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"Not slothful in business: fervent in spirit."

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Poetry.

"I shall be satisfied."

Not here!—not here! Not where the sparkling waters

Fade into mocking san'ls as we draw near,
When in the wilderness each footstep falters,
"I shall be satisfied;" but O! not here.

Not here—where all the dreams of this deceive us,

Where the worn spirit never gains its goal;
Where haunted ever by the thought that grieves us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourner may not know,
Where heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, which yet the flesh infolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us
Than these few words—"I shall be satisfied."

Satisfied! Satisfied! The Spirit's yearning
For sweet companionship with kindred minds,
The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longing—

The aching void which nothing earthly fills?
O! what desires upon my soul are thronging
As I look upward to the heavenly hills,

Thither my weak and weary steps are tending—
Favior and Lord! with thy frail child abide!
Guide me towards Home, where all my wanderings ending,
I shall see thee, and "shall be satisfied."

—Hymns of the Ages.

Religious.

For the Christian Messenger.

IMMORTALITY.

THE IMMORTALITY OF THE WICKED: A discourse preached by Rev. W. G. Goucher, in the Baptist Meeting House, Yarmouth, on the evening of July 31; and published by request.

Life and Immortality brought to light through the Gospel.—2 Tim. 1. 10.

(Continued.)

We will offer a few remarks on the text in Rev. 20. 14. Which we have already noticed. The beloved disciple in this text and its context is giving a view of the consummation of the gospel purposes. Amongst other transactions he saw the dead brought up. "And the sea gave up the dead which were in it; and death, and hell, delivered up the dead which were in them;" and he saw death and hell cast into the lake of fire. Here the destructionist vents that he has a triumph. But upon what he rests it, I am at a loss to see, it is certainly based more upon his ignorance of the text, than upon any thing found in it. Look at the text thoughtfully. Death and hell are here personified. Death has really no abstract existence. It is but a condition to which man is liable. It exists only in connection with the animate creation. Sinners are said to be dead in trespasses and sins, and yet as respects physical or spiritual existence are alive. The entire cessation of our physical vigor is called death. At the time, and on the occasion now under notice, men are called up from this state termed death; and then death is cast into the lake of fire. Death in this is treated as an enemy to both God and man. And further; all occasion of physical death now ceases. Of the world, hell, we observe, we understand, it in this case, very much in its primitive signification. It was first employed to denote the unseen, the invisible realm, in which God and angels were supposed to reside, and to which all the dead, both righteous and unrighteous pass. It came also to mean a place of invisible confinement. Isaiah 14. 9. Jonah 2. 2. Acts 2. 27-31. And was also by conventional usage in ordinary discourse, in the days of Christ, employed to denote the place where the wicked are finally tormented. In the Greek of the text we are now considering the word is "hades" and we are free to use it in

its most literal and primitive sense, to which no destructionist can certainly object, for they profess to be great literalists. It signifies then the invisible realm. This invisibility is now at an end; it forever ceases. There is no further use for it in the christian economy. One of the promised blessings to the christian is that he shall see face to face, 1 Cor. 13. 12. And one of the afflictions of the wicked is that he shall behold Christ, Zach. 12. 10, Rev. 1. 7; 14. 10. The whole teaching of this text then is, that the physical death and hell, the invisible realm, are despoiled of their power and forever subjugated, while the lake of fire with awful sublimity and terrific torment remains in all its youthful vigor. This text is therefore decidedly against them. We will introduce in this connection one more text upon which they build their theory. This is John iii. 16. "And he that believeth not on the Son shall not see life, but the wrath of God abideth upon him." We introduce this text here, because they employ it as the exponent of an argument equally as inconclusive as their "destruction" or fire fallacy.

That the term life is used in the gospel not only to denote being, but well-being, no student of the Bible can consistently deny. See John v. 40.—"Ye will not come to me that ye might have life." This was not being, for that they had; it was well-being. See also Coll. iii. 3.—"For ye are dead, and your life is hid with Christ in God." Now they had, and were daily using their existence, and their well-being was secured with Christ in God, and a consciousness of it permeates with courage and comfort their daily being. The wrath of God was to abide upon them. Not upon empty space caused by their annihilation. There are many more texts of similar import, which we have not space to introduce. The last clause of the text too signifies that conscious existence was not to be lost.

