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WHOLE SERIES.
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Poetry.

Come to Jesus.

TUNE.—"Oh, sing to me of heaven."
BY THE REV. J. CLARK.

The Lord invites you near,
O do not doubt His love;
For all who trust Him here below
Shall reign with Him above.

O seek the Saviour's face;
O hear His voice to-day;
He bids the weary come to Him,
How can you keep away?

Yes, come to Jesus now,
For oh! you need Him much;
There's kindness in His countenance,
And healing in His touch.

O seek the Saviour's face;
O hear His voice to-day;
He bids the weary come to Him,
How can you keep away?

He knows your utmost guilt,
Your helplessness and we;
And yet for you, O burdened one!
He suffered long ago.

O seek the Saviour's face;
O hear His voice to-day;
He bids the weary come to Him,
How can you keep away?

Come, find in Him the bliss
For which your spirit longs;
Your simple faith would please Him more
Than all the angel's songs.

O seek the Saviour's face;
O hear His voice to-day;
He bids the weary come to Him,
How can you keep away?

—London Baptist.

Religious.

For the Christian Messenger.

Review.

FACTS AND THEORIES AS TO A
FUTURE STATE. By F. W. Grant,
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This is a work loudly called for by the errors so rife at this day. That the soul of man is not immortal, that the righteous at death cease to be conscious, and that the wicked will not be punished forever, are doctrines everywhere inculcated, often with a great show of reason, and display of Scriptural argument, and not unfrequently by persons exhibiting every evidence of piety and respect for the Scriptures. But the passages upon which they depend for support to their theories, are sadly perverted, and wrenched away from the context, and their replies to the passages that clearly teach the doctrines they deny and denounce, are palpable evasions. We will give a specimen in each of these two cases.

A favorite passage to prove that when men die, all consciousness ceases, and which you invariably hear quoted whenever the question comes up, is Ecclesiastes ix, 5, "The dead know not anything." And no doubt many who quote the passage suppose that the sentence begins and ends there. But turn and read it, and it will be seen that the sentence begins some distance back, and extends some distance forward, and that the part quoted, is violently wrenched from the context, and ends at a comma; and that were it quoted to the end of the sentence, it would annihilate the argument by showing either that the writer is totally misunderstood, or that he has stated what Scripture everywhere declares to be untrue. Take either horn of the dilemma, and the proof-text vanishes. It reads thus: "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 forever in anything that is done UNDER THE SUN." There, that is what this passage says about the dead, and—mark—it is about all the dead—the righteous dead and the wicked dead; they have vanished, never again to come back, their work, their rewards—everything connected with them, is gone, and gone forever. But from where? this is the question. Is it

from UNDER THE SUN? on the earth, as living and moving and acting among mortals? that the writer has dismissed them, never again to resume their places? or does he open up the dark vista of the future, and is he telling us about the other world, and not this?

The slightest examination of the chapter shows that the writer's statements have reference only to *this life*—to *life under the sun*—an expression which he uses sufficiently often to guard any one from mistake—to which the whole context refers, and that there is not the slightest hint of what may or will occur hereafter. The good and bad are mingled together on equal terms! Calamities come alike on all, and so does death—see verses 1-4, and the previous chapter. The *dead corpse* knows nothing, feels nothing: you may cut it up into inch pieces, or burn it to ashes—you cannot hurt it. The *dead rich man* and the *dead beggar*, in Luke 16, knew not anything. But what about the *living rich man* and the *living Lazarus* at the same time? The one could be in torment, and the other could be in bliss. No one pretends to believe, and nobody affirms—at least it is not the "orthodox" teaching, that the *dead* know anything. The affirmation is, and nothing in Scripture is more clearly taught, that the man is also alive when he is dead. Lazarus may have been devoured by dogs, or have been quietly sleeping in a ditch when he was dead, while at the same time Lazarus was alive and in Abraham's bosom, and happy. So the Lord teaches.

Here comes up another palpable fallacy that pervades all the writings so far as I have seen them, of the advocates of the false doctrines referred to. They argue that if a man is *dead* he cannot be *alive*—and they also confound *immortality* with *eternal life*. Whereas the Scriptures continually speak of men being *alive* and *dead* at the same time—and never is immortality confounded with eternal life, in the Word of God.

But we hasten to notice the second point referred to, the mode in which the plain teachings of Scripture are attempted to be put aside.

Take the 10th chapter of Luke, already referred to for example. We are gravely told that this is a *Parable*. But this is simply affirmation and not proof. No one can prove that it is a *Parable*. But supposing this point could be proved, would it help their cause? Not in the least. Prove it to be a *Parable*, and their method of getting rid of the argument they strive to answer, is shown up in all its naked absurdity. For what is a *Parable*? An *illustration* surely; something to make that plain, which is now hidden or mysterious—a *key* to unlock a mystery. Now what a perfect burlesque upon an *illustration*, it is to affirm that it is darker than the point to be illustrated!—to say in effect that it has no meaning whatever by itself—a *riddle*, the very terms of which mean nothing at all, and the riddle must be solved first, and then you can by the light of the solution work out the darkness, and the unmeaning sentences of the riddle into something bordering on sense!—a *key*—a splendid key, it fits the lock of the safe wonderfully, but the *key* is locked up in the safe!—and before you can get possession of it, you must force the lock, and take it to pieces, then you can make it fit splendidly!

