THE

BY REV. E. F. FOSHAY.

To the Churches Comprising the P. E. Island Baptist Association.

DEAR BRETHREN:

In presenting this, our annual epistle, we have thought it good to address you on the subject of future punishment, or, in other words, to present the Scripture doctrine of the unending sufferings of all who die unreconciled to God. Not because the subject is a pleasant one on which to dwell, but because of the many who are disposed either to wink at the doctrine and treat it as a matter of small importance, or wilfully to misrepresent it. Some holding and teaching that, because Jehovah has revealed himself as a God of Love, therefore it would be inconsistent for him to punish any of his creatures forever By holding and promulgating this doctrine they set aside all those portions of Scripture which teach in unqualified language the inflexibility of the Divine justice. Nay, more, they pass over the great fact that when the Son of God took upon himself sinless human nature and became the sinner's substitute, that he might become the Saviour of mankind, the Father spared not his own Son but required him to pay the full penalty due to man's sin, which he did by his perfect and obedient life, by his sacrificial death, and triumphant resurrection. Then was literally fulfilled the prophecy of Zechariah, chap. xiii. 9. " Awake O sword against my Shepherd and against the man that is my fellow, saith the Lord of Hosts. Smite the Shepherd and the sheep shall be scattered," etc. If God spared not his own Son will he spare the guilty sinner who refuses to eccept of the gospel? This doctrine may be unpleasant to the human ear, is may very far transcend our reason, but shall we on this account set aside the Scripture teaching on this or any other subject, and attempt to drag the Infinite mind down to the standard of human eason?

Again, there are others who, to get rid of the doctrine, advocate the theory that at the general judgment the wicked will be raised up, condemned and annihilated. What they mean by this is that soul and body will be rendered unconscious forever. There is still another point in this connection which must not be passed over, and that is the unwillingness of many ministers to bring this subject prominently before their hearers; not because their minds are in doubt on the suoject, but because it is an unpleasant one on which to dwell, and because many persons in their congregations would rather hear them speak on some other theme. The ungodly have frequently taken advanage of this and become bold in sin and unblushingly blasphemed the name of God. Who can read the utterances of Colonel Ingersoll and others of kindred mind, and not feel the importance of speaking the whole truth, whether men will hear or whether they will forbear. Let it be distinctly understood that every one who denies the doctrine of endless punishment is in bad company." They are of necessity associated in belief, if not in direct work with the worst people of the worst class to be found in our world.

Let us now hear what the Scripture says on this subject. We will quote the passages in full which place the righteous and wicked in contrast, most of the passages having direct and exclusive refference to the judgment day:

"The hope of the righteous shall be gladness, but the expectation of the wicked shall perish." Prov. x. 28 "T e wicked is driven away in his wickedness, but the righteous hath hope in his death." Prov. xiv. 32. "Wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat, because straight is the gate and narrow is the way that leadeth unto life and few there be that find it." Matt. vii. 13-14. "In the enl of this world the Son of Man shall send forth his angels, and they shall gather out of his kingdom all thing that offend and them who do iniquity, and shall cast them into a furnace of fire there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt xiii. 42-43. "At the end of the world the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire." Matt. xiii. 49-50. "Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, depart from me ye cursed into everlasting fire prepared for the devil and his angels." Matt. xxv. 34-41. "These shall go away into everlasting punishment, but the righteous into life eternal." Matt. xxv. 46. "He that is unjust let him be unjust still, and he which is filthy let him be filthy still, and he that is righteons let him be righteous still, and he that is holy let him be holy still." Rev. xxii. 11. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

We have quoted a few of the many passages which show the destiny of the righteous and the wicked; most of them were uttered by the compassionate Saviour, who knew the history of sin and all its terrible consequences. He also knew the destiny of every member of the human family, and the language which he has employed on this subject throughout the Scriptures, the very book which was written for the common people—the book by which all are to be judged—is such as could lead the ordinary reader to but one conclusion, viz., that all who die out of Christ would, after the judgment, be driven away from the presence of God into a state of conscious, unending suffering. To suppose that the Saviour would employ language, which was sure, in almost every instance to mislead the ordinary reader, on this or any other subject, is to impeach the divine veracity. There is the same reason for rejecting the doctrine of the perpetual happiness of the righteous that there is for rejecting the everlasting punishment of the wicked. If the language employed in one case is unreliable and calculated to mislead, it may be so in any other case, and hence the Christian system would have no solid basis on which to rest. Again, it is worthy of note that all those who have been successful in the overthrow of iniquity and in the establishment of any one Bible truth, have all believed in the endless punishment of the wicked, and fearlessly proclaimed it. We might mention the names of Wickliff, Luther, Calvin, Knox, and in later times, Christmas Evans, Whitfield, Wesly, Gill,

