

Correspondence.

For the Christian Messenger.

VALEDICTORY ADDRESS.

To the Rev. Isaiah Wallace.

DEAR BROTHER,—It is with mingled emotions of pleasure and regret, that we, as a church, present you with this our parting and farewell address. Pleasure when we think of the happy relations which have existed between us during the past two years, as Church and Pastor, and regret in the consciousness that these relations are now dissolved. It was our ardent wish, Dear Brother, at the time you accepted the call of this infant church to become its Pastor, that the union thus formed under such favorable and interesting circumstances, would continue long and unbroken. In this however we have been disappointed.

In the providence of God circumstances have transpired which we trust have overruled by the Great Head of the Church, pointing you to another sphere of labor, and we hope of usefulness in the Master's vineyard, this church has accordingly, but with a degree of reluctance, accepted your resignation as their Pastor.

In reviewing the past, we rejoice to know that your labors, which have been abundant, have not been in vain in the Lord—as you have been the honored instrument, not only in the formation of this church, but also of adding to its number such as we hope will be as stars in your crown of rejoicing, and although we have cause to mourn over our unfaithfulness and want of zeal in the Master's work, yet we would remember the days of the right hand of God's majesty and power displayed in the past, when the candle of the Lord shone round about us, when Pastor and people were enabled to rejoice together in our covenant-keeping God. It is also a cause of thankfulness to us all to know that your unwearied efforts to build a house for the worship of God in connection with this church and congregation, have been crowned with so much success, and that it has approached so far towards completion. This places us under lasting obligation to you for these extra and valuable services.

In conclusion, dear brother, permit us to commend you, with all your interests to the watchful and merciful care of our Heavenly Father, knowing that He is able to keep all those who put their trust in Him, that He may bless and prosper you in your new field of christian labor, that His cause and kingdom may be advanced through your instrumentality, that you may prove a welcome Missionary of the cross to preach Christ and Him crucified to those ready to perish, saving many such from wrath to come. And when life's toils are over, may you hear those words, "Well done good and faithful servant, enter into the joy of your Lord." We would also give expression to our kindly and christian regards to Sister Wallace, and other members of your family, hoping that she may long be continued to the church as an honored and useful member, and have the happiness of seeing each one of her children brought to embrace the Lord Jesus and at last be enabled to say, "Here am I and those whom thou hast given me."

Finally, farewell,

HENRY LAVERS,
Z. CORNING,
B. GOUDY,
J. T. PATTEN,
CHAS KENT,
W. E. ROSE,
GEO PITMAN,
JACOB CHURCHILL,
DAVID WETMORE.

Com. in behalf of the Church.

REPLY.

To the Baptist Church in Milton.

DEAR BRETHREN,—I thank you for your kind address, and assure you that only an urgent call from our denomination to enter upon a general Home Missionary agency in this province, could have induced me, at least at the present time, to offer my resignation as your pastor. Our relations as pastor and people have been indeed mutually agreeable, and the Great Head of the Church has been graciously pleased to bestow His favor, and so the results have been most gratifying. The remembrance of those days to which you refer, of the right hand of God's majesty and power, are and will ever be fresh and fragrant in my memory. I shall also remember with affection and gratitude the uniform sympathy and kindness that have characterized your conduct toward me during my entire sojourn amongst you. And now as I go from you, and as I visit in the Saviour's name the destitute parts of this province,

I shall find my heart warming with pleasing reminiscences of our labours and successes in Milton; and in the prosecution of the arduous and responsible duties connected with the position I have assumed as the General Agent of the Nova Scotia Baptist Home Missionary Union, I shall be stimulated to increased devotion by the assurance that you will think of me in your prayers. Your affectionate expressions of sympathy and regard for Mrs. Wallace and family as well as for myself are heartily reciprocated.

I sincerely hope and pray that you may early secure the services of a suitable successor. He will find a most promising field for labor and usefulness. Meanwhile, "Be faithful," "Live in peace, and the God of love and peace shall be with you."

Yours affectionately in gospel bonds,
ISA. WALLACE.

For the Christian Messenger.

JUST WHAT IS NEEDED.

