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Poetry.

For the Christian Messenger.
One by one.

One by one, the ties are broken
Which have bound us, here below
One by one, are farewells spoken,
By belov'd ones, as they go.

One by one, they close life's record
And its page, if white and pure
Is the passport through Death's portal
To the life eternal, sure.

One by one—oh not together,
May we walk the untrod way,
Yet the love that binds forever,
Is not broken by delay.

Though the parting may be bitter
And we wish their longer stay,
Yet than ours, God's time is fitter
He who gives, may take away.

Dark the shadows may be o'er us,
And around our pathway lie,
For we know not what's before us,
Or what trials may be nigh.

But we know, not long at longest
Ere the call for us, will come,
And the bravest and the strongest,
All must meet it—*one by one.*

L. M. C.
Dorchester Mass.

Religious.

For the Christian Messenger.
"The time is short."

How often the words of the Apostle are held up as an incentive to action, how generally acknowledged is the truth, yet how seldom acted upon! There are few that are saved, and how many go down to death through neglect of this solemn, simple warning. Eternity will tell.

The time is short for you dear fellow immortal, unreconciled to God; too short to be spent on the follies of this world, while the interests of eternity, all the joys of the justified, and all the terrors of the lost, hang on the brittle thread of life. Would that your eyes might be opened to the tremendous import of the words, before the precious moments are gone, and you rue their flight forever.

"Why will you die?" Would you not call it unexampled folly for a drowning man to refuse the life-preserver thrown within his reach and content himself with grasping at the straws that float beside him, and can it be less foolish for you, while eternal life is presented to you and glories that eye hath not seen, to busy yourself with the bubbles of this life, and reject the enduring realities of the life to come? The time is short! Even now night may be drawing her curtains around you for your last, long sleep, and unjustly, you will wake to that doom that you have chosen.

"The time is short!" Should you live to gray hairs unpardoned, you will look back upon your life's voyage as but an hour's sail into the ocean of eternity, and forward to the tempests of the wrath of God—the blackness of darkness forever. O be wise to-day! Accept salvation while the gracious offer is still extended, and let not eternity be spent in mourning over mispent time.

And the time is short for you, brother pilgrim, toiling through the wilderness of life. The way is a weary one, rough to your tender feet, strait and difficult, but it ends in the glory into which your Forerunner has for you entered. What though the shadows of life may flit across it, and the storms of adversity burst over your head, look upward, and you will see a Father's hand regulating all, and be assured that "your light afflictions which are but for a moment, shall work out for you a far more exceeding and eternal weight of glory."

"The time is short!" Even now the angels may be hushing the pins of your tabernacle to pitch it in a better land. The command may already have gone forth, "Come up hither," and the immortals be tuning their golden harps to give you welcome.

Press on, and live for God! Do not be content with being merely a Christian, but aim to be a shining, useful one. Don't loiter in the rear of the host, but clothed in the whole armor of God, throw yourself into the forefront of the fight, and do valiant battle for your Lord, and soon, very soon, in the mansions prepared for you, you will join in the eternal song to Him who hath loved you and who led you by a way that you know not, to make, in time, your calling and election sure.

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. i. 10.

(Continued.)

Having treated thus far of immortality in general, we turn now to notice definitely, 2. The objections of the objectors to the immortality of the wicked.

Their objections, are chiefly based upon certain texts of Scripture which they urge, concluding they furnish them with sufficient reasons for believing that the wicked will be finally, as respects all ability to suffer, annihilated. The most difficult and striking of these passages we intend now to examine in the light of the gospel, shewing that these texts furnish no premises for such conclusions, and that their doctrine is therefore not only unscriptural but anti-scriptural. "To the law and the testimony, if they speak not according to this word it is because there is no light in them." Isaiah viii. 20.