Rippon, Andrew Fuller, and others. The same holds good in missionary work; Drs. Carey, Judson, and others of kindred spirits who took their lives in their hands and carried the gospel to the savage tribes of earth, believed firmly in this doctrine. The successful missionaries of to-day preach this doctrine. The men and women at home who are toiling the hard est and give the most liberally to sustain their brethren and sisters in heathen lands, hold firmly to this great truth. The originators and supporters of all the Bible Societies, and the people who are successfully doing the Christian work of today, the ministers of the gospel of to-day, such as C. H. Spurgeon, D. L. Moody, Joseph Cook and others, before whom multitudes tremble and turn to Christ, unhesitatingly proclaim this truth, and shall we, for fear of offending our fellow manset aside the plain Scripture teaching on this subject and ignore the divine blessing which has followed and still is so manifest. ly following the preaching of this truth. Who ever heard of persons who disbelieve this doctrine forming themselves into missionary societies, and sending forth their men and means into heathen lands to enlighten the dark nations of earth. True they follow in the wake of God's people, but that is the extent of their work; they never become the powers of the cross in the dark places of the earth. There is nothing to induce them to make sacrifices to any extent to save souls, if all who die in their sins are either saved or lose all consciousness of their existence after death and judgment. Were the doctrine of future punishment removed from our theology, a powerful motive to Christian work and self-denial for the salvation of souls would be taken away from most persons. The deep anxiety which parents feel for the conversion of their children, and the anxiety which pastors and churches and missionaries now feel for the conversion of the world, would be largely diminished or wholly removed, and hence prayer meetings and missionary meetings would gradually dwindle into cold formaltiv. The preaching of the gospel would be shorn of its power. Ichabod, the glory is departed, would be written upon the walls of our churches, because the justice of a holy God is trailed in the dust and trampled under foot by professed followers of Christ.

MINUTES

OF THE

Prince Edward Island Association. (Continued.)

Resolved, That the thanks of this Association be tendered to the visiting brethren from other Provinces for their attendance and assistance.

Resolved, That while not wishing to cultivate a controversial spirit, we recognize the necessity of preserving the Divine purity of the Word of God, and remembering the words of the under the care of his brothers, the great Master, "Ye are my disciples if you do whatsoever I command bereavement would have been more toleyou," we would recommend to the attention and favor of the rable. But the probable manner of his Baptist churches on this Island, and also all seekers after truth, death was the terrible thought, enhancing a work recently published, entitled "Bible Baptisma," written beyond measure the bitterness of his great by Rev. D. G. McDonald, of Charlottetown, P. E. I.

The Committee submitted their final report which was adopted:

That the following Committees be appointed to report on the several subjects next year.

Temperance.—Rev. J. A. Gordon, Deacon A. Scott, and thee!" and were the precious child lying Bro. Sprague.

Sunday Schools.—Francis Bain, George McNeil, A. N.

Education.—Rev. J. B. Woodland, Rev. C. C. Burgess and Rev. D. G. McDonald.

Systematic Beneficence.—Bros. Arthur Simpson, John Nicol and Geo. Davies.

Denominational Literature.—Rev. E. F. Foshay, Bro. M. his youthful comliness, and listen to his

G. McLeod, and Rev. D. G. McDonald.

Missions.—Rev. D. G. McDonald, Bro. Geo. Warren, and Rev. E. B. Corey.

et a l'unité sité à long e

Minutes approved.

Closed with prayer by Rev. S. B. Kempton.

E.F. Foshay, Moderator. J. B. WOODLAND, Clerk. M. G. McLEOD.

DENOMINATIONAL STATISTICS.

No. 3

In my last article I was suggesting some improvements that row to the grave." ... If at the last two to might be made in the method of collecting and recording the statistics of our churches. One more proposition will comon in this connect at When be seatered upon test in me

A form for Church Letters, embracing statistical tables, adapted to the requirements of all the churches in these Provinces, should be prepared and perfected by a competent Committee of the Convention. Such a form would doubtless be at once adopted by all the Associations, for the sake of uniformity as well as on account of its completeness. The blanks bereaved wives, and children and sisters, might be sent out to the churches by the Secretary of the Convention, and the file of statistical returns received by the Clerk of each Association, might be sent by him to the Secretary of the Convention, who would compile the whole and exhibit the results in the Year Book.

