

MR. FELLOWS is daily in receipt of letters of enquiry, from various parts, respecting his Syrup of Hypophosphites. One recently received, leads to the belief that the public mistake his meaning in reference to its effect in imparting superior energy to the mind. Where the intellect has been impaired by overwork or by kindred causes, the use of the Syrup, together with proper precautions in the use of food, clothing, exercise and rest, will restore full power to the brain and nerves. Superiority of genius consists in great capacity of brain for assimilating material from every quarter, and of developing in proportion, but as far the greater number are not well endowed by nature, consequently lacking this capacity, it would be quite impossible to find cranium space for material necessary to constitute the brilliant genius. Hence, although the Syrup will assist in restoring the mind which is lost, it cannot change a natural born idiot into an intelligent man.

STATE OF MEN AFTER DEATH.

BY REV. ALVAH HOVEY, D.D.

I.

The best minds are sure to feel an interest in the future, and to ask such questions as these: Is there a period and state between the death of the body and its resurrection? Are the souls of men conscious in that state? Have they bodies in it? Or will they rather receive bodies at some future time when the dead are raised? If there is to be a resurrection, will it be of all the dead? When will it take place? And will the righteous and the wicked be raised at the same time? Are the spirits of good men happy and the spirits of bad men miserable in the middle state? Have those of either class any sort of intercourse with their friends here on earth? It is easy to say that men need not concern themselves in such matters, about "the undiscovered country, from whose borne no traveller returns; but a serious mind will not be satisfied with such an answer to its questionings. It cannot live in the present, forgetful of the past and heedless of the future. Ever moving out of the past into the future, its life lays hold at every moment of both. And this is the glory of man. His conservative and prophetic powers are alike wonderful, and his presentiment of what is to be has quite as much to do with his character as his sense of what has been. A different answer to these questions is therefore needed.

But if the questions given above are to be answered in this life, the answer must come from the Word of God. A close and reverent study of the Scriptures affords the only prospect of light. If they speak, the wise will hear; if they are dumb, the wise will hearken to none. Conjecture is vain; the veil which hides the unseen world from the seen can be pierced by no mortal sight. The answers which philosophy has given to questions about personal life beyond the grave are faint, ambiguous and unsatisfactory. The speculations of genius and the voices of affection, whether showing us the "gates ajar" or the "gates wide open," are utterly futile, except so far as they rest upon a sober interpretation of the Scriptures. It will, therefore, be my aim to examine the Scriptures, as to the state of "Men after Death," in what may be called a series of Biblical studies; for in no other way could I hope to offer the reader any thing worthy of attention on this subject. And it will not be surprising if the Scriptures are found to shed more light upon some parts of the subject and less upon others than is generally supposed. Whatever would be of salutary influence upon the character of man here, they are careful to reveal; but whatever would simply gratify his curiosity they pass by in silence; for their ends are absolutely practical and spiritual.

And there seem to be special reasons for such an investigation at the present time. For grave differences of belief in respect to the destiny of men, and especially of the wicked, after death, have found their way into the hearts of Christians. Some, in the violence of their reaction against the papal and unscriptural doctrine of purgatory, appear to believe that the righteous and the wicked both enter on their final state at death, the one in heaven and the other in hell; so that the resurrection and the judgment are either anticipated or deemed of slight importance. Others profess to find in the nature of man and in the word of God grounds for a belief that all men, good and bad, pass by death into a state of utter

insensibility, from which only the good will ever be awakened. Still others imagine that while both good and bad are conscious after death and will be raised at the last day, the bad will suffer just punishment in the final state, but a punishment ending in annihilation. And yet others suppose that the offer of salvation will be renewed to the wicked after death, when many, if not all, will accept the offer and find favor with God. Are any of these correct in their belief? There can be no doubt of their sincerity or piety; may we accept their doctrine? Not a few of them have reached their present position by passing through severe mental and spiritual conflicts; shall we ask them to reconsider the subject and retrace their steps?

