

Correspondence.

For the Christian Messenger.

THE RESURRECTION OF THE WICKED.

The Annihilationists appear to have maintained quite generally for some time, that the wicked would be raised, condemned, and then annihilated by fire. But of late numbers of them deny that the ungodly will ever be raised at all.

It may be remarked, for illustration, that repentance and faith are both declared to be indispensable in order to salvation. (Luke xiii. Jno. viii. 24.) In some instances both are mentioned together; (Mark i. 15. Acts xx. 21, 22.) while in others only one is specified. (Luke xxiv. 47. Acts iii. 19. Jno. iii. 36. Acts xvi. 31.)

Very sufficient reasons may be assigned for the more frequent references to the resurrection of the pious in Paul's epistles. They were almost invariably addressed to believers, who were not in danger of the final doom of the ungodly.

It is manifestly inconsistent to found on one or two expressions in one of the most symbolical, highly figurative, and obscure books in the Bible, a system palpably opposed to numerous plain declarations in the sacred volume. The most that can be gathered from Rev. xx. 4-6, if the language be understood literally, is, that the martyrs will live and reign with Christ a thousand years, while the rest of the dead will not live.

The term resurrection, which denotes being raised from the dead, is sometimes used emphatically, including the idea of future bliss, altogether irrespective of priority as to time. Thus we read (Heb. xi. 35.) "Women received their dead, raised to life again—in Greek ex anastaseos, by a resurrection—and others were tortured, not accepting deliverance; that they might obtain a better resurrection."

our Lord uses the term when He says, "They which shall be accounted worthy to obtain that world, [of glory] and the resurrection from the dead . . . are the children of God, being the children of the resurrection." (Luke xx. 35, 36)

Unquestionably the resurrection of the just will enhance their felicity; but that of the impious will aggravate their misery. It is but meet, however, that, as the soul and body have sinned together, they should suffer together. (See Matth. x. 28. Luke xii. 4, 5. 2 Thes. i. 5, 6.) That the wicked, as well as the righteous, will be raised, is taught in the sacred oracles with the utmost plainness; for it is expressly declared, "That there shall be a resurrection of the dead, both of the just and unjust." (Acts xxiv. 15) It is also made evident that this will take place at one time. According to the sacred record, as to personal and visible appearance, Christ will "appear the second time; and there is no intimation of a third." (Heb. ix. 27. 28. Acts i. 9-11. Rev. i. 7.)

In accordance with the text just cited, our Lord gives us a definite statement respecting the general judgment which will take place at His second personal coming, Matth. xxv. 31-46. He states distinctly that He "shall come in His glory, and all the holy angels with Him, and shall sit upon the throne of His glory; and all nations shall be gathered before Him." He will then separate His followers from the ungodly; and pronounce the irrevocable sentence upon each class. After referring to their difference in character and conduct, He declares positively, "These [the wicked] shall go away into everlasting punishment; but the righteous into life eternal." Compare Matth. xiii. 38-43.)

In perfect unison with our Lord's statement, Paul says, "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." That this includes the wicked is manifest from the text itself, and from what follows, "Knowing therefore the terror of the Lord, we persuade men; namely, to "be reconciled to God." (2 Cor. v. 10, 11, 20)

The same Apostle states that "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel . . . when He shall come to be glorified in His saints." (2 Thes. i. 4-10.)

Moreover, the very Apostle on whose language the advocates of the system of two resurrections far apart rely, gives such a description, in the same chapter, of the final judgment, as ought to convince them of their error. He says, that he "saw the dead, small and great stand before God . . . the sea gave up the dead which were in it," &c., and adds, "Who, soever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 11-15.) Surely all were gathered here, judged and separated, and entered their respective states. The express words of Christ Himself, (Jno. v. 28, 29.) present substantially the same view; and are perfectly decisive.

Let, then, no impenitent sinner flatter himself with the idea that the wicked will not be raised, nor that they will be unconscious till the day of judgment, and then be annihilated; nor yet that more than a thousand years must elapse before the wicked, whether dead or living, will be judged, and consigned, both soul and body, to everlasting punishment.

As Christ will assuredly come to judge the living and the dead, and we know not how soon, it evidently should be the one great care and concern of every individual to be prepared for that solemn and infinitely important event.

CHARLES TUPPER. Aylesford, Feb. 27, 1874.

Write thy blessings on the rock, and thy afflictions on the water.

For the Christian Messenger.

THE CHURCH OF ENGLAND AND ITS TENDENCIES.

It is held by some divine, that the corruptions of Roman Catholicism will spread again in the last days. "Revival of Popery" is the term used. It looks, just now, as if this idea was a correct one. We have noticed with pain, the revival of Popish doctrines in the Church of England. In that Church, in every land and in the Colonies, as well as in the Episcopal Church in the United States, the High Church party are everywhere in the ascendant. Ritualistic practices are becoming fashionable. The young men entering the ministry are generally "High" The bishops are now mostly of the same stamp.

