

the New Dispensation. Among other things gained, he says, "Ye have come unto . . . the spirits of just men made perfect" (v. 23). "Made perfect" refers, grammatically, not to "spirits," but to "just men," as the Greek clearly shows; "spirits" being neuter, and "just men" and "made perfect" being masculine gender. "Made perfect" is in Greek, *teleioo*, *menoon*, the perfect participle of *teleioo*, to complete, to finish. The just ones here spoken of are the men of former dispensations, who availed themselves of sacrifices to roll on their sins till Christ, the great and true sacrifice, should be offered to blot them out. To this *teleioo* may refer so far as the mere word is concerned. Such a reference it evidently has in Heb. vii. 19, "The law made no one perfect," and in Heb. xi. 40, "God having provided some better things for us, that they without us should not be made perfect." For Jesus "is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the First Testament, they which are called might receive the promise of eternal inheritance" (Heb. ix. 15). But *teleioo* is also used to set forth the fact of having perfected, or finished one's earthly career, or even any career, as the following examples will show: "And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem," etc. (Luke ii. 43). "Neither counted I my life dear unto myself, so that I might finish my course with joy" (Acts xx. 24). "Go ye and tell that fox, Behold, I cast out demons, and do cures to-day, and to-morrow, and the third day I shall be perfected" (Luke xiii. 32); that is, I do cures this year, and next year, and the third year I shall finish my career—I shall die. This, without doubt, is the sense in which *teleioo* is used in Heb. xii. 23. If it had the other sense it would agree grammatically with "spirits;" but, as it agrees with "just men," the sense is this: "ye have come unto the spirits of just men who have finished their earthly career—who have died." This is the thought expressed, while the thought implied (as we have seen from other Scriptures to be true) is that the spirits of these men are now perfect—that is, wholly freed from those sins for which they offered provisional sacrifices while in the flesh.

And what is meant by having come to the spirits of these? What inducement is there in this to holy living? Much, every way. Paul was addressing Jews, who took a lively interest in their ancestors. In the eleventh chapter he called their attention to the steadfast lives of these; in the twelfth chapter, that they have come to the spirits of these departed heroes as witnesses of their conduct in the battle against sin, and beholders of their loyalty to Shiloh, whom they foretold. It is as if he had said, Abraham, Isaac and Jacob, Aaron, Moses and Joshua, Miriam, Deborah and Huldah, Isaiah, Job and Daniel, who have won the victory and are cleansed in Christ's blood are now watching your conduct from the spirit-land. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Perhaps it would be well now to consider some of the objections that Materialists usually bring against the points now established. Job says of a dead man, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (xiv. 21). Isaiah says, "Doubtless thou art our Father, though Abraham be ignorant of us" (lxiii. 16). Does not this prove the dead unconscious and ignorant of the affairs of earth? By no means. The spirits of the dead are here said to have known nothing of the affairs of earth under former dispensations. This shows that there is something cheering in Paul's revelation that we "have come to the spirits of the departed just." The new economy has brought us nearer to the spirit-land, and the spirit-world nearer to us. More than one veil was rent at the crucifixion.

There is another class of objections represented by the expression, "In that very day his thoughts perish." The context, however, shows that this has no reference to men after death. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "Thoughts" here means plans or purposes. All the

plans of princes to help us can only avail while they live on earth. For this reason we should not put our trust in them, but in God. See Ps. cxlvi. 3, 4.

Still another class of objections is grounded on the peculiar use of the verb to be. Ps. xxxvii. 10, is an example. "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." This does not teach that the wicked will pass out of existence; for we have already seen that the contrary is true. At Gen. xlii. 36, we have the following language: "And Jacob their father said unto them, Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away." Joseph was supposed to be dead, but Simeon was known to be alive, yet both are said not to be. Not to be, then, simply means not to be here, to be away, whether away from earth or simply away from any given locality the context and the facts in the case must determine. It shows ignorance of Bible usage to make to be, in such connections, equivalent to non-existence. See also Gen. v. 24; Wisdom v. 13.