That they should do so is certainly my strong desire, and in the studies which are to follow I shall endeavor to write in such a spirit that no person, whatever his belief may be, will have reason to complain of unfairness in the argument or want of charity in the language. Without attempting to examine every text of Scripture which has been appealed to in support of one or another of the views mentioned, I shall undertake to explain the decisive statements of Holy Writ in relation to the topic of inquiry, and to show, by selecting at least a specimen passage from each class, that all other declarations, when properly interpreted, are consistent with them. In this way only can the discussion be kept within reasonable limits and the interest of any number of readers be retained to the end. But let it be distinctly understood that I am not to restrict my studies to the polemical aspects of the subject; but am to set forth as clearly as possible what the Scriptures appear to reveal concerning the state of good and bad men after death. The topic has its heights as well as its depths, its visions of Paradise as well as of Hades, its prospects of good as well as of evil. If less need be said of the brighter side than of the darker, it is only because men are more willing to accept the testimony of God as to the former than as to the latter. Promises cannot be made too large, the greatest good is not too much, for even a sinful heart to covet; but threatenings are a different matter, and must be weakened by every device.

To do this is very natural to the heart of man, and therefore, as we might expect, attempts have often been made to reduce the force of Scriptural language when that language depicts the doom of ungodly men after death. The language in question is indeed fearfully strong; but much of it is the language of One who died for His foes, and who will be their Judge at last. The wrath which they will suffer will not be that of a heartless or malignant being, but "the wrath of the Lamb;" and the followers of that Lamb are scarcely at liberty to soften the import of words employed by Him in describing the punishment of His foes. It appears to be the duty of a Christian to search the Scriptures diligently and interpret them fairly. He knows nothing, apart from them, concerning the life that is to come, and if he accepts their testimony in respect to the condition of the saved he must accept it also in respect to the question of literal or figurative language; it refers only to the meaning, whether expressed literally or figuratively. Yet it may be well to say at the outset, that most of the language used by the sacred writers or by Christ Himself to set forth the realities of another state, is figurative. This might have been expected from the nature of the case, and it is made very evident by a study of the New Testament. It should therefore be borne in mind, as this examination proceeds.

II.

FACT OF AN INTERMEDIATE STATE.

The "expression Intermediate State" will be used to denote the condition of men during the period between the death and the resurrection of the body. It has therefore no necessary reference to locality; the righteous may be in heaven and the wicked in hell, or the former in Paradise and the latter in Hades; but if they have laid aside their corruptible bodies and have not yet received incorruptible ones, their state differs in one important respect from that which precedes and from that which will follow it, and may therefore be fitly called middle, or intermediate.

To prove that there is such a state it must be shown that the resurrection of the body does not ordinarily take place at the moment of death. I say "ordinarily," because there will be one great exception to the rule; the saints who suffer natural death just before the second coming of Christ will doubtless be raised at once to

meet Him with joy. And it may be added here, that the opinion entertained by some on the supposed authority of 2 Cor. 5: 1 sq., that provisional bodies will be given to departed spirits, does not conflict with the doctrine of the middle state; for though it lessens, it by no means destroys the difference between the conditions of men before and after the final judgment. A provisional body is one thing; an incorruptible and glorious body, like that of our exalted Saviour, is quite another thing. But to the evidence!

Julius Müller appeals to three places in the New Testament as affording conclusive proof of a simultaneous resurrection of the dead at some future time, and therefore as proof of a middle state. It will be well to look at these passages. In his first epistle to the Thessalonians, who were troubled about their departed friends, Paul makes use of the following language:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 4: 13-17.

Here it will be observed by the student: (1) That Paul uses just the same word to express the fact of Christ's resurrection and the fact of the resurrection of the dead in Christ. (2) That, according to the apostle's teaching elsewhere, the resurrection of Christ was the reanimation of His body and its reunion with His soul; for he appeals in proof of His resurrection to men who had identified Him by their senses during the forty days before He was taken up. (3) That the resurrection of "the dead in Christ" had not taken place when Paul wrote this letter. They were then "asleep" and both the descent of Christ from heaven and their resurrection to meet Him in the air were future events. (4) That the resurrection of the dead in Christ would take place before the living would be caught up in clouds. And (5) That the apostle professes to speak "in the Word of the Lord;" in other words, he claims to have received the revelation which he was making from the Lord Himself. Now it must be conceded that these particulars show that believers in Christ did not, in the first age of the church, receive their glorified bodies immediately after death, but were to receive them at the second appearing of Christ.

