

Mr. JAMES I. FELLOWS, CHEMIST, ST. JOHN, N. B.:

Dear Sir,—Having used your Compound Syrup for some time, in my practice, I have no hesitation in recommending it to my patients who are suffering from General Debility, or any Disease of the Lungs, knowing that even in cases utterly hopeless, it affords relief.

I am, Sir, yours truly,
H. G. ADDY, M. D.
St. John, N. B., January, 1868.

UNITED STATES BAPTIST ANNIVERSARIES.

We find a very succinct report of these in the *Zion's Advocate*, as follows:—

THE NEW YORK ANNIVERSARIES.

The third week in May closed with every field in New England and the Middle States praying for rain, with many a township in Pennsylvania and New York swept with fire and with dust everywhere to the despair of every housekeeper, and to the postponement of all house-cleaning operations. Men looked forward to the journey New Yorkward with no pleasure. But Sunday morning, ministers opened their eyes to the anxieties of the day to hear the rain pouring without, and all day long it came down gently at first, and then copiously, so that the first word of prayer in many a pulpit was, "O God, we thank thee for this blessed rain." Monday morning dawned upon a new heaven and a new earth, the sky seemed bluer and the earth greener than ever before, and the journey to New York was a thing of beauty, and will be a joy forever. Even the men who were apprehensive that the sail from Fall River to New York might be unbearable on account of dust, found their fears had been groundless.

MISSIONARY UNION.

A very few delegates were in the Calvary church, New York city, when the hour for prayer arrived Tuesday morning. Prayer-meetings at anniversaries are not usually very well attended, and they had no better treatment this week. At ten o'clock Dr. Anderson, of Rochester University, took the chair, and, after a most unctious prayer by Dr. Dickinson, of Va., delivered an opening address of great interest. It enforced two things which are to be sought in such a gathering,—deliberation, and a kindling of the missionary spirit. On the first he was led to speak of the impossibility of deliberation in a mass meeting, and the necessity of some change in the character of the anniversaries in the way of representation and delegation. He referred especially to the need of deliberation now that the Union has so much property of one kind and another, which was likely to increase in the future.

A special committee of seven, of which Dr. Edward Bright was chairman, on the reorganization of the Union, was then appointed. This is supposed to be a necessity from the ponderableness of mass meetings, and the impossibility of obtaining entertainment for the multitude. The committee of arrangements was appointed to report from time to time what had already been from necessity decided on as the order of the day.

The annual report of the Board by Dr. Murdock, the Secretary, was then read which will be found not only readable, but was exceedingly hearable. We will not quote largely from it, as it will be found in the June number of the *Macedonian*. Reference was made to the death of one of the Executive Committee, Dr. Mason, and the appointment of Dr. G. W. Gardner, to the vacancy. Four male missionaries and five female have been appointed during the year. There were several cheering things spoken of which make the year memorable. It is well known that missionaries—just because they are missionaries, are not altogether perfect men, and that difference of opinion will separate men in Burma just as in the United States. For many years the Sgan Karen department in Rangoon, of many churches and many preachers, have stood aloof from the other Karen churches. The result has been of course to divide brethren and hinder the work. Roots of bitterness bear the same crop in India as in America. Mr. Vinton has during the year made overtures of reunion, has been reappointed a missionary of the Society, and the sad breach has at last been healed. Another division, which your readers remember separated Dr. Mason from the Union, and many churches from fel-

lowship of other churches, has been healed. Dr. Mason's wife still continues her insane course, but the evil has reached its highest point in that district, and will in time rectify itself. Of course the cry from every part of the field was for more laborers and more money. We seem to have a great desire to push out our pickets without looking out for our rear. We certainly ought to be able to hold the ground already occupied.

Receipts and Expenditures.—The receipts during the year were from donations, \$154,611.45; legacies, \$17,651.71; from the Woman's Baptist Missionary Society, East, \$5,137.04; do. West, \$2,635.53; for the Rangoon Karen College, \$8,477.64; for the Paris Chapel, \$8,957.31; miscellaneous, \$12,728.51; total, \$210,199.10. Expenditures, \$228,952.17; deficit, \$18,753.07.

On motion of the Rev. A. K. P. Potter, Mass, the following was referred to the Board:

Resolved, That the Board be requested to print their annual report hereafter in the denominational press, or otherwise, at least two weeks before the annual meeting of the Union, that the members may come together with fuller knowledge of the work of the year.