"The dead know not anything," is confidently relied on to prove unconsciousness. The same expression is also used with reference to the living. "But the Lord knew not anything" (I. Sam. xx. 39), yet he was gathering up arrows. "We are but of yesterday and know nothing" (Job viii. 9). "And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything." (II. Sam. xv. 2.) Do these passages teach that the living are unconscious? No more than the other teaches that the dead are unconscious. But let us look a little more closely at Eccl. ix. 5, 6. "The living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Is it true that the dead have not "any more a reward?" This is only true when referred to things "under the sun"—on earth. So also of the things "done under the sun," "the dead know not anything;" that is, under the former dispensation they knew not anything of these, as I showed above.

Another objection is drawn from Ps. cxv. 17. "The dead praise not the Lord, neither any that go down into silence." This passage belongs to the same class as Eccl. ix. 19. "Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave (Sheol), whither thou goest." *Sheol* primarily means a cavity and is here properly translated grave. It often has other meanings, but here it means grave. And it is literally true that there is neither work, device, knowledge, wisdom, nor praising the Lord, in the grave. "The dead" body can do none of these, but the living spirit can, as has been shown.

For the Christian Messenger.

ONTARIO CORRESPONDENCE.

MATERIAL PROSPERITY IN ONTARIO. RAILROAD BUILDING. BOOK AND MAGAZINE PUBLISHING. THE INTERNATIONAL COPYRIGHT QUESTION. MORMONISM AT WORK. ITS APOSTLES DEFEATED AND DRIVEN FROM THE FIELD. MINISTERS' INSTITUTE, MISSIONS, &c.

The flood tide of material prosperity on which this portion of the Dominion has been for some time borne forward, seems to have not yet reached its full. From the towns and cities we still hear the same cheerful complaints of increase of house rent, and the same hopeful story of enlargement and improvement. Old buildings are repaired or pulled down to make room for better ones. New edifices of every description, from the wee cottage with its three or four little rooms, all the way up to the palatial mansion are having their foundations dug, or being rapidly hurried forward to completion. Another, and perhaps still more significant indication of the country's rapid and vigorous, though we hope not feverish, pulse-beats, is given in the great extent of new railways, either projected or in course of construction. I observe by a computation in a recent *Globe*, that not less than 850 miles of railway are now in actual construction in various stages of forwardness, and enough more "in a

forward state for commencing operations to swell the aggregate to 1200 miles." This is pretty well for a province of even the size and population of Ontario, and while rejoicing in the bountiful dispensations of Providence which make such progress possible, we can only unite with the *Globe* in the fervent hope that the maxims of commercial prudence may not be forgotten or disregarded, and the lessons taught by the sad experiences of 1857 have to be bitterly coned over again, in 1876 or 1877, or sooner. We trust there is as yet but little of that wild overdoing whose inevitable re-action is ruin.

The friends of intellectual progress must be glad to see signs of a very manifest increase in mental activity as well.

Book publishing has suddenly assumed very unusual proportions in our Western metropolis. Scarcely a week now passes without some new publication—either a Canadian reprint of an English work, or an original home-made one, though the former as yet largely preponderates,—being announced. Magazine literature is increasing in like measure, if we may judge from the fact of two or three new monthlies being projected within a few weeks of each other. The *Canadian Magazine* of Toronto has reached several numbers and may, it is hoped, pass the trying ordeal of the first year, and live. The somewhat pretentious and promising (not peculiarly) *British American*, of Montreal has already run its short course of one or two issues, and died for want of sustenance. And now it is said that a new aspirant for popular favour is about to appear in Toronto, under the auspices of the strong and enterprising firm of Adam, Stevenson & Co., with no less a celebrity than Goldwin Smith at the head of its editorial department. It may perhaps be pretty safely predicted that in a young country like this, too busy and nervous as yet to sit down for much quiet reading, and with such facilities for importing the brain produce of older lands, no literary periodical can have very sure pledges of perpetuity, unless its projectors are prepared to push it perseveringly into public favour even at the expense of considerable pecuniary loss for some length of time. Nevertheless recognising the immense educational and moral power wielded by the Magazine literature of the present day, we cannot but wish every such periodical of the right stamp, the highest success. Probably it is not too much to say that the highest well-being of our growing country depends, after all, as much upon what its young people read as upon any other single condition.