The cheap edition of the Baptist Hymn and Tune Book is just out. It is a beautiful, light, compact book, in good clear type, and strong binding. And marvelously cheap—ONE DOLLAR. Other cheap books are either mere conference-meeting manuals, or abridgments of a larger work. But this is the whole hymnal—the 1000 hymns, and 320 tunes; all the chants, indexes &c—the complete thing. And though each hymn is set to the same tune as in the larger Hymn and Tune Book, the order of the hymns and tunes is different. The hymns follow in regular consecutive order, just as in the Hymn Books, with all the classification marked. This is a great advantage in the opinion of many. In churches using this edition only, or with any or all editions of the Hymn Book, only one number is to be announced—that of the hymn. And all the six sizes can be used together by also announcing the page in the large tune book, which is printed at the right of every hymn in the Hymn Books, and in this new book.

Cheapness is a great advantage. In this respect, the Baptist Hymn Book is unequalled. Seventy-five dollars will furnish a small congregation with 50 of this beautiful new Hymn and Tune Book, and with 50 also of the cheapest Hymn Books. In no other possible way can such a supply be obtained, of any similar work for \$75 or even \$100. And whoever wishes a larger or finer edition of the Hymn Book can get it at any time. More than 1000 churches are using already more than 100,000 copies of this Hymnal. I hope the churches in the Maritime Provinces will not be slow in adopting it. They will find it a great help and blessing. It will greatly improve their worship; and the poorest can now be supplied. This new edition is the best book extant for Conference and Prayer Meetings. One book will then answer everywhere; and congregational singing will be fed by prayer-meetings.

Another most excellent thing is now in preparation by the Bible Union on the INTERNATIONAL SESSIONS FOR 1874, JANUARY TO JUNE.

These lessons are entitled "Moses and Israel" taken from Exodus and several subsequent books. To study them thoroughly would require from \$20 to \$50 worth of Commentaries, Bible Dictionaries, and works on the geography of Palestine and Arabia &c. Few teachers can buy all these, or have time &c. to use them. The new book to which I refer is to embody

EVERYTHING IN ONE VOLUME.

So that, with the "Baptist Teacher," which all should have, the teacher shall be thoroughly equipped. DR BLISS of Lewisburg University, a very able linguist and one of the Editors of Lange's Commentary is preparing a revised version of the text of the lessons, so that first of all we may know just what the lesson is. The common version with its many excellencies is not correct enough to be implicitly relied on. Then Dr. Franklin Johnson (author of excellent notes on the Lessons on Matt. which we are now upon) is preparing a commentary on this revised text of the lessons. This will embrace thorough explanation, discussion of all the related questions, descriptions of places, account of customs; forcible "Practical Remarks" to help in the application &c., &c. It will condense the very cream of learned Commentaries, Bible Dictionaries, Books of Travel &c., &c. Every teacher ought to have it, not only Baptists, but all. The ground traversed does not involve questions in dispute among evangelical christians; and the book will contain nothing "denominational." It is a happy thought of the Bible Union to make the learning of its revisors and the wealth of its critical ap-

paratus tributary to the help, in popular form of our teachers. Everybody ought to be sure and get this book. It is to be out in December—a thin 8vo—very beautiful—of over 200 pages. The retail price has been fixed at \$1 25, but a large deduction will be made to Sunday Schools ordering a number of copies. It will be furnished by the Publication Society, 2 Tremont Temple, Boston; and the Sunday School men in the Provinces ought to see to it that it is kept for sale in the bookstores, and introduced into every teacher's hand, in every Sunday School of the land.

ULFILAS.

For the Christian Messenger.

SERIOUS REFLECTIONS.

Mr. Editors,—

Since reading the account given in the Messenger, of the dreadful storm of Aug. 24th, 1873. I have had many thoughts, and felt, at least, some sympathy for those persons who have thereby been called to suffer. How distressing to see ones property so suddenly destroyed, and to have bright hopes so soon blasted. I imagine that I hear many an one, as they meditate upon the diemal scene, of stranded vessels, shattered wharves, demolished buildings &c., saying to themselves, *Oh! that dreadful storm, yes reader: that was a trying storm, and many will feel its sad effect for years to come.* But then, it is now past, and it is possible that the damages may be to a great extent repaired. But, dear reader, there is another, and more terrible storm coming. Are you prepared for it? Had you been assured of the fact, that a dreadful gale would occur on the 24th of Aug., no doubt you would have done all in your power to prevent the loss which now you feel, if you were wise you would have done so. But it is probable, that after all, you would not have been able to save your property from the destroying element. But the storm, to which I desire to direct your attention, *although terrible in the extreme, and the time of its coming uncertain, is nevertheless plainly foretold, see Psalm xi. 6—"upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest."* And since we are assured of the near approach of such a storm, we must be stupid indeed, if we feel no concern for our safety. And as a refuge just adapted to meet our necessity is provided, and the means of obtaining it plainly pointed out to us, that person must be either mad or a fool, who will make no effort to secure their own safety. Dear reader all other storms are as nothing compared with that storm which will be acknowledged as the "wrath of the Lamb" for as much as all other storms are temporal, and will cease. *But this will fall upon the soul, and never cease.* As says the Poet:

"Tempests of angry fire shall roll,
To blast the rebel worm,
And beat upon his naked soul,
In an eternal storm."

