominations of those who should and would become regular attendants upon Baptist worship. This means that family after family, with all the growth of power and influence which generations bring, are to be lost to the truth as we hold it—a very serious matter. We understand there are difficulties in the way of building a new house, at present, which will be removed in a year or two; but the difficulty should be serious, which would offset a steady drain on the future strength of the church, such as is inevitable, when families have to go elsewhere because there is no room for them in the place of worship of their choice.

Amherst is growing steadily in all kinds of material prosperity. It is to be doubted whether there is another town—city we should now say,—which has a more solid and substantial trade, or where the outlook is more favorable.

From Amherst, we went to

## SPRINGHILL.

The Baptist church here is still pastorless. It has been a long time since we have visited a people who seem more in earnest to get a pastor or more ready to give one a warm and hearty welcome. They seem very hungry for preaching. They know how, also, to entertain strangers, who are not angels by any means, and make them feel at home. They are in negotiation with a very earnest and estimable brother to take the pastorate, and hope not to be disappointed again.

The mines are now being steadily worked, there being contracts already on hand to keep all hands employed until the spring. Times are therefore very good. Last winter and spring, when the increase of freight charges threatened

to close up the works, many miners were compelled to leave, thus leaving to those who remain all the work they can do.

We spent part of a day at

## OXFORD.

Here, as at Springhill, the Baptist church is pastorless, but is in negotiation with a brother who has gained for himself a good record for steady, solid work, and hope to secure his services. Here, also, a goodly number of families have welcomed the MESSENGER AND VISITOR. It seems almost everywhere that the great majority of the Baptist families without the paper only need to be asked in order to take it. May it prove a great blessing in all the homes into which it goes. We are sure, also, that the coming pastor will find a warm welcome from the Baptists of the Oxford field.

Oxford has had a severe blow in the destruction of its largest wooden factory. The people are bestirring themselves to erect another, and have the stock about all subscribed. The other industries are all in full operation, and Oxford is still a stirring, thriving place. Its trade will be much helped by the two railways which pass through it, and are now ready for the running of regular trains.

Our time in

## HALIFAX.

was so taken up with business that we had no opportunity to call on the pastors. Then, when one is pretty hard driven, he does not wait, until after Sunday, to see brethren who are so hard wrought themselves that they are ready to get a poor minister to preach for them. However, when Saturday night came, and we were felicitating ourselves upon the prospect of listening to two good sermons on the following day, in came Bro. Cline, and, on our good nature, we preached a poor one, instead.

So far as we could learn, the churches are going on steadily, with no very special interest. The First church has just had an organ put up, which promises to give good satisfaction and be a great help in the praise. It is being proposed that those in the vicinity of Quinpool Road mission identify themselves with the work there. We also understood that the North church is preparing to erect a building to accommodate their mission on Kempt Road. Bro. Williams, of Dartmouth, is recovering from a slight illness.

While in Halifax, we stopped at the Central House on Granville street, over the old Christian Messenger office. It is kept by Miss Payson, a member of the First Baptist church. If any of our readers desire, while in Halifax, a pleasant homelike place, where they will receive kindly attention, have excellent board, and all at very moderate charges, we advise them to patronize the Central House. We hope that our ministers, especially, will make a note of this.

## THE WEEK.

Parnell has made a speech at Liverpool. It was a strong plea for Home Rule, in order that the Irish may be helped by responsibility and hopefulness to develop the soil and the industries of their own land. He described the difference between coercion under the Liberal government and under the Tory, as respectively directed against crime and shopkeepers for refusing to sell. He was presented with \$17,000, the proceeds of the Liverpool defence fund. In thanking the donors he said he thought he was fairly entitled to boast that he was the first Irishman so trusted by Englishmen, who started this subscription before Russell won the victory for him. He declared the object of the Home Rule party was to secure the industrial development of Ireland. Why should the promoters of the plan of campaign that kept the agitation free from crime be treated as criminals? Irishmen had had in times past some justification for hostility to England, now they entered joyfully and hand in hand with the English Liberals into the battle, which he trusted was very near.

Bushiri, the Arab who led the insurgents who opposed the Germans in East Africa, was taken prisoner by some villagers and handed over to the Germans. They hanged him. The Germans call all who resist their claimless pretensions rebels, and act accordingly.

The Cear has had another proof of the love of his subjects. A plot has been discovered against his life, and some of the officers of the army in St. Petersburg are involved in it.

The French Chamber of Deputies have allowed Boulanger's election for Paris to stand; but have refused many of his followers to take their seats. This seems strange. Do they wish to lure him to Paris, or do they thus show their indifference to him?

The relations between Great Britain and Portugal are becoming more and more strained. Salisbury has demanded that Portugal renounce all claims consequent upon the recent expedition of one of her subjects into the Zambesi region of Africa, and go back to the status quo, previously existing. It remains to be seen whether this little kingdom will comply.

The Crown suspects have been sentenced. Three of them—Coughlan, O'Sullivan and Burke—get imprisonment for life.

A woman convicted of violation of the Scott Act, in default of payment of her fine, has been committed to jail. The city fathers do not favor the Act. The council met and passed a preamble which is very amazing, introductory to the following resolution:

Therefore resolved, That in the opinion of this council, imprisonment of a woman for a breach of an enactment destructive of individual liberty, opposed to the spirit of the age and denounced by theologians and moralists of the highest standing, is an act worthy of the days of the Star Chamber and Jeffreys.

Surely these worthies should feel better, after a deliverance of this kind.