1st. The first objection which we will consider rests upon the word destruction. The text in which it occurs, which is their strong forte, is 2 Thess. i. 8, 9. A text which they assert warrants them in holding this doctrine of the wicked, because it says "they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." The character of the wicked's affliction is here stated. It is "destruction." It is "from the presence of the Lord and the glory of his power." The expression "presence of the Lord," in Scripture, denotes favor and comfort. Cain "went out from the presence of the Lord, Gen. iv. 16." See also 2 Kings xiii. 23. "Neither cast he them from his presence as yet," and xxiv. 20. "Until he had cast them out from his presence." "And from the glory of his power." That is, they shall not partake of his glory as the children do, being glorified with him. See John xvii. 22-24. They shall not be dignified "as his children finally are." See Rev. i. 6. "But he left forever outside the city, as stated in Rev. xxi. 15. This is the destruction meant in the text. Their hope of comfort forever blasted. Their haughty Jewish opposition forever subjugated. Their miserable condition forever fixed. Is not this destruction, in its true sense? Agreeably with this is Webster's definition of the word. He gives it as annihilation only, where neither matter nor spirit are involved, but only social organization. As the destruction of a particular government, or the destruction of happiness. So then in the text, the destruction of all their false hopes. By turning to the Greek Testament, I find the word here rendered destruction is "Outhreon." And by referring to the Greek lexicon, I find the signification given, ruin, perdition, a plague, a scourge. By consulting numerous passages in the Bible, I find it is used in the sense above given. Such, for instance, is 1 Cor. v. 5. To "destroy such a one unto Satan for the destruction of the flesh." Is the idea here the annihilation of the body? No. But the scourging of the body, and the "extinction of those propensities that lead astray." The scope of this man's history further proves this to be so. Again, see Rom. xiv. 15. "Destroy not him with thy meat for whom Christ died." John ii. 19. "Destroy this temple and in three days I will raise it up." 2 Cor. vi. 13. "Wrest the Scriptures to their own destruction." 2 Cor. x. 8. For edification

and not for your destruction;" and a host of other texts, in which the word occurs, which we might quote, in none of which is there the faintest idea of the cessation of susceptibility, but ruin, perdition, plague, scourge, &c.

2. Another argument of the objectors to the immortality of the wicked is based upon the use of the word "fire" in scripture. For theirs is a burning as well as destroying theory. They assert that the word "fire" in scripture denotes utter abolishment or annihilation; whereas we think it can be satisfactorily shewn that it is used only to denote torment, distress, &c. One of the texts which they prominently set forth, considering it to be a strong foundation for their burning system, is the first verse of the fourth chapter of Malachi. They with great flourish parade this, certainly not so much for the sake of truth as triumph. And their triumph here is like that of the wicked—of short duration. "He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him." Prov. 17. 19. Now; however just their use of this passage may seem to many, a little searching will show that they absurdly treat it. First of all, their literalism is a garment too small to cover it. Listen to the Prophet. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." A destructionist with whom I once conversed told me that he was willing to rest his theory upon the literal reading of the Bible, and I for the sake of argument allowed him the benefit of it. He attempted to repeat this text in his frenzy to marshal other scriptures to his aid and passion. But I checked him and turned him to face the text. In the very attempt to do it, he floundered and failed. The assertion that men shall be stubble literally interpreted, is repulsive to all those senses of judgment that God has given us to exercise on things visible and of visible occurrence; connected with this mortal state. As much so as is the water of dough, which the priest tells the communicant is the real flesh of Jesus Christ. You point me to a man. You tell me he is stubble. Will I believe you, when all my senses contradict it? I see him walk, I hear him talk, I see him eat and drink, I am conscious he possesses all the qualities of a man; and yet you tell me he is not a man, he is stubble. The text is not only figurative, but there appear to be two figures. The first of stubble which is the stump of grain left in the ground. The second of a tree, a flourishing tree, with deep struck roots, and wide-spread branches. The idea, then, is, that they are worthless, as stubble is. Their condition shall be one of desolation and ruin. They shall be the victims of torment and sufferings. Though they have deeply rooted themselves, whether in the national or local interests of the world, or in their own estimation, or the estimation of others, they shall be turned out of all their entrenchments. And though their branches are wide-spread, though they have boasted themselves in their prosperity, and man have bowed before them and done them reverence, yet this prosperity shall all be destroyed. With this agree the words of Job v. 3. "I have seen the foolish take root." And David, Psalm xxxvii. 35. "I have seen the wicked in great power, and spreading himself like a green bay tree." And Isaiah xiv. 14. "I will ascend above the heights of the clouds; I will be like the Most High; yet thou shalt be brought down to hell, to the sides of the pit." And Matthew xi. 23. "And thou Capernaum which art exalted unto heaven, shalt be brought down to hell." Paul, in 2 Thess. ii. 4. "Who opposeth and exalteth himself above all that is called God." Now, if all this we have not the smallest idea of annihilation. Nor can it be made out by the destructionists, even if their literal interpretation in this case were a true one. If the wicked were really stubble, and the stubble really burnt, still its particles would not be annihilated, but only its form changed. And their own conclusions, from their own premises, by their own process of reasoning, would overturn their whole theory, for it would equally prove that men who had died and turned to dust, both righteous and wicked, were annihilated. That all who had fallen in