I have before me a "letter of the Rev. James A. Latane, Rector of St. Matthew's Church, Wheeling, West Virginia, to Bishop Johns," of that Diocese, in which Mr. Latane signifies his purpose to withdraw from the ministry of the Protestant Episcopal Church, and at length gives his reasons for doing so. I wish that every Baptist in the land had a copy of this letter, evidently written in haste, yet showing the right spirit throughout, for Baptists ought to understand High Churchism. The modern Episcopal clergyman is by no means the quiet country gentleman whom we knew in our younger days, going the round of duties, reading a milk-and-water discourse, and taking the world generally easy. Now the Episcopal fledgling has all the fervor of a Reformer, talks about "conversion" with those who like that kind of talk, and is thoroughly posted in the ways of Baptists and Methodists—so that people are very apt to be carried away, and to say, "What a dear good man! His sermons are warm earnest pointed appeals, calling upon sinners to renounce their iniquities; and to take up their cross. He seeks out the poor, helps them—urges them to attend church. He is devout and reverent, and looks every inch a soldier of Jesus Christ. But look at the reverse side of the picture. Every opportunity is seized to glorify "the Church" and to disparage other bodies. He can meet ministers of other denominations as men, mayhap as gentlemen, but cannot recognise them officially. Indeed, it may be said, he despises them as ministers. At the same time he is ready to open his Church doors to the followers of these ministers, and, without asking them to renounce one tittle of their belief, admits them to the communion-table. He is ready to compass sea and land to make one proselyte. He mixes up the iron and the clay—the oil and the water—preaching a strange jumble of salvation by Christ, and sacramental efficacy. In short, watch him closely, and you will be able to detect little difference between the priest of the Church of England and the priest of the Church of Rome.

It is time I gave you an extract or two from the letter before mentioned. The writer has the right feeling in him, and, all I can at all find fault with, is, that he does not go the full length of his own principles and become a Baptist. The sentence which I cut from different parts of his pamphlet, will abundantly bear me out in what I have said above:

"It is now held by an overwhelming majority in the Episcopal Church that there can be but one form of Church polity; that ordination by Bishops, deriving their authority by succession, in an unbroken line from the Apostles, is essential to a valid ministry; and that without such ordination there can be no true Church, and no lawful administration of the sacraments. . . .

"So far has positive legislation gone in this direction, if we accept the current interpretation of certain Canons, that no minister of the Episcopal Church can now, by any official act, recognize any other Protestant Church as a true Church, or ministers of any other Church as lawful ministers of Christ.

"To affirm that Baptism effects regeneration, and that every person who has been baptized has, therefore, been regenerated, is dangerously to delude human souls, and that, too, in a particular essential to salvation. And yet this doctrine, contrary as it is to God's word, is distinctly and constantly taught and believed in the Church, and finds countenance at least in that service where the minister, in the case of every child, and every adult baptized by him, is required to say, after the act of baptism, this child, or this person, is now regenerate. . . .

"Can we be surprised, then, when the Prayer-book calls the ministers of the Protestant Episcopal Church Priests and uses such language in regard to their office, that many of them come to look upon themselves, and their people to look upon them as really priests, and their office as a priestly office, and the Lord's Supper as a Sacrifice, and the Lord's body and blood as in some form offered in that sacri-

fice? Or can we wonder when such language is used in the Prayer-book, in investing the minister with the sacerdotal character of Priest, that the doctrine and practice of priestly confession and absolution should claim a rightful place in the Church?

"The main difficulty, I have no doubt, with many, as for days it was with me, is the question whether a reformation cannot in the end be effected in the Church, and therefore, whether it is not a matter of duty to fight the battle in the Church. A careful review of all the facts of the case has left me utterly without hope in that quarter. In the Church the battle has been fought; and in the Church the battle has been lost. Thirty-five years ago, when the Oxford "Tracts for the Times" began seriously to endanger the Protestant teaching and the Protestant character of the Church in this country, open war was declared, and from that day to this has raged all along the lines. And as the matter stands to-day in the Church, as the result of a thirty-five years struggle, the one party has gained complete ascendancy has a majority of three-fourths in the House of Bishops, and perhaps nearly as large a majority in the Lower House, has absolute control of the entire machinery of the General Convention, and, as a party is thoroughly organized, flushed with victory, and going on conquering and to conquer. The other party is in a hopeless minority, thoroughly disorganized, dispirited by defeat, uncertain what to do, and like a man who cannot find his hands in the day of battle.

And more than this; in the Church, the struggle is hopeless for another reason, the High-Church has on its side the great educational power of the Church."

There has lately been a "row" in the High Church camp, in Wisconsin, the signs of which are very significant. A Dr. DeKoven who in a letter declared that he "adored the sacrament," came within four votes of succeeding the very low churchman, Dr. Eastburn, as Bishop in Massachusetts. The advanced churchmen of whom Dr. DeKoven is the head, believe in the Real Presence in the bread and wine, vestments, incense, and lights, auricular confession; prayers for the dead, or purgatory, with invocations to the saints."

True all this is going on in the United States; how much of it is applicable to Nova Scotia I leave your readers to judge.

ACIER.

For the Christian Messenger.

FROM A TRAVELLER

IN ANNAPOLIS AND DIGBY COUNTIES.