You cannot open the lock with the key, but you can open the key with the lock!!! The key will not enter the lock. But contrive some way to push back all the bolts, and extract the words, and then your key will fit like a top! Your *Parable* by itself has no meaning: Its statements are all false in fact, and false to nature. No man can be in torment or in happiness when dead—so reason our opponents—to say that a man goes into conscious happiness or into conscious misery when he dies, and while his body is dead—is, so they say—an awful delusion! Our blessed Lord could not surely have taught that. But set your wits to work to find out what the mysterious point is that He would set forth and illus-

trate, and you can then, not before, explain the terms of the *Parable*!! Blow open the safe—wrench off the lock, and take it to pieces, and then you can fit it right readily to your key! A most marvellous *Parable* such a one would be, and sad must be the predicament in which men are placed by their theories, when they attempt to extricate themselves, by a mode of reasoning involving such astounding absurdities. But by no process can the 16th of Luke be got rid of. There it remains in all its living power and significance. He uttered it who is Light, and Truth, and Holiness, and Love.

Parable or no *Parable*, the solemn and awful truth remains, that no man can deny the conscious existence of human beings, separate and apart from their mortal remains, or that the wicked go into torment at death, and the saints into happiness, without bringing against our blessed Lord the awful charge of being a false Teacher—a most lamentable and awful state for any being to be in! "My soul come not thou into their secret, and unto their assembly mine honor be not thou united!"

Mr. Grant has gone thoroughly into the question, and has handled it in a most masterly manner. The work is written too in an excellent spirit. The arguments of the various opponents of the Scripture doctrines, are usually given in their own words; and their fallacy is calmly and clearly exposed. The work contains about five hundred pages—and can be had for one dollar and thirty cents. It should be in the hands of all our ministers, and ought to be very generally read.

Mr. Grant is evidently a thorough Biblical student. To what denomination he belongs cannot, we think, be gathered from his book. As in the case of Bunyan's great work we look upon this as a recommendation. The work can be had at the Tract and Bible Depository, Halifax. X.

For the Christian Messenger.

Sketch of the Life and Ministry of the Rev. J. A. Smith.

BY REV. I. E. BILL.

This esteemed minister of the Lord Jesus was the son of the late Frank Smith of Wilmot, Nova Scotia, a shrewd man of more than ordinary natural ability. His son James A., was born in 1813. As he grew to the years of manhood he became deeply immersed in the fascinations of the world, and pursued them with enthusiastic vigor until 1836, when a gracious revival of religion was experienced by the churches of Nictaux and Wilmot, in which hundreds were brought to a hopeful acquaintance with the power of redeeming love. Young Smith was among the number. His conscience was thoroughly aroused, and with penitential humility and earnestness he sought the Pearl of great price. At a very powerful meeting held by the writer in a section of the Nictaux church, he was so burdened with a sense of guilt and condemnation, that he fell upon his knees and like the conscious-smitten publican cried, "God be merciful to me a sinner." The pastor and others blended their supplications with his. It was an awfully solemn moment. An immortal soul seemed quivering in the balance between life and death, and heaven and hell. The agony was intense, but grace triumphed and the young man arose from his knees to praise God for pardoning mercy and redeeming love. He then and there resolved to devote himself to the service of Him who had in wondrous love, snatched him as a brand from the burning.

He was subsequently baptized upon a profession of his new-born faith by Rev. Nathaniel Vidtue, and became a member of the Wilmot Church over which he then presided.

Having thus experienced the precious love of Christ he felt constrained to call upon his former associates in worldly pleasures to seek the salvation of their

immortal souls, his earnest prayers and affectionate appeals were not in vain.

As he came to know more of Christ and salvation, and as he saw with increasing distinctness the perilous condition of the multitudes out of the ark of safety, he felt a pressing necessity laid upon his conscience to consecrate his best energies of body and mind to the proclamation of the gospel. Having submitted his case to the church of which he was a member they gave him their cordial commendation, and encouraged him to go forth and preach the gospel wherever God in his Providence should open the door.

His convictions finally led him to pass over to Queens County, N. B., where, trumpet-tongued, he proclaimed repentance towards God and faith in the Lord Jesus Christ. Wickham, Cambridge, the Narrows, Jemseg, Cumberland Bay, and adjacent places, all shared in his evangelistic ministry; they received him as a messenger sent from God, and many were turned from darkness unto light, and bowed in submission to the claims of the cross of Christ. As converts multiplied, his ordination became a necessity, and therefore in 1842, in accordance with the usages of the denomination, he was publicly ordained at Wickham to the work of the sacred ministry, and to the pastorate of the Wickham Baptist Church.