But it will be noticed that this passage says nothing plainly in respect to a change in the bodies of saints who may be yet alive at the coming of the Lord. Possibly a change of some sort may be implied in their being caught up in clouds to meet the Lord in the air and remain forever with Him; but no change is distinctly foretold. Yet this omission is supplied by the apostle's words in 1 Cor. 15: 22, 23, 53, words which are very clear and emphatic. "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

These words either confirm or complement those given above from his first epistle to the Thessalonians. (1) They confirm the doctrine of a resurrection of the pious dead, a resurrection by which the spirits of the departed will be clothed with bodies in some sense identical with those laid in the grave, yet so changed as to be incorruptible and immortal. (2) They also confirm the statement that the resurrection of the pious dead will take place "at the last trumpet," an event certainly future in the judgment of Paul. (3) They add to this touching the important truth that all believers in Christ will be changed, whether they die or not. And, as the whole chapter proves, that change will be made in the body, that the same may be a fit and perfect organ of the spirit forever.

But in neither of these passages is any thing said concerning a resurrection of the wicked. The object of the apostle did not lead him to speak of the future state of the ungodly. But there is a passage in the Gospel of John which completes the in-

formation which God has been pleased to give His people on this point. For Christ is represented by John (5: 21, 25, 28, 29) as claiming for Himself the power and office of raising both the soul and the body of man from a state of death. First, the soul:

"As the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will. . . . Verily, verily I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

This teaches the resurrection of the soul to a new and higher life. Secondly, the body:

"Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth; they that did good, to the resurrection of life, and they that practised evil, to the resurrection of judgment."

These last verses affirm the resurrection of men with their bodies. (1) The expression "marvel not at this," that is, the agency of Christ in raising men to "newness of life," suggests that He is about to speak of what would seem to them yet more wonderful. It must therefore be a different kind of resurrection. (2) The expression "an hour coming," without the clause added before, "and now is," places the event spoken of in the future. Yet men were even then suffering bodily death, and if Christ knew that bodily death was followed at once by the resurrection He would naturally have used the same language in speaking of the body as of the soul. (3) The expression "in the graves" directs the mind to a future resurrection of the body. (4) The assertion that those who practised evil, as well as those who did good, shall come forth, forbids a reference of the language to spiritual resurrection or renewal, and requires us to understand it of a bodily resurrection. Jesus, then, predicted with His own lips a resurrection of all the dead at some future time.

Thus the doctrine of a middle state is established by the only suitable evidence; and this evidence is so plain, and direct, and complete, as to render serious doubt impossible to one who accepts the New Testament as an inspired record.

Missionary Intelligence.

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MISSIONARY CORRESPONDENCE.

CONCLUSION OF JOURNAL OF MR. COMFORT—NOTES OF A TOUR ON THE GARO HILLS.

Personal Ornaments.—The style of ornaments worn by the people we met here are different from those we had seen before. A profusion of brass ear rings, large and heavy, is common. In some cases the women have so many that the ears cannot support their weight, and a string, passing around or over the head shares the burden. The whole neck and shoulders of some of the women were covered with string after string of a bell shaped metallic ornament, some times interspersed with shells and beads. Of these latter, many are made from a very white brittle stone that takes a high polish, and are very expensive, for it is a very long and tedious process to make them. We judged that some of the women must have had no less than five or six pounds of ornaments on their necks. The love of ornamentation among Christian women at home might be shamed out of existence by the spectacle here presented.