Be wise then: secure a refuge while you may, it will soon be too late. The only refuge is Christ, see Isaiah xxxii. 2; "A man shall be as an hiding place from the wind &c." Believe in him and thou shalt be saved. *But be sure you have really believed in Christ.* Professing to believe is not enough, true faith will cause those who possess it to obey its author. It will "work by love, and purify the heart," and consequently show itself in the conduct, and conversation, not only on the Sabbath, or in the house of God, but ever at home or abroad, on land, or sea, under all circumstances in poverty or wealth, in sickness or health, through life, and in death. It is to be feared that many who now feel quite secure, will wake up when too late to find that their faith was spurious, they had professed to love Christ, but had loved vanity, and the fashion of this world, more than the Cross of Jesus. Dear reader see that you have given all for Christ, or if you do not feel that he has become your refuge already, say to yourself in the sentiment of the poet,

Yet does one short preparing hour
One precious hour remain?
Rouse then my soul with all thy power,
Nor let it pass in vain.

And may each of my readers be found safe in Jesus—in the day when his wrath shall be revealed. So prays
Yours very truly,
R. S. MORTON.

If we flatter not ourselves, the flattery of others will not injure us.

A straight line is shortest in morals as in geometry.

For the Christian Messenger.

IS DEATH A NECESSITY, OR A PUNISHMENT?

Mr. Editor—

Having seen an article or two in the Baptist Teacher endeavouring to prove that death is a natural law of our being, instead of an inflicted punishment for sin, I felt a desire to offer a few thoughts on the subject, if it may have any tendency to awaken a deeper investigation into the real merits of the theory, as I cannot see in the light of the author, nor embrace the mode of his arguments. The very thing to be proved, he assumes or takes it for granted. This is a way of reasoning exceedingly plausible but dangerous. He says, "The body of a man was made of earthly materials, subject to all the laws which govern all such organizations in this world, and, of course, limited like them in its duration, and destined to be dissolved in death. The dissolution of our bodies cannot be the punishment in consequence of sin, and life and death in relation to sin must be of the soul and not of the body."

The first point I wish attention to is, he admits that the death of the soul is the punishment or the consequence of sin, the death of the body the natural result of its material organization or creation. The author assumes the death of the body as a natural law of our pure being, he brings no proof from scripture to sustain that assumption. He quotes 1 Cor. xv. 44-57.—Paul, in the passages he refers to, was treating of the human body after its fall, with all its sinful propensities and corruptions, not of the pure body Adam had before he fell. Hence the language of Paul would be directly opposite when speaking of a pure holy being in contrast with a corrupted fallen one.

The promise of God to Adam, if he remained obedient, was perpetual life and blessedness. Indeed, the promise could have no meaning if this were not implied, "The day thou eatest thereof thou shalt surely die." The term death here is understood by Bush, Scott, Knapp, and a host of other able commentators to mean the death of the body as well as the soul. The blessing then implied to obedience was life. It would be strange indeed, as the body was an essential part of man's nature, if it should not share with the soul in the blessings of life. There is such an intimate connection between the soul and body, such deep sympathy that if one suffer it affects the other. So it would have been impossible for Adam to be perfectly happy on the supposition that he had kept the law perfectly, for the pain and privation of death must have greatly afflicted him; so that this theory conflicts with God's original design of making man in his original condition perfectly happy. Again, if the original creation—man's body, was subject to death in its holy and pure state, in what sense could it ever be a matter of redemption.—A thing or being must be lost before it can be redeemed. Surely the redemption of the body from the grave is as much the work of Christ as the redemption of the soul. But if death is the original constitution of our nature, when pure and holy, how could it ever be a part of the work of Christ to remove it and destroy it. Christ came not to destroy any original law of our purity but to restore. It is admitted by all that death is the greatest evil that afflicts the human family in this life, but this theory makes the greatest evil that ever afflicted humanity to be an original law of our pure being, sealed and settled by the great Author of our being, who has made nothing or caused nothing to come into the world but what is perfectly good, is a theory that reflects the highest dishonor on the work of God. There cannot be a more plausible argument handed over to the infidel to induce him to reject revelation than this, for the great evil is the work of God on our original constitution, how can we understand the divine goodness in our creation. I can easily understand death as a punishment of sin, but never as a work of creation, for all laws, material and spiritual, are the works of God. Again, how could death be called an enemy if it were the original state of creation? Did God create an enemy in our bosom when he formed man? Did he insert the element of sorrow in our pure nature as he breathed into man a living soul? Even according to the laws of man the death of the body is the greatest punishment that can be inflicted on a human being in this life. Now I maintain that if it is an original part of our creation it is impossible it ever can become a punishment or ever felt to be such. God has made everything happy and good in its nature. But it could be borne in mind that