We had come to within three quarters of an hour of adjournment, and there was no business to complete the session, showing a want of foresight in not providing in some way business for every hour. When the annual meeting has but one day, time is precious. To fill up the time till the adjournment, Rev. J. E. Clough, of the Telooogo Mission, spoke on his field and work, where so much has been done for God during the past two years. But as he was requested to save his strength and interest till evening, he gave mostly statistics and the like. He introduced a Telooogo boy whom he had brought with him to this country. He was as black as the blackest of our Southern slaves.

AFTERNOON.

Rev. Dr. Everts, Chairman of Committee on European Missions, reported that they had not been able to consider the claims of different fields, but recommended for reference to the Board the "New Departure," a sermon preached by Dr. Everts. This plan is sometimes called the farming out plan, by which a church or association takes one particular field for special support. There are two very plain sides to such a proposition.

A resolution was offered by Rev. J. D. Fulton, of sympathy with the Foreign Secretary:

Resolved, That although we miss the face of Rev. Jonah G. Warren, D. D. from among us, we are conscious of the help received from the prayers of this man of God, and would express the hope and confident expectation that we shall soon see him at his post, at work for God and for the spread of His gospel throughout the world.

After speeches in praise of Dr. Warren by the President, Secretary Murdock and Dr. Sheldon, of Troy, the resolution was adopted. Then Rev. William Ward, of the Assam Mission, for twenty-two years in the work, addressed the meeting. Rarely do returned missionaries tell just what the people desire to know. Rev. Dr. Bright offered the following:

Resolved, That this Missionary Union will sustain its Board of Managers in receiving the Japan Mission of the American Baptist Free Mission Society, should the Board deem it advisable to accept and reinforce it, and will also welcome the members of the Free Mission Society to fraternal and full co-operation in the work of the Missionary Union.

He said Rev. J. Goble was appointed by the Free Mission Society twelve years ago, who was now better acquainted with the vernacular Japanese than any other person. It was understood that Rev. Nathan Brown, D. D., the translator of the Assamese New Testament, would accept an appointment to assist by his scholarship Mr. Goble's knowledge of the vernacular in the translation of the Scriptures. Mr. Brown and Mr. Goble both made addresses, and the resolution was passed which practically dissolves the Free Mission Society, and led the President to say "What God hath joined together let not man put asunder." Some of our young readers may not know that the Free Mission Society split off from the Union on the slavery question, but now as that matter is pretty effectually disposed of, there is no occasion for perpetuating the organization.

The Committee on Nomination reported the following:

For President—Rev. Henry G. Weston, D. D., Pa.
Vice-Presidents—Rev. E. T. Hisscox, D. D., N. Y.; C. Van Huse, Mich.
Recording Secretary—Rev. George W. Bosworth, D. D., Mass.

The evening was given to a popular missionary meeting, which on the whole was not a success. The congregation went away a little weary, while many ministers were elsewhere listening to the Italian Gavazzi.

At this point, the business meeting of the Board may be mentioned, which was held on Tuesday, and a long and interesting and sometimes warm meeting it was. Drs. Warren and Murdock were re-elected Secretaries, though the health of Dr. W. will probably prevent any service at the rooms during the year.

THE AMERICAN BAPTIST PUBLICATION SOCIETY began its session at 10 o'clock on Tuesday, Wm. Phelps of New York, in the chair. The usual committees were appointed and the Secretary then read his report, giving the statistics of the Sunday school, Publication and Missionary departments of the Society. In the afternoon long speeches and good ones were made by Rev's Keyser of N. J. Elder of N. Y. and Randolph of Penn. on the general, and especially the Sunday school work. No questions were asked and no resolutions offered about the New Hymn Book, its profits, its prospects, nor concerning the profits of the branches which have been established in Boston, New York, Chicago and St. Louis. A resolution was offered, however, in nearly the words of the one passed in the Missionary Union requiring of the Treasurer a fuller report, especially a report understandable to a man of common intellect, even if he be not a practiced accountant. It of course met with opposition. It was peculiarly pleasurable, however, to hear an amendment from Rev. J. S. Backus, Secretary of the Home Mission Society, who, perhaps, was thinking of the morrow, requiring the Treasurer to give the names of every contributor, in each church with the amount, that the country may know all about the man and his church offering such a resolution. It has been strangely supposed that this brother of the Home Mission was opposed to the fullest kind of information, but it is a mistake. However his heart got beyond his judgment, a thing not intentional and therefore he did not see that his amendment would so load the resolution as to defeat it. The vote corrected his judgment, and the Publication Society is asked to give us another year, a report differing from the present one.