We have now noticed the objections of the objectors to the immortality of the wicked, and have shown that the texts which they quote to prove their theory do moreover prove the contrary. We will now proceed to show,

3. That the gospel has positively brought to light the immortality of the wicked, as well as the immortality of the righteous.

We observe first, that the theory of the destructionists is deservedly mocked by the statement of Luke respecting the coming of the Son of Man. In ch. 17. 29, he says, "but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all; it is however obvious, that this fire which destroyed the Sodomites did not annihilate them. For Christ teaches that they shall be at the judgment. He says, speaking of them in Matt. 11. 24. "But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." "Even thus shall it be in the day when the Son of Man is revealed," says Luke. That is, fire and brimstone will be rained down from heaven and destroy all the wicked; and then they are to be brought up to judgment, and tried, and sentenced and cast into the lake of fire and brimstone. See Rev. 20. 15. Now if fire must necessarily annihilate. How escaped the Sodomites? And how is it that all the wicked that are on the earth and in their graves when the earth and all that is therein is destroyed by fire, as stated by Luke in the above case, and also by Peter in his 2 Epistle 3. 10. The gospel here shows their theory all at fault. The gospel here positively brings life and immortality to light. In Matthew 25. 41, Christ says to the wicked, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." The expression in Greek is "eis pur to aionon," into fire eternal. In verse 46 the same sentiment is again expressed, and though some of the wording is different, yet the Greek word which is translated everlasting and eternal is the same; and the sense that is translated everlasting in the 41st verse: *aionon* in each case, and in each case denoting an immortality. If then the happiness of the righteous is to be eternal, or everlasting, the misery of the wicked is eternal or everlasting. The gospel has in this instance positively brought life and immortality to light. In Luke 12. 5, Christ tells the people whom to fear. "Fear him which after he hath killed

hath power to cast into hell, yea I say unto you fear him." The word here used is "Gehens," a Hebrew word adopted into Greek, and denotes a place of corruption, misery, torment; and associated with the future world, signifies that place in *hades*, in which the wicked are tormented. Christ in this text is speaking of the future state of man, and Matthew in treating the same subject, in his gospel chap. 10. 28, brings out if possible more definitely that both organic and inorganic man are here embraced. According to both Luke and Matthew, the sufferings are future and eternal; the existence immortal. Here again the gospel has brought life and immortality to light. In the 9th Chap. of Mark, Christ makes this statement respecting the future of the wicked "Were their worm dieth not and the fire is not quenched. Christ in this lesson three times employs this expression; at the 44th 46th & 48th verses. Worms have always been associated with corruption both literally and metaphorically. See Exodus 16. 20. Job 25. 6. Psalm 22. 6. Isaiah 51. 8. Hence metaphorically used by Christ to signify distress, torture, &c. The wicked he declares to be the victims of this undying worm, and unquenchable fire. Certainly, then they are immortal. Through the gospel life and immortality are brought to light. In the 16th of Luke we have a convincing illustration of the separate and immortal existence of the wicked and their eternal endurance of torment. Christ tells us of one who had all his good things in this life; and of another who had all his evil things in this life. And then proceeds to tell us that for certain reasons the order was reversed in eternity, and describes to us matters as they there stand. But the destructionist says this is a parable. What is a parable? The word is a compound word, derived from two Greek words, "para," to, or against; and "bolle," to throw. Literally, then, to throw against or compare. Webster gives the English word "parable" to mean "an allegorical relation or representation of something real in life or nature." A parable then is not a lie, but rather a truth taught by illustration. A figure used to make the truth more impressive. Hence every parable has a point, and some of the most important New Testament truths are taught by parable. The particular point in this instance is that the wicked are to torment beyond this life; that this torment is interminable, and therefore they are immortal. Read the 28th verse, "In hell he lifted up his eyes, being in torment." In the 26th verse, "There is a great gulf fixed." The condition is unending and unalterable. The destructionist is not willing to test his doctrine by this revelation. He never voluntarily quotes this account of the question, and when pressed to face it, attempts to fritter away its force by saying, "It is only a parable; it represents the Jews and Gentiles." It, of course, does respect Jews and Gentiles; not as nations so much as individuals; and thus it includes all members of the human family. For as respects estimation by Christ all men are born equal. Rom. 2. 9; Gal. 3. 28; Acts 10. 26. In this case, then, life and immortality are brought to light through the gospel.