I often think that much good may be done through small means, and although the preaching of the Gospel is the great means to gather the lambs into the fold, yet the Colporteur has a more extensive field than the preacher. While he is distributing the Bible and other religious books he can often find opportunities to drop a word that will be as bread cast upon the waters, I have spent nearly four years in colporteur work, and have sold about three thousand Bibles, and two thousand Testaments, besides a large number of religious books, amounting in all to about five thousand dollars worth, and distributed as grants in books and tracts about three hundred dollars worth, I have been greatly blessed in my work and have often felt that God was with me, and constrained by the love of Christ to labor more earnestly for the salvation of souls. I believe that seed has been sown which will be gathered at the great harvest day. I trust that some of the French people have been benefitted by the work, I find them more willing to receive the word than they were three years ago. Many of them will listen to the reading of God's word and receive it with gladness; one family of them I visited in sickness, a young woman was fast sinking with consumption. While the mother was examining my books I took the opportunity to talk to the sick one about dying, and at the same time reading some suitable passages from the New Testament, telling her about the loving Saviour. With tears flowing freely she said she would like to know the right way and go to heaven, I then asked her mother if she would like to get a Testament, she said that she had a Catholic Testament and brought it to me. On opening it I found it was a Protestant one. They appeared to be delighted to hear me read, after entertaining them for some time I told them if they had no objection I would pray with them, which was soon responded to. On leaving, a peaceful smile seemed to light up the countenance of the sick one as she said she hoped she would meet me in that happy place that I had told her about.

The same day I called at another house. As I knocked at the door I heard a faint voice say "Come in." On entering I found a poor colored boy lay in one corner of the

room on his couch of straw. His frame was but a skeleton with disease. As I told him about Jesus, he said he thought Jesus would save him. I hope the poor boy took the advice given.

Again last autumn I called at a house, and while sitting at the dinner-table, on the opposite side, at the head of the house whose countenance and cough told me that consumption was fast preying upon her frame. After dinner I sought an opportunity to enquire of her about her hope in Christ, and to recommend her to the Lamb of God. She hoped that she would be a christian. A few weeks ago I called again and in the same room she lay gasping for breath, and as she grasped my hand, she said "O I love Jesus now. He is all my hope, I long to go and be with him," no tears falling this time, but all was joy and peace within. The Bible was brought, I read and offered prayer, and a little time was spent which I shall long remember. Many times the traveller can encourage the Christian, comfort the mourning, the sick and dying, and recommend the sinner to make his peace with God ere death overtakes him. In this small way many Catholics can be sought out in a christian spirit, and much good accomplished.

For the Christian Messenger.

THE SALVATION OF INFANTS.

No. III.

Your correspondent "Euaggelion," is mistaken I have not undertaken to demonstrate that there is no scriptural ground for believing that infants are saved," but, simply to show that it has not been proved that all—or indeed any—must be. Both "Euaggelion" and "Zimri" seem to be of the same opinion.

As respects the evidence they have furnished, allow me to suggest that if the declaration, "Of such is the kingdom of heaven," says all infants dying enter heaven, it is simply saying, they and no others compose that kingdom. I suppose it meant of those like little children, is the kingdom. As to "Zimri's" texts I would ask, is it customary or proper to attempt to prove from passages in the Old Testament, partially quoted in the New, anything more than the simple quotation asserts?

In this case the "heart cheering promise" of Jer. xxxi. 16, 17, is neither quoted nor referred to. Besides, is it the doctrine held, that infants do not enter heaven till they have first gone to "the land of the enemy," or that, in doing so, they "come again" to their own border? I had supposed this beautiful figure represented Rachel in her mourning in her grave over the captivity of her descendants, receiving assurance that they should "come again from the land of the enemy." But to apply it indiscriminately, as alone amply sufficient to assure all bereaved ones that their children are in heaven, is something to me somewhat extraordinary, having at least the merit of originality. The same mode of arguing, applied to the passage just previous to the one quoted in Matt. ii. "Out of Egypt I called my son," would prove our Lord a transgressor. For the passage in the Old Testament is, "When Israel was a child then I loved him and called my son out of Egypt. As they called them, so they went from them, they sacrificed unto Baalim, and burned incense to graven images." Hosea. ii. 1, 2.

Who or what "Elihu" is, or what his experiences may have been, have nothing to do with the question. Suffice it to say that, however great "his ignorance," he can appreciate a sound argument, and, no matter what his wisest may be, he will knowingly accept no other. No one desires to believe that his friends are lost, I have personal reasons for wishing to believe that infants are saved. But I think a christian should find more consolation in the interrogatory assurance, "Shall not the Judge of all the earth do right?" than in any amount of evidence that his child has gone to heaven.

As I am open to conviction, will not some one of your correspondents try again? ELIHU.

Feb 26th, 1874.

THE ANNAPOLIS ROYAL BAPTIST CHAPEL.

We have been requested to publish the following circular:

ANNAPOLIS, FEB. 1874. Annexed will be found a statement of the amount expended to date on the Baptist Chapel in this town, with a list of the amounts subscribed for the same. The building is finished outside except the spire, and inside except the window casings and seats, &c.; the estimated cost of which is \$500, not including the spire,