Before this discussion, the President retiring, was succeeded by the Secretary, Rev. Charles Keyser, not one of the Vice Presidents being present. This brother tightened the parliamentary reins and hurried business, to the confusion of some and the appealing of others from his decision; but on the whole succeeded so well that when the committee on nominations reported, a motion was made to substitute Mr. Keyser's name in place of the one reported, for President. This made a great hubbub which finally settled into quiet after sufficient had been said to compliment the brother's promptness. Rev. Dr. Talbot of Granville College, Ohio, was then elected president with the usual number of other officers.

In the evening Rev. Mr. Van Meter formerly of the Howard Mission for Little Wanderers in this city, but now at work for the Publication Society in Rome, spoke for an hour to an audience kept at a fever heat of excitement and enthusiasm by his report. He was sent to Rome to do for the Italian children, what he did so grandly here in New York, and it would be a good move, if with his sterling common sense he could be placed in charge of all Baptist operations in Italy. The Southern Board certainly needs some one at the head of the work in Rome very different in taste and executive ability, from their previous leaders.

HOME MISSION.

At 10 o'clock on Thursday Hon. J. M. S. Williams of Cambridge, took the chair, and opened the annual session of the Home Mission Society. The Secretaries all reported abstractly as follows:

Rev. Jay S. Backus, D. D., read the annual report of the Executive Board to the Society. It embraces the record of the Board during the forty years of its existence, as was directed at the last annual anniversary. The document opens with a history of the formation of the Society, states the purposes and intent of the organization, and closes with a summary of the States; receipts, missionaries, labors and results. From this it appears that the contributions for the last year amounted to \$195,650.58. The number of missionaries employed amounted to 525; the aggregate number of sermons preached was 37,441; the number of persons baptized was 5,850; the churches organized numbered 160; the

number of families religiously visited was 111,130; the prayer-meetings held numbered 21,418; the contributions to benevolent objects from churches receiving aid amounted to \$18,420.87; the number of persons in the Sabbath schools was 48,439.

Rev. J. B. Simmons, D. D., then read the report of the work in the South. Some of the missionaries in Mexico have been compelled to flee, owing to the commotion occasioned by the civil war. The report records that \$49,000 have been expended during the past year for educational work among the freedmen, and urges the ample endowment of the training-schools for them.

Rev. E. E. L. Taylor, D. D., read the report of the Church Edifice Department, which stated that the fund at present amounts to more than \$300,000. The department during the year aided in building 513 meeting-houses, principally in the Far West. In the conclusion, it recommended that \$100,000 be raised to add to the fund, as the building of 100 Baptist churches is contemplated throughout the country.

The 40th anniversary closed in the evening with speeches from ministers, missionaries and the President.

STATE OF MEN AFTER DEATH.

By Rev. Alvah Hovey, D. D.

HADES.

In my late paper the Biblical doctrine of Hades, as set forth in Christ's discourse about the rich man and Lazarus, was examined at considerable length, and the conclusion was reached that this discourse, whether a parable or something else, must be accepted as a truthful account of the intermediate state. And, if received as just and true to the realities of that state, it must be recognized as the fullest and clearest account of the condition of bad men beyond the grave which is given us in the sacred volume. It teaches at least three momentous truths, namely, that in Hades the souls of the departed are conscious, are in misery, and are unable to escape from that misery. But this is not the only passage which teaches such a doctrine. However plain and sure its meaning may appear to one who studies the language of Christ by itself, that meaning will become yet more certain to his mind when other passages are found to repeat it. There are two such passages which deserve particular notice, both of them in the letters of Peter, who doubtless listened to the solemn discourse of the Lord concerning the rich man and Lazarus. It cannot, therefore, be surprising that his doctrine is identical with that of his Master, and the only reason I have for presenting it, is to show that the meaning of his Master's words has been rightly given.