Again, in the 18th chapter of Matthew, the statement twice occurs, 42nd and 50th verses, "And shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth." Webster very properly gives the word "furnace" literally to mean "a place where a vehement fire and heat may be made, and maintained." In scripture the term is used to signify a place of cruel bondage and grievous afflictions. See Deuteronomy 2. 20; 1 Kings 8. 51; Jeremiah 17. 4; Ezekiel 22. 20. In Matthew Christ is speaking, as we presume none will deny, of the future of the wicked. He does not in these texts intimate annihilation, but touches that their condition will be one of immortal trial, bondage and torment. This agrees with Christ's words in Matthew 8. 12. "But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth." Evidently these are here intended who are only children by profession. See chap. 7. 22-23. "Christ in all these instances has clearly enough brought life and immortality to light. The immortal existence of the wicked is called in John 5. 29, a life of damnation,—

"And they that have done evil unto the resurrection of damnation." In Rev. 14. 11, it is declared that the smoke of their torment ascendeth up for ever and ever. No cessation, no annihilation here.

We have already extended this discourse beyond the ordinary length of a sermon. We have treated immortality in general; we have considered the objections of the objectors to the immortality of the wicked; we have shown that Christ has, through the gospel, brought to light the immortality of the wicked as well as that of the righteous. We have given you no human opinions in this defence of truth; we have consulted no commentaries on this subject at this time; we have taken the Bible as its own interpreter; we have listened to its teachings, and have brought them together in this discourse upon this important subject. Yet we have not exhausted scripture in confirmation of the truth we have preached. If we have accomplished any thing beneficial to you, and serviceable to the cause of piety, our ambition is satisfied. To God be all the glory.

The great civilizer.

The little society of which we read in the third and fourth chapters of the Acts of the Apostles was the pledge of the world's civilization. Look at its mutual love, its worldwide sympathies. It could not but progress in intellectual as in moral development. Here was the mighty power, rising up, growing, expanding which met the advancing tides of Eastern and Northern barbarism, overcame their force, and converted them into modern civilization. Here is what, if adhered to, will keep those cities from the fate of Tyre and Carthage, of Nineveh and Babylon. Here is what, if held fast to, will prevent the fulfillment of Macaulay's famous prediction of the fate of London. It she preserves her Christianity, and honors her Lord and her God, the New Zealand of a future day will never gaze with mournful interest from the broken archway of the Thames upon the ruins of great London. He will never see the willows waving, or the rushes growing, were now rise her storehouses and her palaces; or the wild water-bird floating in undisturbed security upon that mighty stream which now carries the navies and the commerce of the world. For Christianity, with its expansive growth, possesses also the attribute of unending youth. A thousand years in its history are but as a day. There is no wrinkle on its brow, no stain in its crown of glory.—*Quiver*

Little and big Sermons.

The writer of this once heard a lay brother make the following remark of his minister, whose pulpit talents were quite ordinary: "Our pastor comes to the pulpit Sunday morning, and preaches a little sermon; and in the afternoon he comes again, and preaches another little sermon. In the evening he comes into the prayer meeting, full of love, and we all have a good time, praying, singing and exhorting. Then on Monday, after spending the forenoon in his study, he goes out sees a family of his congregation, and talks to them about Jesus; and does the same on Tuesday and each day of the week. And by Saturday night the little sermons on Sunday have grown into big ones." One can easily conceive, how a people would be satisfied with such preaching. Reverse the matter. If great sermons on the Sabbath become little ones during the week, by manifest inconsistencies, would it not destroy all pulpit efficiency?—*National Baptist*

Home Influence.

"We shall never know what we are until we are united into eternity," writes a living author. "How great has been the influence which one gentle, loving spirit has exercised in a household, shedding the mild radiance of its light over all the common events of daily life, and checking the inroads of discord, and sin by the simple setting forth of that love which seeketh not her own, but which suffereth long and is kind."