Subsequently he was married to Elizabeth J., daughter of the late David McDonald, by whom he had a son and a daughter. Sept. 1849, this excellent wife and mother was called to her heavenly home. The little daughter at the age of nine years followed her departed mother. The son lived until he was nineteen years of age, when he went to Calcutta in search of health and was there seized with typhoid fever, which soon terminated fatally, and he was buried in that distant land.

After spending some years at Wickham, Elder Smith was induced to accept the pastorate of the Springfield Baptist Church, and was as usual successful in his work. While there he became united in marriage to Mary Ann, daughter of the late Abraham Gunter of Springfield, by whom he has had two daughters and three sons, all of whom live to deplore the great loss they have sustained. The eldest daughter is married and resides in Liverpool, England, and the eldest son, a young man of much promise, has chosen for his profession, life upon the rolling sea. The youngest daughter and the two youngest sons remain with their bereaved mother, we trust to shed light upon her pathway in the hour of sorrow.

In 1852, our departed Brother came to St. Martins and entered with much zeal and earnestness upon pastoral work here, and for the term of eight years he preached the gospel not only publicly but from house to house. Two revivals of religion attended his ministrations during this period, one which was of an extensive character.

In 1860 he resigned his charge in St. Martins and became the devoted pastor of the churches of Butternut ridge, (now called Havelock), and New Canaan. Here as elsewhere enlarged success in leading souls to the Saviour, and increasing the membership of the church attended his ministry. He remained with these churches until 1863, when he accepted the pastorate of the Hillsboro Baptist Church. He continued his indefatigable labors with this people for four years. During his ministry at Hillsboro a revival of mighty power aroused the church and called a large number to participate for the first time in the blessings of redeeming love.

After four years of successful service he returned to St. Martins, and resumed pastoral work. This was in 1867. His last pastorate at St. Martins was to some extent successful, but probably not so much so as his first. Revival influences however, were graciously enjoyed by the church and congregation, and many professed conversion, and were added to the church.

In 1874 he resigned his official position in the St. Martins Church, and retired for good from pastoral work; but he continued to preach occasionally in different parts of the country. He spent the winter of 1875 in guiding and assisting Missionary work in that section of Portland known as Paradise Row, and good was done. A portion of his time was spent in visiting his former fields of labor, Hillsboro, Havelock, and Wickham, &c. During the last summer in the absence of the pastor he supplied occasionally his pulpit in St. Martins; and when revival work commenced among us he was ready, when home, to aid with his preaching and prayers. Latterly he engaged to devote a portion of his time to the Lower Springfield Church. He spent his last Sabbath the 18th inst., on earth with the people in that section, preaching morning and evening with much acceptance. He spent the night at the residence of his special friends Isaiah Kierstead, Sr., and family. About midnight he complained of violent pain about his heart, his friends applied warm applications and in a couple of hours he was relieved. On Monday he returned home, apparently well, cheerful and happy. On Tuesday he was not so well, but went out for a short walk and kept up, but complained occasionally of a slight pain in the region of the heart. About midnight he was much worse and sent for his family physician, Dr. Gunter, whose treatment gave partial relief, and he remained comfortable until Friday noon, when he was seized with violent pain in his chest, his doctor was called immediately, but could give no ease, and he continued to suffer severely. Dr. Gunter feeling that the case was desperate, called Dr. Ruddick and Dr. Gilmore in council. They all employed their best skill, but the disease went, with irresistible power forward. In the afternoon of Saturday he asked his doctor if his case was dangerous, he replied, "he was afraid he had but a short time to live." He said, "it is all right, it is all smooth before me," and then called for his family. The difficulty of respiration prevented him from saying much, but he took an affectionate leave of his faithful wife, and exhorted his two sons to be kind to their mother, and assured them that God would be their father. His youngest daughter Carry was absent. His work was done. He lingered until about 7 p. m., on Saturday, the 24th inst., and then without a struggle he quietly and peacefully fell asleep in Jesus. "Blessed sleep from which none ever wake to weep."

For more than forty years this departed servant of God stood as a faithful watchman upon the battlements of Zion. Blessed with a strong physical frame, with a large measure of common sense, with burning zeal for the salvation of souls he was enabled, through grace, to accomplish a glorious work for his Master.

On the temperance question he was a regular Boanerges, and he gave his best advocacy to the several organizations adapted to promote the temperance reform.

Before his hearing failed him he was accustomed to attend our denominational convocations, and to give the full weight of his influence in favor of the several enterprises which call for the sympathy and support of our churches. But he now rests from all labors and toils of earth, and has already heard, we trust, from his Master's lips the cheering plaudit, "Well done thou good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things, enter thou into the joy of thy Lord."

HIS FUNERAL.

This took place at his late residence on Tuesday the 27th inst., at half past 1 p. m. The people began to assemble at an earlier hour to take their farewell look of their former pastor. A short devotional service, and then the Masonic Order took charge of the remains, and conveyed them to the cemetery adjoining the Baptist Church, where he was interred with masonic honors in