The men have a number of brass earrings, generally smaller than those worn by the women. But a large proportion of these we met here had a brass ornament fastened in the top of the ear, from which was suspended a string of jewels or precious stones, about the color of dark corallian. The string is two or three inches long, and is tipped with glass. We had never observed anything of the kind before, even among the rudest Garos. Another ornament, worn by comparatively few of the men, was a head-band of cloth, covered with figured brass plates about an inch square, and bordered with the white stone beads. These were marks of distinction, and so far as we could learn, were worn by those who themselves or whose ancestors had killed an enemy and taken his skull in some of their tribal or village feuds.

Men and Women Smokers.—They were greatly addicted to smoking, and used regular pipes. Those of the men were generally made of a pewter colored metal, with a crooked stem, to which was attached a chain and an article, nameless to me, made of iron or steel and used for stirring up the savory fire or cleaning out the perfumed bowl. The women, who vied with the

men in their relish for "the weed," used a less pretentious pipe made of bamboo, a small hollow branch inserted into the bowl serving for a stem.

The cotton for sale is brought in large coarsely-braided bamboo baskets, about four feet long and two in diameter. These rest on the backs of the men, being supported by a strip of bark which passes around and across the forehead. So these hill people carry all their burdens. A large number of men moving along in Indian file, each with one of those baskets looking twice as large as the bearer, and filled with cotton, is a novel sight. They can be seen coming to the market by all the roads which converge towards that point.

The Cotton Market.—A space of some acres is largely covered by the many hundreds of baskets, filled with cotton. Groups of people gathered around little fires, kindled here and there. Some are cooking their food; others are eating their rice from plaitain leaves, lying on the ground. Others still are trying to get a little warmth, which the almost entire absence of clothing renders necessary. The hum of many voices comes from all sides. As we pass among them, we at once greatly attract their attention; for a white face they do not often see. As soon as we stop, curiosity surrounds us with a good audience.

Opportunity for Preaching.—Then is the opportunity for speaking to them of the glad message. To introduce our theme, it seems pertinent to refer to the object which has brought them together. They have come to buy and sell, and get gain. They neither give nor receive anything gratuitously. We have come, not as government officers, to levy a tax or to get their services, but bringing to them the knowledge of that which is beyond all price, salvation from sin through our atoning Saviour, and offering this precious thing freely, fully, "without money and without price." In every case we have found them seemingly interested hearers. If anything was said in reply, it was not as objecting to the truth presented, but asserting the difficulty of giving up what their forefathers had believed and practised.

Baptism of Garos.—We spent three days at Khokhal. On the evening of the 16th four presented themselves for baptism, and after a long and careful examination, were received. On the following morning another was examined and received. We had feared that this step might lead to persecution by their friends and neighbors, though we know God can make even that conduce to the spread of His truth and to the greater strength of faith and purity of life of His people. But on the morning in question the two most influential men in the place were present at the examination. These were the Monzadar and Lascar or chief, a man invested by the government with a scarlet cloth and a red turban, on account of services rendered. They said that if the young men wished to take a new religion, of course no one would make objections. These men were also present at the baptism. It was my glad privilege to perform it. Two young men from this valley, pupils in the Normal School, have been baptized at Damra. The place may occupy more and more our attention, and claim more and more of our prayers. Let Christian hearts earnestly petition that believers may be greatly multiplied in that beautiful valley, so that its moral features may become as attractive as its natural aspects are charming.

After the baptism, we at once set out for Koldong, on the eastern side of the hills into which the above beautiful valley extends.

We wished to spend the Sabbath at Jeera. The market is held on Monday, but the people did not gather the day before, as at Neebaree.

Another Market.—We found a small village recently formed, the inhabitants having been compelled by a scarcity of food to come down from the hills and settle in the plains. The market held here has been much smaller than the one at Neebaree; but there was trading in a greater variety of articles. There was also more people from the plains, who came to trade with the Garos. Salt, rice, tobacco, dried fish, fowls, beads and various trinkets were exposed for sale, or given in exchange for cotton. The Garos had not so wild an appearance as those at Neebaree, and were all friendly. The people, whether Garos or others who had come from long distances, encamped on Sunday night at various points near at hand. Early this morning they began to assemble. Our tent is pitched on one side of the space in which the market is held, and a large crowd of Garos soon