In his first Epistle (3: 19) Peter speaks of certain persons whom he denominates "the spirits in prison," and whom he describes, I think, as disobedient to God in the days of Noah. The phrase by which he describes them is brief, indeed, but very significant. For to call them "the spirits in prison" implies either their sinful conduct in the past, or their power and will to commit sin in the present; that is to say, their confinement must be penal or preventive. Hence the bodies of men are never represented as being in prison after death; for, on the one hand, they are unconscious and therefore incapable of suffering penalty, and, on the other, they are powerless and therefore need no restraint. Nor are the spirits of the just ever represented as being in prison after death; for, though conscious and powerful, they have no desire to do evil and no penalty to suffer for sin in the past. They have been pardoned and sanctified. But, according to Peter, the souls of those who lived in sin and died without repentance are imprisoned until the last day, and their imprisonment is probably conceived of as penal; so that the language of Peter, to go no further than this passage, may be pronounced in absolute harmony with that of Christ. It is briefer, I admit, and less decisive when taken by itself; yet the only natural interpretation of it brings it into perfect accord with the only natural interpretation of his Lord's discourse, preserved by Luke. The two voices utter the same sound.

In his second Epistle (2: 4 sq.) Peter refers to the state of wicked men after death in more striking terms, reminding his readers that, if "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment—the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." The translation of this last clause does not, I am compelled to say, give the true sense of

the original; for it represents the ungodly as being kept through the intermediate state with a view to punishment after the last great day, while the original Greek represents them as being kept in punishment unto that day. The Bible Union revision gives the following translation: "The Lord knows how to deliver the godly out of temptation, and to reserve the unjust under punishment to the day of judgment."

Alford's revision gives the same sense: "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unrighteous unto the day of judgment under punishment." And Prof. Noyes translates the last clause: "So reserve the unrighteous under punishment to the day of judgment." A still more literal rendering of the verse would be: "The Lord knoweth how to rescue such as are pious from temptation, and to keep such as are wicked to the day of judgment, being punished." The holy apostle teaches therefore that the souls of wicked men suffer punishment between death and the resurrection. Not only are they kept under guard, or in prison, so that there is no possibility of their escaping the great and terrible day of ultimate decision, but they are made to bear meanwhile, to some extent, the just penalty of their sins. The language used by Peter is very clear; and I do not see how it can mean less than has been stated.

It is certain, then, that bad men, as well as good men, will be conscious and active in the middle state. But while the life of the latter will be free, pure, joyous, in the presence of their Lord and in fellowship with a great company of His ransomed flock, that of the latter will be in almost every respect the reverse of this,—unfree, impure, miserable, away from Christ and in company with the evil. If the reader will review the passages which refer, explicitly, to good men after death as being in Paradise, in Abraham's bosom, with Christ, and morally perfect, and to those which refer to wicked men after death as being in Hades, in prison and under punishment, he will see that the doctrine of Scriptures in respect to the intermediate state is clear enough to remove all reasonable doubt and full enough to satisfy all rational curiosity. And these explicit statements must regulate our interpretation of other references to the condition of men between death and the resurrection.

But there are some who glory in the name of Christians and yet discredit a truth so plainly taught by the holy Jesus and His inspired apostle. Willing to bear of Paradise, they close their ears at the mention of Hades. Delighted by the revelation of future blessedness for the good, they are embittered by the prediction of future misery for the bad. To such persons I ask leave to suggest a few practical thoughts. Your state of mind seems to me unfavorable to the discovery of truth by studying God's Word; for, having settled in your hearts what the Most High ought to do with all men after death, you are not likely to appreciate evidence opposed to your view. Moreover, the principles or feelings that led you to limit human sin and woe to this life, must lead you, if consistent, to reproach God for permitting and punishing sin in the present state, or in any other. If I mistake not, you venture to apply a rule to the Divine government hereafter which is clearly inapplicable to that government here. Is this either just or wise? Can the human mind or heart safely deal with such questions, apart from the solemn lessons of experience or the sure word of prophecy? And are not the people in special danger at the present hour of ignoring the holy claims of justice, and making light of the doom which awaits ungodly men in the world to come? These queries may profitably engage the attention of any who find themselves unable to admit the doctrine of penal evil after death. —W. & R.

THE FIRST PSALM.

When, with our feelings duly spiritualized, we commence to open the book of Psalms, we find within its pages such a profundity of wisdom, such a knowledge of human nature, such a trust and confidence in the Supreme Being, such a firm reliance on His mercy, that we can readily account for the circumstance that although the book was written for Jews it has been incorporated into every church of nearly every denomination. We seek in vain throughout the annals of sacred or profane writ to find a compendium of religious, moral or social study equal to that which inspired the pen of the sweet singer of Israel and caused the master-mind to pour forth his very soul for the good of posterity.