Since my last was written, Minutes of two of the Associations have been published in the VISITOR, with reports of to cease with life. Committees in full,-all except the customary tables. Now why would not the general adoption of the like course answer every purpose, and do away with the necessity of printing the Minutes in pamphlet form? In consideration of the increased day-a day of unntterable surprise, a sort circulation which this would give the papers, as well as of of resurrection day, a day frought with other advantages, the publishers of the Messe ger and Visitor tidings incredible. "Joseph is alive!" Oh would no doubt print the Miuntes in this way, (omitting tables) what words-too great and wonderful for for a very small remuneration, much less than the present cost belief! and the heart of the dear old man of printing. A few copies could be struck off, if necessary, fainted and died within him. "It cannot on separate sheets, while the matter was in type.

The appearance in this week's Visisor of the excellent report of the Committee on Statistics for the Western N. B. silver, the "asses laden with the good Association, has removed the occasion for some of the remarks things of Egypt," the waggons for the which I had purposed making in this article. Other sugges- journey thither, together with all the netions may well be defferred until a future occasion. I shall therefore say no more except to commend this qualition of statistics to the consideration of the brethren who meet in Con- enough," he exclaims; "Joseph is alive. vention next month. NUMERATOR.

The Sinner's Friend.

"Greater love hath no man than this, that a man lay down his life for his friend." (John xv., 13.) "I will never leave thee nor forsake thee." (Heb. xiii.

I've found a Friend; oh, such a Friend! He loved me ere I knew Him; He drew me with the cords of love, And thus He bound me to Him, And round my heart still closely twine Those ties which nought can sever,

For I am His and He is mine For ever and for ever.

I've found a Friend; oh, such a Friend! He bled. He died to save me; And not alone the gift of life, But His own self he gave me. Naught that I have my own I'll call, I'll hold it for the Giver;

My heart, my strength, my life, my all, Are His and His forever.

I've found a Friend; oh, such a Friend! All power to Him is given To guard me on my onward course' And bring me safe to heaven. The eternal glories gleam afar, To nerve my faint endeavor; So now to watch, to work, to war!-

And then to rest for ever-

So kind and true and tender; So wise a Counsellor and a guide, So mighty a Defender. From Him who loves me now so well What power my soul shall sever? Shall life or death, shall earth or hell? No: I am His for ever limit there

I've found a Friend; oh, such a Friend!

Joseph, My Son, is Yet Alive.

BY REV. CHARLES ADAMS, D.D.

Jacob had a long time thought him dead. More than twenty years before, his coat of many colors was brought to his poor father, bloody and torn, as if rent from the bleeding body of the dying boy. by some ravenous beast in the act of deyouring him. Also, how often and vividly along those mournful years had that dreadful picture spread itself before the eyes af the aged and weeping father. His heart had never ceased to bleed as he remembered his dear and beautiful child. Had he been assured of his death by sickness, and that he had died and been buried sorrow.

As he lingered through those melancholy years, like David long afterwards, he doubtless lamented, crying in secret places, "My son, my son, would to God I had died for buried somewhere, the long ag of the father's heart would have been to go and lie by his side and sleep with him the long sleep of the grave. Often would the form of the dear boy rise up before him as he used to see him here and there, as he was accustomed to walk with him, and admire voice of music, and be charmed with the budding beauties of his mind and character. And as these memories would often rise before him, the deep fountains of affection would overflow, his heart would break, and he would weep again and again in the unutterable bitterness of his grief, "I shall never see him again," he would cry; "I shall some day go to him, but he will never come to back to me. My remaining days must be days of mourning, and my gray hairs must go down with sor-

Alas! for the Father and mother from whom a beloved boy is suddenly removed forever. And, alas, how many such were thus bereft by that most cruel Southern rebellion! And yet, as a class of mourners, they seemed to occupy the background in the public sympathy. In those sombre days how many prayers I used to hear for and how few for fathers and mothers of dear boys who went away to the war and never returned. And yet those poor parents were the ones who mourned the most deeply, and mourned the longestwhose mourning days, indeed, were only

Such, happily, was not Jacob's great sorrow. After long years there came to him a morning without clouds,-a wonderful be, it cannot be." But as he arouses and sees the goodly garments, the abundance of cessary provisions by the way. "It is I will go and see him before I die."

Joy to the old patriarch. Joy to him a he made preparations; as he seated himse in the choicest of the waggons; as he jon neyed away southward; as he realized himself coming daily nearer his belove Joseph; as they hailed each other at las with tender and long embrace, and mutual overflowing tears of inconceivable happing

Blessed be that Providence which thus of ten delights, by strange and beautiful conspiracies, to bring heaven down to earth

Chubb's Gorner, St. John, N. B. RICHARD HEANS.

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