Apropos to this subject I notice some celebrated British writers are still waxing eloquent and severe upon the real or imaginary grievances they are made to suffer at the hands of Canadian and American publishers. The author of "Gin's Baby" and the novelist, Miss Braddon, are, I notice, amongst the number. A curious statement, and one not very creditable to the parties accused, is made by the latter in a recent letter to the *London Athenaeum*. She states that the stories published as hers for years past by certain American publishers, she neither wrote, nor even saw or heard of till thus published. As to the general complaint, some of our Toronto publishers meet it with the rejoinder that they are most anxious to meet the just views and demands of English writers, but that they find the British Author, as a rule, so impracticable and unreasonable a being, that they can do nothing with him. They say for instance that some of them have been offered in all good faith, and have peremptorily refused as insulting, the most liberal prices that the limited circulation attainable here could possibly justify, and that they seem to expect as high a rate of remuneration from the reading portion of our three or four millions as from that of the thirty or forty millions at home. However there are no doubt hardships, and difficulties and rights and wrongs involved in this international publication business. How these are to be eliminated, whether by a law of international copy-right, so loudly insisted on by some, or by some other arrangement which may harmonize justice with something in literature more nearly akin to British free-trade and more favourable to the diffusion of the best thought of the age, is a question well worthy of the highest statesmanship.

I suppose nothing which is intimately connected with the well being of men is foreign to the genius of our christian religion. Nevertheless I would gladly devote a large portion of space to intelligence more directly bearing upon

christian work if I had such intelligence to give. In most sections the churches seem to be moving on quietly—too quietly alas! I fear, in many cases to be consistent with the intense earnestness and entire consecration which their high calling demands and for which ever-abounding iniquity affords everywhere scope so abundant. In one section a good deal of local commotion has been excited by the fluent sophistries and pernicious zeal of a few disciples of Joe Smith. In some instances unstable souls have been beguiled. In others the foundations of the faith of weak believers has been unsettled without being overturned. Amongst the completely "beguiled" I am sorry to say is one Theological Student of our own Institute, a young man of fair parts and good reputation, and hitherto considered to give good promise of future ability and stability. The good people of Moore, the locality in question, were finally constrained, in view of the mischief being done, to send an urgent request to Prof. Crawford, of the Institute—an admiring disciple, by the way, of Carson, the "man of war," and so ready and willing upon occasion to deal hard blows for truth—to meet the chief troubler of Israel face to face. The latter, called at first, by revelation, I suppose, to contend earnestly for his faith, was unfortunately, though very conveniently, summoned by a counter revelation, after two evenings of earnest discussion to labour in a distant town. Meanwhile the characters of the Apostles of Mormonism were placed in faithful and unrelenting contrast with those of the apostles of christianity, and the external and internal evidences of the two books placed side by side for the comparison of deeply interested crowds. Many of the growing tares were, it is hoped, plucked up by the roots; some, no doubt will remain and grow until the great harvest day, when every sower will, doubtless, recognize and reap the fruits of his own labour.

I am glad to note the success of your "Ministers' Institute." Ours has adopted what will prove, I fear, the mistaken policy of division and decentralization, the lectures in future being spread over four quarterly meetings instead of their strength being concentrated in one yearly effort. Some of us are watching with much interest your new Missionary movement, and look with some confidence for greatly enlarged liberality and earnestness as the result of independence. Ontario Baptists may, in time be induced to follow the example, though our newly formed and prosperous relations with the Union render such a change difficult and perhaps, for some time to come undesirable.

J. E. W.

For the Christian Messenger.

CENTRAL SABBATH SCHOOL CONVENTION.

Dear Editor,—

Yesterday the Sabbath School Convention of the Central Baptist Association of Nova Scotia held its annual Session in Gaspereau. The occasion was one of interest. As the proceedings are to be printed in pamphlet form it will not be necessary for me now to give a lengthened account of them. The next Annual Session is to be in Falmouth.