the sea, and perchance have been devoured by the monsters of the deep, or otherwise decomposed and scattered, are annihilated. And yet the Scriptures state that the dead in their graves shall come forth, (Dan. xii. 2) and the sea give up the dead that were in it, which they literally hold. Both science and scripture denounce their creed. We have said the term "fire" is employed in the scripture to denote distress. We will cite some of those passages in which it occurs; and in which its signification is perspicuous. We begin with Psalm xxxix. 3. "While I was musing, the fire burned." This is obviously, became troubled in spirit. Isaiah ix. 18. "For wickedness burneth as a fire." That is, it is a plague, a torment. Isaiah xxxiii. 14. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Again, Jeremiah xxxiii. 29. "Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" Habakuk ii. 13. "Behold is it not of the Lord of hosts, that the people labor in the very fire?" Proverbs xxv. 22. "For thou shalt heap coals of fire on his head." And our Saviour's words in Luke xii. 49. "I am come to send fire on the earth, and what will I it be already kindled." There are also others of similar import, but in none of these texts is presented any intimation of total obliteration. They fully show that the term "fire" is used in the scripture to denote judgment, divisions, contentions, distress, torment, ruin, &c. There are some passages in the New Testament in which the word fire occurs, which they quote with great emphasis. These are Matt. iii. 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." And Matt. xiii. 30. "Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." And Rev. xx. 14. "And death and hell were cast into the lake of fire." As respects the first two of these texts, it is not necessary that we should consider them separately. They obviously are of one signification, and therefore we will treat them and all others of the same character as one, conveying one idea, one united idea of Christ and evangelists and apostles.

In these texts the wheat undoubtedly represents the righteous, the chaff and the tares the wicked. The wheat is to be safely stored. The chaff to be burned up with unquenchable fire. These texts evidently teach some things to which all assent. They set forth righteousness to be advantageous, unrighteousness to be disadvantageous. They teach that finally a permanent separation will take place, in which the righteous will be exceedingly favored, and taken into special care, while the wicked will be frowned upon, and exceedingly tormented. The texts teach that the torment will be interminable, the fire unquenchable. The objectors to the immortality of the wicked, while they quote these and kindred texts, find that they alone will not make their doctrine conclusive. And as the Catholic Church, which cannot persuade either King James' version, nor the Douay translation of the Bible to father their religion; summon tradition to their aid, which tradition is only a history of their own legislation, inventions and arrogations; so these annihilationists appeal to reason, to interpret these texts for them, and favorable to them. And the reason they invoke is not the reason God has created, but an idol, their own imagination has formed. They cannot well deny that the fire is called unquenchable. That it is nowhere in scripture said to be terminable. And yet they unwillingly admit it. They say it is unreasonable that people should be always burning and never consumed; it is but reasonable that they should become totally obliterated. Therefore to reconcile scripture to their notions, some of them have said that it is by fresh supplies of fuel that the fire is maintained. Therefore the wicked which is the fuel, as they successively pass away from time supply those demands. Others of them maintain, for they are not agreed among themselves, that the dead all lie unconscious in death until the general resurrection; that then they all come forth and are separated, and the wicked thrown into the fire and burnt. Now, as respects the unrea-