The trial of McDonald on the charge of poisoning Mrs. Macrae with poisoned candy, was finished on Saturday. The jury find him guilty of sending the poisoned candy to the clergymen of St. John; but acquit him of the murder of Mrs. Macrae because of insanity. The judges have not yet finally disposed of the case.

## Notes on Jeddore.

Having been detained at Jeddore, Halifax Co., for some days, I thought a few notes concerning this interesting field and worthy people might be of interest to lovers of our Zion. Jeddore harbor lies close to our general course along the eastern coast, and often from stress of weather we shelter there. But some years had passed since my last visit, and I was surprised to see so many signs of improvement. White houses, neat fences and clean yards greeted me everywhere. Some years ago the three graveyards lay unfenced, open to the tread of cattle, and now these were enclosed and cared for; even the old and unused one in which, I was told, lie the remains of a Baptist minister, Rev. Mr. Holmes. On inquiry, I learned that the change was brought about through the efforts of Rev. Mr. Maider, now of Ontario, who spent the first years of his ministry here. But the most marked and prominent improvement is in the places of worship. When there in 1882, there was a small old house on the west side, almost hidden behind the beach. On the east side, in a very conspicuous place, stood a weak building that leaked and groaned with every breeze; and at the head of the harbor was an old, unfinished, dilapidated looking house. These were the churches—too small, untidy and uncomfortable. Now what a change.

The first object that catches the eye on entering the harbor is the tall spire of the well-proportioned and finely situated church on west side, a building that would be a credit to any community; and the next object is the equally, if not more, beautiful church on the east side. The spire of this one is not quite so high, but as it stands on a more elevated site, it seems in better proportion to the whole. But these churches, beautiful in form and situation, improve on closer examination. If the exterior pleases, the interior surprises. No one expects in a fishing hamlet to find churches with city finish. But here we find more. Both are marvels of beauty and decorative art. The ceilings of both are painted, and planned in panels, and these panels are displays of the taste and skill of an artist. Another surprise was added when we learned that these were the work of the rev. gentleman above named, who did the one on the west side when laboring here, and came from Ontario and spent his vacation in doing the east side one for his old friends.

Another surprise was had at the Head of the harbor. Here the old dilapidated house was transferred into a neat, comfortable, and creditable church, only somewhat too small for that community. "Oh," said an old resident, "Mr. Maider brought it about. The old shell was owned by a man who lived forty miles from here. He'd neither finish nor sell to us. But Mr. Maider, after all efforts failed drove up forty miles to arrange matters, and when nothing else would do, bought the building himself. Called a meeting here, presented his deed, and said, 'Now buy from me and finish.' And here you see the results. The only thing now we desire is that Mr. Maider would come back and labor with us." But I was not only pleased with the material progress of seven years, but also with the many signs of spiritual life. They seem an earnest and active people. An old quarrel, the particulars of which I knew years ago, disturbed the peace of the old church for years, and embittered the life of the late Rev. Mr. Meadows, resulted in separation and the formation of the East Jeddore church. Both churches do better separate, and if a good pastor was settled over them would reap good spiritual harvests. The people deserve credit for their efforts, and are an example of earnest, active Christianity.

Lockeport, Dec. 1889.

## For W. B. M. U.

New Tasset, per Lila A. Nowlan, \$ 6 50  
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MESSENGER AND VISITOR free for one year. See offer top of column first page.

## 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 the 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 Chicouche 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 Visianagum.

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 Chicouche 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 our 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, }

## Halifax District Meeting.

The December meeting of the Halifax District was held with the Second St. Margaret's Bay church, on the 9th, 10th and 11th inst. The pastors present were brethren Archibald, of Sackville, McDonald, of First St. Margaret's Bay, Manning and Cline, of Halifax. Formerly this church was classed in the Lunenburg District, and was only assigned to us at the last meeting of the Association; hence this was our first meeting on this field. The members of this church are scattered along the western shore of St. Margaret's Bay, over a stretch of about eighteen miles, from the Head of the Bay down to, and even below, Mill Cove. In consequence of this scattered condition of the people there are no less than five different preaching stations. There is a very comfortable meeting-house at the Head of the Bay, and another at Hubbard's Cove. At Mill Cove there is a very attractive house, not quite finished, which was begun under the direction of our lamented brother, Rev. J. F. Kempton, and now standing as a monument to his zeal and devotion. At Black Point the meetings are held in the school-house, and at Ingram River in the hall. Two Sabbath schools are maintained in connection with the church, but nothing very encouraging could be learned regarding the prayer-meetings. Like others in this county, this church has suffered very much of the time without pastoral care. During the three days we spent on the field we met with the brethren at each of the stations, and we were everywhere received with the utmost cordiality and greeted by eager and attentive listeners. Our chief aim was to encourage the brethren to unite in an earnest effort to secure a pastor. In fact we found them already wishing and hoping for a pastor, but knowing not in which direction to look for one. They are greatly in need of an experienced leader and will undertake to raise four hundred and fifty, or five hundred dollars, towards the support of such a man; and with a little present help from the Home Mission Board, they would no doubt in a very little time become self-sustaining. Bro. Howard Wright, now studying at the Academy at Wolfville, spent a few months with this church during last summer, and did yeoman service, and won sincere respect and affection throughout the community. The field is as promising as it is needy. It will not long be left alone. If we do not more fully possess it, others will, and that very soon. Even already they are entering in.

Where is the man who will take charge of this cause? For the right man a very hearty welcome waits. The collections taken during this visit amounted to six dollars and twenty-four cents, which will be forwarded to the Treasurer of the Convention Fund.

Halifax, Dec. 19. W. H. CLARK.

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