sin has changed the whole face of the material world. The earth was cursed on account of man, and does not the curse come to us through the very medium of the natural laws? Disease and death are woven into our system, whereas life enjoyment in all its boundless results would have been the happy lot of our world if sin had never entered.

Again, we read the Apostle's song of triumph over the grave, "O death! where is thy sting? O grave! where is thy victory?" Here in this passage of Holy Writ the grave is presented as having gained a victory over man's life. But how could it ever be a matter of victory when in reality it is a matter of man's original creation? According to this theory it is said Jesus shall reign until every enemy is put beneath his feet, the last enemy that shall be destroyed is death. How could it ever be styled an enemy if it's a law of our pure and holy state constituted in Adam? or how would God ever destroy that state of our original purity when it was originally pronounced good by our blessed Creator? Again, we know according to the Scriptures that Jesus suffered the penalty due to sin. That penalty included the death of his body as well as the sorrow of his soul. Without the shedding of blood there could be no remission for sin, plainly showing that the death of the body is a part, at least, of the penalty due to sin. If the death of the body is not a part or included in the penalty of sin, all the sacrifices on the Jewish altar could have no meaning. Inasmuch as the sacrifices included or prefigured the death of the Saviour's body, but never the death of his soul, indeed the Saviour never experienced spiritual death in the sense we feel it. His soul was pure and holy, yet who dare venture to advance the idea that he did not suffer the penalty due to sin?

J. ROWE.

For the Christian Messenger.

IN MEMORIAM.

MR. ALEXANDER WILSON.

This valued disciple of Christ was undoubtedly, like many others, made a recipient of saving grace during the powerful and extensive revival of true religion which took place in Aylesford and adjacent places in the years 1828 and 1829. In the former part of the latter year he became a member of the Baptist Church in that place.—Through the forty four subsequent years of his life he was graciously enabled to walk in the fear of God.—As a husband, a father, a friend, and a man of strict integrity in his dealings, he was esteemed and beloved. Religious exercises in public and in private were his delight. Brother and Sister Wilson were blessed with ten children. These, whose pious parents were mercifully spared to them to advanced age, are all still living, and happily all are members of Baptist Churches. This must have been a source of strong consolation to our brother now deceased.

In the early part of last winter, while residing with one of his sons in East Dalhousie, he sustained an attack of paralysis, which brought him very low. When partially recovered, being strongly attached to the place and people in Aylesford, where he had spent most of his days, and where a number of his children are living, he expressed an ardent desire to return, and die and be buried there. Though very feeble, he was carried thither. In accordance with his earnest wish he was permitted to see all his children, and to hear his old friend, the writer, preach once more. This was on the 10th day of August. The season was one of evident delight to him.—The next morning he received another paralytic shock. He was subsequently conveyed to the residence of his son-in-law, Mr. Daniel Young, on the place where he had formerly lived many years. As might be expected, at times his mind was wandering; but in lucid intervals he manifested cheerful submission and unwavering confidence in his Redeemer. On the 10th day of September, 1873, at the age of 81 years, this faithful believer unquestionably entered his rest with Christ.

Brother Wilson's burial was attended by a great number of relatives and friends, who were addressed by the writer from Job v. 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."—Communicated by Rev. C. Tupper.

Be watchful. Watch, therefore, for ye know not what hour your Lord doth come.

Live as long as you may, the first twenty years are the longest half of your life.—Sout'ey.