A committee appointed on the publication of the minutes reported favorably, and their report was adopted. Three hundred copies of the minutes are to be published. To defray the expenses of the same the Sabbath Schools are requested to take a collection the second Sunday after this Convention, and on the second Sunday before the next Convention, and forward the same to the Committee of Publication, D. Freeman and J. S. Witter, Esqrs., Canning. Will the Superintendents of the Sabbath Schools therefore attend to this matter, take a collection on Sunday the 24th September and forward the same to me for the above object?

Circulars were sent to all the Sabbath Schools named in previous reports. It is to be hoped that all the Sabbath Schools in the Central Association will report themselves immediately, if they have not done so, and they will be reported in the forth-coming Minutes.

Yours truly,

D. FREEMAN,
Secretary & Treasurer.

Canning, Sept. 15th, 1871.

Said Albert Barnes: "It is by the daily, quiet acts of our life that good is done, and not by a few great spasmodic efforts."

The Christian Messenger.

Halifax, N. S., Sept. 20th, 1871.

THE N. S. BAPTIST ASSOCIATIONS.

THE APPROACHING SESSION OF THE WESTERN.

The Baptist churches in the Central and Eastern parts of the Province have had their Annual Associational gatherings and have recounted in the presence of the assembled delegates the mercies and trials of the year. The various expressions of sympathy and joy have been given and received, and in the strength derived from union and combination, they have started afresh on another year's journey with more or less of resolution to make it a year of fresh devotion to the Master's service.

The Western Churches have yet to hold their annual assembly. Although the last in order it is neither the least in importance, or the smallest in the number of its membership. Being the largest and most compact a larger number of its members are generally able to assemble at the appointed place than is the case at either of the other Nova Scotia Associations. The churches too are more generally supplied with pastors, so that a greater number of ministering brethren embrace the opportunity of coming to enjoy the privileges and to unite in the objects of the gathering.

This Association, like the other two, has this year attained its majority, it being the 21st year since they were formed—the three, Eastern, Central, and Western, from the one which previously embraced the whole province and P. E. Island.

It may interest many of our readers to learn that the last session of the old N. S. Baptist Association was held at Nictaux in 1850, the year after its "Jubilee" at Wolfville.

The number of members then was:

In the Churches sending letters.....	7,506
In Churches not reported.....	2,699
Total.....	10,205

Twenty-one years previous to that date, in the year 1830, the N. S. Association also held its session at Nictaux. There were then but 3101 members in all the Baptist Churches in the province.

The membership of the three Nova Scotia Associations at the first session held by each respectively, was:

In the Western.....	5,147
In the Central.....	3,482
In the Eastern.....	2,062
Total.....	10,691

The membership of the same bodies last year, 1870, was:

Western.....	8,307
Central.....	5,480
Eastern.....	3,607
P. E. Island.....	727
Total.....	18,190

Whilst therefore we may feel thankful that some progress is being made, we must not lose sight of the fact that in the twenty-one years from 1830 to 1851 the increase had been from 3101 to 10,205, more than trebled. In the past 21 years from 1850 to the present date, there has been a much slower rate of increase. This may be accounted for to some extent perhaps by a greater number of deaths and removals, during the latter period than in that earlier day, yet it is somewhat unsatisfactory. If the rate of increase from 1830 to 1850 inclusive, had been continued from 1850 till the present time there would now have been thirty thousand members, instead of less than twenty thousand. These facts call for very grave consideration. There could be we think no better place for such consideration than at the approaching 21st session of the Western Association at Nictaux, a place so consecrated by important movements in the past history of the denomination.

The distinguishing feature of the Western Association is the separation of the Home Mission work into two departments:—1. the English under the Western Home Mission Board, and 2. the French Mission under a separate and more local Board of management adapted to the necessities of the case. These operations being within the Western boundaries, the French Mission has been largely sustained by the Western Churches. During the past year one of its best friends Joseph Shaw, Esq., has been removed by death; those having the work in charge will doubtless feel that additional obligations are laid upon them from this circumstance. Evidence of the good done by this mission has appeared from time to time at the As-

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